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

TOLUME 2.

NEW-YORK, SATURDAY, NOVEMBER 10, 1855.

of its future development. We commence with the Gospel of Matthew, and extract such passages as are most significant and pertinent to the points we have been speaking of.

the same teachings.

This is done, as there are few that read the Bible understandingly, and consequently know not subject of Spirit intercourse and ministration.

> It is hoped by this means a new impulse will be given to the investigation of Spiritualism, as there is great need of a larger and more comprehensive acquaintance with the economy of God and the laws of His government. If in a small degree we can contribute to this end, the object will be accomplished. ELMER WOODRUFF.

THE TESTIMONY OF St. MATTHEW-Chap. 1st. 20, ver Behold the angel of the Lord appeared unto him in a dream, saying: Joseph, thou son of David, fear not to take unto thee Mary, thy wife, &c. ad Comforter, are synonymous terms, and gene- 2d chap. 12 ver., And being warned of God in a dream, that they should not return to Herod, &c. 13 ver. Behold the angel of the Lord appeared to Joseph in a dream, saying: arise, take the young child, &c.

> 19 ver. Behold an angel of the Lord appeareth in a dream to Joseph in Egypt.

> 22 ver. Notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee. 3d chap. 16 ver., And lo, the heavens were open unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, 17 ver. and lo, a voice from Heaven, saying: this is my beloved son in whom I am well pleased.

4th chap. 11 ver., Then the devil leaveth him, and behold, angels came and ministered unto him. miniestations then, as now, were expressive of 10th chap, 1 ver., He gave them power against unclean Spirits to east them out, and to heal all manner of sickness and all manner of disease.

ver. And as ve go, preach, saving: the kingdom of Heaven is at hand, S ver. heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give.

19 ver. But when they deliver you up, take no thought how, or what ye shall speak, for it shall be given you in that same hour what ye shall speak, 20 ver. for it is not ye that speak, but the Spirit of your Father which speaketh in you. (Of course they were speaking mediums, and it was necessary that they should remain passive under such trying circumstances, that the Spirit might the easier control them, and speak through them in their own defence.)

not directly prove Spirit intercourse, but testify of 11th chap. 25 ver. I thank Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. (So it is in the 19th century, they are introduced into the world thro' the low and humble, who are oft made martyrs

for the same. 14th chap. 26 ver. And when the disciples saw him walking on the sea, they were troubled, saying: it is a Spirit, and cried out for fear. (It seems that the disciples actually knew of Spirits, for they spoke of them, and handled the subject very familiariy.)

17th chap. 3 ver. And behold, there appeared unto them Moses and Elias talking with him.

5 ver. And while he yet spake, behold a bright cloud overshadowed them, and behold a roice out of the cloud which said, this is my beloved son in whom I am well pleased, hear ye him. 26th chap. 53 ver. Thinkest thou that I cannot now

pray to my Father, and he shall presently give me more than twelve legions of angels. 64 yer. Hereafter shall ye see the son of man sit-

ting on the right hand of power, and coming in the clouds of Heaven. 28th chap. 5 ver. And the angel answered and

said unto the woman : fear not ye, for I know that ve seek Jesus, which was crucified, 9 ver. and as they went to tell his disciples, behold Jesus met them, saying: all hail, and they came and held him by the feet, and worshipped him.

20 yer. Teaching them to observe all things whatsoever, I have commanded you, and lo, I am with you alway, even unto the end of the world ritual, a harmonious growth and a symmetrical Testimony from St. Mark-Chap. 6th. 49 ver. But when they saw him walking upon the sea,

they supposed it had been a Spirit, and cried out. 9th chap. 4 ver. And there appeared unto them Elias with Moses, and they were talking with Jesus.

ver. And a voice came out of the cloud, saving this is my beloved son, hear him.

12th chap, 25 ver. For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels who are in

13th chap. 11 ver. But when they shall lead you and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate, but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost.

16th chap. 5 ver. And entering into the sepulchre, they saw a young man sitting on the right side. clothed in a long white garment, and they were affrighted, and he said unto them, be not affrighted, ye seek Jesus of Nazareth which was crucified; he is risen, he is not here, &c.

ver. Now when Jesus was risen, early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 2 ver. After that, he appeared in another form unto two of them as they walked, and went into

14 yer. And afterwards, he appeared unto the eleven as they sat at meat, &c.

heavens for the soul to pass through in the course 17 ver. And these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, 18 ver. they shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall

lay hands on the sick, and they shall recover. 20 ver. And they went forth, preaching everywhere, the Lord working with them, and confirming the word with signs following. Amen. the amount of evidence there is to be found on the TESTIMONY FROM ST. LUKE-Chap. 1st., 11 ver. And there appeared unto him an angel of the Lord, standing on the right side of the altar of

> incense. 13 ver. But the angel said unto him, fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt 5 ver. And they said unto them, why seek the liv-

call his name John. 17 ver. And he shall go before him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people 23 ver. And when they found not his body, they prepared for the Lord.

19 ver. And the angel answering, said unto him, am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings.

20 ver. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. 26 ver. And in the sixth month, the angel Gabriel

was sent from God unto a city of Galilee, named Nazareth, 27 ver. to a virgin espoused to a man, whose name was Joseph, &c. 28 ver. And the angel came in unto her, and said

hail thou, that art highly favored, the Lord is with thee, blessed art thou among women. 30 ver. And the angel said unto her, fear not Mary,

for thou hast found favor with God.

64 ver. Then said Mary unto the angel, how shall this be, seeing, I know not a man, 35 ver. and the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also, that holy thing which shall be born of thee. shall be called the son of God.

36 ver. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age, and this is the sixth month with her, who was called barren. 62 ver. And they made signs to his father, how he would have him called, 63 ver. and he asked for

John, and they marvelled all. and his tongue loosed, and he spake and praised

2d chap. 9 ver. And lo, the angel of the Lord

10 ver. And the angel said unto them, fear not, for behold, I bring you good tidings of great joy, which shall be to all people, &c.

I ver. And when eight days were accomplished. called Jesus, which was so named of the angel before he was conceived in the womb.

3d chap, 22 ver. And the Holy Ghost descended my beloved son, in thee I am well pleased.

23 ver. And Jesus himself began to be about thirty Joseph, which was the son of Heli. (I would like here to inquire who the father of Joseph, the Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.)

4th chap. 12 ver. And when the devil had ended all the temptation, he departed from him for a

14 ver. And Jesus returned in the power of the him through all the region round about. This of most mediuins at the present day, they are as they need; giving one a test, another a commufrequently controlled by what they suppose to be evil Spirits, but after they become more fully developed, they are not controlled in that way, but anacls come and minister unto them.)

7th chap. 33 ver. For John the Baptist came. neither eating bread nor drinking wine, and ye say he hath a devil.

34 ver. The son of man is come eating and drinking, and ye say, behold a gluttonous man and a wine bibber, a friend of publicans and sinners. 35 yer. But wisdom is justified of all her children. was white and glistering.

men, which were Moses and Elias. 31 ver. Who appeared in glory, and spake of his

decease, which he should accomplish at Jeru-35 ver. And there came a voice out of the cloud,

saying, this is my beloved son, hear him.

on the earth distress of Nations with perplexity. the sea and the waves roaring, 26 ver. men's the powers of Heaven shall be shaken.

27 ver. And then, shall they see the son of man come in a cloud with power and great glory. 28 ver. And when these things begin to come

25 ver. For as a snare shall it come on all them

24th chap, 2 ver. And they found the stone rolled perplexed thereabout, behold two men stood by minent before the world. them in shining garments.

age, similar to the present, and probably performed by the same law.

came saying, that they had also seen a vision of angels, which said that he was alive.

30 ver. And it came to pass as he sat at meat with them, he took bread and blessed it, and brake opened, and they knew him, and he vanished out of their sight.

36 ver. And as they thus spoke, Jesus himself stood in the midst of them, and saith unto them, peace be unto you, 37 ver, but they were terrified and affrighted, and supposed that they had seen a Spirit.

For the Christian Spiritualist. SELF-REFORM THE CENTRE OF ALL REFORM.

POKEN THROUGH E. E. GIBSON, AT THE ROOMS OF THE SOCIETY, SUNDAY AFTERNOON, OCTOBER 28,

[Reported Phonographically by 1. J. Ellinwood.] The governing principle of life is self. All the rarious emotions which the human mind is canable of experiencing, are eliminated through self. "Go ye out into the world and preach the Gospel to every creature:" to every creature carry the glad tidings of the Salvation of a Saviour born-of a risen Redeemer, who, at the right hand of the Father, ever intercedeth for the children. Why stand ve here all the day idle? Why are ye not a writing table and wrote, saying, his name is about your Father's business? Why halt ye be tween two opinions? Where is the zeal-where 64 ver. And his mouth was opened immediately, is the philanthropy-where is the soul-stirring eloquence which moved the prophets and martyrs of old? Why linger we here waiting to be hired into the vineyard. Why tarriest thou? What art came upon them, and the glory of the Lord thou waiting for? The unequal war of self preshone round about them, and they were sore vents the manifestation of the Spirit with all. The light of truth is insufficient to break down the barrier walls of opposition. The power of an angelic ministration is not enough to overcome human prejudices. The mighty influx of the Spirit of God is not sufficiently powerful to eradicate the errors, for the circumcising of the child, his name was the doubts, and the mighty tide of corruption, is launched forth. The multitude are without, caz-

ing, and wondering, and inquiring, if these things in a bodily shape like a dove upon him, and a be true, why they are not made manifest unto voice came from Heaven, which said, thou art them. They desire knowledge on this subject. Let them have this knowledge: give it to them "without money and without price," asking noyears of age, being (as was supposed) the son of thing in return. When this knowledge by them is received-when they feel its influence in their souls-then will they come forward and acknowhusband of Mary was, as we are told by St. ledge it, not only with their declarations, but with Matthew in 1st chap, ver. 16th, that Jacob begat their minds. Give them that for which their souls are longing-give them the evidence that they rethem the hand of brotherly kindness and affection, commiserating their condition and sympathizing with their ignorances-yes, sympathize even with once ignorant, even as are they. Then bear with was very similar, I suppose to the development their folly, and minister unto them in such things

> of a dear departed Spirit. Do not circumscribe the power of God, nor at tempt to retard the operations of his Holy Spirits. Oh! the luxury of doing good! It is known only to those who have experienced its grateful influences. A vast territory of mind lies uncultivated. A wilderness of thought needs developing. A

mighty waste of intellect lies barren and unfruitful! The soil needs breaking up; the seed needs to be 9th chap. 29 ver. And as he prayed, the fashion of None shall do the work but those whose hearts are 0 man, must be thine own organ of reformation.

them do it with their might.

one word of comfort to the broken-hearted; if he only love, but teach. Bestow where bestowment assuage one grief, lessen one care, or cause one is required; receive where reception is demanded. tear less to flow, he is a philanthropist, and de- Reformation must begin within the individual soul; to pass, then look up and lift up your heads, serves the gratitude of his fellow man. But first, it must be an internal work. Deep, deep within for your redemption draweth nigh. (Which he must cultivate his own individual self-manhood | the heart's own interior, must the washing process | tion.

