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lations and communications should be addressed BLY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, CONSTIAN SPIRITUALIST, No. 553 Broadway, New-

[For the Christian Spiritualist.] SOUL MARRIAGE. BY U. E. GIBSON.

in his own image, in the image of Goo

only Sat Marriage is True Marriage. and marriage, or true marriage, has its origin

God: Hence it is of God and from God. All d, or soul, when it proceeds from God, is dou-It is male and female, or contains the male I female principle. As the body of God is his is so is his hody double, or male and temale. double, or male and female; hence God's s are male and female. All material subis male and female; all spirit substance is and female; all bodies, all spirits, are male state; therefore, all earth is double, all nadouble, and all spirit is double. As souli proceeds from God, the male and female les separate, and are each attracted into sepolies, forming to receive them, or rather the begrinciple, or soul, is attracted out, or from de principle, or soul, as the male soul is into its male body. The particles of soul-mind able, and as they separate, the male partibet together into their own distinct body, site, forming the male soul, while the female s collect, and are attracted together, and in their own body, forming the female soul. they twain shall be one flesh."

in another material particle, while the

staming a whole or body. Each distinct particle of soul-mind is double, ch distinct particle of body, or form, is double. ons to the lowest form of matter in an unorganform, which is the female form of man. Adapt

female body, preparing to receive it. These olles, or these half bodies, are, in all created to forms, the two bodies, or the two halves bear the nearest resemblance one to the other. half being fitted to its own half. As these half soul-minds are similar, they will attract themselves the two half soul-minds that are Far; hence each half body must draw unto its " lates, each half becomes less and less dis-Fify marked by its own half, or rather the simi-Marent. Birth, education, and circumstance is so operated upon soul-mind as to render its wn twin-half scarcely discernible. These opposing uses have so changed the nature, condition, and varion of these separated twinned ones, that the in and mind, enshrouded within, through its exthat covering cannot by the aid of the material tises perceives its own twin mind, or discover its we twin half. The distance between these half les often renders this impossible; hence the sity of Spirit influence to bring together the hodies containing the twin minds. Material raction tends to draw together and unite these two half bodies, while Sprit attraction tends to draw together and unite these two half souls. This could always be effected were there no countercting influences. No power can prevent this wer from acting, but this action may be accele-

ated or retarded by various causes, existing and "Meting. This material attraction and this piritual attraction is strengthened and assisted by igher Spirit power from the Spirit-world. Spiritspirits are ever seeking to promote the happiness of thish Spirits, to mitigate the evil effects arising an jerrerted mind, to remove error and banish judice, to elevate mind and establish Divine tath; therefore, they are constantly endeavoring raise and draw mind to its Author Mind-God. a medium for the accomplishment of this object, Tattempt to attract each twin mind to its twin nd as a preface or aid; but numerous and varied tacles intervene to defeat the completion of this and present existent evils within each half mind, of only tend to counteract this purpose, but each sions will cease! win is controlled to a certain degree by surroundg influences. These half minds are constantly ted upon by influences from other minds. The ersion or undevelopment, this attempt is thwarted insignificance were the Spirit eye opened to per- Then will all other relations be harmonious also. comment.

ences arising from birth, education, and circum-

own twin half, and the halves would unite.

knowledge upon this subject, that each half may perceive, though absent, the condition of its own in mind of God is the mind of man, so is his true half, whether in the body or out of the body,

whether outwardly united to another half or wait-

ing for a union with its own true half. Spirits out of the body aid the mind in this investigation. They attempt it directly, by acting through other minds. As all mind is open to the oneness of spirit in the two organisms, and are ever seeking to attract together these two half bodies containing these two half souls. They act directly through the half souls themselves, and indirectly through others, as mediums to them. This direct influence is often resisted and overcome. First, it may feel a drawing out towards its own true half, divided assences of God, these divided partyct they stifle the feeling, smother the desire, and the existence of God, this divided form of allow false customs, conditions, and foolish fears to earth life. the each in their separate bodies, generalize prevent a reciprocal unity from being recognized aticalarize, and form two souls in two bo- and admitted, though the deepest interior emotion ea rather form a double soul in a double body. is one of undying affection and eternal love. Ambition, wealth, friends, beauty, accomplishments,

erial particle unites with the material particle, and in silence and sorrow, they diverge through nary nature, which seeks merely an external grathis rudimental sphere to be united only in a higher life, where such falsities do not sway, and where such ignorances do not prevail. Yet still wh material particle falls from its original sub- the power remains, and each longs for its own legiate, and passes down through successive gradatimate half; but for some of these varied reasons, they do not yield to their impressions, consequentod state. It then organizes and ascends up, by the two bodies are never contacted. Notwithbrough successive gradations, to the highest state standing this, they are one; and no power can prevent the union of soul, while outward irregularities estirst formed; then Ecc. These double parti- and inward tumult often sever the bodies, and set seal-mind separate, and the male principle they wander far apart, in unknown regions, to lay cathed into its male body, while the female their bodies down in the dust of earth, to rise in We is drawn out of the male principle into Spirit with their true companions, in the glorious resurrection of a higher life.

Sometimes pride rules; the soul born with afflu-

ence will not own its kindred soul, because it i born in poverty. Thus is mind undeveloped, and thus it acts against itself, seeking its own happiness through false means, ignorantly and unwisely, but oftener it cannot perceive through the veil that covers it, its own true half. Ignorance misleads, bolf coul, or that half that is most similar to and though the attraction is perceived, the soul As soul-mind proceeds from God, and yields not to the influence, though willing to be guided aright. Habit bears sway, custom rules; and the bodies containing these two half souls, separate, builty between the two halves becomes less and and never come in contact. Such is the angular state of society, that soul is not free to act, cannot follow or obey its mutual attraction. O, miserable state! O, withering influence! O, deathless death! thou art the grave of connubial bliss, the bitterness of life, the shaft of sin, the destroyer of the marrow cease to be, for thou art sin's vicegerent-the door to iniquity, the threshold of misery, the rival foe of -tho Devil of Devils, since thou art ignorance's thyself from the error of thy ways, and to estab-

> for legal outward enforcement! Second. The opposition of friends is another strong counteracting influence. Misguided affection leads them to force apart these kindred souls. and compel them to join hands with hands, while soul and soul are in disunion, each desiring its own twin soul. Parents may force corporeal bodies into guardians may tear asunder the material forms of hope! O, land of justice, of rest and of truth! ascensions, all wrongs will be redressed, all oppres-

Third. But the greatest obstacle which pre-

or opposed; sometimes ignorantly, sometimes wit- ceive its own true affinity, and so developed as to The root will have been planted in a healthy soil, tingly, as circumstances are brought to bear upon it. forego all lesser considerations in the consumma- and the tree will bring forth fruit sweet to the faste Were all impediments removed, each twin half tion of the one great grand design—a soul union. and pleasant to the eye. Reformers may lop off of a State, and no existing Theocracy the idea of a would of itself, aided by Spirits, attract to itself its But Spirits out of the form and Spirits within the the branches, and scatter the buds and blossoms Church. State and Church are Ideals, to which form, in the present dim state of perception, with of this sin of ignorance to the four winds of heaven, Spirits attempt to attract these two half bodies all their attractive force, are inadequate to so ope- yet till this root, this parent of evil, disunion of together, and unite them, even when they are sep- rate upon these kindred souls, as to draw into a spirit, producing unnatural progeny, is dug out of arated by the farthest bounds of space; and they union the two, and thus form a Spiritual mar- the soil, all attempts to produce natural fruit, or to highest moral and Spiritual wisdom. are assisted in their attempt by the natural attractinge. Hence, twin souls never meet while in the fertilize the soil, will be but cutting off the stream ion of the two bodies, and the Spiritual attraction earth-form, because the bodies containing them while the fountain exists, or cleansing the vessel, of the two souls within. These two souls, as be- cannot be drawn together. The souls attract, and while the channel through which the sentiment fore shown, being one, must be similar; therefore, Spirits assist this attraction; but even this concen- flows, is impure and obstructed with filth. Let notwithstanding the outward and inward differ- trated power fails to accomplish the object, because then all Reformers, while they each work in their stances, when the two bodies containing these two renders insufficient these united influences, to are as but one great branch of the great Tree of souls are brought into proximity, the souls, as it overcome the resistance, increased as it is by so Spiritualism, which shall in its planting and rootwere, know each other, fly to meet, reciprocate, many other additional obstructing influences, with- ing, uproot the great Tree of Evil, whose root is and unite. No power can prevent the internal out necessary information as to the location of the unnatural offspring, whose soil is unnatural marunion, for they were wedded from all eternity. two forms or bodies; hence the two expand, and riage, and whose trunk, branches, boughs, leaves, Previous to this conscious union of soul, and may expand and strive to clasp each other in their em- buds, blossoms, and fruits, are the effects of these be of body, while the bodies are separated by dis- brace, while Spirits use all their power to bring unnatural sources-soil and root! Be ye then tant degrees of space, each half soul longs for its the two into proximity—but fail, they never reach kindred half soul; and for this reason, it desires its each other's sphere of material contact, never half because it is its half, and because no other half grasp each other by the hand, and must wait till get and keep out of the way of your brother Recan be its own half. Hence, the importance of the soul is freed from the body, ere they meet and formers' way, while he is assisting you to uproof unite in close communion.

O, sin, thou art the author of all this confusion, this disunion, this disorder arising from the separation of legitimate soul and soul, legitimate body and body, and forcing into external contact illegiti mate soul and illegitimate body.

Having endeavored to point out some of the upon the two half minds, and indirectly by acting causes why twin souls and twin bodies are not attempt themselves. Ignorant, mistaken souls! united in the earth-life, we will now attempt to inspection, to a certain extent, according to their show why souls and bodies, which are not twinned, development, they are capable of ascertaining the are brought into contact, and seemingly made one, or united by outward ceremonies or unnatural them into a union of unnatural congeniality. Sure-

First, then, the same causes that operate as a fice, and let light and truth occupy thy seat! prevention to the legitimate union of twin souls also operate as a means by which illegitimate unions are formed, of untwinned souls. Hence, is often overcome by the action of the two half Jirst, birth, education, circumstances, ambition, fore, man desires woman, and because woman is of accomplishments, and various other reasons, influ-

Blind fancy, ignorant prejudice, and false ideas, often lead other than twin minds to unite their inor affections are untouched, and there is no recip- into an unnatural union. spirit germ is contained in each material and a thousand other causes, counteract and over- rocated feeling between the two, aside from that and unites itself with another spirit germ, come this mutual attraction, even where it has which arises from a worldly consideration, aided by a vain-glorious spirit, or prompted by a mercetification in the possession of an object, which it vainly hopes will add to its happiness, while it is ed and adopted for the correction or removal of ary to the attempt of forming a Church of Justice. possessed and retained. Thus, other than true such errors, social, theological and moral, as may souls, by the law of a nation, are united outwardly, interfere with the mental liberty and Spiritual harwhile the soul within has no just appreciation of true marriage, but such as may arise in the husband's mind that he has obtained a wife who will as extremes and exclusiveness can make them. prepare him a sumptuous repast, or in the wife's. Every reformer seems to have a method of his that she has wedded one who can indulge her in own, and a grand panacca for all the ills of society, in many things wiser than our fathers; and the all the luxurious expenditures of a splendid estab- which must be jirst in effecting the looked for relishment, or the rich pleasures of outvieing all her volution, that underlays the unfoldings of a harmoacquaintances in the costliness of her jewels, the nic future. beauty of her person, the exhibition of her accommay be God, and consequently her heart's idol. And

> humanity must be felt also, ere they can be happi ments, his angularities as well as his harmonies. ly united! Ah, no; they have this yet to learn, and must travel on in pain and sorrow through the ers in general, that there is small need of going to Time uncounted, on Whence we came and Whither laid themselves to rest upon a hill, not far from the earth-life, vainly attempting to make themselves England for illustrations; did we not wish to prewhat they are not, and never can be, one!

being the highest motive for a union of love (?)

Second. Friends again, through mistaken kindness, force into an external union spirits untwinned, cation only." We give it a place, because it has benefit of the meditation is impaired. from various reasons and for various purposes. the merit of simplifying many important truths, of the soul! Go thy way, thou foul fiend, and Like the parties themselves, they seem to be una- without cant or dogmatism. ware of the fact, that soul marriage is the only true marriage, and that all other must result in a lesser him an honest, high-minded and independent thinkhappiness! O, cease to be, thou blasting mildew degree of enjoyment and usefulness, and that while er, a man well qualified to pass opinions on much upon the soul's fair flowers! O, get thee out, O, get there is but little or scarcely any unison of spirit, that is worshipped as truth and accepted as philothee out of existence, for thou art an unclean spirit there can be no true life, or proper relish for its sophy. vocations. Thus in forcing apart two more connurse, the parent of conjugial damnation, hell's genial souls, they but pave the way for a forced abstractions and generalisms, and that is, an igno- tue and Spirituality, and is the only reasonable that goes upon his staff, to the infant resting in its fire and brimstone's torch! O, thou perverted attempt of unity with a less congenial soul, making ration of individual sympathies, in its manifest way of serving God. state of society, thou hast much to do to redeem bad worse, and increasing the blindness and delu-avoidance of all historic and providential media. sion of the world. Two opposites in spirit cannot whose mission has been to explain the nature of lish laws of internal attraction, as a substitute be united in one, where the attractive forces of justice, the mission of Love, and the purifying each cannot reach the other, for there is no feeling offices of Religion. in common, therefore, there is not the element in | The article, therefore, is in closer fellowship with the one for which the other longs or stands in the generalisms and naturalisms of Paganism, than need; hence, its feelers or attracting influences go with the specified and known requirements of Self, we quench all Idealism, and become the basest will praise me as their friend and benefactor. not out to this object or person, because they are | Christianity. The intention of the author was to of heathens. not made up of those ingredients which their own get names to the "Declaration and Protest," and nature requires. To force, for any cause, into give the same "to the public," that the authority conquer the baser. propinquity, but no power can force soul and juxta-position, two such souls, is a violation of the of the names and the good sense of the Protest soul into a spirit union. Fathers, mothers, and natural law of attraction, and is not only detri- might have a quiet but healthy efficacy in correcting mental to their progression and the progression of the excesses of public opinion, and soften the social their children and charges in the earth-life, but their associates, the community at large, but also tyrannics of a presumptive and ignorant people. tween the generous passions, and on the other, betheir souls, when freed from these earthly restraints, to their offspring—their progeny. Here lies the To those, however, who may be thinking of the tween the baser; and human character is apt to started in his large dark eye. "Alas!" said he will rise and unite for ever in one. O, glorious death of deaths, the world's undevelopment, its "Church of the Future," or seeking for a code of hell of misery, and its brimstone fires of torment. laws or propositions, exact in construction, word-Mortals, sigh not under your oppressions, groan Till purifications arise through proper unions and ing, and definition, the following will be highly sug- the character. Pre-existent evils within each half mind, not under your wrongs, for in your progressive natural births, no great reformation can be accom- gestive, if not entirely satisfactory. It will be a plished. Though Reformers may labor for other blisful time in a golden age, when its civilization the reach of knowledge, the grander is the ideal of the good, in the great awakening, recognize in you, objects, yet these objects all tend to this one great will speak to the children of earth, sentiments like righteousnes sand perfection, to which the mind too, their friend and benefactor, and thankfully end-viz.: a healthy body and a healthy soul; and these, and organize their associations and institu- may aspire: the lostier, therefore, is the virtue like- bless you as such? Are we not, brother, children vents the union of soul with soul, while in the though they are unable now to divine the ultima- tions in harmony with their spirit. But such as it ly to become.

the distance being so great between the two bodies, own respective sphere, ever remember that they truth and righteousness. careful, O, Reformer, that ye get out of your own all are at work for this grand result, whether they are aware of the fact or not.

