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

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For the Christian Spiritualist. KNOWLEDGE OF CHRIST CRUCI-FIED NOT EXCLUSIVE.

w ready are we to apologise for our ignoand how often in the manner of our apoloowe make a virtue of its shame! Thus, when her views of the mystery of God; the relationss and destiny of man, and the grand and benent designs of the universe break upon our als through the agency of some more devoted we to wisdom and truth, instead of emwinz readily all that we see to be truth, we fall k uren the content of our animal nature, and Birz the privileges we need, and the advansthey offer. Hence, when the clearest demonhas of reasoning; the brightest discoveries in erer-unfolding works of God, and the unanable responses of our honest intentions assure Ent God is love, and that in love he created us; rishm he guideth us amid all the sad and joyexperiences of our disciplinary lot; and that affire can occur in his universal and everlastgramment; when the proof of these elevating ranking truths breaks upon the mind with akable splendor and irresistible power, how

ration, have ever reasoned, and, in their reath the "common people," to carry away their the la a word, the very crucifixion, of which my beast, was effected by the spirit of false revnce to the past, and the failure to appreciate e light and hope for their own day, that shone unto you Seribes, Pharisees, hypocrites! for ye neither go in yourselves nor suffer ye them are entering to go in. . . You build the abs of the prophets and garnish the sepulchres our fathers, we would not have been partakers

them in the blood of the prophets." All trath is of God. While acting in opposition l as that opposition becomes violent against the

lation of the language of Paul above, we justly | leges. me under the exposure of a hypocritical piety, a false reverence, such as Jesus exposed in the

of this conclusion, while I ask, are we not an beings? Do we not partake of the same re shared by the murderers of Jesus? And in uspicions and fears in which we listen to the

and application, would we be likely to receive the He indulges in strong and pointed denunciation of all and imitative agencies, as the wand of the prophet ward vitality, and are conducting media for influ- human is redeemed from the animal and sensual ing, in shame, in a convict's death before us? Let of anathema, meaning thereby to arouse the fear becomes developed in an orderly and elevated manbefore me, answer.

rected zeal, did not say what most persons who Christ Jesus in all places or under all circumstances, for this would contradict his subsequent life; nor even that he would know nothing in Corinth among its wise or foolish men, but this simple fact, for this would be impossible. He knew made known many things in this very epistle that had no direct connection with it. A literal rendering of his words would read: "I determined to make known nothing among you, but Jesus Christ and him crucified." At a particular time, in a spechose (not to know nothing but) to make known tragical death.

Many men come among us who know or make health, with a view to promote the cause of temperance. Do they, therefore, know or make known Jesus Christ and him crucified? Is there a man vied either as a religious or intellectual human being.

which the spirit of Christ may be regarded as the end of all human knowledge. Let the word stand as a representative of the Divine principle in man; ture, and the life and promise of Jesus, the Anknow not whence he is;" "he speaks against divine value of the souls we bear as the offspring holy scene of Christ's suffering. ses and this temple;" "he is a blasphemer, and of that God; the inheritors of that universe; the old be crucified;" "away with him, for he creatures of, and the co-operants with, that Proviid destroy our inheritance;" "he corrupcth dence. It devolves upon us a responsibility eternal, tation." Such was the spirit of the religious and we, too, stand forth in our own day, speaking wthat opposed the Christ to whom our op- and acting for what we hope to be. Not the breath is would now profess such unlimited devotion. of a floating desire, much less a life of devoted love, d when all this failed to arouse sufficient enmity but what finds its response and its ultimate glory in the great heaven that awaits us all. The cry ction from their Benefactor and Teacher, they from the cross or the cradle; from the dungeon or tailed to the political power they despised, and the household, is alike heard, and its answer m, by false testimony, would make the rulers will ever correspond to the demand or need it the people believe him an enemy to the govern- makes known. Better bury the past, for ever bury it, than allow it to cheat you out of the knowledge of the divinity you are called upon, hourly, to open: for it is thy Christ, and every true savior will recognize it on earth and in heaven. And ough his teaching and life. Well did he say of the Jesus you vainly worship, while opposing any generation and of its religious leaders especially, truth of God or man, did recognize it, which caused the promise of greater works to his true disciples shut up the kingdom of heaven against men; and the prayer of forgiveness for his enemies. I need not enlarge upon these thoughts, as they have

been so often elaborated in your presence. Can any one suppose from what we have said he lightcous, and say, hal we been in the days that we undervalue attachment to Christ? If so, we would disabuse his mind at once. We do not accept the Orthodox notions of Christ, and desire never to be so understood. We desire not, but we by truth, we act in a vain opposition to God. do not shun any reproach such an avowal may bring. Nor would we for one moment indulge in mainly and hentality to which a perverted hu- dox. We speak for truth, however imperfectly we off can degenerate. And when we sanction speak; and our attachment for Christ we place Opposition by appeals to Christ or some can- upon the natural and eternal basis of love for del form of professed faith in him, such as the moral excellence and desire for its holiest privi-

Every virtuous attachment purifies the soul. We were made to love the good, and for a distinct ob know it would strike many of you with a feel- in our own souls, and follow their directions. And as Wholy horror, to think you were imitating the a good man cannot enter our circles without improvand spirit of the men who crucified your ing us, so we cannot become familiar with the good Is while quoting the oft-repeated words: "We deeds of Christ, the wise sayings, the pure examdetermined to know nothing but Christ Jesus plc, the heroic devotion to truth, the Divine life in him crucified!" But it is literal truth in so far Jesus presents, without improvement. But there ther you or I use the quotation as an excuse is a very popular manifestation of love to Christ, neglect of, or opposition to, any truth God is that we consider as by no means a standard of exwe mean, we will strive to help you realize a very common pulpit scene.

words of a preacher of dramatic power. He is sway its mighty mass. But whatever is in accord- them, but still looks back to them with a lingering ture needs a threefold support; natural bread, the made known to our generation, and the man- careful to tell us, he preaches not himself, but ance with the divine purpose of good to man, must fondness, as all men turn with pleasing associations bread of human thought and sympathy, and the which we receive or rather oppose those Christ Jesus, the Lord, and him crucified. He be- increase in potency, as the magnet gains strength to the recollections of their earlier days. And if, Bread of Eternal Life. It is only as the Divine inhave perilled all things for their disclosure longs not to those who deny his divinity—not he. by use, and must finally supercede all deceptive as we have attempted to show, they contain an in- terpenetrates and pervades the human, that the Mrs. Jameson.

truth, in the reason and conscience of every one of endless cursing and agony if any man dare to ner, he becomes conscious of influxes that come to kind. We will spend but a moment upon the Scripture faith in Christ. He describes the misery of the ature; he feels a distinct thrill accompanying each With his heavenly armor Achilles receives new and before us. Even Paul, with all his often misdi- human lot and its exposure to endless wretched- truthful volume and passage as it glows beneath his more terrific courage. He seems urged on by a quote these words seem to suppose. He did not unrelieved blackness, from which bolts of eternal ed and ordered will, is not only a revelation of a loved companion. Let us remember that in those say that he had determined to know nothing but damnation are ready to be hurled upon a helpless new power and beauty in the universe, but is a rude ages, as among the natives of our own forests, and hopeless world. He lays bare the human mediatorial agent for the outflowing or manifesta- love for the dead could only express itself in this much that he could not forget beside this, and he relieves his picture with a painting of Christ, no object on the earth would be sufficiently warmed feast, he sits down apart by himself, bemoaning the race, and he accomplishes most whose internals lovely, meek, forgiving; all powerful to save, all and enlightened did it receive only the direct rays loss of his friend. Then Minerva, commissioned are ordered by the harmonies of heaven; whose cified place, and under peculiar circumstances, he cally depicted. The spectacle of a cross; the rude and assimilate, would perish like a lonely tree no decay till laid upon the funeral pyre. Thus the each with His own mission into the world. only what he knew upon a given character and his mock anodyne, the bitter reproaches—each, all, contrary, character takes on new beauty and sweeter the gentle dew of sleep. Then Achilles, ascending internal man, the power of interior things. As the known nothing but their knowledge of the laws of tenderness is awakeued, and he luxuriates in his sorrowing sympathy. He is told that all this was ordered for him-in his stead-to protect him from their blended fragrance. We feel ourselves strength beneath the yoke, Xanthus, his fleet-footed steed, gends, of ancient records and hieroglyphs, are nothing beside on any other subject? But not to the vials of wrath God was holding back. His affected humility excuse ourselves for not waste your time or attention, (for I consider it a gratitude is awakened and directed to Jesus. and needless waste,) let me ask, is there a preacher in and he therefore esteems him the God of the Unithis broad land, who makes known nothing but verse; and all who think of an Infinite Father above him are blasphemers, without human hearts who knows nothing but this fact in religion? Not to feel or worthiness to commend them to others! one, or if there were, surely he would not be en- Now I do not deny that tenderness is a holy feelhear's, and especially in the rudest, and that some extravagance of imagination may be allowable to of bitterness and hate. But we fondly believe that there is a sense in secure these ends with an unthinking multitude. But at the same time, what we witness, under such presentations, we insist upon it, is a low feelof what we delight to call the divinity in man. Let | ing, and leads neither to justness of appreciation of mady is it the case, that we are met by the its manifestations in Jesus be regarded the bright- the noble sacrifice and divine trust of Jesus, nor to estitious and the servile, who say, in reply:— est glory it ever attained in humanity. Let his that thirst after his moral excellence that his life is well: what you say is pleasant to hear, and death be presented as the culminating point of that and death so affectively presents. I have seen the ere you credit for thought, and may even glory; and no one will or can rationally object to same feeling in the superstitious Catholic, bending and to you goodness of heart and respectable the language of Paul, and especially when it is beneath the painting that portrayed the self-inwin your presentations of liberal views of judged in the light of the circumstances of his life dieted torture of his patron saint. Aye, you have withis destiny, but it is not the Gospel; it is and the character of the people he addressed. But seen it in the face of the crowd that ever hurry todient crucined. As for us, with Paul of old, in this view you have a principle of endless unfold. gether to see any frightful accident to a human so far as they fulfil the obligations of these rela- earth part asunder and disclose to the eyes of mortal than the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the Gospel; it is and the contract of the people is addressed. It is not the gospel is addressed. It is not the Gospel is addressed in the contract of the people is addressed. It is not the gospel is addressed in the contract of the people is addressed in the people i the determined to know nothing but Jesus ing; a principle of progress in need and deed for being who lies mangled before the vulgar gaze; tions from single and disinterested motives, are in tals the secrets of his drear abode. Achilles having absolutely and madly disaffirms. that determined to know nothing bit Jesus and I have seen that crowd so weak, so powerless, are in that charity which is the very sphere and life of compelled one portion of Trojans to take refuge in One beautiful evening in May, I was reading by that charity which is the very sphere and life of compelled one portion of Trojans to take refuge in One beautiful evening in May, I was reading by that charity which is the very sphere and life of compelled one portion of Trojans to take refuge in One beautiful evening in May, I was reading by it could not stretch forth a hand of relief. This a worthy excuse, or apology for neglecting the ointed. We have a principle, or a power recog-tenderness, I repeat is a credit to human nature; the salvation of a soul, as a single window in a it, liberty and glory now dawning upon the nized, that brings the whole purpose of the life of but it is not virtue. And where it is aroused at Christ to bear upon the responsibilities we incur to the expense of God's holy and loving nature to to reasoned and acted the rejectors of Christ in our own day and generation; and thus, at its every make his Son appear a mere loveable being—one days of his earthly pilgrimage, and so men, act, it becomes an inspiration to duty, privilege that averted the thunderbolts of an angry Father; se to the providential helps of their own day and and hope. This thought stretches out before us an and to perpetuate a disgraceful fable of exposure infinite universe. It reveals a God of unnumbered to endless torture, made by that Father for the ing, held back the powers of their souls in the perfections. It discloses our eternity of unmea-children he created for his own glory, we are amment of moral excellence and intellectual ele- sured depths. It makes known a providence of shocked, and long to see a higher standard, both on. "We know Moses, but as for this fellow, unmeasured care. And we feel the immortal or of feeling and purpose, in these references to the

NEW READINGS FROM THE OLD POETS. HOMER.

That certain ancient writings should contain an

[SECOND PAPER.]

" Great Homer's epic hath an inner sense; The tale of Troy inspired by Lyric Art, Is couched in symbols; at a period hence, The world shall see that INNER POEM start To outward majesty."

internal sense, is not anything wholly new or strange, since both Nature and Art are endowed with inward significance, and address each according to his state and capability of receiving. They also speak a varied language, accommodated to all the varying moods of the indwelling spirit. This is strikingly true of the purest inspirations of human genius. A song of Goethe's, a drama of Shakspeare, or some exquisite lines from an old English ballad, seem to us often utterly insignificant and powerless; but when some natural emotion or inward influence opens the mind to a perception of their joys a mere phenomenal existance as an expres- then, that infinite Wisdom, speaking the language sical universe is only a grand theatre for the disject: that we may unfold the same powers of good alone, but with that very heaven of art whence it proceeded. Each more perfect passage in literature draws the mind inward towards its own sphere of harmony, and thus becomes a conducting medium between man and the Spirit-world. Such which they were connected. Being abused to ends of evil, they gradually and providentially lost their

think differently from his established standard of him through the medium of works of art and literin the circle of our friends, and are conscious, at having rendered him vocal:times, of coming into psychometric rapport with for every man to live in charity and good fellow-

dles the milk of human kindness into streams of thy fate shall overtake thee." Moreover, every relation in life, every tie that the angels. Thus one virtue, if genuine, may be dwelling opens out to the vast universe of God, admitting the light of great suns and stars. "Not that by works of our own hands we climb the heavenly deep," yet each may become a medium, venly life, since nothing exists for itself alone, but each lesser good is conducive to some higher end, and becomes a link in the great chain let down from

Poetry has ever been a mystery to mankind comes like a spell and operates like a charm. It and report with fidelity the message given them. Poetry is also eminently a means of symbolic representation. Rythm and music, which are the language-elements of the soul, touch the springs of inward feeling and render the whole mind receptive Great thoughts are borne into the soul upon the swelling tides of harmony, as richly laden argosies upon the waves of the deep to their destined haven. The richest treasures of antiquity come to us wafted by the breath of the Muse; the sublimities of prophecy find utterance in rythmic speech.