will apply well to the Spiritual phenomena of |-first must be plant within, the seeds of benevo-commence. It must be done through watchfulness, lence and of reformation, for he must develop his with humility, and by continued perseverance. It own soul, and learn the beauty of obedience-he is not the work of a day, or of a year-but the that dwell on the face of the whole earth. (Yes, must comply with the laws which govern his own work of a lifetime. Every individual must purify the manifestations, five years ago, were not organization, and become a self-reformer, and har- himself. Every individual must do this work for thought to amount to much, they were so low monized, ere he attempts the reformation of others. and humble, as they came to the poor in this He must see that he is cleansed from iniquity, then world's goods, but now, it has its three million can he speak to others, then can he warn, reprove, command, and approbate. Till then he might as other, no one can die for another; no one can purify well attempt to drain the ocean's depths with a away from the sepulchre, 3 ver. and they enter- gill cup—he might as well attempt to win a star to ed in, and found not the body of the Lord Jesus, come and perch upon his fingers' ends, as to hope his influence have a tendency to elevate another; 4 ver. and it came to pass, as they were much to reform man, while his own vices stand out pro-

Individuality is the basis of action. Self is the throne of thought. Man can never become civiling among the dead, he is risen, &c. (Which ized through individual reformers, until those reshows a physical demonstration in that day and formers have themselves become pure and righteous. The appeal to every honest heart should be, "Come with me, and I will teach you tho way of the Lord." The teacher first must be taught else how can he teach what he knoweth not? How can he invite another to come with him and

to become rectified, unless he himself has first corrected his own ways? How can he point another and gave to them, 31 ver, and their eyes were to a source from which he himself has derived no benefits? How can he lead him through a path which he himself has never trod? How can he speak of the beauty and the brightness of a life of purity and of goodness, unless he himself has experienced its genial influences In his own soul? Harmony dwells within the Spirit that has made itself harmonious by adopting those self governing principles of a life which lead into obedient compliance with the laws of nature. Harmony doth not exist where the Spirit is antagonistic with itself; where acting against its own convictions of right and jus-

tice. It cannot discourse of the sweet joys of rest and quietude, when itself is tumbled and tossed with contending emotions and perplexities-it cannot point to a God who is all rest and all harmony. While itself is disturbed, rankling with envy and rage, it cannot portray a God of love and compassion. First must the mote be removed from the eye of the reformer, ere he can behold the beam within the eve of him whom he would reform. It may be the beam is within his own eye, and but a mote within the brother's. Live, oh man! live for do, but before him stand thyself, in all thy purity, "Art thou thus?" As he looks upon thee, he finds daguerreotyped there the virtues of a well which overwhelm and stay the bark of God, as it life; and he may read a lesson of comparison; and them not halt and pause to inquire whether the if it is unfavorable to himself, he will seek to correct his own faults, and not turn upon thee and chide thee for attempting to correct him. Be thou thus, O reformer, a silent monitor to thy friend, and a reprover to thy enemy. Let him see in thyself manifested a life of Christian love and Christian effort, and it will be for him a higher inducement to turn from the error of his ways than all the wordy sermons that could fall from thy lips. Let him see the manifestation of a spirit of forgiveness. Let him also read thy full-fed soul of sympathy for him in his deficiencies. Strike not at him quire, and they will go forth, and bless you in with a weapon of reproof. Ask him not to correct ter and human existence, and all will be the recipitheir hearts and in their measures. Extend unto himself by thyself, but show him the good and right way, in thine own life. As thou, O reformer, dant reward; thou wilt have the double sstisfac-Spirit into Galilee, and there went out a fame of their ignorances-knowing that you yourself were tion of correcting thyself and of convicting of others in thus correcting thyself. Thou wilt, in thine own nication, and yet another, the soothing influences

ralder. Thy life will be fraught with active deeds of munificence for ever. If thus thou dost purify thyself—if thus thou art rify yourself, elevate yourself, harmonize yourself, developed—thou wilt be a living reformer, true to and progress yourself, and in that way you will sown, and the plants to be watered and cultured. thyself, and true to thy fellow creatures. Thyself, more effectually benefit the human family than by his countenance was altered, and his raiment fired with a Spirit of reformation. Let such go Thou canst do nothing except through thyself. forth into the vineyard, and work while the day Thou dost perform the work, and if the instrument fountain of thought. Develop that, then wilt thou 30 yer. And behold, there talked with him two lasts. Whatsoever their hand findeth to do, let be perverted, the effect will be proportionately decreased. Let the outgushings of thy spirit extend to develop others: Begin at home, and with the Let none despise the day of small things; let to the whole race of mankind; seek to unite them channel which flows from thine own self; then will none refuse to act in their own capacity. The man in one vast arena of action. Let their efforts co- the waters be pure also, and as others shall drink of wisdom is a man of years. He who lives thoughts operate for the general good of the whole. Let they shall be purified thereby. Go not out of thy and ideas, lives to a noble purpose; he who lives their humanitary attempts be exercised for the way-go not hither and thither-to find individuals months and days, lives. He who reckons life by universal elevation of the race. Seek to emulate more diseased and more depraved than thyself, till 21st chap. 25 ver. And there shall be signs in the its moments, reckons it not in deeds of human Jesus. Seek to be universal in thy application of thou hast become so justified in thine own eves sun, and in the moon, and in the stars, and up- greatness. He who goeth forth bearing precious his precepts. Do not diverge; concentrate in one that thou canst say unto them, "Come with me. seed, and scatters dewdrops of love and beauty focus the elements of Divine love, then cast them and I will teach you the way of the Lord." wherever he steps, is the true man. If he moves forth profusely. None are so vicious but they may hearts failing them for fear, and for looking after the heart to one generous action; if he warms the be reclaimed; none so vile or so low, but what those things which are coming on the earth, soul with one noble impulse; if he raises one aspi- God will hear their prayer. Imitate him, and cast (which time will apply well to the Millerites,) for ration in the bosom of another, to the great source him not from thee, whom God would please. Thy of light and truth, he docth a good. If he speaketh enemy not only forgive, but benefit; thy friend not

himself. Assistances and aids may be advantages, but can never supercede the necessity of individual effort and determination. No one can live for ananother, no one can elevate another; but inasmuch as an individual elevates himself, in so much will

NUMBER 27.

but the development, the ascension, must be within himself-by his own active will performed; it must be begun with knowledge, and continued with determination, and consummated with everlasting progress: never, never consummated, but still going on eternally. Stepping-stones for each other may individuals become, but the stairway is progression. As the spirit rises higher and higher through its development, it beholds far away in the distance still higher elevations. As it strives to reach those elevations, it will endeavor to lift up those below to occupy the same place which is its standing in the present. Individuality is but a chain linked together-the serried succession of links or a complete whole. Isolation is impossible. Influences, one and many, operate upon each; and as are these influences in their character, so do they affect other individualities which are linked with them in this great chain of mind. Unlink the chain, and the circle is broken; unlink the human mind, and the thought

becomes detached. Let individual spirit, then, associate with individual spirit; let energy stimulate inactivity, and peace harmonize inharmony; t is contradicting itself; where it is constantly let love counteract the venom of hate, and beauty shine over deformity; let goodness eradicate wickedness, and wisdom subdue error; and let knowledge baptize ignorance in its cleansing waters. Let deceit be unveiled by perception, and hypocrisy unmasked by truth's unerring eye; let hope cheer discouragement, and let justice vindicate innocency; let valor inspire the intimidated, and authority defend the accused. Let Samson slay the Philistine, and Jesus bless the child. Let the mingling of the great whole equalize all parts in usefulness. Let the conceptions of mind rise to a common point, and then will oneness of spirit be a high and for a noble purpose; seek thine own attained. Let the inspirations of the spirit of unielevation, by expelling from thy soul every unjust versal development manifest themselves in every suspicion. Seek to purify thyself by removing soul: then will every brother and every sister seek from thy heart those excrescences which there to elevate all around them, even unto themselveshave grown through thy misjudgments of others. then will they make an effort to induce others to Examine thyself with a microscopic vision, which rise with them to a common plain, where they may is internal and undeceitful, and thereby become as alike perceive one universal Father, and one family thou oughtest to be; then turn to thy brother, and of children gathered within his home. While they hold before him a mirror of reflection that he may strive to elevate self, without any regard to the compare himself with thee. Do not ask him so to great mass of mankind, they will but make wider the difference between mind and mind, and but thy nobleness of Spirit, and thy freedom from increase the evil which they are seeking to remedy. usurpation of his rights, and let them ask of him, Let them lower themselves, if needs be, to elevate another in their own position. Let them not think that by doing this they lower themselves, for they cultivated mind, stored with the graces of Spirit- but clevate themselves in elevating another. Let object be a worthy or an unworthy one; let it be sufficient for them to know that the individual needs their assistance—let them but inquire, "If I were thus conditioned, would I not be thankful to have some friend near me who would compassionate my case, and who would seek out my wants,

Let the mind of man individually expand itself into these wide unfolding views of human characents of Divine light and Divine love. Let no individual refrain from clasping in his arms of benevothus passeth through life, thou wilt reap an abun- lent sympathy, the brother or the sister who has erred, because he fears their polluting touch. Jesus feared not the sinner-He feared not the contaminations of the multitude. Where the sick and the development, develop those with whom thou dost distressed were congregated, there went He with associate; thou wilt thus shine like a sun, and pour his healing influences; where the sorrowing and forth thy knowledge like a bright luminary of the afflicted were, there was He seen administering strength. This knowledge will be to thee the consolation; where the multitude needed the exsweetened cup of encouragement in adversity, and plaining power of his great mind, there spake He a beacon light of love in prosperity. It will be to unto them words of wisdom; where ignorance prethee Heaven's gateway and harmony's outposts. vailed, there was he found, ever ready, ever will-It will be to thee happiness' boon and joy's heling, ever active.

and befriend me with their assistance? If I be

guilty of a crime, then have I more need of their

sympathy, their pity, their aid, their reformatory

influences?"

O ye reformers, ye need not go far to seek out objects of charity to relieve-yourself is one. Puseeking individuals to whom and with whom you can communicate in language. Within lies the have furnished thyself with the means wherewith

FOUNTAIN OF LIFE .- God is the Fountain of Life, and life can only be nourished at this fountain. From him it came, and to him and his presence it

must returu. Inspiration is the nourishing life-blood of Spirit: given with perfect freedom unto man; to seek is to find it always ready and waiting to bless the

Inspired knowledge is the only true knowledge.
All knowledge is from God, whose voice is Inspira-

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SPIRITUAL INTERCOURSE.

and the New Testament, with Practica Reserveds. By Elmer Woodruff.

presenting the testimony of the Apostles in of Spirit intercourse and preternatural man stations, the reader should bear in mind that words Lord, Spirit, Angel, God, Holy Ghost, dy mean the Spirit of some intelligent being he once were the mortal body in the rudimental

The writer of this, wishing to bring the evidence entained in the New Testament before the reader as condensed a form as possible, will copy only smuch of each passage as will convey the idea. asimally a remark will be made, as it may eta explain the sense, connect the relations of thought, or compare the communications, as it or that the phenomena and manifestations of ize should be seen side by side with those of

Elis exhibition of fact and comparison of phean, cannot fail, but convince the reader, that rier of nature, and in continuity to the laws

This being so, and the character of God unreable, nothing can be done without a natural -this his producing the same effects in all is, whether understood or not. When the manstation is understood, be it what it may, and cated with the general manifestations of natara it is called natural philosophy; but when not sounderstood, it is considered a strange phenoeta, an edd force, or a miraculous manifesta-

These laws should be studied, therefore, as they

ut them nothing is or can be developed. Occasionally passages will be inserted that do phenomena, like unto the manifestations of our age. Paul tells us there is a natural body and a Spiritwill body, from which we infer, that in the immortal state we inherit and inhabit the Spiritual body. Yet it should be understood that this Spiritual body is referred to the sphere in which "it lives," tems refined, if not purified, by the process called

This explains why we cannot see Spiritual beings, and enables us to understand the necessity for The ministration, since they magnetize and otherwhe develop and quicken the Spiritual in us. In way, and in no other, are we brought to see and realize the different planes of development and

ffering phases of Mediumship.