As true marriage originated in God, and is of God, and must, and ever will be, so forced marriage, or false marriage, can never unite two souls, however much friends may desire, and they may who for filthy lucre's sake, or some other cause, equally trivial, for ever part, while in the body, loving hearts and kindred souls, and seek to force ly, they know not what they do. O, ignorance,

Third. Bodies and souls are forced into an external union, from the fact that the true half is not found. It is not good for man to be alone, therefore, take place because the souls must have combe aware that there does not exist that perfect assimilation which is necessary for a Spiritual

(To be continued.)

From all we can learn of the reformatory movements in England, and the various methods proposmony of those, who are seeking for "light, more light," we conclude they are as divided and isolated

While this defection among reformers is no new plishments, or even, may be, her extreme desire to thing, it is none the less to be regreted on that score, rival in her display of her husband, who, to her, and should quicken the sensibilities of all harmonic men and women, rather than make them insensible rice rersa, thus with the husband: the love of to the magnitude of the evil to be corrected, for splendor, of show, of magnificence, of his wife's we know of a truth, that "a house divided against personal attractions, or acquired accomplishments, itself can't stand." It may be that reform in the present state of society, can spring only from Mistaken pair! Know they not that soul to soul strongly marked individuals, and consequently ulmust assimilate in one fervid aspiration for the timate in diversity rather than unity, since every faint glimpses; yet these are to us the dawnings of good of each, and through this good the world of reformer has his limitations as well as his develop-

This is so essentially true of reforms and reformpare the mind of the reader for the following,

We know the writer well as a writer, and think

Nevertheless, the following has the defect of all

form, is the intervening space between the two tum of their work, yet it will never end till heart is, it is well worthy the attention and study of the

POSITION.

No existing Government wholly fulfils the idea we approximate.

The State is the organization of a nation's chief strength; the Church is the organization of its

The State enforces on the external man his definite duties: the Church exhorts the conscience of man to his indefinite duties.

The State enacts laws concerning conduct and ights; the Church utters principles concerning

When the chief strength of a nation is no longer n the organs of the State, the State is nigh to revolution; when the highest wisdom appropriate to the Church no longer acts through the Church-organs, but waits outside unorganized, the Church is urtually dissolved.

The Church (in its essence) is not a Congregation, though congregations may spring from it; nor way, and keep out of your own way, and that ye is it a confederacy for some one practical end, though many practical projects be undertaken by it; ror does it suppress free thought, though it this great tree of moral evil and physical death, for proclaim attained truth: nor does it become Political, though it give a new soul to Politics.

But the Church is essentially a union of persons professing a common faith, and aiming to extend

the belief and practice of that faith. In proportion to the depth and grandeur of the ruth professed, and the intensity of faith, is the

efficiency of the Church for good. In our present diversities of judgment, it is nevertheless probable that many persons may be found willing to join an alliance, professing to be a Church

of Justice, which has for its basis a profession substantially identical with the following.

PROFESSION.

I solemnly avow, that I regard Virtue as man's highest good, Justice as the cardinal virtue of human society, and Free Thought as essential to Jussouls themselves, in various ways. Although each pride, wealth, customs, habits, beauty, external the man, she desires man. Many unions, theredesire to uphold, and according to my opportunities, ence those that are untwinned to join hands in the panionship, must have sympathy, hence they seek to enforce Justice to man, to woman, and to brute, one for that purpose; and though they may each to every Order of the nation, and to every Nation upon earth. I forswear all policy which disowns Justice; I will endeavor to raise the degraded terests, as they suppose, for life, while their hearts union, yet necessity for a companion forces them classes of this nation; [and I denounce Unchastity, both for other reasons, and especially as of deadly Injustice to Women.1

Actuated by some such thoughts as are above expressed, the Undersigned persons have set their names to the following Primary Doctrines, not as a cause man is born for Righteousness. creed to bind others, but as a testimony, prelimin-DECLARATION.

are infinite; hence our knowledge is always imper- members, other than every voluntary society has fect: yet out of continuous thought some true knowledge at length springs.

The thoughts which we have inherited makes us better we do our duty, the more likely are our children to become wiser than we.

True and healthy Science is ever growing; but unsound Science cannot grow and needs destruc-

The Universe and the Infinite are incomprehensible, but not inscrutable: man's mind is adapted to

Truth is congenial to man. Moral truth is then most consummate, when, like Beauty, it commends itself without argument.

Of the vast Whole, we catch but partial and

higher life. Reverently to meditate on things far beyond us,

we go; and hence to learn that man lives and dwellings of mankind. A solemn stillness reigned moves in Mystery; -conduces to moral health; around. Even the evening bell in the distant vilwhich was originally written "for private communi- but when speculation is fettered by authority, the To bind our brethren to our own definitions and

expositions of an incomprehensible God, is presumptuous; to refuse to them moral fellowship because they doubt, where we believe, in questions which transcend practical test-is Unjust and per-There is no higher idea of God than Righteous-

ness, Love, and Perfection: to follow these is Vir-

Devotion to an Ideal, is Worship. Heart-worship, not head-worship, makes a man's religion. Devotion to a high Ideal, is elevating; devotion to

a low Ideal, is debasing.

By devotion to our highest Ideal, we expand our powers to embrace what is higher. By devotion to

Every generous passion aids to purify the whole ful our silent calling! soul, and adds strength to other generous passions. Hence there is a natural alliance on the one side begravitate, where it does not aspire.

The intenser the noble passions, and the wider

Prudence is necessary for sustaining man's indi-

body to the spirit; yet a character which were no thing but prudent, would not be virtuous.

Prudence aims directly to manage the circumstances of the individual: but Virtue, not Pleasure, Ease, or other circumstantial well-being, is the

chief good of man. The Virtuous man aims at Virtue as his end, and not at the pleasure of being Virtuous.

The Virtue of each is the Expediency of all. Between man and man, or between man and brute, Justice is Righteousness, and is Public Ex-

pediency. Without entire Virtue, there is no entireness of Justice: for all Vice disables soul or body for some

active service. Justice is the law of duty between Nations and

Orders of men, equally as between individuals. Justice is the cement of mankind: a nation which has forgotten to be Just, and affects to establish the Expedient, falls asunder by Selfish-

Mercy is Justice toward the unfortunate, and Punishment is Justice toward the guilty: Kindliness is Justice toward all.

There is no Just Rule but the Rule of Justice. Obedience to Just Rule is ennobling: all other obedience is prudential only, and is apt to dedegrade. In so far as Love is a debt of Justice, Love may

become a reality: Universal Love is a mere name, except for one who has an infinite heart. Without Chastity in man, there is no Justice to

Love without Justice is an affectation of Mercy nd a reality of Insult. Freedom consists in being subject to Just Rule

and to none other. Freedom to be virtuous is an unalienable right of

To forbid Knowledge is to forbid Wisdom and to repress Virtue.

There is no Right without Duty, nor Duty without Right. There is no Power without Duty, nor Duty without power. Every moral nature lives and breathes in Duty.

Property and Leisure are high powers, and, as such, have high duties; which are not the less real. for being undeterminate.

Degraded classes in a nation taint the moral at mosphere of the other classes.

To aid the Weak, is the duty of the Strong: to strengthen the Unjust, is to injure the Just.

Policy which shuts its eyes to Justice, is pernicious iniquity. All unjust Power is destined for overthrow; be

PROTEST. Although it is a function of the Church to give utterance to broad practical truth, it does not be long to her to dictate concerning matters of doubt-The mind of man is finite, but Nature and Truth ful disputation, or to assume authority over her

> and ought to have.
>
> The church ought never to aim at controlling Science, which, as developed by genius, is rather her mistress than her pupil

> The topics of Politics, in so far as they are Moral. are of deep and pressing interest to the Church; yet the Church cannot allow her organs to enter direct political struggles, without forfeiting her proper character and failing of her mission.

The Church must study to promote right and righteousness; but must be unconcerned who has the doing of right, so that only right be done. Wealth and Power cannot be put at the disposal of the Church, without imminent danger of making

her the spoil of the mercenary and ambitious. The Church in no case has the right to command money of her members, although it may be freely asked, as well as received, for specific, legitimate, and present purposes.

SLEEP AND DEATH.

Locked in a brotherly embrace, the angel of slumber and the angel of death went wandering on Power unlimited, on Space unfathomed, on through the earth. Evening was coming on. They lage ceased to toll.

In quiet silence, according to their wort, the two benevolent genii of humanity sat with their arms around each other, as the night drew on.

Then the angel of slumber rose from his mossy couch, and with soft hand scattered the invisible seeds of sleep. The evening wind carried them to the quiet habitations of the weary tillers of the ground. And now sweet sleep infolded the inhabitants of the rustic huts, from the gray-haired man cradle. The sick forgot his pains; the sorrowful, his griefs; and the poor, his cares. All eyes were closed in soft repose.

Then, his employment, finished, the benevolent angel of slumber laid himself again by his more sober brother. "When the morning dawn awakes," said he, with cheerful innocence, "then men And O, what joy it is, unseen and silently to be The generous passions of the soul are adapted to engaged in doing good! How fortunate are we, invisible messengers of the good God! How beau-

So spake the friendly angel from whom slumber flows. On him gazed the death-angel with soft melancholy, and a tear, such as the immortals shed. 'that I cannot, like you, enjoy gladdening thanks, The intenser the noble passions, the greater is The earth calls me its enemy, and the destroyer of its joy."

"O brother," replied the sleep-angel, "will not of one father?"

So spake he. Then gleamed the eyes of the atural tendency is to converge, but owing to per- bodies, though this would sink into comparative beat responsive to heart in the marriage relation. reader, and we submit to the same without further viduality, and for perseverance in his enterprises. death-angel, and the brotherly genii were again in-Prudence performs like services to Virtue, as the folded in an affectionate embrace.—Krummacher.

NEW YORK, SATURDAY, SEPT. 22, 1855.

SPIRITUALISM IN PORTLAND.

We copy the following from the Portland Transing to these exhibitions of Spirit life, but likes and is no obstacle to the Spirits! dislikes of style should be of second ry importance, where a candid and respectful feeling outlines the going on as to the moral character of Spiritualism concert was over. and the tendency of all such Circles, should have its influence of caution on all minds, since any shall make plain these phases of the Spiritual phe-

Two thoughts occur to us at this time, which we may elaborate on some future occasion.

1st. The absence of the light may be justified, as we know in burning, it takes from, and conshies the oxygen, or vitalized portions of the atthe Emperor of China, and Miss Emily Macomber.

Doctor, the advantages were mutual.

Still, I doubt not, the books themselves have mosphere, which may be needed to develop the A motley company, surely. Spiritual element in the Circle, by and through manifest their presence and powers. We state say, nowers, the suppose, that during this contingently, because the phenomena is not darkness, on the principle, we suppose, that during edge."

"The idea of feeding the world with diluted truth uniform, since the "Miracle Circle" of this city, all time has forced ghosts, witches and hobgoblins have their manifestations developed by bright gas to depart at break of day. There were a number light. For particulars see fourth page.

2d. The absence of the light may be necessary, as darkness tends more to sooth, tranquilize and harmonize the Circle. This results, since the action of the mind, naturally turns on itself, when seconds, in the vicinity of the instruments. As we all else is shut out from observation, and induces were not looking in that direction, we did not see it. negation of mentality, which is favorable to receptivity. This condition of mind outlines the function of "Marvellousness" or "Wonder," as phrenologically understood, and suggests the possible necessity for its special development and activity in all such manifestations of nature, since every organ has its special and distinct function in mental and Spiritual economy.

We offer these suggestions to the thoughtful student and honest inquirer, that he may not be laughed out of his desire to examine the phenomena, because of the seeming absurdity that associates with some phases of its manifestations. As to the developments of the so-called "Miracle Circle" already alluded to, we have not seen enough of them to warrant an opinion; and in all probability, the Spirits of that Circle will have to be their own exponents, since the method of their manifestations not only baffles the closest scrutiny, but so far as our knowledge of Nature goes, ignores the general laws of her economy. For light here as elsewhere, however, we shall keep an observing eye and a receptive Spirit.—ED. CH. SPT.

"We have, in the course of our lives, "assisted." as the French say, at a great variety of musical entertainments. We have heard all sorts of artistics from Ole Bull to Jim Crow, but never, until last performers. It happened in this wise.

"We had heard of strange things done in the Spiritual Circles of this city-of persons taken up bodily, of mysterious writing by invisible hands, and in one instance, of a gentleman who was locked out of his own house by the mischievous spirits. Not being wonder-seekers, however, we had seen and hear the Spirits give a concert! We went, incontinently.