It is also an attribute of exalted wisdom to speak in symbols. The fables of the ancients, the apo-Egypt, are familiar illustrations. It was written of open his mouth in parables, and utter things kept depth of meaning and inner harmony, we gather secret from the foundation of the world. Even the the reach of art. The Iliad closes by a description and twenty chances against such a supposition. I thoughts and tones that haunt us like an abiding philosophers had their exoteric and esoteric me- of the funerals of Patroclus and Hector, and the extended the calculation to two flowers, by squaring presence. In fact, the doctrine that Nature and thods; and modern writers have sought to allure Art are mediatorial, that the outwardly visible en- the mind by fiction and allegory. What wonder, significance; or that angels communicating with

Christ we profess to houor, were he now in suffer- such, and finds ready places for the Bible language swallowed up those of the Egyptian Magi. As man ences from above, we see abundant reason why and becomes truly Spiritual, partaking of the very

Let us now resume the thread of our narrative. ness. He clouds the heavens of a Divine Father in carnest perusal. So, too, character; every inspher- certain divine fury to avenge the death of his beheart, and dwells upon all its perversity till the tion of new life and new light from the parent-dreadful manner. He can scarcely wait till the Greeks he fu'fils the will of Jove. So once more the heanatural sense of justice within it revolts at its own source. And mankind are so bound together in have refreshed themselves with food; he burns only vens are opened, and man is brought into conscious enormity, and either blasphemes in desperation or one indissoluble brotherhood, that each needs the to join battle with the Trojans. Neither meat nor relation with Spiritual beings. Therefore, now, is ready to cry out in trembling forebodings. Then influxes that come to him from every other. As wine touch the lips of Achilles; but whilst the rest also, mediatorial natures become the leaders of the sympathizing to love. Among brutal enemies he of the sun, but is in part dependent upon those re- by Jove, comes to instil into his breast nectar and partial views and sympathies are self-ordinated to portrays the way of his beneficent mission, till he | flected from all surrounding bodies, so man if he | sweet ambrosia; and thus also he receives immor- | Love and Wisdom of the Angels. And he is first is conducted, smitten, buffeted, and fainting to his were only to be benefitted by such radiation of the tal strength. Thetis also infuses into the limbs of of all, whose meat and whose drink it is to do, not cross. Then the scene of his suffering is graphiclestial sun as his own organization can receive Patroclus a similar divine virtue, that he may know his own will, but the will of Him who hath sent nail, the streaming blood, the piercing spear, the planted on the icy top of the mountains. On the noble form remains fresh and fair as if bathed in Finally, Achilles represents, in some respects, the are before the eye of the sympathizing hearer. He attractions, where men are bound together in har- his chariot, addresses reproachfully his illustrious strength of the Grecian host was in the arm of the feels-of course he does-a brute would feel. His monious and loving ties; as flowers assume a more steeds that they be mindful and bear back their son of Pelius; so the Spirit is every where the life perfect loveliness when fitly arranged by the hand master from the battle, nor leave him, like Patro- of the letter. It is only as the interior truths of the of taste, and convey a richer fulness of delight by clus, stretched upon the bloody plain. But from Word, the inner sense of old, mythologies and leened and enriched by every noble and truthful addressed him, bowing his noble head till his long opened up, that they become living realities and mind, every pure and generous nature we number | mane sweeps the ground, the white-armed Juno | inspiring mediatorial sources to the present age.

"Surely we will bring thee back in safety, O, imeach. It is therefore, above all things, important petuous Achilles, although the fatal day draws near; we also are blameless, for Patroclus perished ship with all whom he meets; otherwise he is cut through powerful destiny and by a mighty God; ing of our nature; that gratitude is desirable in all off from the rich sympathies of his fellows, or cur- and though we equal the winds in speed, yet soon

Jove now allows all the gods to mingle in the contest, lest the undaunted hero, if opposed by the binds human hearts into one brotherhood of love. Trojans alone, sweeping all from the plain, rushing is, or should be, the initiative into some higher on, overthrow the wall and destroy the city ere its good; and he that is faithful in that which is least, fated day. We cannot enter into the full detail of the city, and pursued the other to the banks of the the light of the setting sun in my favorite Plato. bodies, till the river-god rises in wrath to overflame and chaldrons of glowing cinders, drives back blue cones of an offshoot of the Rocky Mounwhereby we are conjoined to the sources of hea- the swollen waters, consuming all the elms and tains. green willows upon its banks, and boiling the inno-

cent fishes and ill-starred cels! At length all the remaining Trojans have escaped and hid themselves within the walls of the city, except Hector, the most violent of the sons of Priam; he will not enter, notwithstanding the entreaties of as I cast the volume on the ground at my feet. It seldom chooses those most favored by fortune or his aged father and revered mother, since he alone culture; rather those who can receive in simplicity had persuaded his companions in arms to meet the Greeks in the plain, instead of defending the city from within. Thrice Achilles pursues him around the walls of Troy, then, abandoned by men and deof new truths, otherwise far beyond its reach. armor and piercing his feet with thongs, drags the body, bound to his chariot, in sight of the two ar- appeared to me very singular. I had never thought mies, away to his ships.

games celebrated in their honor.

nently suggestive of thought and reflection; but we and twenty-five. I cast my eyes around in the sion of the unseen and Spiritual, and that the phy- of men, should impress upon it a divine interior will leave the reader to his own, alluding only to forest; the old woods were literally alive with one or two which have pressed themselves upon us those golden blooms, where countless bees were play of Spiritual forces, goes far to reconcile us to mortals should address them in the language of as we have often lingered over its pages. Achilles humming and butterflies sipping honey dew. on or reputation of any who represent it in extravagant eulogy upon the life and character of this language of symbolism. We know that Art correspondences. The latter, in that case, becomes is the central figure, the savior of the Grecian and deed, we make the most horrible pictures Jesus, for the sake of being thought nearly Ortho- addresses not merely the outward senses; as it is a the representative of interior truths of priceless va- host; yet the Greeks lightly lost his aid, and sufproduct of the creative faculties of the soul, it ap- lue, as the title-deeds of an estate may represent fered him to broad over his wrongs at his ships; so up my beloved Plato from the grass, where I had peals to the living Spirit that moves and thrills houses and fair domains with rich flocks and mines in a far higher sense the Central Spirit of all living tossed him in a fit of despair. I again and again within us. My mother's picture, or a Madonna of of unknown wealth. Nor is this inner sense use- spirits, "The Hope of the Ages," is the Divine Hu-Raphael, is not simply a piece of canvas covered less till opened and unfolded; it is the life of the manity; yet though the first Christian Emperor mother around the neck of her child. I kissed alwith various pigments; these are merely the feeble letter, as the Spirit, though invisible, is the life of saw the sacred emblem and motto inscribed and alternately the book and the relic, bedewing instruments whereby I am brought into rapport, the body. It is true the unfolding of this sense to flashing upon his banners; though throughout not with the creative thought-sphere of the artist intellectual perception belongs to the Spiritual man | Christendom the name and the sign of the Son of alone; but it has ever been felt by all who have Man have been impressed upon all the outer forms reverently drawn near and entered into communion of life, yet few recognize their inward significance. with inspired thought. It is for this reason that The leaders of the world have forgotten that it is truly inspired works never weary whilst we are in his Spirit that they must conquer; something of open and receptive to their influence; nor can they their own is dearer far than his name. Spiritualwas the operation of spells and enchantments; they ever cease to pour their light, though, like half ism is at this day sick and weak for want of a Diopened the mind to influxes from the spheres with buried diamonds, they gleam amid the rubbish of vine central principle. As all outward growth depends upon the assimilation of the substances The Iliad of Homer, like the historical narrations and elements of the earth, as we become colarged owing upon this generation. I appeal to your cellence in the spirit and aims of those who so efficacy; for whatever is contrary to the order and of the word, is eminently suggestive. Whatever in all social and fraternal sympathics, by welcoming ction as men, for the acknowledgment of the highly esteem it. That you may appreciate what harmony of the universe, being even silently op- the subject, illustrations and similes can be found freely our brother every where to our hearts, so posed by all its divinely ordered forces, must come in its pages. In fact, the delineations of life in those the highest, the inmost, can only be fed and nourto an end; as the lesser agitations and ripples of ancient ages were so simple and truthful, that the ished by receiving and assimilating This Life, who A crowd of attentive listeners hang upon the the deep yield to the great tides and currents that heart of man never becomes wholly estranged from came from heaven to earth. Man's threefold na-

essence and principle of immortality. The finite can only impart that which is, like itself, limited and perishable; the Infinite gives that which He alone has, the Life of Life, the inmost essential of all proceeding growths, births and developments.

Achilles also represents the inspired Hero; he lives by influx; the armor in which he fights and conquers was forged in heaven. His strength is mediatorial; he is an instrument of the immortals;

So Homer speaks from out his sphere, And all the Past shall live again When Man the Spirit doth appear Interpreting its lore to men

And so the Old becomes the New; The hoary treasures of the East, Though buried long from human view. Shall crown the young and glowing West. S. E. B.

THE EXISTENCE OF GOD.

The construction of the following argument in my own mind, originated in the necessity of my becomes partaker also of that which is greatest. the battle that followed. The father of the gods nature. Some years ago, I had the misfortune to Men are sanctified through their affections, or rolls his heavy thunders in the heavens; Neptune meet with the fallacies of Hume, on the subject of rather the channels thus opened become ave shakes the earth and lofty mountains; Ida and the causation. His specious sophistries shook the faith nues to the Spirit for the inflowing of divine city of the Trojans, the sea and the ships of the of my reason as to the existence of a God, but elements from the infinite source of all life. There- Greeks tremble and vibrate as if about to be cast could not overcome the fixed repugnance of my fore, the true father, the tender mother, the obe- forth and mingled in utter confusion, till Pluto heart to negation so montrous; and, consequently, dient child, the kind neighbor and faithful friend, himself springs up appalled, lest the rocky ribs of I felt that infinite, restless craving for some point

Scamander, chokes up the stream with their dead was seated on the grass, interwoven with golden blooms, immediately on the bank of the crystal whelm him with his impetuous waves, when Vul- Colorado of Texas. Dim in the distant west arose, can comes to his assistance, and with scorching with smoky outlines, massy and irregular, the

I was perusing one of Academecian's most starry dreams. It had laid fast hold of my fancy without exciting my faith. I wept to think that it could. At length I came to that startling sentence, 'God geometrises." "Vain revery," I exclaimed, fell close by a beautiful little flower that looked fresh and bright, as if it had just fallen from the bosom of a rainbow. I broke it from its silvery stem, and began to examine its structure. Its stamens were five in number; its green calvx had ceived by one of the immortals, he perishes by the five parts; its delicate coral was five, parted with hand of his great enemy, who, stripping him of his rays, expanding like those of the Texan star. This combination of five three times in the same blossom on the subject before. The last sentence I had just The lament of Andromache, which follows, is read in the page of the pupil of Socrates was ringone of the most touching and beautiful passages of ing in my ears-"God geometrises." There was the Iliad, whilst Troy weeps and mourns with her. the text, written centuries ago, and here this little The picture of the aged Priam, as he goes forth at | flower, in the remote wilderness of the West, furthe monition of the Gods to ransom the body of nished the commentary. There fell suddenly, as his son, his interview with Achilles, kissing those it were, a faint flash of light. I felt my heart leap logues of eastern sages, and the hieroglyphs of terrible hands that had robbed him of so many in my bosom. The enigma of the Universe was children, the pathetic appeal of the old man, and open. Swift as thought I calculated on the chances the Great Teacher from heaven, that he should the melting of the stern heart of the leader of the against the production of those three fives in one myrmidons, are touches of living nature beyond flower, and I found that there were one hundred the sum last mentioned. The chances amounted The great Epic of Homer is every where emi- to the large sum of fifteen thousand six hundred

I will not attempt to describe my feelings. My soul became a tumult of radiant thoughts. I took pressed him to my bosom, with the chain of my them both with tears of grateful joy. In my enthusiasm, I called out to the birds that were singing on the boughs, thrilling their chants of praise for the departing day-"Sing on, sunny and ever joyous minstrels: Lo! ye and I are the children of God."—Dem. Review.

DEATH .- Dr. Baillie once said that "all his observation of death-beds inclined him to believe that nature intended that we should go out of the world as unconscious as we came into it." my experience," he added, "I have not seen one nstance in fifty to the contrary." Yet even in such a large experience the occurrence of instance in fifty to the contrary," would invalidate the assumption that such was the law of nature, (or "nature's intention," which, if it means any thing, means the same.) The moment in which the spirit meets death is perhaps like the moment in which it is embraced by sleep. It never, I suppose, happened to any one to be conscious of the immediate So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, SEPT. 15, 1855.

THE MANIFESTATIONS AT THE ROOMS OF MR. KOONS.

Some weeks since, we called attention to the and manifested at the above rooms, part of which of the most importance in the "battle of life." report was published in the N. England Spiritnalist

judge not much from the effects it has had on the indifferent," that called it into being. editor of the Christian Secretary.

This gentleman called attention to the manifestapaper, and after noticing the phases of the phenoand confidence evinced by all parties who have, which we clip from the Sunday Mercury of Sept. 9. from time to time, examined the same, he proceeds to say :--

The editor of the New.England Spiritualist, who, of course, would be among the last to of his investigation is reported in his paper of the 11th inst., in which he very distinctly intimates that most of the manifestations at Koons' are impositions; he having become fully convinced that poses of life. Koons himself performed the main part in developing the marvels that are witnessed at those Circles He says that he felt a warm hand and a wrist, and several times caught a hand and arm, which he be-Koons: but he could not hold on to it because of its peculiar sensitiveness.

We infer the writer of this article got his impressions of this subject from our notice, as he quotes the only extract we copied from Mr. Fowler's report; but how or why he found it necessary to have "the Editor of the N. E. Spiritualist" bear testimony against Mr. Koons and the manifestations, instead of Mr. Fowler, we are at a loss to comprehend. We dislike to think men capable of deliberate and wilful misrepresentation, and shall, therefore, think it is the result of some confusion of memory rather than an intentional disposition to falsify fact, and bear false witness against his neglecting to correct his error.

In the meantime, we make the following extract from a letter, written by Mr. John M. Kinney, of ist, on the reliability of the manifestations at Mr. Koons', that justice may be done in the premise to all parties. And we hope the editor of the make such corrections in his paper, touching the same, as the nature of the case demands.

Mr. Kinney, under date of August 13th, says :-"I have carefully read and examined every thing published, from 1847 up to the present time, re- army, and underneath the foundation (an old wall means of explaining the explantion, and we do not specting Spiritualism, that has come within my surrounds the place where they were digging, attempt rigid or any other criticism on a book reach. I have sought to know that man continues to exist, after dissolution of his earthly tabernacle, shape of large sums of money, which they expect to get when they get deep enough. The wire which seemed to me the only thing necessary for man to look to, to satisfy all his reasonable desires; for keep away the evil Spirits. They stated that they with me it is conclusive that all else that could be desired must follow as a natural consequence. To gratify my desire for demonstrative testimony upon and they thought if they then had had the wire the question of our continued existence, I made a about the place, they would have been able to convisit to Mr. Koons' Spirit-room. I arrived there on tinue their work. The men, after concluding their the 29th of June last, and remained at his house till the morning of 2d July; had three evenings' must acknowledge that to my mind they were perfectly satisfactory, showing, (as I view it.) conclusively, and beyond a reasonable doubt, that human beings do continue to exist, in a conscious and identified state, after they have left the earthly form; also, that they are exalted, expanded, and with those that remain in this state of existence.

the establishment of Mr. Koons, and noting the supererogation for me to reiterate here what I saw; mands. it will only be necessary to say that I saw all that | Should Prof. Anderson, however, be honestly tion itself, acknowledges his bewilderment, during physical manifestations can be developed. s part of the time he was engaged in the investigations, so it seems to me that his whole statement

"THE CHALLENGE ACCEPTED."