It should be borne in mind, that we enter the Spiand schere with the same development of mind what while in the earth, for this constitutes idena the only difference being in the casting off of the moss and external body. This is no less true orthograph, because it cannot be seen by the exter-Wight, for we have the testimony of the Spirits. a will see convictions of faith, that we shall see and know, even as we are seen and known, when this on the party on immortality—this being in the that of development in the Spirit spheres.

A proper understanding of these first principle Shecessary, if we desire to comprehend the detail of Gal's laws, since they enter into the general developments of matter, and hold together the universal relations of mind and spirit. This being predicated on the theory of Progression,

which assigns to the organization, natural and Spidevelopment where these laws are known and The detail of this cannot now be given, but the mere statement of it suggests, the necessity of pre-

paration while in the earth-sphere—that with Paul,

we may be ready to depart this life, and enter into

the joys of the life to come. This change, however, is not mechanical, for the laws of progress continue through endless ages, and are constantly operating on the mind, inviting and urging the Spirit to new efforts, that it may enter into and partake of still higher joys. How important, then, to understand these laws, and live a life of Progress. Intellectually, it has been a themethe saints and sages of all ages have tried to comprehend a theme that inspires the songs of angels and consecrates all suffering and sorrow. Every

age, however, has and will continue to have its own developments and explanations, for as the mind becomes more refined, enlarged and expanded, it not only requires such, but is in the condition to supply and receive them, as each one views and understands the operations of nature according to the individual progress and acquaintance of the Spirit with the laws of God.

Paul, in his day, spoke of a third heaven, but that is not sufficient for this age, for progress has made more light necessary, and the Spirits offer the explanation. From them we learn of circles and spheres, and spheres upon spheres, that await the Spirit, they being the atmosphere of so many

≶piritualist.

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leaving much that indirectly elaborates and proves

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SWEDENBORGIANISM IN WORKING

DRESS. How far an ism or sect can be made responsible for the imperfections of the individual member, is not yet ascertained, notwithstanding many protracted and painful controversies have been instituted to find it out.

"fall from grace," then he is supposed to be of, or in fellowship with the evil one, and is cast out of the Synagogue. The ism in the one case receiving and exacting all the glory, and in the other, shirking all responsibility. We make these reflections as a partial apology for associating the name of Swedenborg with a transaction that has none of the divine elements of love or wisdom in it, although done on the authority of, and supposed to be suggested by the teachings of that venerable and pious man. And we wish the reader to bear in mind, however pointed our reflections may be, that the distinction and difference with us between Swedenborg and many of his followers are ocean-wide, and not on any account to be confounded. Premising these observations, we proceed to explain.

Over a month ago, an article appeared in the Daily Times of this city, on the subject of " Free Love." which attempted to give the origin, rise, progress and development of this latest and newest ism under the sun. In doing which, persons and philosophies were classified according to the numbers of the former and the genius of the latter, both being of importance in the narration, only as they were supposed to have aided in this modern crusade against law and order. Among other isms, Swedenborgianism and Spiritualism were mentioned, their positions were defined, and the extent and character of their influence specified. In doing this, it may be, the writer of the article wished to discharge an honest debt of duty, which he owed to society, as the subject of "Pas-SIONAL ATTRACTION" had been squibb'd at for over a year.

Prior to this, however, the Spiritualists of New York had been called on to defend themselves from the assumptions and imputations of the secular and some of the theological presses. This they did, with a positiveness and in a language not to be mistaken by any one capable of comprehending the meaning of words, or honest enough to attach any value to carnest protest.

Having done this, the subject was permitted to rest, as it formed no part of Spiritualism to dispute and quarrel about abstract and impracticable theories-for then, as now, the cry was raised, and the alarm caused by ignorance and misapprehension, aather than authorized by facts or warranted by positive knowledge.

Still, ignorant, insolent and unfair as most o these issues of the secular press were, few felt disposed to rest under such imputations; for it is not in the nature of man to have his "life's life lied away," when protest and explanation can save it. Accordingly, all kinds of explanations were made in vindication of the accused parties by their respective members. Judges spoke for, and in behalf of, the Law; Reform was exonerated by its members through the Tribune and other dailies of this city, while Swedenborgianism and Spiritualism made explanation in protest as best they could. Naturally enough, "The Society for the Diffusion of Spiritual Knowledge" wished to define its nosition, and did so, in a mild, temperate, but positive circular, which was prepared for and published in the columns of the "Christian Spiritualist," This as soon as "proof slips" were ready, was sent to the various papers of this city, secular and theological, with a note, requesting, if possible, they would publish the same, and "enable a large number of persons to bear their protest against an error in philosophy, which, if not put down by the force of reason and moral suasion, might prove an immense evil to the age."

The note and circular had the desired effect, as they called forth notices from the Daily Times and Tribune of this city, which outlined the sense of the article and exonerated Spiritualism from all sympathy for "Passional Attraction," or fellowship with the "Free Lovers." - [See Christian Spiritualist of last week, article "Soul Marriage."

Here the controversy might have ended, did not the editors of the New Jerusalem Messenger, in their wisdom, (?) make issue with the Society and its Circular, after the following manner. Referring to the writer of the "Note," the Editor says:

"In reply, we can only assure the editor of the Spiritualist, that the object of our paper is not to correct errors (1) in philosophy, or to enable persons to bear their protest against them. Before we could in any way co-operate (2) with the "Society" in whose behalf he writes, we should require to know what sense they attach to the words "Spiritual affection." Their ideas (3) of "passional attraction" are pretty obvious. They use it as a synonym for the "Anti-Marriage" or "Free Love"

Instead of regarding this movement, however, as "an error in philosophy," the Divine command ment leads us to call it a sin (4) against God; society pronounces it a crime; and it is the duty (5) of American citizens to treat it as a violation of the laws of the land. It will be "put down," not "by the force of reason and moral suasion," but by the power of Divine (6) truth, applied to the minds and hearts of men; by a wholesome state of pub-

When we are convinced that a genuine "Spiritual affection" is prompting a combat against "passional attraction." ground, we shall be ready to afford the former all and explanation of the following Reformatory efforts. the aid consistent with our duties. Meantime, we Brother Newton says: can only say of the Circular sent us, that, although it abounds in Scripture quotations, it is, on the whole, a mere rhapsody of words, from which not one consistent or intelligible idea (8) can be obtained. It would be only trifling with our readers to fill our (9) columns with such matter.

1. We ask pardon for this, our sin of ignorance, for we did think, papers were published for the ostensible "object" of correcting "errors in philosophy," by bearing protest against men, manners, and opinions, that were obnoxious to good taste and cor rupting in their influence and tendency. If the laid out into house-lots, and disposed of at cost. New Jerusalem Messenger is an exception, it is very Some six hundred of these lots have been taken proper it should be known, as others may be laboring under the same "popular delusion."

As however, we attach very much more importance to what men do rather than what they say, we shall doubt even the assertion of this writer, until he can explain to us, how it comes to pass, that plan, as he announces, and on more favorable terms such efforts can be made by the Swedenborgian than 'were ever heard of before.' press, to correct the errors and imputations of the writer in the Daily Times, (as to the immoral ten- at Western wholesale prices, with the simple addition dencies of Sucdenborgianism,) they wishing neither to "correct errors," nor "bear protest,"

That the Swedenborgian press has manifested a nost sensitive eagerness to get rid of such imputa- Boston House of Equity," for the retail of all kinds tions, is evident from the general commendation be- of produce, at five per cent. commission on the oristowed on a nercous, feverish piece of bigotry, sent ginal cost, thus saving to the buyer the expenses in the shape of an article to the Boston Daily Ad- and profits of a large class of middle-men. This vertiser, by a "member of the new Church," of store is, we believe, at the same place as the above. nearly forty years" standing. That he is narrow and bigoted, is evident from his attempt to aswise slur the Gospel of Spirit ministration, he cents for the course of twelve. having no personal knowledge according to his own confession. He says:

"I confess with sorrow that some Swedenborgians have left Swedenborg and have gone to Fourier, and to what is called Spiritualism. Since The proximate truth probably is, that so long as then, I have no doubt, they have advocated the sentiments of their new associates, and in doing the individual is virtuous, religious and orthodox, so this, they may have perverted and profaned the long he belongs to the church, the creed and ism principles of the New Church. But on this point similarity of plans would seem, at least, to indihaving all the glory, but as soon as he does I do not speak from my own knowledge, for I do any naughty thing, or otherwise allows himself to not read their writings, and have no kind of communication with them.'

The fact that this article was copied into the coingly commented upon, is sufficient to convict its from the public. editors of inconsistency. Besides the fact, that Spiritualism was thus criticized and condemned in its columns, was good and sufficient reason, why the Circular should have been published, as explanation and vindication are rights sacred to all accused parties.

2. When the "Society" asks the editors of the New Jerusalem Messenger to "co-sperate," it is highly probable, the necessary knowledge will be given. 3. It would seem from this remark, however, that such information was not needed, since few succeed in making their ideas more than obviously

4, 5, and 6. This entire section, is after the fashion of the "penny wise and pound foolish" class, who seek for distinctions and make differences, where none such in fact exist. Let us see; the editor of the Messenger uses the word "sin." where we use "error," insists on "duty," where we speak of "protest," and appeals to the authority and efficacy of "Divine truth," where we recognize the authority of "reason," and bespeak the potency of "moral suasion," believing that dee" with a vengeance.

7. If we are to wait until then to get the pro mised aid, or be permitted to vindicate our cause through the columns of the Messenger, (though JUSTICE demands we should be heard where we have been denounced or misrepresented,) the presumption is (judging from the present manifestation of Swedenborgian candor and liberality,) that Spiritualism will have to be its own exponent, champion and vindicator, notwitstanding the vast mental resources! the enormous Spiritual wealth!! and the excessive intellectual culture of our "near of kin," the Swedenborgians.

S. The writer of this article must have a "short memory," as well as a narrow mind-for, at figure were pretty obvious." and now he insists the Circular has "not one consistent or intelligible idea." Evidently a backward movement, from some cause not

9. This evidently was intended for a heavy and severe blow, as it was struck from the summit all the respect we had for the modesty of this class of Swedenborgians, and completely silenced all itual family. To learn that an article abounding 'in Scripture quotations" had "not one consistent or intelligible idea" for a disciple of the "Divine

At this point, however, we had an "impression," which informed us that the Society made a great mi ever they should quote from "Our Author" or re- speciality. fer to the Bible; for they felt we ought to do something desperate in order to reinstate themselves in the estimation of their Swedenborgian erities, and atone for the "unpardonable sin" of having quoted ing to the Times of this city, as a "counter blast" the plain sound sense of the English Scriptures. As, to much of the editorial nonsense now going the thod of achieving human freedom. however, they do not like to attempt any thing rounds of the press about Spiritualism. We copy without due reflection, they will think on the sub- from the Times of Nov 2d:ject, and we will report progress in our next issue.

PRACTICAL REFORM.