34 A small, unfurnished room-a company of a dozen pleasant men and women-a frame-work table beneath, formed in the frame-work, lay violins. tambourines, drum sticks, a guitar, &c. In one corner, fenced off by the frame-work upon one side. and a melodeon upon the other, stood a bass viol, in such a position that a performer in the flesh would be greatly troubled for want of elbow room. A Circle was formed, the medium-a young ladytaking her place with her back to the instruments. A profound silence, during which intense expectation sat on every face. "Are there any Spirits here who can respond?" Three quick taps upon the table, as if done with a finger-end, indicated "yes." evening, brother Black Hawk," now went round, every one being expected to salute the chief, he responding to each and all with rapid taps upon the table. The gravity with which we all bowed and spoke at vacancy would have been highly edifying to any disinterested spectator! The old chief was quite communicative, responding heartily to casual observations made by members of the Circle. He informed us that he had formed a band of seventeen, sixteen of whom were in the Spirit-world, and one in the flesh-a gentleman present who accompanied the Spirits on the violin. We were somewhat surprised at this, as we never heard that Black Hawk was gifted with musical talents, he having spent all his life in fighting the pale faces. However, he called for a hymn, and the Circle gave him " Come Haly Spirit," rolling out the good old tune with great unction. Previous to this, however, it became necessary to seat the Circle, Black Hawk as master of ceremonies, giving each one his proper

"After the singing of the hymn the light was ex- world. tinguished, and we remained in thick darkness. Presently there was a great rattling in the corner where the bass viol stood, and the word went developed Mediums—communications from such pected to purge away the errors of a lifetime, and to perfect round, "There's 'Squire Simmons. 'Squire Sim- common-place. But if it be assumed that all the around and within him the common infirmities of his race. mons, of Canton, gentlemen." "Good evening, Spirit literature is of this character, the ground is Even men whose hearts and lives are corrupted by the 'Squire Simmons," to all of which the worthy quite too broad. Single poems, purporting to have inordinate indulgence of the basest passions, may become rosining his bow with great vigor. The viol was with them strong evidence of authenticity; and are capable of appreciating the force of evidence, they are one he had played upon when in the flesh, for thir while in frame-work and diction they are equal to quite as likely to be convinced as others—perhaps more like

to-night, brother King?" To all this the good the portions I have seen, and the judgment I have | + Spiritual Telegraph, Sept 1st.

brother responded with a most deatening thumping awarded to Mr. Pray's 'Hermit of Malta,' a drama upon the drum. After tightening up the instru- claimed to have been dictated by the Spirit of the ment he drummed out a tune, accompanied by the immortal Shakespeare. 'The Healing of the Naplaying, we-as also several others-placed our mind: and there is an 'Exposition of Romans' in playing, we—as also severa sumers—pracet our print, claiming to have been dictated by the Spirit hands upon those of the medium, in order to be of St. Paul, which would be a valuable addition to assured that she took no active part in the per- any theological library in the city. The truth is formance. In every instance when the hand many of the most excellent and meritorious of the touched the medium's which lay upon the table, it Spirit-works have not as yet been published at all, cript, that the reader may learn how common these received a stroke from the drum stick in the hands and of those which have been published, the best, phases of the manifestations are getting to be. The of the invisible performer. This being done in the style may not be to the liking of the Spiritual dark, it was difficult to understand how he managed

"Black Hawk now undertook to give us a tune upon the tambourine, but not succeeding very well, method of the communication. There is one quest King David came to his assistance, and the two the world, I believe, will bear me out in pronounction, which should concern all interested in Spirit- made most horrible discord. At last, apparently ing them the most remarkable books of our times. ualism, because it measurably grows out of, and disgusted with his want of success, Black Hawk seems to give character to these Circles, and that is, sent the tambourine whirling over our heads into what necessitates the putting out of the light? Dark the middle of the floor! The Spirit of Miss Emily Circles are objectional to many, on the ground of Macomber then played several tunes upon the bass what I deem the higher phases of Spiritualism, I possible trick or concerted imposition, both of which viol, in very good style. Her's was decidedly the must add, that I consider Davis' Revelation as a seem casy of execution to those not acquainted best performance of the evening. After a few more with the make up and relations of the parties con-stituting a Circle. Beside, the controversies now formed that the Spirits had dismissed us. The something better. The Poughkeepsic Seer to my with the make up and relations of the parties con- minor manifestations a bell rang, and we were in-

""And do you believe it all?" Well, we will tell you what we don't believe. We don't believe thing that tends to develop side issues only darkens that the instruments were moved by any sort of counsel for the time, and postpones the advent of machinery-examination satisfied us upon that apostles in the field, the former of whom in partian explanatory and harmonic philosophy, which point. Neither can we see how any person present cular has exhibited his faithfulness of purpose by could have used the instruments in the positions in which they were. We are therefore forced to admit that the music was made by some power unknown to us. As to the agency of the Spirits, we whom the names most readily suggest. It is obwill only say that we could not see what affinity of vious that the Swedenborg and Bacon of those as we know in burning, it takes from, and con-Spirit could exist between Black Hawk, King David, that in their association with the Judge and the

> ""But why was it done in the dark?" Well, company were positive they saw a light for a few

> number of well known citizens, certifying to the reality of these facts."

THE LITERATURE OF SPIRITUALISM.

literature is indicative of strength and progress rather than weakness or defeat; for the issue that assigns rerity to the manifestations-although characterized by imperfections-is ocean-wide from the assumption that made its wonders the successful only say to him that the book talks. The savage but unholy developments of imposture and humbur. This giving up the siege on the physical phases of the manifestation would be in itself presumptive far that he is able to embrace the idea of written signs of victory, did we not have the explicit and language; and so in the order of Providence, are positive concessions of our opponents as to the the teachers of the world fitted, and obliged to connaturalness and actualness of the facts, and the consequent truthfulness of the Spiritualists' repor of the same.

A continuous discussion of Spiritualism then must, in the necessity of the case, turn upon the as that is the question for discussion.

facts that have 'rapped' themselves into significance sue, than "its advocates" will admit. and notoricty with the general knowledge of life and the known economy of Nature.

for its author:-

"The Rev. Dr. Hedge, of Providence, in a recent St. Louis Herald, though it does not say so, in just sermon, delivered in New York, alluded to the so many words, tends to that conclusion. character of the so-called Spiritual revelations, and remarked that, without arrogance he thought he teach the Spirits he had heard from, than they were to instruct him-that from the words which were senseless sentences they were alleged to have uttered, the truth of the common proverb was verified, that a live dog was better than a dead lion."

we would invite his attention to the following for an explanation and an answer, before he comes to "Is it brother Black Hawk?" "Yes." "Good suggestive. We quote from "The Confidential Disclosures of a Spiritualist," published in the Sunday Courier of Sept. 9. He says :-

"For myself, were our Spiritual literature much different from what it is, I should consider it a suspicious circumstance, for I should not readily know how to account for it. I should be obliged to assume that mankind, on passing the faint bounds which divides the two planes, undergo a new creation, instead of a translation, or worse. If our vory imperfect fathers and mothers, uncles and aunts, cousins and neighbors, whom we day by day dismiss into the Spirit-world, were to come back upon us as angels of the seventh heaven, or not come back at all, it would strip the phenomecome back at all, it would compel us to assume may be similarly employed. But even this furnishes no that freedom is not the law of the upper plane any rational ground of objection to Spiritualism. We read in can be supposed capable of shutting them from us in opposition to their affinities. If, for the further ever thought of rejecting and denouncing the Christian regravity as the Puritans observed in "seating the opened to us, it is needful that these imperfect meeting." All being seated, it was asked, "Is the ones come back and identify themselves in charac-Chinese Emperor present?" "Yes, ves," and that ter, in order to find the door of conviction to over was the last we heard of his Celestial Highness. gross minds; and that their sayings and doings, to a good extent, be chronicled and spread before the

brother King." "Are you going to touch me again "The same meed of praise, I apprehend, from

violin player present in the flesh. While he was tions' is also a work which would do credit to any tion, and are accordingly but little known. "To say nothing of Swedenborg's writings in

ly to be included in the category of the literature of the movement: and taking the scope and details of these productions into the account, and however much we may find in them to object to, philosophy. Whether right or wrong in their philosophy, and notwithstanding all apparent contradictions of themselves, they are not to be set down as either feeble or imbecile. Still, in justice to myself, and the reader to do at his leisure. forerunner, a John the Baptist in the wilderness, a plow to break up the matted sod of error which

the physical, rather than the Spiritual Universemission. unusual sacrifices, Lassign, in my-own mind, a si milar place and mission with those of Davis. impossible to consider the Swedenborg and Bacon of those volumes, the Swedenborg and the Bacon,

been of more benefit to mankind, than though they had been dictated by the veritable Swedenborg which the Spirits are permitted and enabled to upon that point we are in the dark ourselves. They and Bacon themselves, and filled with what we manifest their presence and powers. We state say, however, that the Spirits have more power in may suppose to be their present advanced knowl

> and even error, may strike some minds with horror. but a little reflection will show us that this is the of well known and intelligent citizens present, and arrangement of Providence, and grows out of the ne they all concurred in believing that no deception cessities of the case. We are all teachers of some was practiced. We should state that some of the sort, but can only teach the best conceptions of truth which we have. If we were to cease our labors mixed with error, as without doubt they are, the were not looking in that direction, we did not see it. world in its improvement would cease moving. On "We shall next week publish certificates from a the other hand, if we take too large a stride in advance of our fellows, we lose our hold on their minds and cannot instruct them, because they cannot understand us. We say to a child, 'Washington was a great man,' though for the present we may be sure that he gets the erroneous idea that Washington was The new issue made on Spiritualism, through its two or three times, perhaps, larger than common men. But here we are obliged to let the child rest, until its mind develops to a point that it is able to form a conception of mental and moral greatness. The missionary exhibits a book to a savage, and undertakes to give him some idea of its use. He can obliged to let him rest, until his mind enlarges so form themselves to its stage of development and

"FREE LOVE."

Under this heading, was published some weeks since, an address from the "Society for the Diffunature and character of the agent or agents that underlive the phenomena thus conceded to be real, ualists and lovers of Truth," which defined the position of the "Society," and the method it should The disputants in this controversy will need to adopt in dealing with the "side issue" that made be well qualified with all the availables of mental the address necessary. Since then, the address has wealth, such as close observation, profound and been copied into some of the secular papers, and week, did we attend a concert given by invisible comprehensive thinking, large and e'aborate re-commented on by others in such a way as to give search in nature, history and anthropology, since the impression that Spiritualism was more in symcommon places nor crudities cannot harmonize the pathy with, if not responsible for, this modern is-

The Boston Travelier and the New York Daily In the meantime the following, from the Silem seems determined to make Spiritualism in some Erening Journal, may serve to introduce the issue, way responsible for the popularization of the issues none of these things. At last a friend said, Come as it is to the point and has a reverend gentleman made against the institution of Marriage, from the Free Love stand point. The following from the

"FREE LOVE."-The "Society for the Diffusion from which hung two drums, while upon a sort of could say, he felt himself far more competent to Spiritual Knowledge" have issued a circular, in which the practice of "Free Love" is disclaimed as a doctrine of the Spiritualists. It is admitted that some of the leading Spisaid to come from the eminent men who had lived ritualists are given to this abominable practice, but they in former times, it was quite evident in their cases are rebuked as subvertors of the true aims and objects of it had not been gain for them to die, as from the Spiritual teachings. The Free Love movement, however, appears to be gaining ground, and communities are spring ing up in various parts of the country, who openly practice Whatever importance the insinuation in this organizations, it is a consolation to know, cannot last long, it is often productive of evil. It is not safe for any statement may assume in the mind of the reader, as the grosser passions upon which they are founded, soon become satiated, and terminate in discord and riot. We regret that Spiritualism, which is really beautiful in theory, should lead its followers into such loathsome practices: a conclusion, as it is candid, discriminative, and and we trust that the more moral and enlightened of that ye him. God speaks not alone through the Word; suggestive. We quote from "The Confidential numerous body will resolutely set their faces against its the heavens and the earth—the visible and the un-

It were a useless expenditure of feeling to grow sentimental at this persistant determination to see evil where none exists, and to make parties responsible for issues, for which they have neither sympathy nor fellowship. In stating this, we are not expressing our feelings, but our knowledge on the subject, as the following extract* from Mr. S. B. Brittan's letter to the editor of the New York Herald will testify.† Its testimony is of some value, as it speaks for Mr. Brittan and his circle of acquaintance. He says:

I have no disposition to diguise the fact-if, indeed, it he a fact-that a number of persons who advocate Spiritualism, also labor earnestly to propagate the peculiar views of non of its vital proofs; and if they were not to Dr. Nichols and his party, and I know not but some Spirits more than of this; for nothing short of compulsion the New Testament of "seducing Spirits," and, according to Paul, it was "commonly reported" that there was "fornication" in the Corinthian Church; but no sensible man tendencies, by the particular acts of any one or of all of rence to a single fundamental error vitiates the entire moral nature, nor does it preclude the reception of truth on other "Aside from the imperfection of the methods of and general subjects. On the other hand, the admission of communication-th; vexation of illiterate or half- one correct principle or central truth can scarcely be exsources, and for such objects, must necessarily be and sanctify the whole character of a man who has all

bow.

"A great clatter now arose upon the bass drum, and all cried, "There's brother King." "Good on your head, brother King." "Good on your head, brother King." "Good on your head, brother King." "Are you going to touch and imagery would do no discredit to Dante. The 'Lyric of the Morning Land,' also through Harris, and unworthy acts of such converts, than Christianity and the apostles are justly answerable for the conduct of "the publicans and the harlots," who are said to have preceded "the chief priests and the elders" in their entrance into the "king-through King." "Are you going to touch and imagery would do no discredit to Dante. The 'Lyric of the Morning Land,' also through Harris, and unworthy acts of such converts, than Christianity and the publicans and the harlots," who are said to have preceded "the chief priests and the elders" in their entrance into the "king-through King." "Are you going to touch and imagery would do no discredit to Dante. The 'Lyric of the Morning Land,' also through Harris, and unworthy acts of such converts, than Christianity and the chief priests are justly answerable for the conduct of "the publicans and the harlots," who are said to have preceded "the chief priests and the elders" in their entrance into the "king-through Harris, and the harlots, who are said to have preceded "the chief priests and the elders" in their entrance into the "king-through Harris, and the harlots, who are said to have preceded "the chief priests and the elders" in their entrance into the "king-through Harris, and the harlots, who are said to have preceded "the chief priests and the elders" in their entrance into the "king-through Harris, and the harlots, who are said to have preceded "the chief priests and the elders" in their entrance into the "king-through Harris, and the harlots, who are said to have preceded "the chief priests and the elders" in their entrance into the "king-through Harris, and the harlots, who are said to have preceded "the chief priests and the elders" in their entrance int

* See 1 Corinthians, v. 1.

Occasionally we are asked how has the publication of Prof. Mahan's book effected the believers in, and the advocates of, Spiritualism ?-- for in the minds of all such questioners Spiritualism is so surrounded with ifs and buts, that its reliability is quite problematical, to say the least. To the general question, however, but one answer can be given, since the effect, to the best of our knowledge, is, good to Spiritualism.

The proof of this is found in the discussions and reader, who attaches a serious and religious mean- always to hit so exactly. But of course darkness this connection, Davis' voluminous works are clear- the conclusions which the presence of the book has called forth from those in no wise connected with Spiritualism, nor favorble to the assumptions of its

To illustrate this statement we invite attention to the following, from the Newburyport Herald. There are statements in the notice which might provoke comment and discussion, but we will leave that for

The reviewer, in noticing President Mahan's book, says:-

"We have no love for what they call spiritulism It is a phenomenon that has always been known in some degree, but more especially shows itself now, mind, is the prophet of external nature-his sphere, from causes that we do not care to 'explain or exand here he has filled and is filling an important pose.' If the revelations can be connected with spirits, they might serve the purpose of convincing infidels of Spiritual existences separate from physical matter; but what they say or do, if they be Spirits, is not of great importance beyond, since their revelations are often false, come from what source they may, and hence form no basis for faith or action. If we were left to judge of their being produced by Spirits from the volume before us, we should certainly conclude that they were. He adbooks were mere scholars in Spiritual things, and mits as facts all that believers claim-that substances can be moved without direct visible contactthat raps may be had, distinct and audible; and that intelligent answers may be obtained to verbal or mental questions. The whole ground assumed he yields, and then attempts an explanation.

"Rev. Mr. Maban, in attempting to expose the revelations of Davis, the Rappers, and Swedenborg, talks also of clairvoyance as an acknowledged power. We might suggest that he should have rested content with the German phantom of Odylic force, for if he creates too many of these powers, some one because these conceptions are imperfect, and largely may ask if they have not had something to do with other revelations. But he seizes clairvoyance to kill Andrew Jackson Davis, the revelator. Suppose he succeeds: Davis is dead, but clairvoyance remains; and what is his ally clairvoyance? Can he tell us that? Oh no; yet he calls that an explanation and an expose!