On the fourth page of this issue, we publish an article from the pen of Mr. Charles Partridge, who proposes to sustain the affirmative of a discussion, which the Editor of the Tribune has been inviting indebted for the following item: for some months. We have so often spoken of the

It may be in this age of money-making and money-spending, that any and every method is considered legitimate that tends to bring money to to be an interested party in the discussion now pend- to be satisfied, if the following from the Cleveland hand, and put it in the "purse;" but since there ing between President Mahan and the Spiritualists, Plaindealer is to be relied on. That the facts in the are exceptions to all rules, it seems to us that we decline to offer an opinion at present as to the case are as stated, we have no doubt, as Dr. Has-Spiritualists should represent the exceptional Scientific merits of the book; nevertheles, we shall kel, the editor of the Spirit Advocate, when in Clephases of this money-getting policy. We have no call attention to the discussion it calls forth and the veland, some months since, received the same inquarrel with money, nor do we "envy" any man conclusions arrived at. his "good," that can find it in the mere pursuit charge brought against Nahum Koons in particu- and accumulation of wealth, for we have long since anxiety about the second, and wish Spiritualism lar, and the Koons' family in general, by Brother convinced ourself, that Shakspeare's Shepherd told in all its phases to be discussed thoroughly and fre-J. H. Fowler, in the report of the investigations in- to the world "the plain and simple truth," when quently, that its crudities and angularities may be now promises. It is obvious to the thinker, if heat stituted by him, while examining the phenomena he said, "he that lacks money, means and content, got rid of. The time has hardly come, however, and light can be produced from water, that an enpurporting to be Spiritual—which were developed is without three good friends," the last being by far for a comprehensive criticism on the manifestations tire revolution must take place in that department

We did this, that the religious world In general, accumulated by the thrifty and enterprising man, and development must ultimate in a marriage with and the theological press in particular, might see with the hope that one day or other he may be known and acknowledged laws, and harmonize with gence, that no speculation should ultimate from it, with what jealous scruting the Spiritualists investi- able to concentrate its power, by consecrating its common knowledge. gated the manifestations, and the constantly un- use to the world's good and humanity's educationfolding phases of the phenomena, hoping they for such ideal promises too often come in between would believe in part that honest and candid invest a man's better nature and his meaner practices, more need of careful and honest observation than of the Spirits, for those immediately connected with tigation had more to do with our conclusion on the since the world's matter-of-fact expressed policy sweeping conclusions, for of the latter we have had the invention, as a compensation for their services, subject than a greedy love for the marvellous. How every where authorizes the assumption of "the end abundance, while of the former we have as yet after which it was to be made common for the good far our effort will be blessed, or in what degree it sanctifies the means." Naturally enough, therewill tend to soften the angularities and antagonisms fore, is it that this feeling should manifest itself of party feeling, we cannot now say, but we should among Spiritualists, be the motive "good, bad, or on the subject, might with propriety be condemned

tions at Mr. Koons', in a late number of that pose, and be so imperfectly developed, as not to know better themselves, and teach others better the premise for general reasoning. mena there doveloped, and the general satisfaction philosophy than is exhibited in the following,

den amassing of fortune or wealth, as natural to "But it appears that these demonstrations did the order of Providence, or in any way likely to be not satisfy some of the visitors to these wonderful beneficial to the individual, for in the generality of cases, such "streaks of luck" are more productive may conclude the testimony to be partial to Spiritdoubt the reality of the manifestations, has made a of laziness, immorality and crime, than of good to ualism, we wish to remind him that the same writer journey all the way to Ohio, to see the wonderful the individual or prosperity to the community, things which are daily witnessed there. The result from the simple reason, that the mind needs to be year ago wrote as follows: educated and made acquainted with the true use of money, before it can minister to the Spiritual pur-

And we think we are safe in saying that the majority of Spiritualists take this view of the subject, although there may be those so greedy of pleasure lieved had something to do with the movements of and emulous of fame, as to think differently, and the tamborine and horn, and belonged to Nahum act accordingly. However, there is little need of calling marked attention to this phase of money getting, for the simple absurdity of the enterprise will be its own corrective, were there no superstitious terrors connected with this phase of the 'right side of nature." It may be well, nevertheless, for all to remember, who take a friendly interest in Spiritualism, that however innocent the transaction may be in itself, its character and associations may be prejudicial to the best interests of the world's progress. The following are the facts:

> "In Charlestown, Mass., a few nights since, as we learn from the Boston Traveller, while several of the watchmen were going their rounds, they reaching the place, they found three men busily at received no answer. They attempted to go up to them, when they found their progress retarded by a small wire about the size of a knitting-needle, ed no answer. The men then ceased their work, which was intended for a dwelling-house some twenty years ago,) was hidden treasures in the they placed around the sno went on a similar expedition some twenty years ago, and while digging, the Spirit of a wild horse appeared to them, and prevented their working; conversation with the watchmen, went back into the hole and commenced digging again. They are confident they will find the treasures; and probanother resides in Boston, and the third in Charles-

SPIRITUALISM IN ENGLAND. PROF. J. H. ANDERSON CONVERTED.

Those acquainted with the efforts this notorious developed; and that they are capable of communi- individual made, while in this country, to heap cating, not only with those in their sphere, but ridicule and disgrace on the innocent and unoffend-"Being of a skeptical turn of mind, hard to con- that he is now a believer in the manifestations. We to examine all that might be found in and around though we have been permitted to read a letter casion. sent to B. P. Randolph on the eve of his departure seating of the Mediums and the audience at each from Europe, in which it is said Prof. Anderson is exhibition, as well as to observe strictly that none very anxious to possess a "good rapping medium;" might travel around the room, to make the demon- he wishing to travel through England to exhibit strations. Scrutinizing the conduct of the whole the wonders of the phenomena. The truth probfamily, their sayings and doings in regard to all ably is, that Mr. Anderson finds the demand for these wonders, I can, with the greatest degree of Spirit manifestation much on the increase, and pleasure, in candor, honesty and justice say, that I thinks it perfectly in character to make a speculahave no doubt that Mr. Koons, Mrs. Koons, Nahum, tion of the same. We do not wish to question the and, indeed, the entire family, are strictly honest, motives of any person, nor do we think it impossi- tations that come through him, are more frequently honorable and truthful in regard to the so-called ble for a professed trickster to give an honest opinion productive of mirth than Spiritual reflection, of Spiritual manifestations at their place; and that my on the subject; but we do hope all friends of the which fact none can be more fully conscious than opinion is, that they are but instruments used by cause will be cautious in aiding any close connec-Spirits to demonstrate to the world, in the best tion between Prof. Anderson and Spiritualism, unway they can, that information so eagerly sought; til he makes such acknowledgements as common grace as possible, in hopes they may pass away or to wit, the continued life. It would be a work of honesty and the importance of Spiritualism de-

and that the statement of Mr. Partridge, which you for the Spirits, as he is acknowledged to be the published in your paper, is a correct account of the prince of tricksters, and is therefore well competent phenomena, and in exact accordance with my ob- to pass an opinion on the possibility of its phenoservations and experience while there. I know mena being developed by any of the slights of that some of Mr. Fowler's statements are, to say the legerdemain. There is an increased interest and a least, incorrect in regard to the conditions of strong desire to know more of Spiritualism in Eng. for the facts in this notice. things; and that his conclusions, in many respects, land, although the genius of the people, as well as exhibit the wildness and chimerical condition of his the general culture of the times, precludes the posmind, while penning that portion of his article sibility of any mediums being very useful, except it substantially correct: which you have published; indeed his communicable a "rapping medium," or some one through whom

Miss Anna F. Jay is commencing to attract some notice, but her efforts are mostly confined to pri- particularly Mr. Smith-were by the same kind of

Spiritualism in Syracuse.—Progress and Spiritual Reform seems to characterize the general movement of the Syracusians, judging from what

"One who is 'posted up' in such matters, informs assumptions and falsities of the Tribune's issues on Spiritualism, that the subject must be fresh in th minds of most readers, and as the issue is thus understood, we will report the discussion if such ultiderstood, we will report the discussion, if such ultito explain the thing so luminously that all may be mate from this article, without further note or com- convinced that it is a delusion? The champion seems not yet to have appeared."

SPIRITUALISTS DIGGING FOR TREASURES. PRESIDENT MAHAN'S BOOK CONDEMNED BY THE SECULAR PRESS.

As we are considered by the majority of minds

We abstain from the first, because we have no and philosophy of the Spirits, since the whole thing of commerce, that heretofore has supplied society Still, as the world goes on, money is desirable, is in its infancy. We speak of it here as a subject with these necessaries. This conclusion is the even to the philanthropist, and no doubt is often for Scientific investigation, since its full expansion more obvious and reliable, since the Spirits made it

This thought, if fully comprehended, would teach modesty to both friends and foes, for there is much seen but imperfect manifestations.

President Mahan and others, who have written on this ground alone, since the extent and accuracy At the same time, we cannot but regret, that of their observations must be considered of primary the Spirits should have spoken to such small pur- importance, for in reporting the manifestations of ever put to rest all doubts as to the agency and inthe phenomena, these statements of fact become

> The following notice of Pesident Mahan's book, from the Daily Times of September 7, will suggest | Spiritual benefits will have the ascendancy, for as will stimulate the reader with a candid desire to sion of use and beauty. The editor of the Plainknow the truth, as it is in the unfoldings of God's dealer says: harmonic universe. For fear, however, the reader (probably the Editor of the Daily Times,) over a

> " By virtue of a very thin dress across the shoulders of a tipping medium, we were enabled plainly to n the working of the muscles about the shoulder blades, several seconds before the tipping of the table quality of gas, and superior in color, it being of an announced them."

> We presume the writer of the above has found necessary to change his views so far as the phenomena is concerned, for he associates it in the following with "mystery," in contra-distinction to his previous imputation of trickery, imposition and numbug. The Editor of the Daily Times is far from being a convert to Spiritualism, however, if verily believe no deception has been resorted to in we are to judge by the late burlesque reports which producing it. licentious and immoral tendency.

Of this we may have something to say in our

"Rev. A. Mahan, first President of Cleveland University, has published a volume on "Spiritualneighbor, until we are convinced otherwise, by his heard the sound of pickaxes in Jay street. Upon ism," which he calls Modern Mysteries Explained the morning, and the watch nen inquired what they position leave it a mystery still. We have vainly Lawton, Mich., to the editor of the N. E. Spiritual | were digging there for at that late hour, but they | endeavored to understand what his own views are He talks of "the Odylic Force," as accounting for all the Spirit phenomena, but supposing that we which was stretched around the hole. They asked decline accepting this Odylic Force, on his word, (i. Christian Secretary will have the magnanimity to the men what the wire was for, and again receiv- | e., refuse his petitio principii,) where is his argument? Mr. Mahan claims to have "now satisfaccame outside the line and commenced conversation torily explained" the mystery that has hitherto told them that this spot was once garrisoned by an most rigid test of criticism." We sigh for some which we find it impossible to understand. By the way, Mr. Mahan, who quotes the lines commencing

" Within this awful volume lies

were composed by Scott, end introduced by him into one of the Waxerly Novels-The Abbot, we believe."

THE PIC-NIC.

The second Pic-Nic of the Spiritualists of New York, Williamsburg and Brooklyn came off at West Flushing on Tuesday, Srpt. 11th. A more opportunity of witnessing the demonstrations, and ably they will, if they dig long enough. One of extended and general notice of the same brought the men is named Sanborn, living in Somerville, an increased number of pic-nicers on the ground. This party, therefore, was much larger than the former, the number present being estimated from four to five hundred.

The weather was rather "hot," the air being dry, but the shade was harmonic to the occasion, animating all with a spirit that has ever made hearts light and eyes bright, when pic nics were to be the ing cause of Spiritism, may be surprised to hear mediums of pleasure and recreation. Altogether, however, the manifestations and proceedings were vince without tangible proof, I was very particular confess to some doubt on that score ourself, al- of a milder character than those of the former oc-

> Addresses were delivered by Prof. Brittan of New York, Prof. Fowler of Poughkeepsie, both of which are highly spoken of. Mr. Ambler being a medium, delivered a poem in the trance state, which is thought to be worthy the source from whence it came, and the occasion.

Mr. Smith, of this city, was active and earnest in his efforts to contribute to the general happiness. The imperfect and fragmentary phases of manifes-Mr. Smith. As he cannot control these grotesque manifestations, he submits to them with as good a develop him into the harmonic medium.

He produced a letter purporting to be Spiritual, which was read by P. B. Randolph, (the medium.) others have before seen, and heard all they heard, converted to Spiritualism, it will be another triumph and had the effect to call out an effective speech on the subject of Temperance, Mr. Randolph personating the departed, who seems to have been the victim of intemperance.

Not being present ourself, we are indebted to some friends, and a brief statement in the Tribune,

The writer in the Tribune concludes his statement as follows, which, from all we can learn, is

"There was a singular mixture of the serious with the comic in the various performances. While some were exhorting in a religious strain-others. should at least be closely examined, before receiving vate circles, the mass of minds having little confiinfluence making fun. But, perhaps, the most amusing performance was that of a young man who personated one Patrick Ryan, who had been "nipped together wid the cars." His oratory was a curious mixture of theology and Irish wit given we read in "The Reformer," to which paper we are in the Irish brogue, which excited roars of laughter. Pat was ready to answer theological questions, and when asked where his priest was now,

> The manifestations, on the whole, were not of an unusual or remarkable character, owing apparently which a hellish origin? Who will answer? to a diffidence among the Media in exhibiting themselves before so large an assembly."

A WONDERFUL DISCOVERY BY THE

The desire of the materialistic utilitarian is about formation from reliable parties.