We received a "Prospectus" some weeks since, nforming us that a new paper was soon to be started in Boston, called the "People's Journal." The paper to be edited by S. C. Hewett, late Misses Fox, while on a short visit to Washington, editor of the New Era,-devoted to the advocacy and explanation of such measures as are most likely to practically and actually benefit the people. This was good news to us, for we rejoice at every longed to the last Expedition of Sir John Franklin manifestation of life that looks heavenward and speaks for humanity.

know the one thing dear to him is the actualizing of which the Doctor's safe return was predicted, as spectfully advertise the reading public, that the theory, that it may become flesh and spirit, to dicell also that he would approach nearer to the Pole Company have appropriated a sufficient fund to selic opinion, derived from and nourished by this among us. We did not know, however, the full than any of his predecessors had done. The com- cure the publication of the paper continuously, truth; and by a just and impartial execution of extent of the enterprise until we received the last N. E. Spiritualist—from which we learn the "Peo- ately after their receipt, who are ready to testify to shall not suffer in comparison with the first volume, ple's Journal" is to be published by an earnest and the fact. upon any true or tenable (7) enterprising man, Mr. A. B. Keith, for the advocacy

"Among the significant signs of the times, are the recent movements made by Mr. A. B. Keith, of this city, seconded by several philanthropic capitalists, for the purpose of breaking down the evil of speculation in the necessaries of life, and of afford- nication. And as Dr. Kane is here to give his own ing food, homes, instruction, etc., for the people, testimony, it may be well to suspend judgment free from exorbitant and unnecessary taxations.

Mr. Keith's plans include the following schemes: 1. "He has procured a large lot of land in Melrose, about eight miles from the city, which he has

2. "He is about organizing a Perpetual Building Loan Fund Association, for the purpose of loaning eral, for beside speaking and writing, she examines money for the erection of homesteads, on a new

3. "He has opened a store for the sale of flour of the cost of transportation and delivery. This store is located in Friend street, corner of Market street.

Tuesdays and Thursdays; and develop mediums, this an integrated in Friend street, corner of Market street.

Wednesdays and Fridays. Hours from 2 to 5, P.M. \$3 a year.

4. "He has also opened a store entitled "The

5. "He has arranged for a course of popular Lectures, Readings, and Musical Entertainments of sociate Spiritualism with "Infernalism," and other- a high order, to be given during the winter, at fifty

"Our readers will not fail to perceive the correspondence between the plan of the "Boston House of Equity," so far as it goes, and the scheme of "Philanthropic Commerce," recently published in our columns, as communicated from the Spiritworld. How far Mr. Keith has been indebted to those suggestions we are unable to say; but the cate identity of origin. He is doubtless inspired to his work, as are all benefactors of mankind. Mr. K. is a practical business man, and his undertaklumns of the New Jerusalem Messenger and approvings thus far have met with signal approbation

"We would add to this, that we understand the gentlemen (several of them persons of means and experience,) interested in the more comprehensive movement just alluded to, as suggested from the Spirit-world, are going earnestly forward with their arrangements. These are designed to be of a very extensive character, and of course will require time for their elaboration and completion. -"Should either of these undertakings prove suc-

cessful, no one can fail to see that an entire revolution in the commercial and social world will, sooner or later, be the consequence-a revolution which cannot fail to be of untold benefit to Humanity. "What good can Spiritualism do?"

We need hardly add, we wish success and God speed to the enterprises. Terms of "The People's Journal," Two dollars per year.

IS THIS STATEMENT TRUE?

This question came to mind, after reading the following in the last issue of the Woman's Advocate. The Editress says :-

"We published some time since, among our no tices of new publications, a review of a book entievery good and perfect gift cometh down from the "Modern Spiritualism, its Facts and Fanatihave been intending to make some extracts from it ever since, as it is one of the few sensible publiations on that subject. The author is a decided Spiritualist, but does not hesitate to show up the fanatical and ridiculous side of Spiritual believers, as a true historian should; and, it is quite a commendation of the book, that this frankness in stating facts, has caused the organs of the sect to give the book rather a cold reception. While the visionary dreamings of every "Medium," or the poetic effusions "impressible" enthusiast are heralded forth to the world as "astonishing productions," any work which has the honesty to put on record the fanatical phases of the new doctrine—or its advocates-must be kept as quiet as possible.' Although we italicise the above, it is unneces-

sary to ask what motive could induce the writer to make issue with the Spiritualists, since we take it in view of that attainment that shall redound to the 3, he said the Society's "ileas of passional attraction for granted she did not intend to bear false witness good and glory of all. against her neighbors.

Nor is it necessary that many words should be said on the subject, since the published notices of not true. Were it an object, quotations could be for ever and ever. Amen. made from most of the Spiritual papers to demonof Succeeding of pride; and to say truth, it had strate this assertion—but it is not. The facts in PAPER NOTICES AND MONTHLY rather a stunning effect upon us, for it destroyed the case, however, warrant us in saying that however good the work of Mr. Capron may be as a record of the early facts of Spiritualism, good, bad hope of progress from that department of the Spir- and indifferent, it cannot in any sense be taken for a history; nor will Mr. Capron pass with those acquainted with Spiritualism for a historian. The only person to our knowledge that called attention truth" and a lover of the "Holy Word," was inex- to the historic defects of the book was Brother take in expecting favor from the Swedenborgians, by and test character) than anything that can be found them much more satisfactory (because of a persona it is (either as a record of Spiritual truth or historic blended with functicism. Beside this, there are fact,) could be of none effect without the authority other and much more instructive books issuing of "OUR AUTHOR," the divine Swedenborg was from the Spiritual press, all of which have some quoted in connection, to make "consistent and intelligible" the idea suggested and taught by its ine the many and varying phases of the manifestaplain, but truthful narrative. On realizing the tions. Mr. Capron's book, with other publications, amount of our sin against popular Swedenborgianism, will pass for what it is worth; for neither fretting, it occurred to us that, as a "penance," the Society puffing nor complaining will force any intelligent should eat nothing but bread and drink nothing but mind into buying a book not essentially necessary water, until its members could read "Our Author in to its culture. As to the funatical side of Spirit-Latin—give all the references, even to the number of ualism, few will be likely to forget it, so long as a lines, from the top or bottom of the page, when-

DR. KANE AGAIN.

To the Editor of the N. Y. Daily Times:

As you copied into your paper an article informng your readers that the editor of the New England Spiritualist had received a Spiritual communication announcing the loss of Dr. Kane, let me give you something per contra. In a communication which the Doctor got through the mediumship of the in March 1853, and which purported to be made by the spirit of John Torrington-one of the three men whose graves he found on his Expedition-it was most emphatically declared that all who bewere in the Spirit world. After the Doctor had left for Philadelphia, Ex-Governor Tallmadge, of Wisconsin, received a communication purporting munications, the substance of which are very briefly FAIR PLAY.

New York, Oct. 23, 1853.

The editor of the Times remarks:-"The only circumstance which detracts from the value of this communication, is the trifling one of its having been published after the fate of Dr. vance.'

This certainly would be a serious objection, were there no proof of the prior existence of the commuuntil he or Ex-Governor Tallmadge authorize the statement.

MISS E. E. GIBSON.

Although this lady is known to the readers of the medium for speaking, and other phases of Spirit power and mediation. Her mediumship is gendiseases, heals the sick, and develops mediums.

For these latter phases of use and Spirit manifestation, she will be in attendance at the Rooms of the Society (553 Broadway) four days in the week, viz: Tuesdays, Wednesdays, Thursdays and Fridays.

She will examine diseases and heal the sick,

BROTHER J. B. FERGUSON IN THE TENNESSEE LEGISLATURE.

It is with pleasure that we learn Bro. Ferguson is gaining new friends and making new conquests over prejudice and conventional errors, notwithstanding the well-directed and concentrated efforts of his opposers and detractors. We see, by a late number of the Nashville Union and American, that he offered the closing prayer at the late inauguration of the Governor of Tennessee, and copy the same, as we think few will regret having read it, as in spirit and sentiment it supplicates the presence of the largest liberty, the most practical christianity and the reign of righteousness among men. "And now, Almighty Father, while we rejoice

in the kindly providence that this day, by the suffrages of a free people, reinducts thy servant, our fellow-citizen, into the duties and responsibilities of this honorable station, we would seek to recognize thy government as supreme over all. We would feel that the sisterhood of these States and the nationality they have been permitted to establish and perpetuate, are but faint and feeble types of that government which is irresistible in its power, unerring in its wisdom, impartial in its administration, universal in its extent, everlasting in its duration, and inconceivable in its glory. May a knowledge of its ever near and all-helping presence bring our well-favored people to a sense of the responsibilities as well as the prosperity of our liberal institutions. Amid the variety of interests and the diversity of go, like a dewy leaf before the zephyr's breath, aspects in which they appear to men of differing glittering in the sunshine." estimates of civil policy, O help us, every one, to in his opinions respecting dreamless sleep and snorestimates of civil policy, o help and feel and cherish the hearts and hopes of brothers, ling:
NORTH—I forget if you are a great dreamer, protected by the same pitying care and parental behests. Long continue this wide spreading land as the home of the oppressed of all nations, where the down-trodden, the outcast and the forlorn may start afresh to secure the great ends of our being and the holy purposes of a common destiny. Bless every agency and instrumentality calculated to aff his breeks, snorin awa wi' a great open mouth, common brotherhood of every country and of every government; and may we, and our children, see this government going forward in the lead of the free nations of the earth, that its light may be cast upon the darkest shadows of despotism and supertition, that still obscure the hope of mankind.

We unite to invoke the rich blessing of thy directing wisdom to rest upon our Governor, the respective branches of our Legislature, and upon all direction: and when success shall crown the measures that secure a common welfare, fill their hearts with the grateful joy thou hast ever connected with a consciousness of right. May the spirit of truth, of justice, and of philanthropy abide with our entire people, never to be driven away by the fierce strifes of partizan ambition or the interpolations of selfish zeal. Upon the harmonial altar of civil and and malignant purpose of our often misdirected sacrifice to those pure, high, and holy incentives that should animate the breast of every true man.

O God! bless us above our feeble ability to ask, and make thy boundless goodness the stay of our hearts, the safeguard of our State and nation: and the spread of its knowledge, the hope of the world! the book in question prove that the statement is And to Thee, Father and Friend of all, be the glory

JOURNALS.

THE NEW ENGLAND SPIRITUALIST.

Although the editor and proprietor of this paper, A. E. Newton, does not attempt a constructive and general philosophy, he devotes himself to the special purposes of vindicating the "ministry of the Angels,"-proving the intercourse of Spirits with plicable; but to be told it was "only trifling" with Hewett, of the New Era. The fact is, however, mortals, and setting forth the joys and consolations the readers—to think of putting the same in print the time has not yet come for a comparison of of immortal life, with an carnestness and positive—to "move material things." This he promises to do progress. Though not with us, its columns are facts, since most of the Spiritualists belong to cir- ness of effort that leaves no doubt of his own faith, cles, where they get facts and communications to or the value he attaches to the gospel of Spiritual- therefore, that the reader may have time to make It is reformatory, but like all reformers, poor. Car The N. E. Spiritualist has just completed the half year of its first volume. It is rapidly quoting the Bible—since that book, remarkable as in books, particularly if the facts are very closely gaining confidence, and making friends week after week. It dispenses knowledge, and the blessings of a tolerant gospel, to all who may need its facts and philosophy. The paper, type, and printing are as well adapted to the eye, as the genial philosophy it teaches is welcome to the spirit. It advocates more than tolerance, it demands liberty, and believes in progress. Its authority is "well attested FACTS;" its witnesses, honest and reliable minds. We wish it success, and its editor prosperity. Office at No. 15 Franklin street, Boston. Terms Two Dollars a year.