"But the worst part of this is, that when he talks about. He classes the Swedish seer with clairvoyant mediums; but he don't pretend that he voice; and here for the present the missionary is Dr. Pond, of Bangor, who says that Swedenborg's testified to by his friend, John Wesley. Now, however many Dr. Ponds may tell it, or Dr. of the Bible, because he did not think Paul as much pose Luther should be called crazy because he thought he saw and talked with the devil? Luther had the same ideas too of the inspiration of the Scriptures, and says: 'You may judge which of the books of the New Testament are the most excelto moral purity, it is laughable that the Mahans and lished near his late if not present home, and that

that shows which best suits their moral states: but that it was wholly malicious and unfounded. certainly an inference might be drawn from it. "We leave this subject without saying all we would wish to: we have said more than the worthless book deserves, but the topic is becoming one and advocate this debasing and beastly doctrine. Such of general interest, and we are sorry to think that body to found their religious opinions upon the delusive statements of half-developed mediums. There is one who spake as never man spake, hear the heavens and the earth—the visible and the unseen, all declare his character and power; but the

always rush to the latter. It would, perhaps, be

in the Scriptures." The editor of the Woman's Advocate, (published in Philadelphia,) is even more positive in her condemnation of the method of the author and the philosophy of the book.

substantial for doctrine and practice must be had

Miss McDowell, however, is far from being a Spiritualist, if we are to judge from her past criticisms on the literature of Spiritualism. The following is her notice entire of Prof. Mahan's book, as published in the Woman's Advocate of Sept. 15.

"This book of 466 pages, has made us think more favorably of modern Spiritualism than any thing we have ever read published by its friends. When any theory or class of men, put forth arguments and state facts, which learned and eminent divines deem it necessary to misrepresent in order to put down, it looks much like having natural grounds of opposition. We have read many stateplace. This ceremony was performed with as much Spirit-world, with its modes and conditions, be and candid men never judge the essential principles ed as that any place on earth exists, that persons of any system, or hastily decide respecting its general reading of it have not visited. We say these facts are well proved. The proof of the occurences by no means proves their Spiritual origin. The strange part of President Mahan's book, is that it starts out with admitting the truth of all these alleged occurences, but he denies the proof of their Spirituality. Thus far, all well. But the author proceeds to state cases, on which the Spiritualists rely for their proof, and candor compels us to say, that we are astonished at the want of candor and com-Squire Simmons, to all of which the worthy quite too ordar. Single poems, purporting to have signalized the mon honesty displayed by a Doctor of Divinity Squire responded with hearty thumps, all the while come from the Spirits of Wordsworth, Southey, familiar with the important facts which have signalized the mon honesty displayed by a Doctor of Divinity Poc, and others have been published, which carry inauguration of the Spiritual idea in the earth; and if they and President of the Oberlin College. He takes one he had played upon when in the flesh, for thir ty-five years. A hymn was now sung, accompanied by the 'Squire in very good style. He was newarded with hearty applause, in which he joined with great apparent good w.ll. Meantime several at the table declared he had touched them with his and imagery would do no discredit to Dante. The and unworthy acts of such converts, than Christianity and the and unworthy acts of such converts, than Christianity and the any extent, we have all the physical phenomena converted as others—perhaps more like to accept this truth than persons who have strong religious to accept this truth than persons who have strong religious to show the absurdity of the claims to supermunted as the converted as a bright lyrical counterpart of the prepossessions and sectarian prejudices to overcome before they can commence an investigation. But I insist that Spittualists place the least reliance, to accept this truth than persons who have strong religious prepossessions and sectarian prejudices to overcome before they can commence an investigation. But I insist that Spittualists place the least reliance, to accept this truth than persons who have strong religious to show the absurdity of the claims to supermunted as the considered as a bright lyrical counterpart of the prepossessions and sectarian prejudices to overcome before they can commence an investigation. But I insist that Spittualists place the least reliance, or accept this truth than persons who have strong religious to accept this truth than persons who have strong religious to accept this truth than persons who have strong religious to accept this truth than persons who have strong religious to accept this truth than persons who have strong religious to accept this truth than persons who have strong religious to accept this truth than persons who have strong religious to show the absurdity of the claims to show the absurdity of the claims to show the absurdity of the show they can commence an investigation. But I insist that Spittali the weakest points-the least reliable cases-those nected with 'the Spirit manifestations,' with the exception of those which present the characteristics of intelligence." The words we have italicised

brother responded with a most deafening thumping heard pronounced by competent critics, must be PROF. MAHAN AND HIS BOOK.—HOW BOTH have ever read. Throughout the whole book, the cies, errors, and absurdities of Spiritualism—the upon the drum. After tightening up the instru-awarded to Mr. Pray's 'Hermit of Malta,' a drama ARE SPOKEN OF. clairvoyance, mesmerism, and 'Odic light' into his service, which leaves us in as great a depth of mystery as the Spiritual theory itself. We demand fair play for this new wonder, even at the hands of such men as the Rev. Dr. Mahan. His book will do much towards making sensible readers suspect that no candid arguments can be used against it. We wait to see something of the kind."

MR. WARREN CHASE AND HIS AC-CUSERS.

This friend of progress and laborer for reform i so generally associated with-he being known as the advocate of Spiritualism-that it was with sincere regret we found his name coupled with the most objectionable and immoral phases of "Free Love," not long since, by the secular press. We will state which lecture they desire. Letters may be regretted it, first, because we dislike to have our to the office of the Christian Spiritualist, post paid, regretted it, urst, because we disturbed, as we have theman wants a good Rapping Medium, and will part much more sympathy with the good and pure aspirations of all men, than with the frailties or imperfections of the unfortunate of human kind. 2d. Because it must be injurious to the reputation and usefulness of Mr. Chase as a reformer, if it did not in some degree mar the harmony of his social intercourse.

And last, though by no means least, we regretted the association and imputation, as they tended to occurring not in the order of Divine Providence sully the growing fame and spotless purity of Spirsully the growing tame and spotters party of sparity of sparity of the abyss. Are there, then, two source itualism, which is in no wise responsible for the ereign of the abyss. Are there, then, two sources errors or imperfections of its admirers or advocates. of life? Is the government of Goda wretched it We abstained, however, from all note or comment, and declined to publish what was sent us mercy of the merciless? As well believe the touching the same, as we had no doubt Mr. Chase tions of heathen mythology, the wild dream, would give the flat denial to the charge that cou- the maniac, or the grossest superstition that so pled him with immorality and sensualism. This lingers from the midnight of ages. For nothing he has done in a letter to the editor of the Tribune, all the darkened annals of the past, seems to and we give it a place, that his vindication may be false and degrading to God and man. While read by so many of his friends as may be reached stars roll onward in their courses and the season by our issue. At the same time we cannot but re- in their annual round, while the flowers of Spine gret that the statement of Mr. Chase was not more exhale their fragrance, and the fruits of Anna explanatory, as there are many even now who are crown the labors of the husbandman, whilst. at a loss to understand how his name could be as- and honest worth gleam from the eye and sociated with such reports, he being neither in sym- enthroned upon the brow of man, their natives pathy or practice, a "Free Lover."

We copy, therefore, the remarks of the Tribune, that justice may be done to all parties, and in hopes so monstrous a theory. Worse than atheism, Mr. Chase and all Spiritualists may feel stimulated a horrible diabolism, ascribing the government to define their positions, for the time is not far dis- this world, not to God and the angels that do hisr tant when Society will demand and exact it, if Spi- but to the adversary of mankind. Evil may perse ritualists allow themselves to be associated or but it cannot create, it may clothe itself in borner amalgamated with that class of Socialistic Reformers known as the advocates of "Free Love."

To the Editor of The N. Y. Tribune: Sir :- In a number of your paper issued some days ago, was inserted (purporting to be copied from some obscure or of persons, as for instance Swedenborg, he talks of irresponsible source,) a gross, malicious, false and slanderthose he never saw, never read, and knows nothing our libel on my character, attempting to connect me with a nication and the inexperience of mediums, society in Ceresco, Wis., of which I was never a member. and which society has never put forth the sentiments so ever read his writings; and if he did, nobody would ders originated. I did not notice nor care about the publiputs it to his ear in the hope to distinguish the believe him. He thinks, however, that he can trust cation of this slander in those papers which have little or no circulation among Reformers and progessive minds, but swift steamship or flying rail-car. We are to visions came by a fit of sickness and delirium, as is in your paper, which is mainly supported by that class of those who assert that 'all is purity and pean readers among whom I have labored for years for the causes the bright home of the Spirits.' We have not be of Temperance, Anti-Slavery, Land Reform, Socialism, and more recently Spiritualism, giving more public lectures Mahans repeat it, there is not a word of truth in for the last one or two years than any person in the nation, the statement. He was not sick, nor delirious; he the insertion of such base falsehoods without the least pro had no friend John Wesley, for Mr. Wesley never vocation except their proclamation by an excited and recksaw him. Then our author thinks Swedenborg less person in a meeting assembled to start a mob, does me that measure of light that hath been given a must have been crazy, from his visions; a rejecter very great injustice, and of course, without comment from The very idea which we form of an almighty reyou, are attributed to The Tribune by thousands of readers who have no means of looking further for authority. My inspired as John; and immoral from his 'Scorta-business is lecturing, my reputation, my capital, and tory Love.' What would be think if they should have ever kept this unsullied, and trust I ever shall, and I the end of all suffering, here or hereafter, must apply the same reasoning to Martin Luther? Ma- cannot consent to have it destroyed in this way without han must have seen the Catholic tract, entitled cause. I ask of you an honorable retraction in The Tribune 'Martin Luther's conference with the Devil.' Sup- with the insertion of this in full or in substance. If I cannot have this done I must look to the only source left me, (the law.) for a refutation or compensation With much esteem and personal regard, I am yours, &c.,

Beston, Sept. 8, 1855. WARREN CHASE.

REMARKS.

Mr. Chase is perfectly aware that the statement ent.' He absolutely rejected Hebrews, James, which he deems derogatory to his character was Jude, and the Apocalypse. Then, when we come copied from and fairly credited to a journal pub-Ponds should always fly to 'Scortatory Love,' the Tribune in no manner indorsed nor comment-Swedenborg wrote two books—one 'the Delights ed upon it. We saw it circulating in the journals of Wisdom respecting Conjugial Love,' the other, of this and every section before we copied it, and the Delights of Insanity respecting Scortatory then mainly because we thought it required the se-Love'—and when they want to quote him, they rious attention of those it implicated. We know nothing of the alleged facts beyond what is revealsevere to say that their better acquaintance with ed in that article, and shall be very glad to hear

We will gladly accept Mr. Chase's denial as fully exculpating him from the charges affecting his reputation, provided he will make it so specific as to cover the whole ground. We understand the gist of the charge against him to be that he, while professedly lecturing in exposition and advocacy of what he calls "Spiritualism," is covertly indoctri nating those who put faith in him in the detestable theory of "Free Love." Will Mr. Chase be good enough to state as concisely as possible what is the truth in the premises? Does he hold, and commend, and practice upon the "Free Love" theory? Or does he hold and preach, but not practice upon it? Or hold it merely, and neither preach nor practice accordingly? Or does he (as we trust the fact) neither hold, teach nor practice it? Do. Mr. Chase, let us know exactly, where you stand on this important question of the day, and do as succinctly as possible.—Ed. Tribune.

P. B. RANDOLPH'S LECTURES.

It seems from a letter of this Brother's, given in another column, that his visit to Europe has effected a marked change in his views, and softened the general spirit of his philosophy, by enlarging his conceptions of the historic bearings, and religious associations and relations of what is known in this country as modern Spiritualism. If this is the result of true growth we shall rejoice-for our full sympathy can come forth only when we know the facts that suggest, and the method that leads to his

Pursuant to this end, Mr. Randolph proposes to give a Course of Seven Lectures-or so many as may be desired—the particulars of which will be found in the following:-

In addition to the acknowledged ability of Mr. Randolph, as a public speaker, and his enthusiasm and fluency as a lecturer, these lectures will, in some degree, possess the merit of imparting information; for Mr. Randolph, while in Europe, saw and conversed with the prominent theorists and reformers of the age-intellectual and social-and therefore can, if so disposed, outline their views and popularize their conclusions. We hope he will find it within the proper limits of the subjects discoursed upon, to make some mention of such honored members of the reformatory family as are working for the harmonic future, for it is full time the members of this family were better acquainted, their efforts more centralized, and their purposes better known.

EDITOR CHRISTIAN SPIRITUALIST: SIR-Will you please announce that my European tour having terminated, I shall, if my fast failing health permits, he ready in about contain an absolute mistatement of facts, for they two weeks, to deliver lectures in the East, (thence pro-

tertained and advocated with tongue and pen by the Apostles of the modern Gospel-Poets, Philosoph tors, Doctors, and writers. 3d. 'Common Sense 'The Negro and his Destiny.' 5th. 'Temperance 'The Good of Spiritualism.' This is a lecture con old things seen from new points; and 7th. 'The Dree Ramo Djava, or the Revelations of an Oriental. Those this city, to whom I have imparted portions of these ling ideas, concur unanimously in pronouncing that he sophy marvellously beautiful, wildly sublime, and to nently suggestive, proving as they do, that while Davies others have gathered many beautiful gems from the Eu Shores of Truth, yet that from other portions of the beach, others have ventured to plunge in the vent and combing breakers, and bathed in the life-givings They are, at least, strange and beautiful. I do not expect to speak more than twice in on

on account of my wretched health. Therefore, steman wants a good amonth. For particulars, apply or address P. B. RANDOLPH [For the Christian Spiritualist

SOURCES OF SPIRITUAL COMMUNI. CATION. It is vain as well as blasphemous to speak of the

general movement of Spiritualism, this quickening

of the Spiritual elements within and around in a but flowing from the direful potencies of the son senteeism, leaving us, like Iris, peasants at ; or truth and affection breathe from the hear, woman, their dearer home, never can we enters robes, but it hath nothing of its own; it man tercept the light of the sun, but its own radas is darkness. That discordant minds in the inrior, and even societies of Spirits, inverted to selfish, fanatical and delirius, deceiving and dece ed. may take advantage of this method of comfuse their fantasy and foist their spurious the sophy upon the unwary and the credulous, En be very true. So may the thief avail himself the magnetic telegraph, and the defaulter of the versed the boundless realms of Spirit-life, not thomed the unknown depths of all their bles drear abodes. We speak rather of that which know, and testify of that which we have sent is that he is one who will subdue all things m himself: and as his nature is Love or Gorden purification and happiness. Evil, therefore, were clude to be finite and phenomenal, good, essent and eternal as its parent source. That all discordant communications and era-

fluences from interior sources are the cifluence

merely undereloped minds, is a proposition that

feel no wise bound to maintain. In this world, oldest societies are not always the purest. The is laise and perverse development here. (Id.) rope, with all her rich culture and polished arts, closed against the influx of free thoughts, as by wall of adamant and gates of triple brass. I they enter, it is not by an open door, but in h stillness of the night, through secret passengers those who dare to entertain them. And in a own country, we know that the messengers where now descending from realms of light, find a war, er welcome in the cabins of the young and go ing West than in the mere stately homes of older East. In this world, there are instituted and governments, societies, and parties, affilias and bound together, which stand like hoary ball ments frowning and impervious. It is agis these that the waves of Spirit-thought roll co dash, and reverberate. And is not each individu surrounded as by a wall of prejudices, habits wi associations, through which the tides of rai trickle and flow with a slow and steady present By analogy, then, we might infer that the vast & rit orb that more immediately surrounds our care being as it were, the first receptacle and curva shore of those vast and boundless abodes, won be filled with those whose earthly affinities ma strongly predominate, and that it is through the that the light from higher sources must peneril as the rays of the morning sun through the lines ing mists of the night. And to carry out the an logy, an admirer of the method of Bishop Bulk might infer that far inland, so to speak, communication and vicious societies, and organizations, may exist like the hoary despotisms of Europe and the subte potentates of the Romish See, who seek to psyche logize and enslave, to extend their empire and me tiply their subjects, by casting their spells over inexperienced, both of the natural and Spirits worlds; for so the zeal of the propaganda and i arts of earthly tyrants are ever busy in maintain ing their supremacy and extending their swar-Nor would it be inconsistent with this train of m soning, that like the temporal and Spiritual despeisms of earth, the discordant spheres of the inrior may have a king and a head, whose name the symbolic language of the Word, might filly called Abaddon and Appoliyon, the Lest and its Destrover!