The mission of the Spirits will henceforth, we suppose, be of importance, should this discovery ultimate in the practical benefits to society that it a "condition" before communicating the intellias they wished the benefits of the discovery to go to the many and not the few of the human family. We understand a small sum was specified by

We hope Dr. Taylor, should be come to New York, will find it convenient to give the Spiritualists of this city, some light on the subject, as a full discussion of the merits of the discovery, must for tervention of Spirits in the affairs of men. Looking at the manifestation from this stand point, we are at a loss to determine, whether the material or

"Last evening we witnessed the result of a se ries of experiments made by Dr. Taylor, the celebrated clairvoyant physician of this city-the actual production of a brilliant light, and of course an intense heat, by the decomposition of water !-The apparatus for producing this astonishing effect is very simple, and has, he alleges, been constructed entirely under Spiritual directions. It is imperfectly made, and yet serves to demonstrate the fact, read the answers of the Spirits to the questions put, and the principle involved in the process. The light is exceedingly brilliant, equalling the best orange tint, and producing not the least smoke .caveat has been filed in the Patent Office in Washington, by a gentleman of this city, who compared the apparatus with that of Paine, and the two are entirely unlike. Distinguished Chemists who have examined this invention, pronounce it a triumph. We do not feel competent to decide any question that may happen to arise among scientific men, but the result we have actually seen, and

The expense of this light, aside from the appaeffort he has just made to convict Spiritualism of a acting principle. This discovery, for aught we can see, will be applied to all the purposes for which light and heat are now used; and will make a new era in human affairs. It is a severe tax upon the imagination to conceive of the changes which will rendered subservient to the comfort and convenience of mankind. Dr. Taylor and his friends are and Erposed. To us, Spiritualism has always been soon going East to procure an apparatus on an exreturn, as he assures us, he will give the public a chance to see and judge for themselves.

WHO WILL ANSWER?

Some weeks since, we gave an abstract of a long article from the Church Review, the argument of which was, Spiritualism from the Devil, which has been copied by some, and commented on by others. with the watchinen. They stated that they were hung around the manifestations of Spiritualism, and that the Spirit of some person to have produced "a work which would stand the theology in general, the devil part of it in partito the essential and material damage of orthodox cular. The following from the Pittsburg Daily Dispatch, is the most pertinent and significant we have met with, and we hope it will have the effect to stir up the pure mind of the church-man, ("by There is a family of mediums, speaking, singing, way of remembrance,") since they seem to have &c., and the communications are both instructive as having been written by Byron in a blank leaf of devils by Beelzebub, the prince of "devils," How his pocket Bible, is apparently ignorant that they far it is, sensible or just, to forget so important and significant a passage in the life of Jesus, when theorizing on demonology, we will leave the reader to infer after attentively perusing the following:

"THE WORK OF THE DEVIL."-Messrs. Editors: 'In your paper of to-day, I observe a paragraph stating that the Church Review, a leading Episcopalian organ, is out with an article on Spiritualism.

It seems the writer admits the facts and phenomena of Spiritualism, but assumes that they are the work of the Devil. Well, even this admission is an evidence of progress. The facts are admitted -and they are also admitted to be Spiritual,-Does not the church claim that the devil is a Spirit? Then there is no disagreement between this writer and the Spiritualist, so far as the Spirituality of these manifestations is concerned. But while the Spiritualist claims these manifestations to be both good and evil, like human manifestationsthe Church Review holds that they are all evil-the work of the devil. Now, how are we to settle this question? Jesus was accused by the Scribes and Pharisees of "having a 'devil." But did not his life and teachings put to shame his base calumniators? How are we to know, except "by the frui's?" Admitting, as does every intelligent Spiritualist, that there are, at times, discordant and unprofitable communications emanating from Spirits whose residence in the Spiritual country has not added much to their knowledge, refinement, or good manners, we at the same time claim that the multitude of communications, teachings, and inculcations from the invisible realms, are of an elevating, consoling, and harmonizing character.

And, furthermore, we claim that the works of Spirits, as manifested in giving health to the sick, sight to the blind, strength to the weak, and comfort and joy to the afflicted and bereaved, are further evidence of a good origin. If Judge Edmonds, Dr. Dexter, and others, are really "possessed of

As I said before, these communications teach purity of life. They entreat us, as we would be happractical righteousness, and a living faith in the great and vital principles taught in the Gospel of Christ, strive to build up the "kingdom of Heaven on earth."

But the writer may say that these things do not disprove their Satanic origin-that the "devil ometimes clothes himself as an angel of light," in order the more successfully to deceive. Well, then I answer, if God teaches us to live pure and "wellordered lives"-to do good, to relieve the oppressed, and to strive to walk in wisdom's ways-and the devil does precisely the same thing, how, then, are we to determine which has a heavenly, and Yours faithfully, New Brighton, Aug. 16, 1855.

WEST TROY-SPIRITUALISM, &C.

Those of our readers, who are acquainted with the style and know of the past labors of Brother S. M. Peters, will, his motives or exciting his combativeness, althou we doubt not, be pleased to see him again in print. Brother it may be difficult to practically acknowledge Peters has worked earnestly and long in the cause of Progress and Spiritual Reform-worked when his physical system needed rest and his mind repose, both of which have been denied him, to a great extent, because of his

social necessities. He has just recovered from sickness, and has entered into business more congenial to his nature and culture. We hope he may continue to enjoy the rich blessings of health and happiness of spirit, both for his own sake and the readers, as we shall always be pleased to put his Communications" before the public.

TROY, Sept. 9, 1855. BROTHER TOOHEY:-From the window where I labor, I look down on the bosom of the Hudson. The juvenile steamers plying up and down, and the various less pretending craft, together form a picture of life, most pleasing, when compared to the dull monotony of my every day view for the last four years. Beyond the river, my eye rests on the scene of

it lies—West Troy—like an old bundle of rags, to say, I will do all that I can, and I can do no There, in a compound atmosphere of rum, rowdyism, ignorance, intolerance, and superstition, I labored in season and out of season, to redeem my fellow men from the bondage of priestcraft. My mission is finished. I have returned to the quiet walks of modern Illium. Mount Ida looks lovelier walks of modern initian. Abdult that lead to than before, as my feet press its classic soil. None two of these Concerts at Niblo's Saloon, but whether but those who have breathed an uncongenial air er it be to Spirits in or out of the form, there can realize its deteriorating effects. While laboring be pleased to accept our acknowledgments for the for others, regardless of my own peace of mind, same. and striving to subdue soil, fitted only to bear We regret it, because we cannot look at any sud- the propriety of these reflections, which we hope a general thing, they go hand in hand in their mis- thorns, I have sadly exhausted my mental and niceties of artistic and operatic music, but we have physical forces. My gift of poesy is gone. Such some conception of the laws of harmony, the as it was, it once glowed along like the mountain cacy, sweetness, and purity of tone, that gives we rivulet, loitering by the wild flowers, as if listening to music, and makes it the enchanting medium to the melody of the warblers, and again it went spirit power. By nature and taste, therefore, leaping down craggy rocks, meandering slowly incline to, and love "ballad" melody rather the away, as if astonished at its own recklessness. I operatic skill, for the reason, that in one, we way remember that weak, imperfect gift, as a green oasis feeling, affection, devotion, and are made to be in the desert of my pilgrimage, to the Mecca of the sacredness of human love, while in the other my hopes. And it is gone. Shall I ever regain it? we generally get the more noisy and boisterous my Let us look into the philosophy of the matter. A nifestations of passion, and frequently are made harmonious mental organism is a musical instru- conscious of the skill of the singer, or the affect ment, touched by angel fingers. Unbidden, as it tion of the actor. were, thought finds utterance in the measured In these Concerts, however, we harmonized with line, and chiming arrangement, of the whole. But nearly every thing presented, for good taste, dis conditions are necessary; the instrument must be cal skill, and masterly execution, marked the n in tune. If a string is loosened, or a key burst, the | ried performances of the evening. music wont come out. And it is so with me now. The musical executions of M'lle Parodiare Em I am sadly out of tune. The music is not dead; it expressive of power, force, and passion, than te will vibrate again when the strings have recovered derness, sweetness and delicacy, although on their wonted tone. But I was speaking of West sionally, there are much of these in some of be Troy-not despairingly-for seed is sown there, pieces. Few, however, can remain insensite have appeared in his paper, and the laborious ratus, will be next to nothing, as it is upon a self that will grow in the coming time. West Troy is the charm of song, or the enchanting power progressive. Men, even there, are beginning to music while listening to her, for a well trained n think and act out their thoughts. They have pro- flexible voice, when under the control of mix gressed quite recently from domestic liquors to the intelligence and good taste, will always caping imported article, in conformity to the requirements | the mind and stimulate the affections. be wrought by the discovery of a process by which of the Prohibitory Law, which is a great step in adwater and other simple elements of nature can be vance, all things considered. The old time hor- made conscious of the power of music, as an age ored horse-boats, too, are laid aside, to give place of civilization, and hope she may be well susuin to modern steam-craft, unlike any thing else in in all her efforts to popularize a high and Spins and three feet deep. It was then three o'clock in a mystery—but Mr. Mahan's explanation and exproduce a genius capable of modeling the craft in dered as the medium of devotion and religing question; and no man but a resident of that village social harmony and recreation. could muster hardihood enough to dare the perils

> But I leave the subject of West Troy progression for one that belongs legitimately to a more advanced stage of human development.

My present home is but half a block from one of the most efficient and persevering Spiritual Circles who minister to the pleasure of the audience of Troy. In this Circle, the phenomena partake of all the varied manifestations of Spirit presence. check the free flow and interchange of thought and following. sentiment. The Circle is free also to all who choose to investigate.

Externally, Spiritualism to a superficial observer, would appear to be on the wane in this city, but Society to occupy the Room heretofore uses such is not the fact. There are hundreds, who Miss Fox, will hold daily Circles for the best such is not the fact. have never listened to a public lecture on the sub- those who may wish to examine the phenomen ject, who nevertheless, are firm rooted in the knowl- | Spiritualism, or be examined themselves, for edge of its truth. The opposition is quietly rest- cal and hygicne purposes. The hours will be ing in the shades of baffled endeavor. Travelling 10 A. M. to 1 P. M., and from 3 to 5 P. M. mountebanks are below par. Professor Spencer lately advertised to blow the whole thing sky high. voyant, Healing, and Developing, and at time He succeeded in smashing a table by the assistance sounds or "raps" are given loud and freely. of two persons under psychological influence, and also in curing a man permanently of an appetite for ritual, are of a remarkable order, as she pri tobacco, who never used the weed in his life. The to see the exact condition of the system, as few who expected any thing from the performance, described the diseases of those who have p went home disappointed. These itinerant explod- ed themselves for examination. ers really promote the cause of Spiritualism, inasmuch as they disseminate the science of mind as of these examinations, was surprised at the demonstrated by psychology. People learn from racy with which she described the difficulty, them what they would not accept from any other the directness with which she pointed out the

Dr. Raney's company of Spirit Minstrels have just returned home from a successful tour through in experience, as this is her first public effecthe northern part of this State and Vermont. They hope, therefore, all who may attend these go west in a few days. They are highly compli- for communications or examinations, will as mented by the press, where they have performed. discretion in their questions as neither to experience of the press, where they have performed. They can sing.

A. J. Davis lectured this afternoon, (Sept. 9) in This request is due alike to the inexperior Harmony Hall, to a large and attentive audience, the medium and the nature of the investigation on the despotism of opinion. A few of his hearers for if the medium is excited or unhappy, considered discretion the better part of valor, and fers with the accuracy and reliability of the left; but the larger portion stood their ground munications. well. I refer, of course, to the sectarian part of It is not often, the rules of courtesy and the crowd. I understand that Mrs. Davis is to Icc- breeding are violated in these Circles, so the ture this evening.

well enough to express an individual opinion, as to that her development may be going on, while their general utility. The expense of providing a is ministering to, and laboring for, the good of hall and paying a speaker, is burdensome to people the devil," as intimated by this writer, wherein do so poor as Spiritualists generally are. The curiowe see it manifest in their works and lives? They sity of people may be excited by a lecturer, but man believe without believing in Spirites seem to be less worldly now than formerly, and to the question is, is the cause advanced in this way, This is a leading question, and one which at have a higher faith in goodness and truth, and a any farther than it is by the publication of books lievers in Spiritualism are interested in here fuller realization of the immortal destiny that and papers? When I buy a book, I get an equivalent for my money, to which I can refer any Mapes: time, as an exponent of the principles set forth in its pages. But the bulk of the expenses of public the immortality of the soul-which he had press py, here and in the land of immortality, to live lectures goes to the owners of halls, who care only disbelieved—by what he had witnessed of specific productions and the hall witnessed of specific productions and the hall witnessed of specific productions and the hall witnessed of specific productions are not product the specific productions and the hall witnessed of specific productions are not productions. to fill their pockets, while the lecture itself is for manifestations. This statement on his parts wisdom—to "lay up treasures in Heaven;" and by gotten by those most interested in the cause of re-S. M. Peters.

THE RIGHT SPIRIT.

. A friend writing us from New Orleans, manifests a disposition to co-operate and harmonize with us fessor a Spiritualist in spite of himself; and it in the labors for progress and mental illumina- a query in the reader's mind as to whether the tion, and in such a way expresses his tolerance for sponsibilities" of the Times believe in "the im the points of difference between us, that we make tality of the soul." If they do, according to bold to extract from the same, that others may own logic, it "goes very far indeed towards in learn to "do likewise"

kindest feelings should characterize the various it Spiritual? We have read of persons become members of the reformatory family, and will not, if common honesty is conceded to all in search of templating the human anatomy. Did that

A man's method may be criticised and his clusions ignored or condemned, without assail fullibility which theoretically is said to be come to the manifestations of most minds. We shall h pleased to hear from our correspondent, and ha little doubt but harmony and peace will characte ize our Spiritual intercourse. Our friend writes

"I intend, when the occasion warrants, to gi you such news of a Spiritual kind as will be, I ho of service—but of that you are to judge, "by the fruits, &c." You know the rest. Although liever in the "Harmonial Philosophy," yet, I ha I am not too bigoted or prejudiced to appreciate "Christian Spiritualist" because it entertains vig diametrically opposite to my own. I am very me pleased with the medicine done up in your pape so much so that I desire to continue taking it t proof of which is enclosed within. I am not all to give you a letter, now or hereafter, dressed i Beyond the river, my eye rests on the scene of fancy clothing or beautifully embellished. You take the face of the those four years of toil and hope deterred. There must take them for what they are worth. Suffice I will do all that I more. I remain, with every assurance of esteem JAS. C. WINGARD, yours fraternally,

PARODI'S CONCERTS.

We know not to whom we are indebted for the tickets, which have admitted ourself and friend to

We do not profess much critical skill in

We are indebted to M'lle Parodi for again be

MAURICE STRACKOSCH, as a pianoist, should of the river with boats, that often go where they seen and heard, the better to know "what are please, despite the wishes or the efforts of the of work is man," as well as learn what "a pies work" a man can do, for his executions are is ishing and well worthy the approbation there

> Had we the space; we would be happy in tice the many excellencies of the various at Concert evening, for they are all educated and istic performers.