THE AGE OF PROGRESS.

Some one "well posted" in facts sent the follow- devoted to "the development of Spiritual truth," its months before. editor and friends believing that to be the true me-

Its editor, Stephen Albro, is an old and tried friend of reform, and is, therefore, well qualified to them. Was not that a reasonable belief? Please give the helping hand in an age of progress. The let us know how you would explain this. paper has been changed from the folio to the octavo form, giving sixteen columns of matter. The type and general execution is good.

The following extract from its prospectus will enafriends hope for its permanent publication and

usefulness :the commencement of the second volume, having devolved upon a company, organized under the Manufacturing law of this State, and designated by the name of ' The Buffalo Harmonial Printing Association,' we, the undersigned, being an Executive We rejoice also with Brother Hewett, as we to come from the spirit of John C. Calhoun, in Committee, appointed by the said Company, reand without limit of period. We promise, in the given above, were made known to many immedianame of the Company, that the present volume in point of interest to the reading community, nor fall farther short of any other similar publication than may be unavoidable for want of available ability.

"Terms, two dollars, payable invariably in ad-

PUTNAM'S MONTHLY, for November, 1855. New York: Dix & Edwards, 10 Park Place.

This number opens with an interesting and instructive article on the United States Coast Survey pale, and almost breathless; and upon being asked -one that should be read by all who are either what was the matter, he replied that on his way ignorant of or insensible to the debt of gratitude home he had witnessed a very strange spectacledue to those heroic and enterprising men who, in several men bearing a coffin, covered with red motheir quiet way, are making the "crooked paths" rocco, and brass nails, and what chiefly alarmed of the deep straight, giving safety and practicability him was, that they had brought it into that the Christian Spiritualist by her writings, she to commerce. The subject is suggestive; but we house! up, and fifty residences are to be immediately should be more generally known—as she is made pass, as Benito Cereno is mysteriously fascinating through another long chapter; and a Letter to a labors, manners and matters in France.

York: Leonard Scott & Co., 79 Fulton street. Blackwood is rather late with this issue; but as

time is consumed in transplanting and republishing having received any such directions, and men European literature, we must take it when we can get it, and be thankful.

This number, which contains additions to Zaidee, Romance; the Baltic in 1855; Books for the Holia Romance; the Batte in 1600, Boots of the Written in ment of the young man was still to be seen a days; and the Story of the Campaign—Written in the Cathodral I understood him to days; and the Story of the Campaign—. the Cathedral. I understood him that the engine a tent in the Crimea; Modern Light Literature an article on History—is both interesting and in- had occurred about forty years before." _ n structive. The opening article, on North and the Church Herald. Noctes, is a rapped commentary-half comic, half critical — on the characteristics of Christopher Worth-written in Camp before Sebastopol.

The following will illustrate the spirit of the reriewer and the reviewed, and be suggestive in more ways than one to those who think of Dream-land and the Night-side of Nature.

The Shepherd's vigorous power of expressing sions, all speak volumes for the future. Still water whatever comes uppermost, sometimes leads him stagnate. We would rather see a tumultuous mentage of the dead and the dead with the dead and th whatever comes uppermost, sometimes team into contradictions, or, at any rate, proves he can thodox meeting than the dead, submissive yearly and account the form is the form be equally eloquent on both sides of a subject. At page 1 he says:

"I never dream between the blankets. To me sleep has no separate world; it is as a transient sleep has no separate world; it is as a transient the cleaving fluid—the many have received in their vitals the invaluable blossing." "I never dream between the blankets. To me is the use of sleep at all, if you are to toss and tumble, sigh and groan, shudder and shriek, and agonize in the convulsions of night-mayoralty? lie all night like a stone, and in the morning up I

At page 275, a great revolution has taken place

James? SHEPHERD-Sleepin or waukin?

NORTH—Sleeping—and on a heavy supper. Shepherd—Oh! sir, I not only pity but despise the coof, that aff wi' his claes, on wi' his nichtcap, into the sheets, doun 'wi his head on the bowster and then afore anither man could hae weel taken ameliorate the condition and elevate the hope of a without a single dream ever travellin through his fancy! What wad be the harm o' pittin him to death?

NORTH-What! murder'a man for not dreaming, James?

Sherherd-Na-but for no dreaming, and for snorin at the same time. What for blaw a trumpet through the haill house at the dead o' nicht, just to tell that you've lost your soul and your senses, and become a breathin clod? What a blow it maun be to a man to marry a snorin woman!he officers of our government. In seasons of Think o' her during the hail hinnymoon, resting doubt may they lean upon thy inspiration for her head, with a long gurgling snortin snore, on her husband's bosom

> And this little picture may interest, if it does not awaken, deeper and more lasting impressions:

Shepherd-A congregation of a million might worship in that Cathedral of clouds! What a dome! And is not that flight of steps magnificent? weary, brother-wait, work-it will all con-My imagination sees a crowd of white-robed Spireligious freedom, may we see, daily, every vicious rits ascending to the inner shrine of the temple.-Hark-a bell tolls! Yonder it is, swinging to and and selfish policies, ascend to be consumed as a fro, half-minute time, in its tower of clouds. The great air-organ 'gins to blow its pealing anthemand the evercharged spirit falling from its vision, silent along the whole line. The Press, with as sees nothing but the pageantry of earth's common vapours—that ere long will melt in showers, or be wafted away in darker masses over the distance of the sea. Of what better stuff, O Mr. North, are made all our waking dreams? Call not thy Shepherd's strain fantastic; but look abroad over the supercede it, but spoiled the thing by overstrained work-day world, and tell him where thou seest aught more steadfast or substantial than that cloud cathedral, with its flight of vapor-steps, and its mist towers, and its air-organ, now all gone forever, like the idle words that imaged the transitory and the poor thing. They have even tried to content in the poor thing. delusive glories.

SPIRITUAL MANIFESTATIONS.

A correspondent to the New Church Herald for- Like the Devil, universally execrated, yet univerwards the following facts, with the request that the sally nurtured. Reformers should unite upon some Editor shall explain the same, as he (the Editor) paper, and thus nourish an organ. The Daily Sa pretends to be skeptical as to the ability of Spirits is a much more worthy representative of hum: "next week." We give the facts an insertion, open to hurl back a slander, or record a wonder. his own reflections, and get prepared to compare not ten thousand new subscribers be for views, as we may notice or publish the explanation entire in our next issue.

The writer, after referring to the Editor's "doc-

"A friend of mine, a quiet, sincere, and intelligent lady, makes the following statement. I have faculty alone, we have upwards of fifty carnes be the heard her repeat it several times. She certainly lievers. The lecture of Dr. Hare, notwithstanding believes the story, nor do I see how she could have the night was one of the most inclement of the been mistaken.

"The lady to whom this statement refers, was sitting alone in her room, in full day-light, engaged Times" (American) reported the lecture. To in reading. Her spectacles were lying on the man- "Sun" urged the people to go and candidly lists tlepiece a few yards from her. She wanted them, and was hesitating a moment before making the slight effort necessary to obtain them. While thus hesitating, the thought came to her mind, 'How cheerfully my little boy, if he were alive and with This herald of reform and expositor of Spirit-ualism has commenced its second volume. It is While this thought was passing through her mind, the spectacles suddenly left the place where they had been lying, and were removed to her hand. The mother believed, and still believes that the Spirit of her little boy brought

another to propose, which may as well be sent now. vious. A lady of my acquaintance determined to give the Spirits a severe test. She left her home for several hours, with all the apartments locked, and with a ble the reader to understand on what ground its certainty that no one would have access to it. The Spirits had promised to give her a strong proof of is a little intellectual aid from influential friends of their physical power. Returning, she found the doors locked, and everything quiet; but on enter-"The publication of the 'Age of Progress,' from ing, found the furniture turned upside down in every imaginable position.

"Both these statements come from persons whose testimony cannot be doubted. How will you explain them? M. B."

A REMARKABLE DREAM.

The following story was related by the late Ro bert Southey to Dr. Sprague, of Albany :-

" A person connected with the Cathedral at Bristol, by the name of Love, and who was just on the eve of being married, dreamed that in looking over the register of deaths in the Cathedral, he saw his own name at the bottom of the list. He was somewhat alarmed by it, and his mother still more. Shortly after, he dreamed that in a corner of the Cathedral, near the cloister, he saw a monument with his own name upon it. A few nights after, as he was returning from a visit to the young lady to whom he was engaged, he came into the house "They immediately sent out to inquire if any

person living in that street had just died, and they Friend on Henry Haine, is highly suggestive of found that none had. They then sent to every "The Student's Life in Germany," and the author's undertaker to inquire whether any of them had furnished a coffin that night, and it was ascertained The Virginia Springs, Notes in Syria, Life that none had been furnished. Shortly after, the Among the Mormons, The London Post-office, A poor fellow became suddenly ill, and, after a few Night never to be forgotten, and other articles in days, died. They had great difficulty, for some Poetry and Prose, with the Editorial Notes, make time, in finding a place in the Cathedral where he this an interesting and instructive number. Terms, | could be buried; but they found, at length, one vacant place, and it proved to be in the very cor-

BLACEWOOD'S MAGAZINE, for October, 1855. New ner where, in his dream, he had seen his me ment. And when the coffin came, it turned by that the undertaker, an eccentric man, without from a wish to testify his respect for the fanh had had the coffin covered with red morocco by brass nails. Southey assured me that he had w the least doubt of these facts, and that the mon

> For the Christian Spiritual SPIRITUALISM IN PHILADELPHIA

The hope of the age is in the fanaticisms, called, which we behold around us; the pecular feature of our political sky, of late years; the dir sions and sub-divisions; the hards and wife; true blue and compromise sections; the prof. w anti's, and the countless divisions of these subdivi sions, all speak volumes for the future. Still water of the drab coats. A storm is the forerunner of parrification. What if a few noble vessels are met. their vitals the invaluable blessings, and the fac whose loss we mourn, have only been lifted a little higher into the better companionship of angels.

It requires daring to be a fanatic. Who would leave the common track must be a free thinker Free thought is the forerunner of heresy, just as la. naticism, so called, is the evangel of approaching truth.

Protestantism was a wholesale heresy-it was the great ocean of thought in motion, surging and roll. ng a requiem to expiring bigotry and oppression God be praised! We would see more of such co vulsions-not blood-stained. Let the artillery thought pour forth its burning, purifying fire, and the only victims be mental tyranny and error. For thirty years the temperance man has been

branded fanatic by nearly every Prees-man in the country. It was necessarily so. So spoke the multitude, and to write otherwise was certain death to the popular editor. Where now is this will storm-brewer, this tempest in a teapot, all about nothing-this croaker about a funcied evil-time disturber of the peace, and of long-standing ca toms? Behold it embodied into wise and while some law by the overwhelming vote of the people Editors prate of its wonderful benefits; political aspirants make it their shield and buckler. The were little, contemptible souls, absolute fools, wie thirty years ago, like John the Baptist, bore above and ridicule for its sake. Fanaticism! Grown

As far as Philadelphia is concerned, a thin vears' service will not be required. Already to icebergs are melting-the orthodox Sebastopel is exception, are wheeling around. That one-the shall I say of it? It is a kind of indispensable m. cumbrance, which it is difficult to dispense with The Whigs despise it—the Americans have tried to selfishness—the Republicans are disgusted at it mention—the Temperance men view it as hollow hearted and unprincipled, and the Spiritualists pilis They would take them where they could become eve-witnesses, and even pay ounibus hire-p talk to yonder stone. They would bring a Medium to their rooms-no response-only abuse-ridical make it what it should be? This, with the airetising patronage, which would be sure to follow, would give us a noble competitor for the Ledger.