"We wrestle not," says St. Paul, "againsish and blood, but against principalities and pour against the rulers of the darkness of this work and Spiritual wickedness in high places," It is i accordance with sound Spiritual philosophy as well as the visions of gifted seers, that every faculty the mind, whether ennobled or perverted, has its representatives in the Spiritual world: that all the mental and moral states and conditions of mankind are there imaged forth in colossal proportions; this as right, reason, and, conscience, and probity, and chastity are characteristics of a genuine manhood so there are societies of Spirits who nobly person ify these attributes and virtues. So also, while perversion and discord are manifest in the external sphere, there must be in the interior, Spirit throng drawn together by mutual attractions and affinition who represent the opposite perversities and evils It is not wise, like the simple natives of the Ame are not all, and are selected from the weakest we ceeding West,) on the following themes:—1st. The falls across the unknown seas safe counsellors and chil

gal circumscribed by the providential operations yet, even almost unexplored before us. of Divine Good, are necessarily transient, so all so. of Divine down, any other tie than heavenly chaboth to nor and industries from within and without, that would lead us astray; yet, being assured that that God will gather in at last all his children that that tool marke one fold and one shepherd.

Tis bir a little while ere night's vain dreams. Like night, shall pass away : And messages of truth, like morning gleams. More rule all the day. S. E. B.

For the Christian Spiritualist. SPIRITUAL EMANCIPATION

s since in this vicinity, the following exquisite was a scated. Such are the cries of our angelic

The new body's laid down in the grave : All the outward is lost-all the inward is won: We home is above with that immortal one: From him unto thee like a ray from the sun.

his dark where then dwellest. It's dark in the breast It is light where my Spirit abides. And I come bringing light, and I come bringing love : To much thee, oh mortal, is my mission above. Thus my all thro' love's metody glides. I sand by thee here, and I give thee my hand

I stand as I stood when on earth: I'm by day my soul in life's blossoms expand I decain in thy heart sweet dreams from my land. With a rapture of my new angel birth. I watch thee by day, and I watch thee by night,

Oh mortal! I'm watching thee still :

I wave o'er thre love, and I wave sprinkling light, And I mour on thy pathway pure beams of delight, is a I come from the paradise hill. In that paradise land I have planted a rese-Higgs woren a garland for thee;

On shores yet immortal its sweets will disclose. And done from thy bosom all sorrows and woes. And then thou shalt rise unto me. All the voices of youth go round with me there

Every flower is a lover of mine: Fate cannot touch me, fate cannot share ; And deaf is my soul to unmanly care, In that land of pure Spirits sublime. On mortal! oh mortal! the morning appears.

"Awake," now, "awake," I shall sing: I shall charm from the bosom the trouble and fears : Thou shalt up the skies to the paradise spheres: Thy Savier shall free thee from darkness and tears, Till at last you rejoice in her king. New Haven, Sept. 8, 1955.

From the York County Star. DREAMS. BY WINNY.

They oft come around us, With magical power, To bless and to gladden Each lonely hour. Like strains of sweet music-They steal o'er the heart : Recall happy moments, Bid sorrow depart : taring back visions of youth's joyous hours, saids were unclouded, and bright were the flower

Bid loved one's again Come round us to bless, And caress us as then. An! sad is the waking From memory's dream; To miss the soft glances, In tenderness beam. Francies that are closed in a dreamless sleep, Resting neath the dark sod, and afar in the deep.

Oh! bright, happy dreams, May ye ever come, To brighten the lonely, And darken'd hearthstone ; A softened light shedding, O'er life's sad decay : And smoothing my weary And desolate way.

Oh! bring me the forms of the loved one's flown, Far away from the haunts where I wander alone. Woodhine Cottage, Sept., 1-55.

Special Correspondence of the Christian Spiritualist. PASSING GLANCES.

well to inform you that, from what I gathered in majority of cases-not so.

dren of the light. As there are welling up from and to my comprehension, quite faulty. I wonder shockingly; and thus the play ended with the show, that the doubt they first entertained is the dren of the light monitions to good and evil, so if he ever read, asleep or awake, a work written triumph of Progress, while Catholicism was, in the common property of our race. the human near asset of the spirit-land come voices that lure to oppo-thirty-nine years antecedent to his "Revelations," from the Spirit-land combined follows every suggestions by one Grieves? It is said to marvelously resemwaver and offen han, and offen han, and Diving Love then spirit of the Ages past—the deed Spirits are the authors. whither it is not an error, and Divine Love than sublimated thought domain, wherein float, as bubbles more powerful than more powerful than the broad of selfish instincts. As states of good, on a sea, the best thoughts, evolved in ages long right. when continued, as all heavenly societies abide talent, and philanthropy. I think they gather not take it either from ourselves or others. I am of working classes of England, such subjects are ve-Lerd, who is the state of exil being ever emposed from this reservoir instead of culling opinion that every quality of the mind has its organ, ritable chaldel or sanscript. But as states of evil, being ever opposed new flowers from the great Truth realm which lies and that self-conceit is highly developed in most.

I have not yet met with Bro. Randolph, or any

some of the Spirit-world the desire of progress weakens my faith in his teachings. He has promis- holds discordances ad libitum; realizes the beauty of himself of it. thousand helpful intercourse. He also opened, and by his ed much that he fails to fulfil. For instance, where his "ideal," applies it by way of comparison, picks providence and the ministrations of angels, guards are the revelations concerning the Deity? and echo flaws in his neighbor's character, and forgets his providence are the channels of communication. He wisely directs answers Where? That which he has given, is but own. He strains at a gnat and swallows a camel: ed communicating agency, when both seek to be Is it because he hasn't read any thing suggestive galfer the disclosure of the wisdom of the heavens vens?" Surely his discovery organ is very inacto the famishing inhabitants of the earth. Hence tive, and I question if he has ever, on one single it is that all disorderly communications being un- occasion, been elevated to so exalted a sphere of sessained and unaided, are weak and puerile, des- thought or perception as he was when Dr. Lyon thate of essential beauty and interior harmony, mesmerized him. If so, where's the proof? I whilst the true Unfolding from the heavens shakes refer to this subject for the reason that I want to the earth by its power and wins mankind by its see this great seer give us something new. At pre- To the Editor of the Christian Spiritualist: sent he is decidedly behind my East Indian friends in Dicology and soul philosophy, which I can easily, and shortly mean to show, through these me since I went abroad!

Permit me now to return to the proper subject of this letter, namely, "There's nothing new under tial light and glory of the Spiritual theory may be Whig, under the editorial head. It belongs to the the Sun?" Clairvoyance and Mediumship is as let in upon the soul, is here in the ascendant. Man Tribune order of literature, so far as veracity is old as history. It has existed long antecedent to here must move in accordance with an established concerned, and ought to be extensively circulated Mesmer. There was a book published in 1707— formula, or be looked upon as one who has thrown for the benefit of truth and masculine supremacy. a la Mahan-called "Enthusiastic Impostors no Inspired Prophets; an historical relation of the practices of the French and English pretended Prophets (Mediums) wherein their agitations, costasics, jerkings, dancings, (a la-Who?) inspirations, prophesyings, &c., are proved false and ridiculous imposture." One would think by this modest title that the author had taken his perspectal calogue, the Epistles of St. Paul, and the Apostles' tive glass, looked ahead, and got a peep at Profes- creed are presented for digestion. No expesition sor Mahan's smoke bolt, as it lay on his table in his of the question is attempted; no argument permitstudy at Cleveland.

Their origin is traceable with certainty as far back son, or threats, have no power to overthrow it. If, coincides with our natural, to say nothing to see a woman, who testants in England, who were most unmercifully broad platform claimed for it, why should an argu- herself forward upon the platform, in a promiscupersecuted for their "religion's sake." The first ment be avoided? Remission of sins, through the ous audience, and ruthlessly tearing the veil from medium or person laying claim to Divine inspira- merits of Christ, is that insisted on-mind, and its tion, was a youngster named William Du Serre, a powers, are naught in the scale—the priest alone of every honest female, with a wave of the hand villager of Dauphine in France. This man used to has the power to decide. To these, then, the unin- and a rhetorical flourish, which, when translated turn round till he fell from giddiness, rolled his eyes strangely, heaved his chest, and then lay in a trance. During this state, he prophesied against stand the imperishable riches of God? If man is a the utterance of such speeches upon the platform, the Pope and the king of France; he answered reasoning being, and has a Spirit which is to exist for the subject is one which men generally care questions as if he had been awake, with astonishing throughout the long ranges of eternity, an inquiry little about publicly discussing. accuracy, and in six months, thereafter, some 800 'mediums" nearly as good as himself were revolving round him as centre. They prophecied against ceive it without understanding, and then, because their persecutor, the French king, and predicted the downfall of the then government. That they What is all this—can it be said to be truth? Is were real genuine Simon-pure mediums, (our author God a nonentity, or, as we, by our teachers were to the contrary notwithstanding) subsequent events taught to look upon Him-the perfection of perfecin the history of France abundantly verified. Like many of our modern media, they were or pretended to be, utterly unconscious of what they uttered any vitality in it. Faith can come but by inquiry; in "the state." At the first, these seers were but that instructive inquiry, which the anxious "commonly boys and girls, the meanest of the people, who knew not so much as how to read and met with here. write." In a short time these enthusiastics multiplied into an armed force, strong enough to give great trouble to the troops sent against them, and it took four years to finally subdue them. After their extinction as a political party in France, numbers of them went to England, and a book recording their doings was published. Its title was "A Cry from the Desert."

In 1706, Durand Fage, Elias Marion, and John amongst the better classes among whom Sir Richard Bulkly, knight, and a Mr. Lacy, became believers Spirit hands, or things being carried about without and participators in their inspiration, example, and human agency, is to be met not exactly by denial, fortune, and greatly aided the primal trine in gain- but by a peculiar smile, which carries with it an ing influence with the lower orders. One Betty unmistakable meaning. Yet when this state of Grey became inspired, and had a new name given things comes to be calmly considered, they are not her. This new title was the Hebrew Saraiah, or to be wondered at. The time was even in your mother of the faithful. She soon became the chief favored land, when the preliminary tips and raps priestess of the new faith. Shortly after this ac were esteemed things, to speak mildly, not to be quisition, another lady, bearing the delectable soubriquet of "Pudding Pie Moll," found herself a moon destined to revolve about Betty Grey as a Spirit speaking or writing, of course, can have no sun. These ladies went through their extacies, sleeps, trances, poetic improvisations and prophecyings before crowded houses, exactly parallel to those still in the flesh. modern doings throughout this country. They also improvised dramas a la Boccry Circle, which were deeply interesting, and at which Lacy and the knight both took parts. These dramas frequently occupied several hours. These exhibitions were identical with what we behold every day; DEAR BEGINER Tooney: - Previous to detailing and here a serious question arises, i. c. are they my adventure: I think, perhaps, it would be as Spiritual? I am of the opinion, they are in the

England I am fully satisfied of the correctness of There is an old saying patent in this place: Solemon's saying, "There's nothing new under the "Give the devil his due," and I think it can easily Sin. For I find that nearly all the phenomena be shown that the Spirits are held responsible for good, especially if the circles were public. Not the Whig. san. For I find that nearly all the phenomena we attribute to Spirit influence—such as the raps, tips, trance, vaticinations, and so on, have long think there is some little imposture affoat, but not the Continent, and immeasurably surpassed in India and Hindostan; concerning which, I have that I the Spirits are held responsible for what is going on." I that I think the mere tipping the table would have more than their share of "what is going on." I that I think the mere tipping the table would have more than their share of "what is going on." I that I think the mere tipping the table would have more than their share of "what is going on." I the Whig.

9. M. BARNES,

Publisher does not design the Whig.

I have a tribute to Spirit influence—such as the raps, that I think the mere tipping the table would have more than their share of "what is going on." I that I think the mere tipping the table would have more than their share of "what is going on." I that I think the mere tipping the table would have more than their share of "what is going on." I that I think the mere tipping the table would have more than their share of "what is going on." I that I think the mere tipping the table would have more than their share of "what is going on." I that I think the mere tipping the table would have more than their share of "what is going on." I that I think the mere tipping the table would have more than their share of "what is going on." I that I think the mere tipping the table would have much weight, but the writing the signature before and the rhetorical flourish" of a little woman, sharing the problems and the rhetorical flourish" of a little woman, whose weight is less than an hundred pounds.—

Also, dealer in Books and Stationard on all subjects, devoted to Spiritual is to be that I think the mere tipping the table would have.

Also, dealer in Books and Stationard on all subjects, devoted to Spiritual is to be that I think the mere tipping the table would have.

Also, dealer in Books and Stationard on all subjects, that in reserve which will startle even you, my times gone by. One night, the room being full of answers to the unopened letters, would be most before a "promiseuous audience." He says furwell-read brother, and prove, beyond a doubt, people, Betty Grey personated la grand putain effective. that A. J. Davis himself was, to say the least, most d'Antichrist, as we are told. As such, she thumped, If the decision was between a mere tipping and he know? Is the ipse dixit of a Trojan editor, all grierously mistaken when he asserted that Ben, beat and bruised all in the room whom she could rapping medium, I think the latter would be pre-potent in the matter? The next generation will Franklin was rap-master general of the spheres. reach, these being supposed to represent the ad-ferable, but when people were convinced there was have something to say about the reformatory labors Tasklin was rap-master general of the spheres.

The time has been when I regarded Davis as the locale of other than the Papal creed. Antichrist to Consultation and preserption, \$2. greatest seer, and profoundest Stran extant, or for a while triumphed, till at last she waked up the as well. perhaps that ever lived. But I have changed my wrong passenger—a Mr. Allup—of whom a Spirit Those who are conversant with the Spiritual the Whig is opposed to reform in any thing. Oh mind, and am inclined to think that he is not near representing Progress, took possession, and with a phenomena, consider it extra relinary that others no! But he is in favor of doing up matters be-

person of Betty, literally placed hors du combat.

Thus, my friend, you see that Solomon was * *

enterns of inflax from the Spiritual into the na- a rehash of old and exploded ideas, ingeniously sees the specs in his friend's linen, tells him to wash tand space with laws of order, men assemble for tangible thought-phantoms. "Where, and what is Augean stable at home! All science is infantile, accordance what is August at nome! All science is infantile, spiritual investigation and the elucidation of need-God?" is a question put by A. J. Davis to himself, all philosophy crude. Nature is yet a scaled book. and A. J. Davis couldn't answer it. Sad dilemma! Men live in externals, nor will they be persuaded to look within. These thoughts make us sad, but 'tis and to his Spirit, to act in obedience to his will, on the "scroll of the everlasting revolving Hea- human nature to be inconsistent. Take courage. There's a good time coming by and by.