There will be a Grand Concert in Brooking Friday evening, Sept. 14th, and second a

MEDIUM AT THE ROOMS, 553 BROADW Miss Jenny Libby having been invited by

Miss Libby's phases of mediumship are Her Clairvoyant powers, whether naturals

A friend of ours, (an M. D.) being present

of the disease. Miss Libby is young in years, and quite

or annoy the medium.

request may seem uncalled for, but we wi While upon the subject of lectures, it may be young lady to be entirely free from embarass

AN INTERESTING QUESTION.—How much of

"He there stated that he had become contito us fully to authorize the opinion that he is and the converts to Spiritualism-at least to the exspecified, which goes very far indeed towards cluding belief in the whole system."

This is a way the Times has of proving the ing belief in the whole system" of Spiritus There is no good reason why any other than the Does any one know the religion of the Tima! "convinced of the immortality of the soul" by them anatomists ?- N. Y. Sunday Dispatch, A.

THE SOUL'S ERRAND.

We are indebted to P. B. Randolph, who has just reurn We are turope, for a copy of the following poem, which is ed from popular in England, having gone the rounds of the and is being printed on satin paper for framing, many shing to have it hung in their parlors.

shing to make a mass of the periods, pronounce it one quantyson, Dickens, and other critics, pronounce it one Tennyson, Prescriptions of poetry in the English language. of the mess care the state of the mess as a poem, few will forget havhatever may be assumed an array, and comprehensiveness s teachings .- Ed. Ch. Spt.

tio soul, the body's guest, Upon a thankless errand; Fear not to touch the best, The truth shall be thy warrant : The fruit shall be thy we to since I needs must die, And give the world the lie.

Tell zeal it lacks devotion. Tell love it is but lust; Tell love it is but lust; Tell time it is but motion, Tell flesh it is but dust; And wish them not reply, For thou must give the lie. Tell fortune of her blindness.

Tell fortune of ner bindness, Tell nature of decay; Tell frindship of unkindness, Tell instice of delay; And if they will reply, then are them act, the lie.

And when their hast,
Ast Commanded thee done blabbing;
though to give the lie,
Deserves no less than stabbing, yet stab at thee who will, Costab the soul can kill

From the Marion Commonwealth. LOOK ONTHE BRIGHT SIDE." The following lines I urport to have been written by the

of Mrs. Hemans, through a young and entirely unk on the bright sale; the sun's golden rays ature flumine: light the heart of man cheereth: e turn so perversely to gaze

Kon the bright side; recount all thy joys, Some in the mercies which righly surround thee; see not forever on that which annoys—

May the refadings, nor should they be spoken of lightly gwly and the trianits concentrate thy view, for their virtues which shine forth so brightly, ok on the bright side; and it shall impart

sweet peace, contentment, and grateful emotion dectagats own brilliant lines on thy heart a sunbeams that mirror themselves on the ocean ank on the bright side ; nor yield to despair-

some friends forsake, yet others still love thee, aten the world see his mournful colors to wear Oh look from the dark earth to heaven above the

INSOCENT CHILD AND SNOW WHITE FLOWER.

BY WHATAM CULLEN BRYANT. over eld land snow-white flower! Wellane yer paired in your opening hour; Thus should the pure and lovely meet. standess with stainless, and sweet with sweet.

An the folds of thy young heart : Guilty passion and cankering care, Never have left their traces there.

Ardess one! though thou gazest now,

O'er the white blossoms with carnest brow, Seen will at tire thy childish eye, Fair as it is, thou will throw it by. Throw it aside in thy weary hour,

Throw to the ground the snow white flower; Yet, as the tender years depart, keep that white and innocent heart Special Correspondence of the Christian Spiritualist.

PASSING GLANCES.

NO. VI. · Home again, home again from a foreign shore,

ted Oh! it fills my heart with jey to meet my friends one Well! Dear Friend Toohey, I greet you once gain, and through you the many kindly souls who. n days agone, shook me cordially by the hand, and whispered words of comfort and cheer to my prerwrought and weary Spirit. Those were haleyon days, dear friend; albeit, I, like thousands more before and since, knew it not; but forgetful of the great purpose of our creation-present improvement mpatiently chafe at trifles-practically ignore the great lessons of life, the teachings of a sound philoophy, and waste in inutile repinings the precious moments allotted us by a benignant nature—a bethent God for the best of purposes-self-education. Why is it, my well-beloved brother, that while we have so great an abundance of philosophic axiems at our tongue's end, ready at all times to deal them out in the shape of advictal pills to others, that we so seldem give evidence that we have ourselves taken an occasional dose of that which, when dispensing with an unsparing hand, we never fail to praise in the highest and tersest terms? Truly, consistency, thou art a jewel! On some future occasion I shall crave the use of your valued columns for the purpose of treating on this peculiar characteristic of the human mind, in order that we may arrive at some solution of the paradox. At present it is meet that I talk of other and less abstract matters. Two days since, I once more trod my native soil, after an absence of about half a year, during which, many lessons have I learned: not that I have gained a great stock of positive knowledge, but that experience-suffering-travel has resulted in teaching me the art of chrystaeography, or, in other words, how to pass previously acquired knowledge through the crucible of the Spirit, deficitive relations to the soul and cach other. The positive portion of this purified element is Wisdom, the negative, common sense. I have been and still remain in the infantile department of the great positive school: I am just learning the alphabet. still striving to gather more of this golden fruit; I am conscious that I shall pass into higher classes. the delightful labor of the soul, and as God is the comet, a trail of intellectual and Spiritual fire. teacher, would imply too much-that is, if man be

\$1,500. But let that pass. Frequently, as I moved amid strange scenes and childhood too.

Spring:

The' bright the future prospects in my Spirit-dreams may Sunny memories of my childhood, ye are ever dear to me. spond to her touch.

Ye bring to mind the valley where I passed some happy hours In roaming with my early friends amid the summer bowers. Our hearts were light and joyous, blithe as happy hearts could be.

Sunny memories ve are welcome, for once again I hear The voices of the dearly loved—a music never drear; I see their smiling faces as I've seen them oft before, And hear their kindly greeting in a "welcome home"

Sunny memories of my childhood, ye are ever dear to me

I'm happy with the present, for contentment cheers

mind. And loving voices greet me still of friends yet true and kin Brother, this is heaven-with those you love to be. Sunny memories, sunny memories ye are ever dear t

* * * I found London to be a perfect hotbed of vice, misery and grief, and as I walked through the streets, and met beggars by the hundred, whose squalid, emaciated, starving appearance indicated that all of humanity within them was quenched, and naught remained save the instincts common to man aud brutes, my very soul sickened and a silent prayer ascended from the altar of my secret soul, that God would speedily send down a mighty host from the upper sky to blow the last trumpet denunciating evil, proclaiming that time should be no more for aristocrats, tyrants, kings, and false, perjured priests who, seemingly worshiping the great Father, yet sacrifice to Moloch, nor ever entertain the blessed angel of charity, who stands weeping that such hearts are stone and re-England are absolutely horrifying. At another in England two weeks, I took the railroad to New Dieppe and Rouen. This latter place is, you are doubtless aware, that in which one of the greatest, to whom, those who sawed Stephen Wold asunder, who crucified Peter, nailed Jesus to the cross, and boiled John in a caldron, were the veriest angels of mercy and humanity; because the latter lived in an age when men's souls were just emerging from the long night of patriarchal superstition and barbaric error; while the former had no such excuse to palliate the atrocious enormity perpetrated on a defenceless woman-I refer of course to Joan D'Arc, the Maid of Orleans, whose statue adorns the great square at Rouen, the capital of Normandy. The great mass of the French people almost worship her, and it is the general belief that she was especially selected and inspired by Heaven to free France from the thrall of England without, and cor-

Arrived at New Haven, I submitted with what grace I could, to the extortions of the boniface who keeps the landing-place hotel, and firmly resolved that if ever I passed through that place again, to provide myself with bread and cheese quantum sufficit, and not pay eight cents a mouthful for a very poor dinner. Six o'clock came at last, and the little steamer put off for the voyage across the British Channel. There were several pleasure parties returning to port as we sailed out, from whose decks strains of delicious music floated on the beeeze, and soothed by its holy influence the troubled and care-laden souls of all on board our little bark. The same thing occurred as we approached the shores of France, but as this was late at night. when the moon flooded both land and ocean with a sea of silver sheen, the effect was most enchanting. If there is any poetry in a man, it will be brought out certainly by

ruption within the State. That she was a medium

of the first class, I do not doubt.

MUSIC ON THE SEA. Hark! 'tis music softly stealing' sweetly o'er the summe

Like a fairy dream revealing visions bright and fair to me Now 'tis murmuring o'er the ocean, in a mild and plaintive

Now it breathes a soft emotion as 'tis echoed back again Oh! how sweet thy dulcet numbers, naught on earth can vie with thee:

Soothing as our centle slumbers-music on the moonlit sea. fack! 'tis Spirit voices singing softly on the summer sea.

And methinks, as to thee listening, soft and plaintive'v Well-known voices sweetly whispering-friends, the ab sent ever dear.

Breathing words of hope and comfort, words that bring back thoughts of home Home! thy name is joy and transport when afar from the

oothing as our gentle slumbers-music on the summe Spirits bright and angels singing sweetly on the summe

For a short time, dear friend, adieu.

P. B. RANDOLPH. For the Christian Spiritualist.

THE VOICES OF THE AGE.

NO. II. Nearer than any other in point of intellect to Emerson, stands a woman—Margaret Fuller; with the thought of whom is associated so much that is to nature with which he expresses every thought grand and heroic, so much that startles and won- as it spontaneously arises; the very recklessness the retort and furnace of the soul, wherein it lost ders us, that we can compare her to no one so truly much of the native crudities, and after a time be- as to Joan of Arc. The same prophetic spirit was mirthful sally of his mind, are enough to stamp came resolved into two equal parts, each sustaining possessed by both, the same manner of speaking him as a "unique." How it startles you occasionthe other spoke and wrote.

the Margaret Fuller type; the age needed but one bursts are only occasional, and you are soon such. But that one was needed, and came in the brought down into actualities, into the regions of full proportions of a "fiaming cherub" into our common practicalities, which are the region of his midst. She did her work; she said her word to own proprium, the inspirations being sudder, pabut that I shall never graduate, for that would end the age, and departed, leaving behind her, like a renthetical, and perfectly distinct from his ordinary But the fire is one which lights rather than warms

pass to the surface. I left London after the so- soul of the perfect woman, whenever she shall man. The angel that hovers over him in the pulcalled and misnamed "World's Convention," which, make her appearance on this earth. But its flash- pit, and drops inspiration upon his tongue, is sel by the way, consisted merely of the particular ing light was fitted to the needs of the time; it dom manifest in his writings. They are his own, they were spoken. These I finished from memory, friends and admirers of Robert Owen, who form a poured its full flood upon many evlis, which were charming, fresh, boyish, and mirthful, and reading sortef mutual admiration society, and who studiedly for the first time, thus glaringly revealed, and dren just let loose from school, and frolicking with idea or sentiment, though probably slightly vaprevented any body except Owen and his two showed the full harmonious proportions of many the delight of liberty, and the joy of the green ried in language. disciples, Pemberton and Atkins, from participating true and divine realities, both in the present and and blooming nature around us. in the proceedings; indeed, not a delegate from out the past. Above all, however, that she has done With regard to Spiritualism, we do not know exof London was even acknowledged, notwithstand- for literature, or for the universal cause of truth, faith, but this we know, that he is a "medium of the proceedings; indeed, not a delegate from out the past. Above all, however, that such has done actly the "length and breadth" of Mr. Beecher's faith, but this we know, that he is a "medium of ing they knew well that at least six were present stands her mission to her own sex, which she has the Divine," and that he recognizes in his own case from distant lands, at an aggregate expense of nobly fulfilled, according to the light in which she a Power out of and beyond himself. He is doing viewed woman's rights, duties and destiny. Tho' a work, which none but himself could do, preparwe should somewhat differ from her ideal of wo ing much fallow ground for the seed that is waitfaces, would my Spirit yearn toward the good and man, and from her conception of her ultimate des- higher kind has more to hope from such men as true with whom it had been my lot to mingle in tiny, yet we love her for what she has done, and Beccher than from a thousand ordinary "speaking this my native city; and I longed once more to sit for the spirit in which she did it, of sincere rever- mediums. The true, however it comes to mar in some vast hall listening to the burning, fiery-fer- ence for her own sex. For in a woman of her has a living and regenerating power, and it will in vid elequence of some inspired medium, who, the grand scope of intellect, such reverence is a rare which is mingled with it, as a tree casts from its instrument and mouthpiece of some Christ-like de- and lovely trait. Her "Woman in the Nineteenth branches the dead leaves which it can usefully susparted soul, poured forth in magic strains and red- Century" is a poem from the heart. With regard tain no longer. hot words, the everlasting gospel of immortality to Spirituality, we have no doubt that Margaret and eternally-blooming progress. Yes, my friend, Fuller was an unconscious or perhaps direly consthese were "sunny memories," indeed, of the past cious medium of superhuman utterances. Her in the city, and will, for two weeks, make her home at lect, oppose the essential magnetism of God's law, and ardent longings for the future memories of writings bear that stamp-prophetic and unearthly No. 25 North Moore street, where she will be happy then cometh a purity of Spirit, and the soul are the strains that not unfrequently ring out from to meet her friends. Summy memories we are welcome as the fragrant breath of her soul's "harp of a thousand strings," as though Those wishing her services professionally, should dies out of febleness. The body is left, but the

Spiritual indeed and in truth is Longfellow, and fied humanity. With clear, calm, assured utterances, he preaches to us his gospel; bidding us and perform our work among men. He addresses lows: himself not to men as a class, but to each man, speaking to his inner soul the words of courage and cheer which the angels have spoken to himself. And here we are tempted beyond the power of re- because it has not that soul or Spirit which is acsistance to copy these words of Gilfillan's, appropriate both as they describe the peculiar nature of Longfellow's Spiritualism, and also as they recogpany; still, why do we have that desire? Because nize a truth and beauty in that phase of Spiritualism, which is dear to so many among us now .-"Who are the angels who visit and imprint his heart? No Cherubim dim to him, amid all their blaze of intelligence. No strange Seraphs, cold to judge good from evil—then it is accountable. But engravings—Mr. Linton and Gov. Tallmadge: the him amid all their flames of fire. They are the the child contains within it a germ that is finally friends of his youth, the loved of his early heart, now developed to that condition which enables it to per sons and daughters of the grave. The eye of his form correct judgments and to know those things heart sees them; the ear of his heart hears their soft footsteps, and their voices so low and sweet.-Have all of us not at times such angel visits? Are telligence. I have said we can have those petswe not at this moment summoned to look up, and those same useful animals we had here—if we de- 553 Broadway, N. Y. see, and hear them? Longfellow is a progressive sire; but, dear friend, we do not desire those things in the true and divine sense. "Excelsior" is his for any great length of time, although we may feel fuse her a lodgment. The sufferings of the poor of motto, the motto he would put into the mouth of a desire for a short period—for our sphere becomes every man. He believes not that man should make time I will speak of what I saw. After remaining the world a mere pleasure-land; to yield to him- and we pase on, and it dieth in our Spirit as we self the greatest possible amount of delight; nor rise to those most pure and elevated spheres. Haven, on my way to la belle France, by the way of that he should regard it as a "vale of tears," a Many ask the question thus: Do we live in houses? place to sorrow in; to dig graves for ruined We have homes, it is true, but we are not confined hopes and corpses of past joys. No, but that it is to a house, like yours, made with mortal hands, because best, mediums the world ever saw, was a grand battle ground of life, where glorious re- but one of Spiritual purity, that forms the house burnt at the stake by a set of wretches, compared sults are to be valiantly and sturdily fought for by

> Not enjoyment and not sorrow Is our destined end or way,
> But to act, that each to-morrow
> Find us farther than to-day."