As an evidence of the onward march of Sm. ualism, I would mention, that from the Medal season, was large and intelligent. The "Morning and weigh what was said.

Our friends in Kensington are still holding # ings in their church, (formerly Universalist) understand their meetings are thronged and reinteresting. The same prosperity is evidental Ninth and Spring Garden Streets. The Sanson Street Hall, one of the largest and most beautiful in the city, is always thronged to hear a gar speaker. Dr. Hallock, of New York, officiated us two weeks ago; and should you see him! him he is quite a favorite with our people. gave us good solid food-just such a dishar! "And if you get along with this case, I have received from good friend Ballou, the Sunday pro-

> The cause here is rapidly divesting itself of the public odium, so unjustly thrown around it by time-serving editors and preachers. All we was the cause, to place it on a fairly respectable bask A few strong blows from such intellectual states as Judge Edmonds, A. J. Davis, and others, would be followed by much good. Come on, brethrena long-strong effort-a "pull altogether," and the wandering, shattered bark, ladened with man hopes, will ride safely into the bright harbor of immortality. And when the future of this great truth shall loom up to view, you will thank Get for every blow struck, for every sacrifice made its favor.

Dr. Hare is still in the field. He has given by his other studies, and appropriates his time, tr lents and means to the cause. In a word, he bi dedicated his life to it. And why, you marks does he thus devote himself? I will explain. Is vious to this, Dr. Hare was a Deist. To him it future was one vast, unexplored canopy, cheens by but one lone star-hope. That death, which stared him in the face, was, to him, "a leap in the dark." What now. Stooping, like a noble soul, from the heights of science, to learn truth, even from the babes that crossed his path, he has found the philosopher's stone, for which he had untiringly sought these seventy years. A planet he discovered, freighted with the loved and lost of other years: there, basking in joys undying, he beheld his Father's sainted shades—his sisters and brothers greeted him. Death threw down his hideous mask, and lo! an Angel of Mercy in disguise was he. He is anxious now for the hour of dissolution. But the Spirits will not let him go. They say he has work yet to do. His health is improving, and he is better, physically, than twenty years ago He is still investigating, with a view to satisfying

Yours, for Truth and Progress, A. C. McC. Philadelphia, Oct. 81, 1855.

From the N. Y. Evening Post, THE BETTER WORLD. BY CHARLES MOREAU DENIE.

There is a land where Death casts not his shade-A land where gold-eyed flowers ne'er fall asleep, A land was regarded, a more by Time's hand play'd, Where o'er Lafe's lyre no more by Time's hand play'd, nere of a line of the a fawn doth leap,

There is a land where souls responsive meet, Where, shoonless, the tired pilgrim findeth rest, Where he reposes, lost in reveries sweet, With his head pillowed on an angel's breast. tane is a hely land, beyond the stars,

By Jesus sunle illumed, by seraphs wended, By Jesus suma around of scrapus wended, Which men MAY teach when this life's passion-wars Tween lofty Spirit and low Dust are ended. the distance of this bright land; and when I woke. As dreamed on the only was a dream— Isogrowed that it only was a dream—

I somewhat have lanks of life's chain are broke. Manusless cathelound than the many deem. When the last done hash left our waved-lashed ark. And control back again to us no more. And contains a sure of one no more.
We wanted distincte fleetly o'er the dark

Ve years to one of the leavenly shore Wasters will waters to the heavenly shore ansiels in the desert of this life enter tears and far between; and bitter tears and eyes fall, unnoticed mid the strife de nas with the unconquerable years

Heris we mired with Laurels, or bright diadems, May with with he arts in all save sorrow poor; He at such to day in Joy's most precious gems, way stand, to anorrow, beggars at Love's door

Firedol winz may hide a wound that bleeds tonless suite conceal a cruel care-Gollery only undeceived, reads The second records of a proud despair. Section ber, 1855.

THE HEART.

promont, the heart! oh, let it be A top and bounteous thing. As kindly warm, as nobly free, As caste's nestling wing.

the keep it not, like miser's gold, Sunt in from all beside; But he its precious stores unfold. In motey far and wide.

Too beart, the heart, that's truly blest Is never, all its own; No ray of glory lights the breast That transfor self alone.

[For the Christian Spiritualist.] THE INCOMING AGE, ITS SIGNS AND CHARACTERISTICS.

Vis As smioldeth like a rose. Its saids me read in heaven; He Sport rising backward throws

date a stude of love.

its come ats old and riven; And Lie 2 and Life are streaming down Figurescen realms above, man earth's dark and gloomy frown

Lac Past lies behind us with its waste of years. stall chelisks of thought, its mountain masses of amalated facts and experiences, its theories and sems of philosophy and government reared by ade intellects of old, like pyramids upon the art sands; the Present lies around us with a ctive calmness as of a swelling sea before rising storm, or those more terrible convulsions a stake continent and isle, and change the face paire; the Future gleams upon the Seer like ab dim and red shining through mist and A vet with brightest hope and promise in its

Fare is however a two fold view under which

herefore, whether of doctrine or institution, which up, that the soil may be left free for the germina- whole generation. bu of these heavenly seeds sown broad-cast in be immost essence of all things.

Thus the new springs up amid the decay of the hand the ashes of the past enrich the soil for aare harvests.

"I really talls, the winged seed ascends; To chariot stops at the triumphant goal." smoot leaves its cell, its wings extends,

Lebely drops from off the flecting soul.

the wise ancients in their instructive fables, It were originally sublime correspondences, reat Hercules when he had put on the fatal gift bymira, the shirt dipped in the poisoned gore dying Nessus, which clings as if glued to his all consumes the flesh upon his limbs, so wel with pain and rage, he uproots the trees a carth, and shakes the very hills and diswaterns by his terrific cries, and blinded Whisfary, slays the faithful Lichas, who had inonly brought him the robe; till at length the the dement of his double nature rises triumiant, and he ascends with cheerfulness and mancriticale the funeral pyre, offering his mortal art a willing sacrifice to the consuming flames, his amental essence in sublime devotion to the gods; ttaining thus a swift release from intolerable pain nd a glorious translation among immortal deities, skindred in the skies. So should we, vestured the poisonous robes of corrupt and sensuous sophies, in faisities and evils that corrode and must the outward form alone, but the immortal resplet hat lives forever, so should we welcome the nely parifying element that now descends to asume the earthly dross, and leave the Spirit are and free to mingle with its mighty compeers. ans may we greet the returning throngs as mesagers who come to make known to us our great heritance. Thus may we behold the rising star if a more Spiritual Era, not with terror and dismay as the Herods of a corrupt dynasty and the Salves of a hollow external faith ever regard the advent of the new delivering child of the future, but with serene joy as of watchers who wel-

ome the coming day: For your so ill dawn the brighter morn, No. 3's rearn of death is past; To cath forlorn, a child is born

Of here and promise vast. The Commit A20, like wisest Sage,

Unfolds its mystic fore; The orient star shines now afai As as the days of yore.

The signs of the advent of a new era are many and apparent, so that he who runs may read them, Provided his eye be single, and his heart quickened and receptive of interior truths. The old organizaions though outwardly flourishing and strengthened real progress, as the empty shell is crushed and man, so to die.

ground to powder between the iron wheel and rail. "The Church," and the rant of less cultivated sects as the foot of the morning traveler brushes away the dew-covered webs of the night. Superstition, the huge giant, so mighty in the past, can now only sit and grin at those who pass his dilapidated castle. Only the dismal night winds moan and howl in the grim caverns of Despair. Blind Credulity can no longer retain her easy victims. And Custom, still [Special Correspondence of the Christian Spiritualist]. longer retain her easy victims. And Custom, still [Special Correspondence of the Christian Spiritualist.] the mightiest foe of progress, is year by year losing his hold. He too, has become palsied with age. His old teeth chatter in his old head. His breath is icy cold. The chill of death is on him.

While the sap flows fresh and vigorous, the tree nels that permeate this wonderous frame, health and vigor clothe each limb with strength and beauty; but when the vital circulations cease or become languid and feeble, the end of such forms is very near. When you observe in passing through your shoots, you may infer that the closing vesicles no longer serve as full conveyancers of the juices absorbed by the roots. So when living inspirations mountable obstructions. Now, ever since the mid-

gress, the prophecies of a fairer coming era. But we need not go abroad to find that the nomay contemplate all that was or is; we may fix blest and most gifted, the bravest and truest, can ed member, and you nursed it into health and eres upon the outward which is but the vest find no home in the creeds they have outgrown, or vigor. Now, brother, the case is parallel. These tef the real and essential, or we may raise the organizations which represent only the dogmas members of society are morally sick, and need minds to that which in truth abides forever. of the past. Everywhere we see that all living the kind physician rather than the brutal upbraidand inspired thought, all genuine and successful ings of those mis-styled "lords of creation," whose ad than the inner and essential life of all that culture, tends to liberalism. Probably the Unita. whole time, nine times out of ten, has been spent resisted from its imperfect and transcient em- rian pulpit of New England has allowed the fullest in making proficiency in those polite arts, by Statent in external forms. Nations and govern- expression of such sentiments and culture. The means of which, poor weak misguided women are as pass away, but principles remain; creeds literature of New England is largely the product of allured from the paths of rectitude, whose boat chanks change and recede as planets and suns the Unitarian clergy. But the most independent of life, whose youthful hopes and aspirations, down beneath the depths of ocean, but Religion thinkers find no true home even among them. are wrecked on the rocks of guilt, or sunk in the ribing bern anew in the hearts of all true Thus Parker has been publicly expelled for his pit of infamy, pits too, dug by the very beings, ultra liberal views; and the Sage of Concord, by things, insects, rather called men by virtue of the travel's history—from my departure from Belcher- postage 30 cents. Orders from the trade and Whatever is from the selfish nature of man is his "Nature" and kindred discourses, raised a shape alone, and who grin, and boast, and exult in town for Stafford, where I arrived on Wednesday, others will be attended to, by addressing the stal and transitory as the flecting passion that storm that for once shook old Harvard and woke the terrible ruin and havor they have made. The October 24th, and was met with a most cordial Society for the Diffusion of Spiritual Knowledge," twent birth; whatever is from the Divine, shares the ancient sleepers there. His carnest eloquence wrecks of woman seen daily promenading the welcome by Brother Amos Harvey, with whom I 553 Broadway, N. Y. the immeritality of its Parent Source. Every plant, and truthful utterances—true at least to his own streets of this city, are proverbially beautiful, and made my home while staying in that vicinity. perceptions and inner consciousness-thrilled all surely, that single fact is an assurance that the There are not a great many Spiritualists there, but

> The two men who have done most to disenthral style quaint, curt and original, probes with his polished blade the festering wounds of the body politie, and cuts away the proud flesh of a bloated castigations of every honorable man and woman, she felt it not. Against his shining shield old Theology, like aged Priam, aims a pointless weapon. whilst one touch of his Ithuriel spear drains the spare form of his unequal antagonist. He is the in the school of Plato; the fearless leader of her chivalry of thought; the ideal of Boston culture, marking the highest flow of the great tidal wave of influx that now floods the Puritanic shores.