Yours in Hope, P. B. RANDOLPH.

SPIRITUALISM IN ENGLAND.

London, August 29, 1855.

Little have I to write, and nothing cheering to the friends of Spiritual reality and human progrescolumns, if permitted—not, however, to provoke and tramelled faith. Religious liberty is spoken of, sion. This is, indeed, the land of a transmitted discussion, but for the reason that I believe I have and is said to exist; but it is a liberty which must new truths of vast import, derived from the sources move in accordance with the established creed. internal and outward, which have been opened to All the old educational bias, and the check-strings of the past ages, which we have labored so hard to overthrow, with the hope that a little of the Celesaway the faith of his fathers, and fallen from the It bears the date of September 11, 1855 :pure religion of Jesus, to walk by the leadings of to those who dare to think out of the beaten course is the theme of pulpit oratory. And yet, if an inquiry is made as to the nature of evil, the Deted, but at the penalty of being supposed an Infinot her own. These French 'prophets' produced an intense del. Truth, as I am permitted to understand it, is structed may well cry out-Condemnation for would seem to read, 'You see how bold I can be into its destiny should be permitted. Shall a man receive a faith because it is presented to him-reof such a reception be, as the phrase is, saved? tion? These reflections are forced upon me. What consequences follow-a religion of assent. Is there

and true seeker so much desires, is rarely to be I came prepared to find the Spiritual element in its infancy, but existing, I had hoped, amongst the millions who comprise the population of this vast city-a place where Spiritual things could be understandingly spoken of. I have searched for such a place, even at the expense of being thought crazy, but without success. People are willing enough to listen to the wonders of the Spiritual phenomena, but they are viewed only as Caralier, three arch-mediums, went to London, clever tricks of legerdemain, or impositions of the made many proselytes, and not a few believers designing. It is useless to urge that children serve as Mediums-it carries no conviction. To speak of believed in. The few Mediums who have visited this city have been accessible only to the rich. chance, for men are not yet assured that the Spirits of their departed friends can communicate with

> Moving the table was practiced by many about a year ago as an amusement. The circle would wonder to see it slide about the room, but so far as the intelligence. So far as Spiritualism is concerned. England may well be termed the land of Heathwould have to be undergone.

so infallable as I once did, and thousands still, be tremendous bound he sprang into the floor, utter do not give the same weight to their narrations as hind the curtain, and for that reason, he spreads lieve. His "Harmonial Philosophy" is very good ing loudly, "Et tu la grand Bete, la putain de they themselves do, yet, if they reflected and re- his tail feathers as a half fledged advocate of Know in parts; but much that he has written is weak, Labylon?"—threw her down and treated her most verted to their own days of infidelity, reason would Nothingism.

One feels involuntary pity for this poor girl; but Spiritual publications, excepting the Yorkshire pa- trine upon Spiritualism or any of its advocates, is site conditions. As his mingled nature, will ever the "Principles of Nature." Indeed I am insomehow or other neither then or now do Spirits per, the existence of which is more known in American may be known in American ma tion and prompting of the fall, so Spirit-men may becken clined to think that in most cases clairvoyants come always show wisdom in their manifestations, if in-rica than in this country. Again, enquiries directed men have attempted the thing before you, and to philosophical subjects is not general. With you a failed. If you consider the world perfect, disconmechanic is an enquirer. Phrenology, Mesmerism, tinue your Know Nothing arguments at once; but * In my last I proposed Psychology, and Clairvoyance are known by name it otherwise, if you see the necessity, and admit the broom of the b

persons, and that this results from the age we live person whom I can esteem as a believer. I had Know Nothing views, need a thorough overhaul No captious, fault-finding spirit, prompts me to in, and conditions which surround us. Big "I" some conversation with a clergyman, who to my ing, are the outgrowth of legislation in which wothese sayings; but a love of truth is the sole incen- and little "U" occupies a larger place than they astonishment, appeared conversant with the facts, ciclies bolling and little "U" occupies a larger place than they astonishment, appeared conversant with the facts, man had no voice. War, horse-racing, dog-fight-nut, must pass away. Hence, we have reason, tive. "Facts are what we want," and facts alone ought for this reason. Again: What a man desires and readily admitted that they were, as he believed ing, rum-drinking, &c., &c., are all male institunust pass and be wary, knowing that we are before him; he sees that ed, done without contrivance. On my asking him tions. Beyond the influence of woman, the world must be taken into the psychal stomach, be di- right is right, and good is good, and "harmony, how he could account for them; the devil and evil has nothing that is worth preserving. And whergested there, and then be assimilated to the man justice, love, mercy, forgiveness, forbearance, &c., Spirits, was his answer. After some further conthat would take the full ness of diging beneficial be assimilated to the man Justice, love, mercy, forgiveness, forbearance, &c., Spirits, was his answer. After some further coning the end, we shall be conquerors, and more than immost. It matters little whether they be metaphysically at the full ness of diging beneficial between the states. in the end, we shall the fullness of divine beneficial, historical, physical, philosophical, or ethical out of himself and demands its realization; he seland had read some of the publications and eviconquerors unless still more enlarged are ours; We want that food, and that food we must have, I dom looks at "home." If he did he would find dences, and had had statements from persons on think that Davis has given us not a few 'stones' in. lots of angles, and would be ashamed to look a whom he could rely. That from what he had heard stead of the 'Bread of Life.' He has done some good | really harmonious man in the face. The people | and read, he believed there was no trick, and conthere may be the marked of the bread of the We know and inspiration. His breath kindles Since I left these shores, I have learned much that draws a man out of himself at first; hence he be- tunity of investigating, that he had not availed is more of a gentleman than the editor of the Whig,

England in respect to Spiritualism is untrodden ground, and with the same manifestation of untir- and am not alarmed when made "bold" by coning energy and zeal, which has characterized the scious virtue and conscious wrong, she raises her efforts of believers in the states, the same result voice to reform an institution that has made, and the same states whenever with pure motives, and in mixed up with badly digested Spinozaisms and in- it, and at the same time is utterly oblivious of the would ensue. People here talk religion, and if the still makes the loveliest jewel of creation, the playinterior principle could be made palpable to their thing, and slave of a whiskered baboon. Who has understanding, I believe as glorious a result as has a better right to speak of "marriage" than woattended the cause in America, would follow here, man? Who suffers by it, but her? The law of To do this, public mediums and Spiritual tracts are necessary, but this, unhappily, cannot be done when man, in his presumption, made even the without means; where they are to come from God Deity-He. But reform will go on, despite the in his wisdom only knows.

I purpose next week, again resuming my search after such friends of the cause as may be in this city, and then, I hope to be enabled to write more cheeringly. If I am not successful, do not be surprised at seeing me walk into the office some fine morning, for Spiritual conversation and interchange of thought has become to me a necessity.

Believe me, truly yours in faith, S. B

For the Christian Spiritualist WOMAN WROSGED AND WOMAN RIGHTED.

Tror, Sept. 16, 1855. BROTHER TOOHEY: -The subjoined rare specimen of editorial profundity appeared in the Troy Daily

"A FEMALE LECTURER -On Sunday night last, the evil one. The Devil here flourishes in all his Mrs. Andrew Jackson Davis delivered a lecture at marriage institution. The lecture was well writ ten-we cannot say as much for its delivery. Although loudly disclaiming any sympathy with the 'Free Love' Reformers (?) who have recently established an institution at Ceresco, Mrs. Davis read a lecture which decidedly advocated the more important bases of their doctrines, from which we are led to infer that she was reading an argument

"We must say that we can see nothing to ap sensation in London, then and long previous. builded on so broad a pedestal, that scoffing, rea- prove in such a display as this. It by no means as 1687, during the miscrable condition of the Pro- then, the established creed is truth, and has the should be rather modest and retiring, thrusting the sacred marriage institution—stating facts and theories which should bring the blush to the cheek thought, when the desire is to know and under. No good effect can result from this. The idea of Andrew Jackson Davis is a fair sp

> men of the Reformers of our day and generation, we say, 'Heaven preserve us from Reforms.'" The charge that Mrs. Davis advocated the "Free Love" doctrine, either directly or indirectly, in her lecture or in her incidental remarks, is unqualified

She spoke of "Love" as the only legitimate basis of Marriage, upon which that institution

should be established, for eternity. She did not speak of the "Free Love Reformers' of Ceresco, for no such society ever existed, except in the brain of some sapient Western editor. And when the Whig inferred "that she was reading an argument not her own," he was thinking probably of his own editorial department, and judging others by himself. Male editors, lecturers, etc., often find it convenient and even necessary to act upon the cat's-paw principle; females generally do their own

talking and writing. And it seems the Whig does not approve of the matter. Mrs. Davis probably will retire from the platform when she knows her conduct is not approved by the Troy Daily Whig. It does not coincide with the Whig's natural idea of right, to hear a woman speak before a public assemblage. Can the Whig bring one argument to prove that it would be natural for a woman to "hold her THE GREAT PIANO & MUSIC ESTABLISHMENT OF tongue" on any subject, under any circumstances?

the highest bidder? And, after being sold, to have tuned, the equal temperament to which, was recently awarded the first premium at the National Fair, held at Washington, D.C. the first premium at the National Fair, held at Washington, D.C. Each Instrument guaranteed, and sold at prices which defy competition. New Pianos to rent. Music at reduced prices. n18m coats? Is this all the public are to know of that institution, the results of which are seen in all the evils of society? The Whig does not deny that reform is needed, but he seems to think the subject should be confined to curtain lectures. If he chooses, he can take his share in that way, and, perhaps, he has already had a surfeit on that topic; but others are not so highly favored. The "facts and theories, which should bring the blush to the institution, the results of which are seen in all the I can learn, rare were the efforts made to invoke ject should be confined to curtain lectures. If he enism, and to make it what America now is in that but others are not so highly favored. The "facts respect. the old round of indignities and insults and theories, which should bring the blush to the cheek of every honest female," did not shock the Such a medium as Conklin, I think, would do modesty of any female present, except the editor of

ther, "no good can result from this." How does press. We are not to understand, however, that

Seriously, I would say a few words to the Troy Daily Whig, before closing this letter. My friend, Here, there are no accessible mediu as, and no your foolish attempt to fasten the free love doc the practicability of political, social, and religious reform, allow me to ask, what do you expect to do without the assistance and influence of woman?

Our political institutions, which according to your man had no voice. War, horse-racing, dog-fightever you find an atmosphere, that is characterized by purity, and excellence, and refinement, and elevation, and religion, it is hallowed by woman's gentleness and woman's love. I can tell a man, who devotes his leisure hours to male society, by the very motion of his legs, when he walks. And the principal reason why the writer of this article, is because his leisure hours are spent in the society of refined and virtuous women. I know woman,

> marriage as it exists, is a relic of a barbarous age, bugbear cry of a few henpecked apologies for men. Look out for the pudding-stick, Mr. Whig.

> > S. M. PETERS.

Modern Logic .- Some of the papers are making great ado out of a murder recently committed in California, by a scoundrel who said he believed in Spiritualism. They argue that his acts were in consonance with the teachings of Spiritualism. Now, as little faith as we have in the new religion, we cannot see the force of the foregoing argument, unless we admit that every religious denomination stands condemned the same by the acts of its professed followers. But on this mode of reasoning, how perfectly hellish do we make all the religions of the day !- Sunday Dispatch.

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the above advertisement.

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I think not. The Whig's "conventional ideas of right" are of no manner of consequence to any body, not even to himself.

But what does he mean by tearing the veil from the sacred marriage institution?" Does he undertake to say, that the question is one in which the public have no interest beyond the mere fact of knowing that women, like horses, are for sale to the highest hidder? And after being sold to have

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That the writer of this poem is not a Spiritualist, is evident from the theology it teaches. However, the reader will do his own criticizing and conclude accordingly.

Perhaps the World of Spirits Is the invisible air,
And every soul inherits
Its endless portion there,
When mortal lays its mortal by, And puts on immortality. Then round us and above us

Unseen, the souls of those. That hate us and that love us In motion or repose,
To plan and work our good or ill, As when on earth, are busy stil For enmity surviveth In an unending strife: All roots of evil planted now, Eternally shall live and grow. So friendship ever liveth Immortal as the soul, And purer pleasure giveth As longer ages roll; And hope and joy and inward peace Forever heighten and incease! Our homes and dwelling places-

The country of our birt.—
The old familiar places
Endeared to us on earth,
And every source and scene Our Spirits' senses shall employ So shall our true affections, To earthly objects given,

Form intimate connections
Between our world and heaven: And all our long existence move In an unbroken strain of love

SIT DOWN, SAD SOUL. BY ALFRED TENNYSON. Sit down, sad soul, and count

The moments flying : ome—tell the sweet amount That's lost by sighing. How many smiles !- a score ! Then laugh and count no more, For day is dying! Lie down, sad soul, and sleep,

And no more measure The flight of time nor weep The loss of leisure; But here, by this lone stream, Lie down with us and drean Of starry treasure! We dream; do thou the same,

We love forever; We laugh, yet few we shame, The gentle never;
Stay, then, till sorrow dies—
Then hope and happy skies
Are thine forever!

From the New York Sunday Despatch, Sept. 9, AN EVENING WITH THE SPIRITS.

Last Sunday evening by invitation, we attended a private "Spirit Circle," which holds its session near the centre of the city, but the precise locality of which and the names of those present we are not permitted to give. The members of the "Circle" are very particular as to whom they invite, and we are told none are allowed to attend without permission of the "Spirits," our invitation coming through what Spiritualists term "Spirit impression" -that is a member of the "Circle" saw the writer never spoken, and was "impressed" to extend us an invitation, if the "Spirits" would consent. which it appears they did. This is as we are told. We reached the place at seven o'clock, just as

half-past seven, preparations were commenced for the sitting. Two somewhat dilapidated kitchen tables were brought into the middle of the room. turned upside down, and thoroughly examined by ourselves and all present; but none of us succeeded in discovering anything peculiar about them .-The leaves were then turned up, and the two tables placed side by side in the centre of the room. It enough for all to sit around them; and a common tended the examination of the kitchen tables, and a member, he might be very mischievous, when then placed between the two former—the whole one of the mediums wrote—"You needn't trouble yourself about it, sir-I am not a member." being covered with two or three ordinary cloths .--Three brilliant gas-burners illuminated the room from the centre. As the party began to take their and portraits began to come thick and fast—some size of a hen's egg. It took us some five or ten seat-which was ordered to be done according to from under the table, as stated, and others from minutes to untic it. At the time it was given us, each one's own choice and inclination-one of the somewhere over our heads, most of them appear-"mediums" directed the lights to be turned down ing as if they came through the top of the win- carefully, if possible, than we did when receiving for four or five minutes. This was done, and a dows from the street, though they fell in all direct the letter. We again placed our hand under the fourth burner lighted. We were then all seated- tions, striking persons on the head, shoulders and table, and it was repeatedly touched, as if by the there being two "inediums," one at each end of chest, some of them falling on the table, but most the table. Our seat was the third one on one side of them on the floor. We do not mean to say that of the table from the end toward the street. At our there was a shower of letters, but that they came left was a theatrical gentleman; next was a youth, one after another as fast as they could be read, the son of the host; then came the medium; during the greater part of the evening. There must then the reverend gentleman who gave us our have been some twenty letters in all, some of them invitation, sitting opposite the theatrical gentle- being foolscap sheets, written full. They were across the table, when they complained of being man at our left; and directly opposite us, by the side of his clerical brother, was another charging the members of the Circle with all kinds reverend gentleman. The gentleman at our right, of debauchery and immorality, and lecturing them | going on at different places along the table. Among was an entire stranger to us, as was also his very severely indeed. The names of individuals others who took hold of hands, were the theatrical vis a ris. The next was the host, opposite whom sat another stranger-a Southern gentleman, we were "rowed up sky high," much to the edificabelieve. But it is not essential to further describe tion of the company, if not to the chagrin of the our positions. Most of the gentlemen present we knew by sight or reputation; some we were slightly acquainted with, but were familiar with none .-It was evident, however, that the company-seventeen in number--was extremely democratic and This particularly hit the clergymen. One had apliberal-minded, as parsons, editors, actors, cotton pended to it a paper for the signature of those prebrokers, &c., seemed to harmonize admirably-almost as well as Barnum's "Happy Family."

different members as they were during the even- in toto. This was too strong even for the infidels preing. At first, one of the "mediums" was moved sent, who thought there were some good things to write-" Sit up, that we may see where the Circle is weak." This was done, and two or three leaving the Circle as we have described it.