Another voice of the age, and one that speaks in its ear words of strong and definite import, is that of Theodore Parker. His is the keen sagacious New England intellect, that takes in at a glance all the features of a subject, sees their various positions and shows them vividly forth as they are. He is a popular man, because he knows how skilfully to present in striking lights any subject to the view of an audience, and moreover, he has the psycometric gift, which is of all gifts, most valuable to a popular speaker. If he had more Spirituality, though he might not so easily reach the popular mind, which is materialistic, he might become with his sincerity and his rare faculty of picking out the true from the false, the real from the apparent, a great and mighty prophet in our midst. But his gift is circumscribed, he dwells chiefly in the external, the inmost opening itself to him at intervals, the innermost never. Although differing so much from him in creed, he in spirit resembles greatly John Knox, just such another Iconoclast, just such another reprover of wickedness in high places. Withal he has, like John Knox, spite of these, a genuine, true warmth of human sympathy, in the living undercurrent of his soul; albeit that sympathy finds outward expression in blows for the oppressor rather than in tears for the oppressed.

The rare spectacle of a whole family of prophets days to witness. We allude to the Beecher family, otherwise called by some, the modern Maccabees The two most prominent members of this family being Mrs. Harriet Beecher Stowe and Henry Ward Beecher.

Of this family, and particularly of these two, so much has been said, that it is difficult to say anything new of them. We have already expressed the opinion in a former article that the wonderful racter of her "Eva," we recognize the incarnation has in a high and noble sense of the word, psychologized its readers. But it is less our mission now to speak of her, however more prominent an object she may be in the minds of many, than of the brother, Henry Ward Beecher.

In the pulpit, he less resembles a clergyman than any man we have ever happened to see there. The impression he makes upon some, is that of a genuine sincere minded boy standing up and simply telling what he thinks. It is this air of perfect sincerity and nature about him, which gives such an irresistible charm to what he says. The utter absence of all those arts of rhetoric and of manner, which have hitherto been considered a necessary qualification of a clergyman, and the perfect truth with which he lets loose upon his audience every "as one having authority." Only what one acted, ally to hear from the lips of the sincere boy talking before you, a burst of such grand utterance. We have not had another woman in this age of as is supernatural, nay almost scraphic! But these utterances. As a writer, Beecher may be called the Sydney Smith of America, though he has less the hundiwork of the living God, you, my brother, the world. It is not like the gentle, steady, and of the sarcastic, and more of the good humored will at once perceive this truth! * * * Let us pure flame which shall warmly emanate from the mirth of childhood about him than the English-

length and breadth" of Mr. Beecher's ing to be scattered over it. Spiritualism of the the end, by its own vigor, free itself from the false

a Spirit hand had swept them. Herself a Spirit not stay away on account of the fie, as Mrs. French Spirit is wanting, because the principle on which now, she visits those who are without, sweeping will most cheerfully do all in her power to aid the the Spirit depends is obstructed in its attempt to with her own hand, heartstrings that gladly re- afflicted, without money and without price, where enter, consequently no life of Spirit is visible. The such persons feel unable to give.

human withal, with a noble, warm, full, and digni- IMMORTALITY AND THE COMMUNION the human soul, when the magnetic sources of its OF SPIRITS.

On the 8th instant, I visited the rooms of Miss with warm heart, enter the battle-ranks of life; to Seabring, when she consented to allow the Spirits shrink from no danger, to quail before no foe; but to entrance her for the purpose of addressing me. wither like a blighted sapling. Take the happy "Man is immortal. He hath a soul that can

> countable. We may hereafter desire a pet animal -we may desire the pleasure of that animal's comthe animal is useful. We desire it for a pet, and we have it till the desire is satisfied. But it is not immortal, because it has not the soul that is accountable. The child is not accountable till it can elevated and refined in the heavenly realms above, within which we dwell. We can go from our homes, as they are formed in the atmosphere around, and we can wing our way to you, like the birds swimming in the air above. Our flight is rapid. Ah! could you view us, as we wing our way through the atmosphere! Could you see and recognize, though far away from you, that balmy nfluence we have upon you! Dear one, we do not have to surround thee as closely as we would were we in the form, because our influence we can cause you to feel, even when we are in our homes. We look down upon you, and with one thought we are near you, and our influence you instantly feel, although you are not aware of it. There are many Spirits in the realms above these spheres of high progression, who never, or scarce ever, return to this earth, after they have reached their elevated spheres. Yet, there are many who send their messages to you; and, although they are so high above you, they can cause their influence to be felt. But, my friend, you know you have the means of receiving a message here in different ways; and we, in the higher spheres, oftentimes are obliged to employ those who may properly be termed mediums in the Spirit-land.

We not only send through the Mediums on this earth, but we have to employ them there. This may look singular to some, but it is true; and if you will but view it carefully, and cast your eve over the lines of separation, you will be convinced in your own mind that Spirits do not wish to pass through these spheres of darkness, leaving those bright spheres above, to mingle with the grossness and teachers, it has fallen to our lot in these latter and darkness of earth. Why, my dear one, it is and darkness of earth. Why, my dear one, it is like poison to the Spirit to come to this earth, where it must mingle with and feel the influence of all kinds of Spirits that may happen to be congregated together. Thus, my friend, if you should mingle with all the influences here, you would, if you noticed, feel that your Spirit was annoyed by the influences around you; and you would strive to fly from the cloud were you were, to see if you power of the former consisted in her Spirituality, with Spirits who attempt to visit earth. Many call petition. New Pianos to rent. Music at reduced prices. n13m in her being a medium, in fact, whether conscious for those whom they know are highly refined and or unconscious, of Spiritual thought. In the cha- elevated Spirits. Why can they not come? Because the Circle combines those influences of which of a pure Spiritual ideal. Uncle Tom's cabin is not a highly intellectual work, far from it. The power it has exercised the world over, on minds friendly or unfriendly to the cause it advocates, is altogether inexplicable to the external reason. It has in a high and noble sense of the word, psychocause the Circle combines those influences of which on earth. Yes, my dear one, we have much for you sold by SAMUEL BARRY. Sole Agent, Periodical Book Store, No. 221 ABCH STREET, Philadelphia. 3t condition whereby we can make use of those so elevated and worthy, which our Father in Heaven hath given, we will do much for you. We have much, yes, much to convey to you from our home above. We are often with you, in your silent hours, and we will watch over you, and impart to you that which will watch over you, and impart to you that which price for the shall be of benefit to you while here. Give us the means whereby we may develop those talents, which we otherwise fear may be destroyed, for they are worthy of that cultivation which our Heavenly Father hath sent Spirits to the earth to perform. Press on, a little while longer, in this sphere of time; and then we will meet to part no more. I will stand ready to meet you on the shore of the River of Life; and when the cord that binds you to earth is severed, with outstretched

> pernal beauty. But, dear one, I bid you an affectionate farewell for the present. I return to my home of purity and love, in the Celestial realms." The Medium then seized a pencil and wrote:-"Dear Thomas, fare thee well. CATHERINE."

> progress together for ever, in purity and love,

hrough those celestial realms of bliss, where love

is purified, and ever increases in strength and su-

The Medium then added :-"Now I go. I have said all I wish for the oresent." Then she gradually woke from her trance. This is verbatim, as spoken, with the exception of a few sentences, here and there, which I could not report complete, owing to the rapidity with which and I am certain they are in nowise changed in T. D. C.

For the Christian Spiritualist THE LIGHT OF THE SOUL.

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When the wayward fancies of a perverted intellingers in the form as a glimmering, expires and tallow and wick of the candle are there, the oil and

For the Christian Spiritualist lamp—the body, but the light is wanting. So of Spiritual nature are cut off.

Give it its proper aliment, and it will flourish and thrive like a green bay tree. Starve it, and it will through his magnetized Spirit, how much of God can dwell in man. See the prophet living on the taking first his hand with brotherly interest, and never die—a Spirit accountable for that which it inspiration of God—the magnetism of his Great does here and that which it may do hereafter. My Heart, then ask thyself, "why art thou cast down, friend, you ask, 'Is an animal immortal?' No: O, my soul, and why disquieted within me?"-Hope thou, in the God of thy salvation, and in the Rock of Israel as thy defence.

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Still, still and cold—with cheek so white,
And lids that closed o'er eyes of light,
And brow that told of wondrous might
Of thought's high power,
That young soul's dower—
Lay the young child,
Given—given to death—to life just known;
A bud cast off yet all unknown—
A star gone out ere it had shone
To eye of man—rich wealth unknown,
All laid in earth. All laid in earth.

Dark, dark and dim to us below! How can we see, how can we know The wisdom that should make it so? Father! thy hand in mercy show—
In mercy to the hearts laid low:—
Pity, oh God!
Bowed as themselves with death had striven,

They sit whom that rare child was given, To bind heart-chains but to be riven; Loved but to lose; what can enliven Their night of woe?

"How can I give my child away?
Those little feet alone to stray Along the dark, mysterious way,
That e'en our strong hearts doth dismay—
My child! my child!

The way is long—and very weak
Thy baby torm;—thy tender feet
Have never trod save in paths sweet,
Which love had smoothed.
And if thou find that world of light, Away beyond the fearful night, Who, who shall see mid legions bright, That tiny form? While rings with shouts heaven's lofty dome,

While rings with shouts heaven's forly As hosts of long tried saints come hor The little earth-babe all alone, Feeling no right in its new home' Will it not weep?

And go away with tottering feet, Along the shining golden street, And 'neath the very life-tree weep its method arm, its earth-home sweep. Its mother's arm, its earth-home sweet, Alone in heaven!"

Hark! bark! a voice! a vision gleams

Hark! hark! a voice! a vision gleams
From where the throne-light ever beams,
And e'en through earth's mist veil it streamsLet us look up!
Swift gliding o'er the jasper sea,
Whose melting waves in music flee,
Speedeth where "many mansions" be
A tiny bark; now bounds it free
Upon the shore. Upon the shore.
They crowd around—the shining ones;
That soul so loved, so welcomed, comes;

Close folded by their starry plumes, Behold the child! Benoid the child!
They lead it where the life-tree flings
Fresh fragrance o'er immortal springs;
And while the angel-child glad sings,
They teach it all the hidden things

Of heaven-lore vast.

They loved it, they, the angels there,
Looked down and loved the earth-child rare, And wept that on such soul should wear Earth's three score years—
Struggling through many a dream and doubt

The eternal secret to find out; Tossed in the mighty dark about—
No guide—no star.
And so that they that soul might rear
Where shone the eternal truth-sun clear;
No guild might sould observed. Nor veiling mist could e'er appear, and make it in the three-score here An angel—an archangel there,
They took it home.
Oh right evolves from all this wrong!

From all this discord rounds the song Our weeping eyes shall yet ere long wherefore see Of all the heart-breaks and the tears That darkly crowd the walling years— The mysteries, the doubts, the fears, Shall lapse in light. Our beautiful are in the skies: Our heart-hopes buried yet to rise; Through all this might of sacrifice, We see not how with mortal eyes,

Shall come the gain.

Chicopes, August, 1855.

From the Spiritual Telegraph. CHALLENGE ACCEPTED.

To the Editors of the Tribune:-In your editorial of July 21st, animadverting upon the Spiritualism of the day, calling in question the wisdom of spending time in its investigation, I find the following challenge, which I accept :-

"We have repeatedly challenged the adepts in the modern art of ghost-seeing, Spirit-rapping, table-tipping, and the like, to state a single nev truth which their pretended revelations have added to the sum of human knowledge, but as yet they have not been able to meet the proposal. Instead of it, however, we have had from them several propositions to engage in the discussion of various abstract moral, religious or fantastic topics, which, from the nature of the case, we have been constrained to decline.

In view of your intimation that you are to allow this subject but a limited space in your statements, if you will allow the necessary space in to happiness here and hereafter. your columns. My propositions are supported by Thirteenth. It is "new and true, and has been deemed conclusive in any court of justice. Further- to change, under suitable conditions, the unnatural more, to those who will devote the necessary time, and depraved passions and appetites of mortals, I will demonstrate the truth of all these statements, and to restore them to their normal condition. so that they shall affirm these truths, or deny evi- This has been demonstrated in numerous instances dences which in most cases shall appeal directly to Spirits have so changed the tastes of men as to

and the time proper for one to spend to ascertain many persons to reform their vicious and filthy the facts, must be determined by the price he or practices. she puts upon the knowledge and demonstration of a happy existence beyond the grave. Those persons who do not care or dare to think of a life be- numerous Spiritual experiments, that Spirits peryond the grave, involving the consequences of the ceive diseases, and have the power to cure mortals neglected opportunities and positive errors of the of various kinds of them. This is demonstrated by present life, may scotf at these evidences, and en- innumerable instances, in which Spirits have not deavor to evade their force; but I trust that there only given correct delineations of various diseases are few such among the readers of the Tribune.

the following statements the proper distinctions be- by the recommendation and application of proper tween the words "belief," "hope," "faith," etc., remedies, and also in the manner of the ancient and "knowledge." I use the word "knowledge" in no mystical sense, but to signify that which is the diseases which have been thus successfully made tangible to the natural senses-a significance treated by Spirits, are fevers, fits, nervous and far transcending "belief," "hope," and "faith."