Carlyle, also a representative of Northern intellect, a son of "old Scotia,"—the New England of effective. Europe,-rises before me like a Titan of the ancient days. His high forehead and deep eye gleam with a mystic, spiritual light; a diviner sadness broods be to the all-glorious, and ever effective Spiritual over that noble countenance; love unutterable chemistry of immortalism, which eight or ten years rarely any time to attend to Spiritualism, but are seems crushed in his swelling heart till his manly agone was applied to the sealed optics of the human chest heaves with emotional thought; an antique mole, and like the clay spittle of the great and few short years since, and the churches taught that truthfulness, the genuine manhood of an elder pe- blessed Jesus in the eyes of the blind man, has all men are subject to Spiritual impressions, for riod, strives in vain to express itself in a modern form. 'Tis a sad picture, as of Achilles brooding over wrongs he may not redress; Carlyle regarding from afar the battle which he feels that his arm mankind. It will continue its work, and the day the beloved departed were our guardian Spirits, should render victorious-Carlyle with his deep heart experiences, with that wonderful humor of his, now like "the sad mistemper of a noble soul," now genial and rich, as if Pan laughed in the groves of Arcady, yet ever and anon bursting forth with grotesque and Sardonic fancies, as if the glad cry go forth from hill to hill, from vale to and repudiate the whole matter. Alas! for the wild satyrs jeered in mocking chorus to his mirth; vale, from the mighty hosts of the redeemed,with a sympathy deeper, truer, kindlier than any rage—he is the inexplicable enigma of this age, but a prophet of the coming time. His style, which seems quaint and foreign to the dapper and gentlemanly writers of the reviews and magazines, is in his hands like the club of Hercules, wielded by those sinewy and immortal arms: yet the still sail those sinewy and immortal arms; yet the still sad music of humanity peals and vibrates through every cord and fibre of his frame. Seeing not alone with the strongest intellect, but with the deepest, truest, and manliest heart, his eye penetrates at a glance the hollow shows of this superficial age, and in favored moments catches glimpses of that better day that dawns upon the inner consciousness; still unguided by the clearer inspirings your appearance through the mail, thus not only people, and willing to investigate, and receive of heavenly wisdom, he clutches blindly the main causing an hour of life to pass pleasantly and pro whatever truth they may find. pillars of the temple of the modern Dagon, and fitably as I perused your columns, but making my From thence, I passed on to this village, where

The ties that bind individual members, seemingly that we must abruptly close, leaving the remainder municate, but to say that we contemplate remov- Sunday, I lectured three times, to very good, and so secure, are found like the green with and new of what we have to say upon this subject till and ing to Texas on or about the first of December attentive audiences. I have been most kindly reropes that girded the limbs of the ancient cham-other week. If any stranger to the writings of next, and when we shall have located ourselves, ceived and entertained by Bro. Horatio Bill, at pion. The young and vigorous intellect spurns the Carlyle should think we have spoken extravagantly, will send the necessary fee which will ensure to us whose house I am still domiciled, and from whence dogmas of Calvinism, the pompous ceremonials of we beg him to procure his "Miscellanies." The your weekly visits. The cause of truth is making I write this epistle. There are many friends to the "The Church," and the rant of less cultivated sects closely printed volume of more than 500 octavo perceptible progress in St. Louis, yet at present, cause here, and many inquirers. But they have

PASSING GLANCES.

NO. X. LIFE IN BROADWAY. Soon he will be found stark and stiff frozen in his o'er the spirit of my dream." I begin to hope for better days, because my health is slowly improving, thanks to the kindness of yourself, my brother, shows signs of life in every branch and leaf; when the Bowery circle, and a few other blessed men the pure blood courses freely through all the chan- and women, who have nobly contributed to my necessities, to an extent sufficient to enable me to purchase proper medicines, under the influence of which I have so far recovered, that on two occasions I have ridden up Broadway on top of an omnibus, enjoying God's bright sun shine, inhaling orchards, the aged trunks surrounded by young the ever blessed aromas of health, and drinking in the deep inspirations arising from the contemplation of the resplendent and gorgeous panorama of human life, to be seen gratis every day on that desert the popular channels, it is because of insur- mighty thoroughfare. Great and useful lessons may be learned by an attentive observation and dle of the Eighteenth Century, nearly all vigorous study of the wondrous scene. Broadway is unique and manly thought, all decided originality, has in its character. There is nothing like it in the been heterodox. The free-born spirit has felt itself known world! True, it cannot vie in beauty with cramped in the old forms, and has either yielded the boulevards of Paris, beauty of structure and to their crushing weight, or with mighty struggles general appearance, I mean of course, and not in freed itself from their thraldom. We have but to other respects, for the galaxy of female beauty and cite the names most frequent in the mouths of all loveliness to be seen in it every fine afternoon, cerwho are pursuing a thorough and liberal culture. tainly surpasses that of any other fashionable pro-In Germany, we find Lessing, Goethe and Schiller, menade under heaven, in my opinion, backed by Herder, Kant and Fichte, the highest representa- that of the most observant travellers! Now it is tives of Teutonic genius, culture and intellect, dif- a maxim or axiom with me, that the most common fering widely in their gifts and endowments, but facts are everywhere the most important and vaagreeing most cordially in not accepting any form luable, and hence, I draw the conclusion that, as of orthodoxy current in their age. The youthful beauty consists in expression, general expression, Novalis also, could he have matured his wonderful and as the body, form, feature, gait, movement, genius, would doubtless have penetrated with Swe- and general tout ensemble are but indices to, and redenborg and our own Harris to the very arcana of flections, and refractions of the soul, it follows that angelic wisdom, not however by his own powers the ladies, no not ladies, that term is simply silly, more than they, but such was the Spirituality of but the women who walk that street are spiritually his nature, that he seems just ready to be a me- elevated above that of any other similar promendium for the descending heavens. In England, ade. I see a good natured smile on your face, and that galaxy of pure and noble minds, who thrilled hear you say in fancy, "you're out a little there, Eurone with their burning words, Coleridge, Shel- friend R. But wait a spell, "strike, but hear me." ley and Keats, Wordsworth and Southey, and to I know that an unfortunate class of women, whom these. I dare to add the Bard of Newstead, for I boldly declare to be more sinned against than though wayward in his outer life, in his deep heart sinning, parade that street, and mantle the cheek he was not the most untrue to the mighty inspira- of modesty with shame,—shame in the genuine tions that hovered over him; these all in their and not the particular personal sense, that such better moments, when nearest and most open to in- things should be. And yet, did it never strike fluences from above, were farthest from the spirit you, that these persons, and all who sin against that actuated the sleek canonicals and priest-led Heaven, and in God's sight, and seem unworthy to laymen of their time. They sang not the canti- be called His children, are our brothers and sisters, cles of the church-though Southey and Words- limbs of the GREAT HUMAN BODY POLITIC? Have worth, and even Coleridge, tried hard enough to you never had a sore finger? If so, did you think reconcile their inspired thoughts with the dogmas it wisdom to make it still more sore? Did you of Prelacy-but the hymns of liberty and pro- cut it off? No, not a bit of it, but you still admitted that it was a finger, and straightway cataplasms ointments and balsams were applied to the woundthe Father's hand hath not planted, must be rooted vouthful hearts and quickened the minds of a langel struggles against the demon circumstance. they have a Circle in operation, and they have And yet, let us reflect that the load of guilt they bear, has been placed upon them not by self-voliand elevate the human spirit in this age are Ralph tion, but by men, whose actions prove the Mosaic Waldo Emerson and Thomas Carlyle. The former truth, that "the sins of the fathers are (herewith an intellect keen, shrewd, sagacious, with a ditarily) visited upon the children. Yet, this great miserable roue can take refuge from the merited Phariseeism with so subtle a stroke that at first for this is an age of truth and light, and he who runs. may read it on the very front of the Age. Instead

> others, arguments of a different kind can only be The truths I have thus rapidly sketched, are today silently working their way in society, thanks proved itself a rare and potent solvent, and is gra- good or evil-they taught the Ministration of Andually disintegrating the indurated luminae of the scales which have so long obscured the vision of with Holy Spirits-they taught that the Spirits of will come, when the process will be completed, and and delighted to watch over us. the scales will fall off, and man will leap with joy, when he feels the full and direct ray of God Almighty's eternal sun of truth penetrating the dark stead of hailing it as a proof of the truthfulness of caverns of his Spiritual nature, and then, will the their own opinions and teachings, they turn about "we are free, we are free, the scales have fallen and extinguish the last ray of light which they had from our eyes, the chains, the gyves, the cruel remaining.

[For the Christian Spiritualist.] SPIRITUALISM IN ST. LOUIS.

place in the memory of your conductors. And I afterwards to a good audience, considering the unneade and Prescriptions given for Diseases. Of now address you, not so much that I have any propitious state of the weather. The Universalist 9 to 13 A. M., and from 2 to 5 P. M

[But here the length of our article reminds us thing particularly important or interesting to com- Church was open to my use. On the following day,

Although there is here, at this time, less said upon this subject in public, there is more thought and more action in private. Spirit friends have made themselves understood in many a family circle, where one year ago they would have been repulsed with scorn. Minds are awakening from that apathetic condition which is content to receive the recordingly.

This day will be a day of rest to me, but to-more, and Inquiries-Relating to the Manifestations of the Present Time. By John S. Adams. Price 6 cents.

ANSWERS TO SEVENTEEN OBJECTIONS against Sputtual Intercourse, and Inquiries-Relating to the Manifestations of the Present Time. By John S. Adams. Price 6 cents.

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ANSWERS TO SEVENTEEN OBJECTIONS against Sputtual Intercourse, and Inquiries-Relation of Evil Inquiries-Relation of Evil Inquiries-Relation of Evil Inquiries-Relation of Evil Inquiries-R the opinions of others, without the labor of thought | direct accordingly. and investigation. The high and strong walls which our Catholic brethren have built around Humanity, their churches, their colleges, their orphan asylums, and their convents, are no protection against the Spirits, and they are now proclaiming to the secluded inmates of these places that the road to heaven is not through thorns and brambles, but the reverse, and although the ears which have so bigotry, hear but faintly this glad news, there is a public of the return of Miss Fox from her summer which vibrates in harmony with truth when skillwho will, for a moment, listen to the melody. Our as in her former engagements, sit, without charge Protestant preachers speak less frequently of the to the public, for the benefit of Skeptics or such which, one or two years ago would have been con- of Spirit-intercourse, and know not the consolations sidered heretical, is now good orthodoxy, and I of Spirit Mediation. would say, God speed to the cause, which can thus gradually illuminate the dark places, convincing of the insufficiency and absurdity of the old system by a display of the rationality and perfection of the new. We have healing media, who in the skeptical, rather than to contribute to the plea-Christ-like manner, are healing the sick, and opening the eyes of the blind, We have speaking media, who fearfessly give forth "the thoughts that occupy the time of the Medium. glow, and words that burn," given them from the interior. And we have test media, who cheerfully give their time, willing to convince the skeptic by by the consideration, that those who may wish physical manifestations of Spirit power. Our cause was never more prosperous in St. Louis than at should, avail themselves of the services of other this time, for its reality is being universally under- Mediums. stood, and vet, it is with some difficulty that a handful of Spiritualists procure the funds to defray the necessary expenses of the Sunday meetings. But let us rejoice at the difficulties which arise. making apparent the fact, that carpeted aisles, and cushioned seats, and draped pulpits, are not indispensable to the proclaiming the glad news of salva-

I omitted to send you a continuation of my diary, during my sojourn last spring in the "sweet sunny South," the land where the imperial magnolia opens its magnificent petals to receive the sun's kisses, where the orange flowers bloom, and where the air is redolent with the sweet perfume of a thousand rich, and to the eye of a northerner, rare lowers, in consequence of an attack of severe illness, which carried me so near the portal of a higher state of existence, that I have scarcely been contented to remain on the earth since. When I again go South, I will occasionally communicate such incidents, &c., as I think will interest your readers, which, if you consider them worthy, I would be gratified to see inserted in your columns.