The room in which we were was a small, comwhich we could discover no panels. The ceiling was rather high, and there were two large windows, opening into the street. These windows were openthe slats at the bottom turned so as to exclude a The only entrance to the room was from the hall,

as distinctly as we could by day-light

We will proceed with a description of the "ma nifestations" which we can notice but briefly, giving an idea of each class. We were directed to sit close, all hands on the table. Within five minutes the farther end of the table was directed through one of the mediums, to put his hand under the table. He did so, and immediately sang out-"I've got a letter." It was produced, handed to the reader-who sat also at the farther end of the table, on the side opposite ours, so we could see him plainly-and proved to give an accurate description of the dress of every one in the room, including the hostess and her daughter, who stood looking on. It covered a foolscap page with very fine writing. Next, the clergyman opposite us was directed to place his hand under the table. He did so, and received a letter bearing the inscription, "The petition of an humble Spirit." In the letter, it was stated that he could perform many wonderful things; that he wished to become a member of the Circle; that he could not unless the members of the Circle present elected him; and that if elected, he would immediately give proof that he could be a useful Spirit. He gave his name as James Lathrop. Some were in favor of admitting him, while others opposed it. He said he was from the fifth sphere. The reader says, "Are you really from the fifth sphere?" By three raps, he answered "Yes." "So help you God," added the reader, but there was no response. We had just remarked that if he would be a "useful Spirit," they could have no objection to him. The medium at our end instantly wrote and read a direction for us to place our left hand under the table. We complied, and instantly our left knee was touched by something feeling like the ends of fingers. We looked-all hands near us were on the table. Then our hand was touched in the same way, the fingers instantly receding. Seeing all hands on the table. we asked ourselves if any one could be under the table. From the position of feet and legs there and the little room, together with the difficulty, if not impossibility, of any one's getting there after we were seated, knowing there was no one there before, we came to the conclusion there could be no one there. All hands were still on the table. Then we felt the touch of the fingers as if they held a etter or something resembling one, which we also felt. The touch was strong and firm, but receded again before we could move our hand. Could there be a hole in the floor, and a hand reach up through it. We had slightly examined the carpet before we sat down; but saw no signs of cuts. way. Our hand was touched some five or six times, when something feeling like a letter was

and it was rather costly for that; besides our hand of this, with whom he was unacquainted and had was too far from the floor to be reached in that placed between our thumb and finger. We grasped it, when it was given a slight jerk; but we held the members and visitors began to come in. About on to it and brought it to the light. It was a letter superscribed—"From one who would fain join this Circle." The order was to pass it to the reader.— It was passed, but we carefully kept our eyes on it. The envelope contained a water-colored portrait of a suspicious-looking, ruddy-faced individual, having "Hoppner, Sc." on one corner, and underneath, "Yours truly, James Lathrop," written in black ink. To the bottom was appended a postwas then discovered that there was not room cript in blue ink—"Have a care of him!!!! B. Jonson." This, with his refusal to swear to what e said, caused the Spirit's rejection as a member carefully examined, with the same results as at- of the Circle. Some one remarked that if he were

Here the letters and water-colored landscapes mostly satirical. Among the first was a letter, were called in some letters, and these individuals subject of comment. The "clerical prigs" were they tried, but unsuccessfully. He then pulled it repeatedly slurred and satirized. One lengthy let- off with his other foot, when they commenced pullter was a bitter piece of irony, and walked into ing his toes, pricking him, and pinching him pretty all characters who labor for "pelf, pelf, pelf!"sent. It declared the Bible to be wholly unsuited to the tastes of the age; that it was a gross impo- the notion. He then asked if they couldn't prick We have spoken of the positions occupied by sition—the work of mountebanks, and discarded it in the Bible, though they rejected the idea of its

being the Word of God. So the paper met with changes were made, by direction of the "Spirits," an unfavorable reception. Others asked for the prayers of those present. One letter, "from a re- just puncture my foot enough to draw a little blood, pentant Spirit," was written in blue and red ink, for a test." The company in the meantime kept mon sitting room, with hard-finished walls, in on a half sheet foolscap, in English characters-"ye" being used all through it for "the." Many a few moments, he jumped up, exclaiming-"Now of the characters were written with both kinds of I guess I have got it!" And, sure enough, the ink. The letter was dated September 2d-it then ed at top and bottom—the blinds being closed, and being about half past ten on the evening of the 2d. through his stocking, in great drops. His stock-This was explained, by supposing it to have been ing was cut through, and on pulling it off, there view from the street, while the top slats were left open written to the eastward. If we recollect right, it was seen a deep puncture in his instep, like one to admit a free escape of the hot and impure air. was signed Charles Brawney. He said he was a made with a penknife, and it bled so freely he had monk in a certain church in England—was employ- to leave the room to wash it. We are quite sure near the back end. The door was open all through ed as an illuminator of manuscripts—that he was no one at the table cut his foot, and cannot conthe evening; and the lady of the house, her daught- justly burned at the stake, in the fourteenth cen- ceive how any one could have been under the table. er and we believe, a small son, at intervals passed tury, for incest, his sister and her child being the While looking at the foot, it was written—"He deout and in, to see what was going on. There was witnesses against him; and asked for the prayers manded it as a test—is he satisfied?" He said he no room for them at the table; and no other ladies of all present. On the upper left hand corner was was. It was then asked, "Does any one else wish than the hostess and her daughter were seen by us a portrait of a monk's head, drawn in red ink. On a similar test?" All cried "No!" We felt that during the evening. In the corner of the room be- looking at this, the gentleman at our left remarked we did not want such a puncture from a Spirit hind us, was stowed away the card-table; behind it was a beastly looking head; when the hand of either in or out of the body. The medium then the medium, at our end, hung the looking-glass; in the medium at the other end of the table wrote— wrote—"We would not advise any one to demand the corner facing us stood a book-case; on the man- "Pray God that no one may say the same of you it—the next will be much severer." Soon after, tel and over it laid and hung small pictures, in oil when you are old. Have charity!" Finally, the the Circle broke up, and we wended our way and water colors, which we were told were the gentleman at my right was directed to take the home. works of "Spirits," and they were indeed cre- letter, and hold it under his hand. He did so, we We have simply stated things as they appeared, ditable to Spirits in or out of the body; in the cor- watching him closely, the ends of the envelope leaving the reader to decide whether the feats were ner of the room opposite the door stood a piano being all the while visible. In about half a minute the result of jugglery, sorcery, or Spiritualism.—

things in the room, save those the company were were the same portrait and writing, but almost We believe we have given a faithful description picture of a man burning at the stake. By order, of everything essential in forming a judgment on this was burnt; and in a little while the original what followed. We have but to add that a full letter, in a cut envelope, looking exactly like the tect nothing. Several of the sketches in water-coof the time we were fairly seated, a gentleman at a tree, rocks, and a hunter, was bestowed upon us. Charles McShane.

In reply to the question as to the manner in which these letters and drawings were produced, it were the production of somnambulic mediums.-One letter, it was stated, was written by a Miss Arden, in Charleston, and conveyed hither by the The medium at one end of the table commenced

writing-or rather, "going through with the motions" of writing-with the handle of a penknife. This was done under "Spirit-influence," which, he said, moved his hand without, and even against his own will. He went over the whole sheet in this manner, at the bottom wetting his finger, and apparently wiping out something. He then folded it under the same "influence," and handed it to us. His hand then seized a pencil, and wrote-"Burn it." We rose to burn it, when we were told to look. Opening the paper, it was perfectly blank, as before, but on the outside, there were two or three blots, as if made with an inky finger. We did not see these when it was folded, though looking on during the whole process, nor did we see any ink round the table, during the entire evening. It was burned, and in a few minutes a letter dropped on the table, which had the ink blots on it, and a blot at the bottom, where a name had been wiped out, and purporting to be what was written by the penknife-handle-the whole being produced from the ashes. It stated that many of the letters received were produced in a similar way by the Spirits. We must say, however, that there

was nothing very convincing or satisfactory in this,

and it did not establish a belief in our mind that the letter and the blank sheet burned were the Watches were repeatedly taken away, and returned again. A gentleman at the farther end of the table had the crystal broken out of his watch, by letting go of it too soon, as the Spirits told him. There was a call for the gentleman at our left hand to hold his watch under the table. As he handed it under, he said he hoped they would regulate it and set it running. It was taken away, and in a little while returned; and he appeared to be astonished because it was running and set to the right time. He said it was not wound up and had not run before for three months; and he told the Spirits that if it kept good time, they might call on him for three dollars. They replied that they would. We have but the gentleman's word that the watch was not running when handed under the table; but we would do him the justice to say that we could see no reason to doubt his word, save the marvelousness of the thing said to have been done.

His handkerchief was taken away in like manner, and returned tied in hard knots and strongly scented with cologne. Here came in the leading and best pun of the evening. He smelled of the handkerchief, which was wet with the cologne, and remarked that it must have come from the Golden Bell: to which the young gentleman at his left side replied that he thought it came from the scenter of the table. This "brought down the house." The same handkerchief was repeatedly taken away and returned. On one occasion it was given to us.-We placed our hand under the table to see what we could feel. In a few minutes it was touched by a hand holding a handkerchief. It was touched

two or three times, when the handkerchief was placed in our hand, tied up in a bunch about the all hands were on the table. We watched more two first fingers of a soft, velvety hand-or, as some said, it was a "muffled touch."

But we must omit many things of interest, as we are already too lengthy. We will mention but one more, which was near the close. Several persons were requested in pairs to take hold of hands pinched, pricked, and otherwise made sensible of the presence of something. These things were gentleman at our left and our clerical friend opposite him. The gentleman at our left asked if the Spirits could pull his shoe off. He afterward said severely. He asked if they could cut open his stocking from the toe to the top. They told him to put an open knife under the table. He was in clined to do it, but all hands persuaded him from him just enough to draw a little blood. They replied, yes, they could cut off his carotid artery.-No-he didn't want them to do that. In a few moments one of the mediums wrote-"Let him speak -does lie want his tendon Achilles severed?"-"Nothing quite so bad as that," he replied, "but cautioning him about making such a request. In blood was beginning to roll out of his instep,

stool; and behind the medium at the other end of he was told to look. On looking, it was discovered Whatever may have been their origin, we will only the table sat a sofa. These were the only visible that the manuscript had been changed. There say, they were surprising in many respects.

From the Country Gentleman. faded out; and in the centre of the page was the PROVERBS OF THE TATARS OF THE CRIMEA.

A German traveller, who has visited Moscow, gives an interesting account of a collection of manhead of gas was not turned on; but each of the envelope burned, fell on the table. What there uscripts relating to the Crimea, which are prefour burners could not have given less light than a was of this performance, happened within two feet served in that city, in the Library belonging to the good sperm candle; so that we had not less than of our eyes, which were open, but we could not Holy Synod. One of these manuscripts, in partithe light of four sperm candles in the small room discover by what process of legerdemain it was cular, he deems especially worthy of attention. It that men are too apt to suffer their reasoning pow--a light as strong as we thought good for our accomplished. Portraits and landscapes were re- is written by one Parmen Petrowitsch Boldyrew, eyes, and one which enabled us to see everything peatedly faded, and restored again to their original and is neither more nor less than an account of a brightness—some of them five or six times each. tour in the Chersonese, with such descriptions of movement of the heavenly bodies and the rotary It is possible this was made to appear by sleight of the country, the people, their customs, and their hand, in changing the pictures, but we could de-appearance, as is perfectly common in our modern lors were given away by the Spirits. A sketch of is not common—a long list of proverbs and apo thegms, collected by the author during his resi-It purported to have been drawn by the Spirit of dence among the Tatars of the Crimea. The name at length recanted his doctrine in an indirect man-Tatar he applies indiscriminately to all the dwellers on the peninsula, although it appears that a diswas written through one of the mediums, that they and the Nogai-Tatars, who are very different from doctrine, but nevertheless this world does revolve." each other, although both dwelling together in the same part of the country.

> The short pithy sayings of a people, containing, as they always do, some practical hint, mark more decidedly than aught beside, the bent of that peo ple's mind, and the degree of moral as well as mental culture to which it has attained. Proverbs are more significant in this respect than even songs for these are called forth on the spur of the moment, and accord with the temporary emotions inspired by some exciting event; and may, therefore bear an impress of nobleness which the nation generally may, perhaps, be very far from possessing. A proverb, however, is conceived in no moment of excitement or exaltation, but in a calm state of mind, when the understanding only is appealed to. Being of general application, too, not intended mercly for this decennium or that popular cause, t is impossible that any save those which have taken firm root in the minds of the people can exist at all. Like the simple medicinal remedies in use among the peasantry, their efficiency, as well as facility of application, prevent them from ever

The German traveller above referred to, Julius Altman, observes, that as the Tatars, especially those of the Crimen, were nearly related, both in race and language, to the Turks, and, moreover, at various periods, were more or less closely connected with them, it is not to be wondered at if these proverbial sayings, occasionally have so Turkish an air, that they might pass muster, even as the product of Stamboul. Our traveller observes, fur ther, that if none are to be found indicative of hatred towards Russia, we are not on that account to suppose that such feeling does not exist. The Tatar n the Crimea, indeed, has hardly a more abusive ohrase than "Sen Orus"—Thou art a Russian, or, "Sen Kosak"—Thou art a Cossack;" which at once shows what feelings he cherishes for the Muscovite. The censorship of the Russian press accounts for the fact that no anti-Russian sentiments are found in this proverbial philosophy of the Cher-

The following have been gleaned from the larger collection:--

But yesterday, and thou atest the water-melon o-day, eating melons, thou hast already forgotter he water melon's taste. He who will pass the ford, must not mind

What cares the sick man for mare's milk? Wha cares he who is parched for bosa, (beer made of millet.) when he is drinking at the spring?