If any competent person feels disposed to show that these things are not new, nor added to the sum of human knowledge through modern Spiritualism, and the Tribune should not feel disposed to give the subject space in its columns, the Spirit- its estimate of humanity, and popular theology reual Telegraph, an organ of modern Spiritualism, cognizes no present, and repudiates the experience published in this city by Partridge & Brittan, will of all but dead men, modern Spiritualism confirms entertain the objections. With these preliminaries, the truths of the past, demonstrates the future, I proceed to my statements:--

First. It is "new and true, and has been added to the sum of human knowledge" through modern | philosophy of man. Spiritualism, that many of the proximately true results arrived at by a few persons through mental added to the sum of human knowledge," that Spiphilosophy have been rendered cemprehensible to all mankind.

Second. It is "new and true, and has been added to the sum of human knowledge," by virtue of mo- tions, are found to exert a characteristic influence benign village pastor, blessing and blest by all dern Spiritual demonstrations, that man in the upon their performances in manifesting their earth-life has immortal or spiritual organs, which presence and qualifications to mortals. This is stead of Oregon? Who shall say how far his he may and does often use to apprehend physical demonstrated by Spirit-performances upon various crimes are treasured up against him in the great facts which are occurring far beyond the reach of musical instruments, such as drums, harps, tambothe external or physical organs of sense, thus rines, accordeons, pianos, etc., in their own peculiar verting, darkening force of Christian rapacity and ritual faculties.

Third. It is "new and true, and has been ad- claimed to have been conceived by them in the ded to the sum of human knowledge," through Spirit-spheres. modern Spiritual manifestations, that immortality fact has hitherto been merely believed and hoped for tangible demonstrations, that Spirits have power,

presence of our relatives and friends, whose bodies air by Spirit-power. we have laid in the grave. This is both new and

modern Spiritual manifestations, that the Spiritworld is not that supposed far-off country "from around and within us, and that our Spirit friends immortality," and thus death is swallowed up in listen, perforce, to its searching appeal—listen, at ed line from the Merchant of Venice, are cognizant of our most secret thoughts and victory.

Fifth. It is "new and true, and has been added to the sum of human knowledge," that Spirits can and do communicate their thoughts and knowledge to mortals through various signs and symbols; also, through writing and speaking audibly in numerous ancient and modern tongues.

Sirth. It is "new and true, and has been added to the sum of human knowledge," through demonstrations of the Spirits, that the Spirit itself may, and actually does, assume temporary control over gross matter, and that, under favorable conditions, it can and does appear in a form similar to the earthly form, to mortals, who recognize its presence and identity by the peculiarities of its natural features and other external appearances.

Seventh. It is "new and true, and has been added to the sum of human knowledge," through modern Spiritual manifestations, that death in itself simply and only severs the connection between the Spirit and gross physical elements, and that the possession of all his essential attributes, and is his being.

Eighth. It is "new and true, and has been added to the sum of human knowledge," through Spirit-disclosures, that the popular ideas of the state of the dead-of heaven and hell-as to locality and condition, are grossly erroneous.

Ninth. It is "new and true, and has been added to the sum of human knowledge," through the concurrent testimony and unmistakable demonstrations of Spirits, that immortal beings are attracted to societies in the future life, which are in consonance with their own Spiritual state and degree, and that such consociation, with its consequent inspirations, fulfils their desires and constitutes their joys. Furthermore, that Spirits would be equally unhappy if forced to dwell with societies, or in elements and conditions, superior to their own state, as they would if forced to dwell in elements and societies inferior to themselvesthat happiness is predicable only upon harmony of the external with the internal life, and consists in the spontaneities of congenial states and societies.

Tenth. It is "new and true, and has been added to the sum of human knowledge," through the concurrent testimony and reasonable demonstrations of Spirits, that heaven and hell are neither local nor arbitrary in themselves, but are terms used to signify degrees of development, states, and conditions of being consequent upon virtuous or vicious life.

Eleventh. It is "new and true, and has been idded to the sum of human knowledge," that the inpardonable sins consist in neglected opportunities and positive errors in our teachings and practical lives, which mar our own or our neighbor's image, mislead or divert the mind from its natural our own or our neighbor's physical, mental, and Spiritual growth or development. These things 'never can be forgiven"-or, in other words, recorld to come '

Twelfth. It is "new and true, and has been columns, I have confined myself to the briefest added to the sum of human knowledge," through shall darken thy soul and embitter thy thoughts possible statement of a very few of the new and Spirit teachings, that growth or progress is the law for ever. true things you challenge me to produce; and I of life, and pertains alike to the natural and Spirithold myself in readiness to continue the list of ual spheres—to time and eternity, and is essential

render their accustomed tobacco and rum nausea-The value of these new truths to each individual, ting. In this and other ways they have assisted

Fourteenth. It is "new and true, and has been added to the sum of human knowledge," through which had eluded or misled the most skillful earth-It will, of course, be observed that I recognize in ly physicians, but have actually cured the sufferer apostles, viz.: by the laying on of hands. Among muscular derangements, rheumatism, dislocated bones, blindness, insanity, cancers, etc., etc.

Fifteenth. It is "new and true, and has been added to the sum of human knowledge," that while popular science has no past and no future in and blends with them present living, scientific experience, which form the triune elements of a true

Sixteenth. It is "new and true, and has been rits not only retain the power to exercise, in their own peculiar way, earth-born faculties, but also their previous experiences, exercises and instruct savage of the wilds might not have been the meek, showing that man, even in the earth-life, has Spi- way, reproducing their favorite airs, and music entirely new, so far as is known, which music is ference and lethargy only less culpable?

Seventeenih. It is "new and true, and has been is demonstrable to the external senses of man, which added to the sum of human knowledge," through in the earth, sink the bombs in the ocean! What -and that, too, only by virtue of an innate desire and on various occasions have exerted it, to carry sence the visible harmony of God's universe?to live on, and a faith in ancient records of ques- inanimate things through the air, and to move How dare men go out in the balmy air and bright to live on, and a faith in ancient records of questionable origin and disputed significance (disputed ponderable objects of several hundred pounds' sunshine, and there, in the full view of heaven, established by the second relationship to the visible harmony of God's universe?—

How dare men go out in the balmy air and bright tionable origin and disputed significance (disputed ponderable objects of several hundred pounds' sunshine, and there, in the full view of heaven, established by the second relationship to the visible harmony of God's universe?—

How dare men go out in the balmy air and bright to make faint with too nuch sweet these heavy-winged thieves.'

Makes faint with too nuch sweet these heavy-winged thieves.' even by their professed adherents,) leaving at best weight, when such objects were not in contact any to maim and massacre each other? How would

tion. The fact of Christ's resurrection-admitting upon them, have been raised up, and otherwise their mouth-piece in proffering an excuse so pitiit is a fact—does not prove man's immortality, moved by Spirits. Furthermore, various persons, ful? And do not the abettors of war realize their since he is claimed to have been more than man. with and without contact with mortals, have been vile appeals to the baser passions of our nature re-Modern Spiritualism demonstrates the Spiritual raised up, suspended and transported through the sound always in the ears of the recording angel?

Eighteenth, and Finally. It is "new and true, and is added to the sum of human knowledge," through tangible Spiritual demonstrations, that the ded to the sum of human knowledge," through ancient prophecy which declares that "the last and responded to by every one who would win proenemy death shall be destroyed," and is now meet- fit or enjoyment from that which oppresses or deing with an actual fulfilment. These manifestations grades a single human being. The oppressor, the tangibly prove that mortals actually do "put on dram-seller, the gamester, are already beginning to wonderfully does it do it here, in this often-admir-

> the happiness and Spiritual growth of mankind. at hand. It is hoped the secular and religious press will perceive their deep interest to humanity for time and also of thousands of persons who are groping their extirpated. way in dark and hapless despondency for the want

> > For humanity, CHARLES PARTRIDGE.

HUMANITY.

BY HORACE GREELEY.

The watchword of the nineteenth century is brotherhood. Rapid and wonderful as is the proconscious human being still lives on, in the full gress of physical science—valuable to man as are ignorance and corruption, shall be swept from the the steamboat, the railroad, the magnetic telegraph, face of the earth, and a golden age of knowledge, sensible of no change except in the conditions of mighty as are the results attained, mightier the of virtue, of plenty and happiness, shall dawn upmade, and to be made, by the children of men, is enjoy it. that of their community of origin, of interests, of aspirations. "God hath made of one blood all people," is its essence, proclaimed many years ago; the new truth is but the old realized and made practical. Humanity refuses longer to be separated and arrayed against itself. Whoever oppresses or injures any human being, however abject or culpable, wrongs and tramples all men, himself included.

A grave, mementous truth—let it be heard and when he says: beeded. Hear it, grim and ruthless warrior!eager to rush over myriads of gashed and writhing bodies, to coveted fame and power! Those thou wouldst so readily trample into the earth are not really enemies, but merely victims-not something which may be separated from thee and thine; they are thy fellows, kinsmen, brethren-with thee, 'members of one another," and of humanity .-The sword which hews them down, maims thee: the hoof that tramples them, wounds thee. No armor ever devised by cunning or selfishness can prevent this: no walls of stone or living men can ward off the blow. As surely as the verdant tree must mark its shadow in the sunshine-as surely as the stone projected upward will not rest in midair, but descend-so surely falls the evil on him by whom evil is done or meditated.

Miser! heaping up fresh hoards of yellow dross! hou art starving, not others only, but thyself!-Bread may fill thy garners, and thy vaults be stored with ruddy wines; but plenty cannot come where dwells the insatiable thirst for more; and baneful are the possessions which contract the brow and harden the heart; speedy and sure is current of truth, or in any way obstruct or retard | the judgment which avenges the woes of thy pale. hollow cheeked victims!

recklessly invokest on others shall leave thee un- of Nature. It teaches us to believe with Ruskin, gained by the individual, and made up at any scathed. The contrary is written in the law whose "that every flower enjoys the air it breathes," and point of time -" neither in this world, nor in the fate is eternity, whose sphere is the universe. - makes us refrain from crushing with our unheeding Fleeting and hollow are the guilty joys thou seek- tread, the lowliest bud, for fear of giving it some est, while the crimes by which they are compassed pain.

And thou, humble, self-denying votary of the highest good-the good of thy brethren, thy fellow beings-vainly shalt thou strive to sacrifice thy own happiness to brighten the dark pathway of the the affirmations of unimpeachable witnesses, and added to the sum of human knowledge," through needy, the wretched: heaven will persist in promptother evidences, such as would be received and be Spiritual demonstrations, that Spirits have power by repaying thee more and better than thou hast given. Give all thou hast to lighten the burdens of others to-day, and the bounteous reward will not wait for to-morrow's sun. It will insist on making thee richer, in thy hunger and nakedness, than the king amid his pomp, the banker amid his treasures. Thy riches are safe from every device of villainy, from every access of calamity; they cannot be separated from nor made unavailable to thee. While thou art, they shall be to thee a chas-

tened gladness, a tranquil rapture for ever! And thou, saintly devotee, and shrine of all virtues! look not down in loathing, but in pity, on Or learn with him a lesson from the waves upon the ruined votary of vice and crime. He is here the beach, how to teach thee not pride, but humility. The corrupt, revolting thing he is, tells thee what thou mightest easily have been, had not Divine Goodness, for its own high ends, not thine, willed otherwise. The drunkard's maudlin leer, the lecher's marred and hideous visage, the thief's cat-like tread and greedy eyes, even the murderer's stony heart and reeking hand-all these, rightly viewed, are but indications of the possibilities of thy own nature, commanding gratitude to God, and compassion for all human er-

Ay, "we are members together of one body" of colder clime-whether worshiping God or the grand lama, erecting Christian altars in the savage wilderness or falling in frenzy beneath the wheels of Juggernaut-whether acting the part of a Washington or a Nicholas, a Howard or a Thug-the same red essential nature reveals itself through all. The a humanizing verb, as for example in Shakspeare, slave in his manacles, the overseer brandishing his whip, the abolitionist denouncing oppression-who shall say that any one of these might not have been trained to do the deeds and think the thoughts of any other? Who shall say that the red-handed around him, If his lot had been cast in Vermont inaccount, and how far they are charged to the perfraud, or esteemed the result of a Christian indif-

Away, then, from human sight with the hideous implements of human butchery and destruction! as compare bylon's black of Zephyr, oppressed with perfum Break the sword in its scabbard, bury the cannon Wax faint o'er the gardens of Gul in her bloom." Break the sword in its scabbard, bury the cannon business have these to disturb by their hateful pre-

have confirmed by absolute, sensible demonstra- ponderable objects, sometimes with persons sitting logy for wholesale slaughter? Who would dare be

But not war alone, the grossest form of human antagonism, but every form, is destined to speedy extinction. The celestial voice that asked of old, "Where is thy brother Abel?" shall yet be heard These statements are respectfully submitted, but even these are symptoms of the inward conwith a deep sense of their importance, as involving vulsion-first mutterings of the mighty earthquake

In the day of light now dawning, no relation so palpably vicious as theirs can possibly abide. But eternity, and give them that wide publicity which theirs are the rude, salient outworks, which cover, seems accordant with their intrinsic merits. In while they stand, the smoother, ampler, sturdier thus doing they will secure the thanks of a large citadel of error. That all-pervading selfishness, and rapidly increasing class of investigators who which forgets or disregards the general well-being, have come to the knowledge of these truths, and is yet to be tracked to its most secret recesses, and

The avocations of life, the usages and structure of the very light which these demonstrated and of society, the relations of power to humility, of demonstrable propositions are calculated to convey. wealth to poverty, of served and servant, must all be fused in the crucible of human brotherhood, and whatever abides not the test, rejected. Vainly will any seek to avert or escape the ordeal; idly will any hope to preserve from it some darling lust or pampered luxury or vanity. Onward, upward, irresistibly, shall move the spirit of reform, abasing the proud, exalting the lowly, until sloth and selfishness, tyranny and slavery, waste and want, hopes excited and justified, by the march of dis- on our sinning and suffering race. Heaven speed

THE HUMANITY OF NATURE.

"Oft on the dappled tarf at ease I sit and play with smiles,
Loose types of things through all degrees."

Wordsworth.

We speak distinctively of an inanimate nature but we believe artistically in an universally animated one. The poet, properly ignores sectional lines,

> All are but parts of one stupendous whole. Whose body Nature is, and God the soul.'

We are not denizens of one world alone. There s a world of mankind, in which we are jostled day much to the actual, as the two images on the oppoby day, by beings of flesh and blood. There is site side of a thaumatrope become joined in its re- have very much more of sympathy with this phase the world of inward creations of our brain, musi- volutions. We are glad to bring to our aid such a of the manifestations, if the Spirits in giving these cal with airy tongues, a vision-life, where things lover and companion of Nature as old Christopher medicines would educate the parties into such come and go, and are ever changeful as in a kaleid- North. What he had observed, may well be relied knowledge of the laws of life as would prevent the oscope; one capable of many faces, such as Shaks- upon. "The forms of Nature," he says, "under- possibility of returning to the need or use of any peare could exhaust, and then imagine new. There is that other, indescribable realm, the Spirit world, of our love, yet still retain the character of the in- progress no further than a change of doctors.

" Around this world of sense Floats like an atmosphere, and everywhere Wafts through these earthly mists and vapors dense A vital breath of more etherial air !'

Lastly, the world of Nature! The dull, plodding iver in this life of ours, sees naught "beyond this visible, diurnal sphere." It belongs to the man who has something like inspiration to assist him, exquisite and recondite image, which only the who, as he walks the fields, can see in the lowly rarest genius could produce. Were it not so, great ed, many diseases remedied. look, telling of

"Thoughts that do often lie too deep for tears." This impulse springs from what we believe to be Spirit, that Nature has sympathetic with our Libertine! believe not that the anguish thou so lown, and which we may denominate the Humanity It led Wordsworth to write:

"The clouds were touched, And in their silent faces could be read Unutterable love.

Shakspeare blew a breath of life akin to his own entle nature, into every object of the scene, when he described a stream that

" Doth make sweet music with the enameled stone, Giving a gentle kiss to every flower It overtaketh in its pilgrimage."

Miss Bremer knew it when she said

"God sends upon the wings of spring Fresh thoughts into the hearts of flowers." Take Byron's rendering of the tremor of a grove a moment of utter suspense of the breeze-

"And not a breath crept through the rosy air And yet the forest leaves seemed stirred with prayer See what Whittier sees of a morning hour, when "The mists are lifted from the rills.

Like the white wing of prayer; They lean above the ancient hills As doing homage there.

"They kneel upon the sloping sand, As bends the human knee.
A beautiful and tireless band, The priesthood of the sea

In the following passage of the Golden Legend, Spirit, a shape to the

"Wind, that through the corridor Just stirs the curtain and no more, And touching the wolian strings, Faints with the burden that it brings."*

Take again those humanizing epithets applied to natural objects of phenomena, and we will find humanity. Whether blackened by the fervid sun both in the language of poets, and in our every of tropical deserts, or bleached by the fogs of a day converse even, a recognition of the sentiment -such as in the "wailing" gale; the "creeping" wind; the "single" pines; the "ruffian" blast; the "pitiless" storm; the "riotous" waves; "frowning" rocks; "exulting" river, and many like. The current courses through all our veins—the same describing the motion of such objects, by applying all crimes may live, and not only nurtured by the

"But look! The morn in russet mantle clad Walks o'er the dew of you high eastern hill;

Again-And jocund day stands tiptoe on the misty mountain tops,"

"And flecked darkness like a drunkard reels From forth day's portal;" And in Rowe-"And guilty Night Hasty to spread her horror o'er the world. Rides on the dusky air."

So in Southey-"The sun comes forth, and like a god Rides through rejoicing Heaven

* There is a grace here not attained by his predecessor as compare Byron's Bride of Abydos, Equalled though, perhaps, by Shelley in his Sensiti

"Like a rose embowered

dying man would give all earthly possessions to strated by the fact that chairs, tables and other if addressed directly to the All Ruling, as an apo-

As vivid as the bolt in itself, is this in Byron, " From peak to peak the rattling crags among,

Leaps the live thunder. Or when he speaks of the corsair-bark.

" She walks the waters like a thing of life;" a close approximation to the effect of rain cloud may be considered, rationally and philosophically traversing the fields,

"And in its vapory mantle onward steps

"How sweet the moonlight sleeps upon this bank;" And in this

"The sweet South That breathes upon a bank of violets Stealing and giving odor;" Or in this.

Nimbly and sweetly recommends itself

We recognize, then, beneath the mere outside of this world of Nature, that is about us everywhere, a Spirit of its own, something like to the soul in man. It is no mere hallucination. Not so solely imaginative, indeed, as that other, the Spirit-world: there are yet actual tangible things for us to inform and breathe into a conscious existence. To the boor, it may be mere sky and water, earth and stone; but the intellectually refined finds it animate with a life, that claims sympathy with his own. It is no longer a mere reflection on the retina of the bodily eye, it stands equally portrayed on that of the mind's eye. Bound to our fellowmen by human ties, and instinctively applying the gauge of our own feelings to all we see in them, it becomes with us a habit, that we extend even to our appreciation of Nature, until we humanly vita lize it, and address it and judge it in a like manner. We bestow upon it the dearest of our emotions.covery and invention—the great discovery being its glorious coming, and prepare us to welcome and We love it. "Tis then," says Emerson, "the passion remakes the world. It makes all things alive and significant. Nature grows conscious. The clouds have faces; the trees of the forest, the waving grass and peeping flowers have grown intelligent, and man almost fears to intrust them with the secret, which they seem to invite."

Thus we, at length, may have found we have a brotherhood of feelings with other objects than those that bear our mortal shape. Wild scenes and calm may give us corresponding affections; association may work its influences upon our mental faculties; but, beyond this, there is something that allies itself with the soul. Perhaps, it is only an idea, but it appertains in the round of thought, as go a half humanizing process under the intensity sensate creation, thus affecting us with a sweet, can give it a presence. Almost all human Nature can, in some measure, understand and feel the most selves in Helicon."-JUSTIN WINSOR, in the Crayon.

From the Star in the East. NEW SPIRITUAL THEORY, OR SPIRIT-UALISM ANALYZED. To the readers of the Star and Herald and all

others who feel interested in Spiritualism:-Yes, the cant phrases of humbug and collusion yields, higher conditions of chairvoyance and magnetism, to the restoration of health and happiness, we do the wise philosopher, the honest seeker of truth, abominate every species of Spiritual quackery and and the benevolent Christian, but glean crumbs of extortion. Look over the advertising cotumns of sustenance for their immortal yearnings.

Bigotry, ignorance, and superstition may, for a and point to their God within her crude bosom. Yes, and in conjunction with the Materialist, the without the Spirit medicines. Universalist may bury in the bosom of their God the hidden bribes of crime, and seek to drown the will cure all the maladies that these Spirit Doctors their brief day, and all tend to their native des-

world, I am aware that I shall incur the displeasure of most of the numerous advocates of both

nonestly considered. I feel induced to consider the subject: First, from a slient impression, which is not for me to explain; and Second, I cannot excuse myself from up—admission 25 cents;" but it is not the priviof Spiritualism, so perverted and misunderstood, before the rent in the veil of immortality, hallooing thereby causing confusion, indolence, and crime: thereby causing confusion, indolence, and crime; must have something for their time. Very well; for I do assert, boldly and considerately, that Spilet them do as did the Mediums of old—Christ and ritualism without order, is one of the most fruitfu his Twelve-depend on the voluntary contributions sources of confusion, error, and crime, that ever of the benefitted. They were healing, lecturing, poets know what an increase of effect they gain in cursed the earth. Under the covert of her mantle, and sympathizing all the time, but made no low and confused fires of corporeal wildness, but Spirits unseen, seize their victims, and urge them the course of Spiritualism is retarded by the indivion; Virtue is robbed of her purity; Truth leaps from her empire; Innocence folds her wings, and rising, heaves a sigh; Love is bereft of her undyof her mad carusals.

> Yet, notwithstanding all the falsities, contradictions and sensualities, which are daily manifested world are too sacred, too liberal for peddling purand encouraged by Spirits, who have once lived in poses. If angels desire to speak to the inhabitants the form, we hear the leaders and teachers of modern Spiritualism uttering, and also publishing. without any qualification, the following sentences: "In short, there is no virtue which Spiritualism (without qualification) does not enjoin on us to practice, and no vice which it does not teach us to woid."—Christian Spiritualist.

flict among Spiritualists has arisen, mostly mostly was the reply. "God forbid that praying should the teachers of Spiritualism having taught what is be an unusual noise in any camp," said Jackson, while flict among Spiritualists has arisen, mostly from of war order punishment for any unusual noise. not in harmony with demonstrated facts; while be an unusual noise in any camp, said Jackson, with much feeling, and advised the officer to join their leading opponents, boldly affirm that, al- them.—Er though true, it is all evil, and from the Devil. Thirdly, we feel perfectly free to assert, that Spi-Yet, we think the Cambridge poet takes a higher flight ritualism, in its proper order, is the richest boon an

and the Soul's undying hope; it is Truth's opening beauty. Love's purest caresses, and Wisdom splendid triumph.

The term Spiritualism is so indefinite, and can be made any thing and every thing, we feel in. And in the epithet here used by Street, there is pressed to state a basis, upon which the subject The great law by which we shall be governed in our analysis of Spiritualism, is simply the law which pervades all eternity; the law by which all Truly it is this bestowing of a humanity that things were created, and without which nothing gives life to Nature, as well as to poetry. How can exist for a moment; it is the great law is which Nature lives, moves, and has a being. The law is the great principle of

ANTIPODES;
Or Positive and Negative Electricity, or Positive and Negative Spiritualism. Of which it may be truthfully expressed:

When God's word o'er the billows of Chaos was hurled When God's word o'er the british of the was mas furfer. He leaped from his throne for the birth of the waff. For the blooming of Stars, for the rolling of Spheres, Through the blue deeps of ether, to measure the years. Not a Sun could appear till His influence co Not a Planet could shine till He scattered His flame Not a River could roll till he gave the command; Not a Sea nor a Forest embellish the land.

POSITIVE SPIRITUALISM Is the centralization of all good, which attracts all of its kindred congenials, and repels all of an antagonistic character.

NEGATIVE SPIRITUALISM

Is the centralization of all eril, attracting all of its kindred congenials, and repelling all unlike to itself.

The characters and conditions between these two antagonistic points are innumerable, all assuming their true congenials, or characters, as their predominancy may designate.

God is the head of the great Positive, being the union of three great positive principles, Wisdom, Love, and Truth; these three in one, compose the Divine Trinity; this Trinity pervades the realms of Heaven, whether in the bosom of God, or in the hearts of the inhabitants of material worlds. Positive Spiritualism is Heaven's only law, and God's throne, upon which Justice sits, supported by his seven pillars, holding the eternal scales of Antipodes, and weighing, before the gaze of Truth and Love, the inmost soul of mortals and things.

SPIRIT DRUGS AND SPIRIT DOCTORS.

(To be continued.)

We copy the following from the Spirit Advocate in hopes it may be suggestive to all interested .-The plain sense of the article may seem harsh to some, but it should be borne in mind, that thou, sands are opposed to the ministration of "Drugg" whether prescribed by the Spirits in or out of the allopathic schools. For our own part, we should drug or medicine, for little will be gained, if we However, if the services of mediums are required in strange, almost bewildering, blending emotion, that this capacity, they should be paid for their labors. scarcely belongs to either separately, but to both as few can do much good without some monied astogether clings as to a phenomena that only the sistance in the present state of society. The readeye of genius sees, because only the soul of genius er should judge, however, as to the best method of béstowing the same.

It is our firm opinion that much salutary good

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has been accomplished by the aid of Clairvoyance and human Magnetism, many lives have been say Nor could we doubt violet that looks up to him, a meek and imploring poets might break their harps, and go down them- the assertion, since it stands corroborated by a roluminous array of facts, and testimonials in every section of our country. Animal disorders have been and are being removed from persons by the physical contact of healing mediums or by the virtue of medicines presented by intelligences out of the body. The blind have received their sight, the deaf their powers of hearing, and the lame have been made to walk. We do not dispute the fact. We might as well discredit our Atlas and refuse to Kind Friends, the time is past for Christians, believe that there is such a fortress as Sebastopol, philosophers, and philanthropists, to cast the sub- because we have not seen it ourselves. But while we admit the fact, that Spirits have controlled the our leading Spiritual Journals, and behold what a Pharmacopæia meets your eye, "Restorative Syrups," "Dysentry Cordials," "Cholera Elixir' Bigotry, ignorance, and superstition may, for a time, hang their dark curtain before the eyes of the inhabitants of earth, and Materialists may lead Cure," and a hundred others in large capitals, adtheir votaries amid the dismal shades of matter, vertised to be put up in quart bottles or howsheads. Well, is this all? Oh no, a most remarkable price is put in the sequel, which you must pay, or go

Now if the Spirits think that these medicines fountain of their iniquities in the ocean of Love have mentioned, they are bigger fools than I take uncontrolled, which flows from a perverted nature. them to be. The idea of making money or a for All these, with their kindred elements, will have ingly ridiculous and wicked. We are satisfied that there are those who are gifted with medium power, fully determined on perverting this privilege to the In presenting this theory of Spiritualism to the accumulation of wealth. Why, they must have from five to ten dollars for every clairvoyant examination; a dollar an hour for spirit converse; a couple of dollars for psychometrical delineations! Now ancient and modern Spiritualism. I am also aware, if this is not building a toll-gate on the straight and that in traversing the fields of Spiritualism, I shall narrow way to truth and immortality, I greatly err. be compelled to cross many windings of pre- How the Apostles would have figured in a Greek Did ever St. Paul advertise a "Dysentery Cordial?" established opinions, and step upon the toes of cen- or Hebrew Gazette, in this wise: "Matthew's Costive tennial doctrines. But notwithstanding all these Powders;" "Luke's Jaundice Bitters;" "Mark's (and numerous more unseen) difficulties, the world Digestive Stimulant," and "Johu's Fly Poison! electrically the mind gives, as to a disembodied must, to some small extent, hear my testimony. I -all for \$2 a quart, being prepared by the direct counsel of disembodied doctors. When Christ gave feel that in the present crisis, the great field of his psychometrical delineations of the Scribes and modern Spiritualism must be wisely, calmly, and Pharisees, he did it gratuitously, for I am not aware that he asked them any thing for his time or trouble, or that they gave him any stipulated fee. It is the prerogative of showmen to stand before the door of their exhibition, and exclaim, "walk speaking forth boldly, when I see the great truths lege and duty of a well-developed Medium to stand out "50 cents a peep." It is argued that Mediums charges. Cannot Mediums of our time manage to get a livelihood without selling Spirit communications at 50 cents a-piece? We are satisfied that dual fortunes that are being made out of it; if not fortunes, they are strenuous attempts at it. The kingdom of God will never come through

quart bottles at \$2 a-piece, or laying on of hands at ing sweetness, and all nature sorrows, at the march of her mad carusals.

25 cents a stroke, or through a Medium at a dime a rap. The public must see to be convinced, and they will not see unless they see without charges. We consider that the revelations from the Spiritof earth, let them speak, without making Tom Thumbs of them any longer.

PRAYING NO CRIME. - An officer once complained to Gen. Jackson that some soldiers were making a great noise in their tent. "What are they doing ractice, and no vice which it does not teach us to asked the General. "They are praying now, but have been singing," was the reply. "And is that a crime?" the General demanded. "The articles "God forbid that praying should

> Brainas, the famous Lacedæmonian general, caught a mouse; it bit him, and by that means made its escape. "O, Jupiter!" said he, "what