Allah allows the crop to fail him who leaves no hing for the birds to glean. Lamb, go not to the wolf's dwelling; cock, go

not to the abode of the kite. The house of the Sultan lives in the mouth o him who has cast but a glance at Stamboul. Desirest thou the hurricane? then praise the

He who has suffered shipwreck, speaks no lon ger of the beauty of the sea. We first fell the plantain, and then praise its

The lass with the black locks lost the comb; the old woman with the bald head found it. When you have no pole to knock down the peach from the tree, you say "it is sour."

Every fir is not a cedar, but each thinks itself When the poor man is made judge, it is time for the rich man to quit the community.

The neighborhood of the palm, near which the mushroon grows, is relationship in the eyes of the

One man bores into the turpentine tree with his snife; another draws the oil in the stone jar.

For the first wish, a single camel sufficeth; for the second, not the whole herd were enough. If the fish did not snap at the worm, Allah would not let him bite the draw-net.

It is not always a lovely female face that is covered with a veil It is dishonor to be bent, not to bend.

Though the drone suck the jasmine, it makes no The satiated tiger worries sheep.

From the lovely maiden, not even the hurricane emoves the veil; from the ugly old crone, the gentlest breeze takes the turban off her head. We praise the turf, and do not know how soon

Put not thy secret into the mouth of the Bosphorus, or it will betray it to the ears of the Black The block of marble calls the sculptor "Bro-

Fragrance rises from the chalice of the trampled Do not utter velvet words, if thou intendest to

ccomplish stony deeds. After the Ramadan, comes the Beiram. Burst not open the doors of another's harem, if hou desirest thine own to remain unbroken. The wave is not higher in the gulf than in the

There is more fuss made about the shepta (bulrush mat) of the rich man, than about the kis (woollen carpet) of the poor.

When the poor man attains to the kis, he does not know how to stretch himself upon it. The grain of sand at the foot of the mole-hill deems itself larger than the Zeltberg (a mountain.) Necessity teaches the hares to jump.

The fool wanted to catch the bustard, but left the springe at home. Do not throw your stick at the dogs, but a one; you may then go on your way in peace. The flesh of the old pelican will taste tender ment and pleasure.

The fool once ate the liver of a whiting: to this day he praises the taste of the fish. Naphtha welleth not from every fountain. The blind man once called the slave "Effendi," (a title of honor:) to this day the slave carries his head the higher.

when thou hast fasted for two days.

The thief hates even the reed.t The schalma bespeaks pilgrimage, but not piety. Do not call thy neighbor seft (fool,) lest he name thee Schaitan (Satan.)

The plumage of the dove that flieth with ravens remaineth white, but her heart becometh black. is scaled. - Chambers' Journal for August.

* This word is ordinarily, though incorrectly, spelled Tartars. Trench says that the name was changed from Tatar to Tartar, when these barbarians first ravaged Europe, in order to link it to "Tartarus," or hell, whence they were accused of coming.—Eds. Co. Gent. they were accused of coming.—Eds. Co. CEAT.

† As much as to say "After storm, sunshine; after sorrows, joy;" Ramadan and Beiram, as regards fasting and feasting, being the Lent and Easter of the Mohammedans.

‡ The reed furnishes the pen with which his sentence is written.

§ Schalma, or dulbend, is a white linen turban, worn as a distinction by those who have made the pilgrimage to

SPIRITUALISM AND REFORM We again resume our pen, to drop a few re-

marks, in the way of interchange of views and sentiments. We hope that our remarks will commend the candid and unbiassed attention of your readers. under the free exercise of their several and individual powers of reason. It is a lamentable fact. ers to become clouded and swayed by the breeze of public sentiment. When Galileo discovered the motion of this earth, and proclaimed his discovery to the leading faculty of the world, he was hissed tourist literature; but this, however, it gives, which and scouted, and was ultimately compelled to recant his philosophy under the penalty of death. The enterprising discoverer, seeing no alternative, ner for the sake of saving his neck, by saying: "I do recant what I have taught." Then turning to Now look at the fruit of his discovery. It is not necessary at this age to teach the revolution of the world itself; but we do deem it necessary to teach

> the revolutions of its inhabitants. There is a great deal written and spoken on the term moral reforms.

As far as our own judgments serve us in the matter, it is nothing but the blind leading the blind, and the result is and has been that both the leaders and their followers fall into the ditch of disappoint-

It has been a universal custom with reformers, to exhibit the flowery side of the picture to public view, and say nothing of the thorns and brambles that are strewed in the path, and only way to the achievement of the desired enjoyments; which are exhibited on Mount Victory in the most captivating and grotesque manner that fancy could paint and the obtaining of the contemplated treasures? Did the pursuers enter quietly and peaceably into the enjoyment of the anticipated rewards without stains and blemishes? or did they have to "sup the bitter dregs" of the thorny valley, that lay concealed between the theoretic treasure and the fascinated purand honors. They universally point out the captirating and flowery prospects of future enjoyments, but fail to set forth the amount of labor, suffering and long endurance, that naturally counteract the enjoyment of the objects of their pursuit. Why not show that excessive indulgence forms the very basis and conditions for an equal amount of disaffection, pain, sorrow and remorse.

reasoning faculties. This fact has been verified to the full conviction of the writer, under his own s amply sufficient in this place to establish the remark: Take for example one who is naturally prone o avarice; and trace him through his ordinary habits and pursuits, in his various conditions of life. On one occasion a great celebration and sumptuous feast is in contemplation, which is composed of all the choicest and most desirable luxuries of the land. Our subject inquires what is to pay? Only five dollars is the reply; only five dollars continues the inquirer. That is very extravagant indeed, but I don't care a fig, for I am bound to eat and Bald though the hawk be, he yet puffeth him- drink the worth of it, though it kills me. The deur of humanity. time of the feast arrives, and our subject is seated at the sumptuous board, well qualified for the enjoyment of the premeditated dose, after a preparatory fast of twenty-four hours, and in order to secure the "worth of his money," eats and drinks to excess; and the result of seven cases out of ten such unguarded acts, is, a morbid attack of the digestive organs and a derangement of cellerous and nervous constitution, which probably requires former state of health, in consideration of time and money. So much for such a school of experience, in consideration of a sumptuous feast and five dolmust necessarily encounter in obtaining them. a right to steal, or bear false witness, or kill

In our weak opinion, the better method for men burn dwellings; and yet somebody is constant to pursue would be: first, to compute the probable doing all these things. "Free Lovers," then, a those who prefer yielding without a struggle, to the amount of sacrifices and privations that would naturally attend the pursuit and achievement of any desired object, purpose, or end; and if any differ- to the wholesome laws of the statute books and ce is considered necessary in estimating the society. loss and gain, let it be placed on the side of the unpleasant and counteracting influences, rather than that of the brighter prospects, so that the disappointment, if any, may fall in favor of the bright woods, to practice their licentiousness, the better side of the picture; and then the achieved treasure If they were of the world, they would not be To the timid man every spring-tail is a tarantula. will be sure to merit a higher degree of real enjoy. whit more virtuous than they are, banded together JONATHAN KOONS.

From the Christian Ambassador. CONNECTION BETWEEN PHILOSOPHY AND RELIGION.

In Cousin's recently Translated Lectures, entitled "The True, the Beautiful, and the Good," we find the following just remarks, (commencing on draw from the general community and found an p. 342,) in regard to the relation which exists between true Philosophy and true Religion:-

the ground of theology; it wishes to remain faith-With the last step the (mountain) Tschatyr-Dag ful to itself, and also to follow its true mission, which is to love and favor every thing that tends to tion, to avoid his touch; but we heartily despise elevate man, since it heartily applauds the awaken- and reprobate the wretch who shakes hands with ing of religious and Christian sentiment in all noble souls, after the ravages that have been made and sad philosophy. What, in fact, would not companies it. Secret Free Love, such as gilds our have been the joy of a Socrates and a Plato if they had found the human race in the arms of Christianity! How happy would Plate—who was so zans, that is the Free Love we are afraid of.—N. J. evidently embarrassed between his beautiful doc-Sunday Atlas.

ed it, who was forced to take from it the best po sible part, in order to aid a favorable interpretati of his doctrine—have been, if he had had to with a religion which presents to man, as at one its author, and its model, the sublime and mis Crucified, of whom he had an extraordinary presentiment, whom he almost described in the person of a just man dying on the cross; a religion which came to announce, or, at least, to consecrate and expand the idea of the unity of God and that of the unity of the human race; which proclaims equality of all souls before the Divine law, thereby has prepared and maintains civil equality which prescribes charity still more than justo which teaches man that he does not live by bre alone, that he is not wholly contained in his senand his body, that he has a soul, a free soul, who value is infinite, above the value of all worlds, the tinction ought to be made between the Crim-Tatars his friends and, followers, rejoined, "I recant my life is a trial, that its true object is not pleasing fortune, rank, none of those things that do not be tain to our real destiny, and are often more day gerous than useful, but is that alone which is a ways in our power, in all situations and all condi tions, from end to end of the earth, to wit: the improvements of the soul by itself, in the lich subject of moral and social reform in the present hope of becoming from day to day less unwork age; and the world is seemingly full of individuals of the regard of the Father of men, of the exam. who are holding out their smooth, soft, glossy and ples given by him, and of his promises. If the highly polished theories, to bring about what they greatest moralist that ever lived could have seen these admirable teachings, which in germ were already at the foundation of his spirit, of which may than one trait can be found in his works, if ho bad seen them consecrated, maintained, continually recalled to the heart and imagination of man by sol, time and touching institutions, what would have been his tender and grateful sympathy for such religion! If he had come in our own times, that age [the French Revolution,] given up revolutions, in which the best souls were early; fected by the breath of skepticism, in default the faith of an Augustine, of an Anselm, of a Tho mas, of a Bossuet, he would have had, we don not the sentiment at least of a Montesquieu, of Turgot, of a Franklin,* and very far from puttir desire. And what has been the general result of the Christian religion and a good philosophy, such a course of enlisting soldiers and laborers for war with each other, he would have been forced unite them, to elucidate and fortify them by ea other. That great mind and that great her which dictated to him the Phedon, the Gargins Republic, would also have taught him that s books are made for a few sages, that there needed for the human race a philosophy at similar and different, that this philosophy is a gion, and that this desirable and necessary relisuers? Reformers are in the habit of talking about is the Gospel. We do not hesitate to say the free love, liberty, peace, tranquility, wealth, fame without religion, philosophy, reduced to wha can laboriously draw from a perfected natural re son, addresses itself to a very small number, runs the risk of remaining without much influ on manners and life; and that, without philoson the purest religion is no security against many perstitions, which little by little bring all the re and for that reason it may see the best mind escaping its influence, as was the case in the eigh teenth century. The alliance between true religion and true philosophy is, then, at once natural and But scarcely ever a hint is given relating to the necessary; natural by the common basis of truths true cause of such trouble; and moreover it should which they acknowledge; necessary for the better service of humanity. Philosophy and religion diff be remembered that when a desired prize is too fer only in the forms that distinguish, without sepa dearly bought, it is very apt to be overenjoyed by rating them. Another auditory, other forms, and the possessor; especially by those who suffer the desires of their animal propensities to swerve their all the faithful in the church of Hippone, do not suffer the subtle and professed to swerve their seek in him the subtle and profound metaphysician who combatted the Academicians with their en arms, who supports himself on the Platonic theory personal observation. One simple fact in illustration of ideas, in order to explain the creation. Bos in the treatise De la Connaissance de Die meme, is no longer, and at the same time he ways, the author of the Sermons, of the eleration and the incomparable Catechisme de Means. separate religion and philosophy has always been

trines and the religion of his times, who

so carefully with that religion even when he avoi

* In the Corre 9, 1790, written by Franklin, a few months death: "I am convinced that the moral and reli tem which Jesus Christ has transmitted to us is that the world has seen or can see."

on one side or the other, the pretension of small

exclusive, and fanatical minds; the duty, more in

perative now than ever, of whomsoever has f

either a serious and enlightened love, is to bri

together and unite, instead of dividing and wast

he powers of the mind and the soul, in the in

which the Christian religion and philosophy per-

rest of the common cause and the great obj

sue, each in its own way-I mean the moral gra-

FREE LOVE-"OPEN CONFESSION" IS GOOD

FOR SOCIETY. The Times and the Tribune have got into a square ble about the "Free Love" theory. The Ton five times five multiplied by ten to restore it to its charges the Tribune with having been the first indirectly advocate and bring this doctrine into n tice, whereat the Tribune grows indignant and de nies the charge in its choicest of strong adjective The subject is scarcely worth quarreling aboutlars! would it not have been a greater display of "Free Love" has been advocated from the days reason, to pay five dollars for the enjoyment of the patriarchs up to the present time, and it was a social interchange of moral sentiments, without probably continue to be advocated, by many a social interchange of moral sentiments, without ple, "while grass grows and water runs." Lores the feast of fat things, than to endure the penalty an instinct, and it cannot be prevented from taking of an excessive indulgence to the gratification of root in the heart and growing, because its concert the passions of physical lust. The sentiments of tion is spontaneous and involuntary. Wise mea man's higher nature would answer yes. Similar have ordained laws to prevent its victims from the results to the foregoing are suffered in all the excessive indulgences, pertaining to the animal pro- they have never succeeded in establishing a rule pensities of man. True happiness, therefore, con- by which the promptings of the passions can be sists in the enjoyments of Nature's productions as smothered. The fallacy that nobody loves but sists in the enjoyments of Nature's productions as she offers them in her just and adequate proportions of bitter and sweet, thorns, flowers, &c. But we should never suffer Fancy to pluck all the riod of maturity, and that from which we would flowers and sweets, along the unavoidable path of have flown in disgust during the sunny years of its property of the same of the man's existence; and place them on the crowning fancy, we gladly embrace when Time's busy finger support of Mannt Theory in develope a support of Mannt Theory in develope as a support of Mannt Theory i summit of Mount Theory in dazzling splendor, as a our curling locks. We must fiel these changes free and universal prize, to all who will but pluck taste; but we have no right to give way to themand enjoy them, without first apprising the enthu- to seek their gratification at the expense of voz siastic seeker of the perils and dangers which he sworn before God's altar. We say we have no is to give way to these fancies. Neither have pe

> It is good for those who wish to live respectably that these hot-blooded, immoral individuals should herd together. The sooner they form "commit nities" and retire away into the territories and the socially, like the beasts of the field, and the retiles of the cavern. We say that they should be encouraged in conglomerating their filthy carcassa together. It would be a blessed thing if all persons who practice their creed could be weeded from the garden of respectable humanity, and transplanted into ground which would know no oc

impulsive imaginings of their amatory brains,

behaving themselves with propriety, in obedien

cupants but themselves. Let all "Free Lovers" have the courage to withempire of their own. Candor in confessing crime is often admirable. It is not the around Free Lov-"But philosophy does not think of trespassing on ers who merit especial castigation-it is the steet ones who deserve exposure and excoriation. We can pity a man who has the itch, and warns his fellow-beings, who have no relish for such an inflicus, knowing, while he does so, that he is conta-

minating the healthful current of our blood. Acknowledged Free Loveism may be poisonous, on every hand, for more than a century by a false but its antidote is in the open confession which ac-New York harems, converts wives into devils, husbands into lying knaves, and young women, who ought to be virtuous, into flaunting, brazen courte-