Yours in the cause of Truth. St. Louis. Oct. 26, '55. Frances E. Hyer.

For the Christian Spiritualist. NOTES BY THE WAY.

No. XVII.

WILLIMANTIC, Conn., Nov. 5, 1855. BROTHER TOOHEY-I take up the thread of my Media in various stages of development; but it appears that the most prevailing Mediumship is for writing by control. I occupied the Universalist house, and had a numerous audience, especially to the last lecture.

On the afternoon of Sunday, I heard their minister, and am no prophet if he is not on the high road to the faith of Spiritualism. A more liberal mind I have not known to occupy any pulpit.

My lectures here were on Friday, Saturday, and of making lame excuses for them, on the plea of Sunday evenings. On Monday morning I left for organization implanted by parental influence, prior Ellington, being met at Rockville by Bro. Bingham to birth and the very imperfect condition of so- who conveyed me to his own house, where I was Intellect of New England, as Aristotle was so called ciety, I would "place in every honest hand a speedily quite at home with his estimable lady and whip, and lash the rascals naked through the daughter. I lectured on Monday and Tuesdayevenworld," for this is but charity to them. Moral ings in a hall provided for the purpose, and had suasion will do well enough in some particular much interest evinced by those who came to hear, cases, and perhaps work a reformation, but in especially on the first evening. Before the meeting. Bro. B. met Mr. Fessenden-"the Rev. Fessenden" -and invited him to attend the lecture. He replied that he had no time to attend to it.

How full of meaning was this excuse, and how characteristic of the ministry! They have but very fast verging toward the darkest Materialism. A gels, the Communion of Saints, and Fellowship

But now, that these things are thoroughly demonstrated to us, and we proclaim the fact; in-Churches, when their priests eat their own words,

on the last evening crowded assemblies. Great in The sick attended at all hours of day or night. No miner terest was exhibited here by many, and I could My Dear Christian Spiritualist: Months have well have spent several days longer in this place, feetly describe the locale of disease, also the feelings of the pattern than the passed away since my eye had rested on your had my arrangements permitted. I found three or lock of their hair. Letters on private matters strictly attending to the pattern than the proposition of the pattern than the passed away since my eye had rested on your first passed away since my eye had rested on your pleasant pages, and my soul had been refreshed four media here, but no circle in operation. I trust. with the matter therein contained, when a few however, that there will be more than one in opedays since, directed to my husband, you made ration very soon. They are a thinking, candid

prestige and the force of habit, internally are seen bowing himself with all his might, perishes beneath heart glad in the assurance that we still occupied a I arrived on Saturday evening, and lectured soon be very weak, destined to vanish before the car its ruins. And truly it is glory enough, for one place in the memory of your conductors. And I afterwards to a good audience, considering the un-

With kindest regards, I am yours for Truth and

MISS KATE FOX.

FREE COMMUNICATIONS

It is with pleasure that the Society for "THE long been deafened by ignorance, superstition, and Diffusion of Spiritual Knowledge," informs the chord in every breast, of nature's own tuning, tour in Canada and the West, as she resumes her labors at the Rooms of the Society, subject to the fully touched, and carries conviction to every soul direction and pay of the same. She will in this, devil as connected with Spiritualism, and that ENQUIRERS as are not yet convinced of the reality

> Hours, from 10 to 1, every day, Saturday and Sunday excepted.

The Society wish it distinctly borne in mind that Miss Fox is employed for the purpose of converting sure of the Spiritualistic believer, and it is expected, therefore, that those who are CONVERTED will NOT

This change is warranted not only by the experience of the past year and a half, but suggested communications from their Spirit friends can, and

A PROPOSITION FOR THOSE FORMING CIRCLES.

The time having arrived for the forming of Spiritual Circles for the winter, "The Society for the Diffusion of Spiritual Knowledge," wishing to aid in every effort made for the development and spread of Spiritual truth, offer the use of their Rooms, 553 Broadway, to such as may feel inclined to form Circles of twelve for the investigation of Spiritualism.

Two rooms are at the service of such, to be used Without and the Universe Within. By every day in the week, Sundays excepted, which will admit of the formation of tuclve Circles, to meet day or evening, as may be most convenient to the members.

Each Circle will make arrangements for lighting and heating the room, and tax their members accordingly, should they not feel disposed to do that work themselves. Persons wishing to join such Circles will call and leave their names at the office of the Society.

THE HEALING OF THE NATIONS. PUBLISHED BY THE SOCIETY FOR THE "DIFFUSION OF

A New Work on Spiritualism. Charles Linton, Medium. The work is beautifully electrotyped, contains 550 pages, octavo, and two splendid steel engravings-Mr. Linton and Gov. Tallmadge: the latter has written an elaborate introduction and appendix to the work.

The book is now ready for delivery, price \$1 50, costage 30 cents. Orders from the trade and others will be attended to, by addressing the Society for the Diffusion of Spiritual Knowledge, "

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SPIRIT-WOEKS; Real but not Miraculous. A lecture read at the City Hall, Roxbury, Mass, on the evening of September 21, 1858. By Allen Putnam. Price 25 cents.

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of the author is a sundent inducement to an interested in Spinitualism and its teachings to purchase and read the work. Price 15 cts.

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throughout the system by the nerves with which it is brought in contact.

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REMOVAL.

MES. ANN LEAH BEOWN, of the Fox family, will remove on the 1st of May from No. 64 East Fifteenth-street, to No. 1 Ludlow Place, corner of Houston and Sullivan streets. Public Ciecles every Tuesday and Wednesday evenings, commencing at 8 o'clock.

Private Ciecles every day and evening, except as above may be engaged by parties for private investigations. SPIRIT MEDIUM.

Mns. Kellogg receives visitors for investigating the Spirit Manifestations daily, Sundays excepted. Her attendance with Private Circles at her Rooms, 625 Broadway, may be secured by previous engagement. Hours, unless engaged for Private Circles, 9 to 12 M., 2 to 6 and 7 to 9 P. M. Friday and Saturday evenings engaged for the present. No sittings on Wednesday after 12 M.

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MES. WISE begs leave to announce to the public that she has opened her Rooms for the INVESTIGATION OF SPIRITS, as a Happing and Writing Medium, at No. 653 BROAD-MAI.
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From the Home Journal. GENUINE PHILOSOPHY.

Joy and pain to all are given ;-In the cup of human life,
E'en as in the April-heaven,
Smiles and tears are still in strife. Think not that alone thou weepest, By some present grief opprest; When in happy dreams thou sleepest, Other sad hearts long for rest.

If to thee thy brother seemeth
Naught to know of pain or care—
If the sunlight ever streameth
O'er his pathway bright and fair—
Envy not his joy and gladness,
He hath his own sorrows, too:
Oft he weepeth tears of sadness,
As the summer skies tho dew.

Happiness is all around thee,
If thou seek for it aright:
Darkness doth not so confound thee,
That thou canst not find the light.
If the hamblest datasets are the If the humblest floweret springeth In the pathway thou dost tread, Unto thee some joy it bringeth— Catch its fragrance ere 'tis fled

Sadly when the Spirit sigheth, 'Neath its weight of anguish bowed, And upon thy heart there lieth The dark shadow of a cloud, Look thou up in faith to heaven, God will give thee strength to bear Of distress, and grief, and care.

When thy cup o'erflows with gladness.
Lift thy thankful heart above;
If oppressed with fear and sadness,
Trust thy heavenly Father's love. Thou shalt know each hidden reason When thine earthly work is done, Praise Him, then, in every season, For the shadow and the sun!

DREAM ON, MY SOUL.

Dream on, my soul; dream of that better land
Where thou art going;
Dream of life's silver stream o'er the golden strand Silently flowing: Dream of the kindred souls waiting thee there,
Gone long before ye;
Dream of the anthems thou art to hear—

Dream on, my soul; dream of the silent ones In memory cherished:

Dream of the joys and the long-loved ones That with them perished. Dream on my soul, dream of that brighter land
Where thou art winging:
Dream of the sunlight there and the angel band Joyously singing.

Anthenis of Glory.

Dream on, my soul! dream of the happy strain That shall soon greet thee;
Dream of the silent dead, and of the angel train Flying to meet thee Dream on, my soul! dream white life's silver string Still, still is whole; Dream thou of heaven, though life be quivering-Dream on, my soul.

From the Culifornia Pioneer. THE ODIC FORCE. BY C. T. HOPKINS.

We proceed to follow him in his search for the

strong manifestation of the crystallic force made itself felt in the hand by the known peculiar sensation of warmth, which then ascended through the bright sky into a man or a goblin. arm to the head." The same effect was produced when plates of other metals than copper, glass, increased when the person holding it removed into the sunshine. The light of the moon produced also

the same effects. Heat proved to be another source of the Odic force.

Friction was ascertained to produce the same phenomena as above detailed.

Light of all kinds affects the system odically. Frictional Elictricity was found to be the ninth source of the new power.

comes charged with it. Says our author, p. 133:

of a magnetic tule. I scarcely dare describe it, for it will be an abomination to every one accustomed to a scientific treatment of natural knowledge. A small wooden tube is filled with a medley of the most absurd and senseless kind, stirred up with magnetized water, an iron rod inserted in it, and from this woolen threads are carried out to sick persons of various sorts, to whom is to flow healing vital magnetism. And this mixture consists of iron slag, broken glass, hammerings of iron from a forge, steel filings, roots, iron ore, grains of corn, sulphur, sawdust, wool, aromatic vegetables, quicksilver, all magnetized and mystically stratified one above another. What, that is pure and healing, sonable question. And yet all who have occupied constantly persisting fountain of magnetism, which may be made to flow to the patients through the conductors. Every one who is acquainted merely with the rudiments of such matters, sees that this cannot be a galvanic, electrical, still less a magnetic apparatus. Asking myself what really might operate in it, only one thing seemed to have any clear veils of dark ignorance and human delusion."

relation, namely, chemical action.' A large number of experiments are here detail to the sight and feeling of sensitives.

the source from which, to all appearance, organic life derives its so-called magnetic force; to the focus, at which the flaming torches are lighted, which noble parts of our curious corporeal structure.-This is digestion. It being proved that a main source of that magnet-like force lies in chemism, in the play of interchanging affinities, while digestion ence of vitality, it follows, necessarily, that the magnet-like force which we have seen developed in less large and small vessels; here again it is chemically changed, carried further and further, more and more altered chemically, and thus it is ever further turned to account in innumerable decompoforce, till at last it leaves the body.

the blood to every corner of the body, sustains on force) accompanies this-comes, goes, flows, and vanishes with it. That which affords heat, the chemical action in the body, affords also, as we have seen, crystallic force, animal magnetism, or whatever else we please to call this potential essence."—(pp. 139, 140.)

In this connection we introduce the Baron's account of the discovery of odic lights on graves, and of his theory in regard to their production:

been spread about by many published accounts .-Pfeffel (who was blind) had appointed a young evangelical clergyman, Billing, as his amanuensis place, Billing's arm trembled, and he manifested uneasiness. Some conversation about this ensued, and which he always experienced at places where When they approached this place in the dark, Billing at once perceived a weak light, and when near follow him, struck about at random with his stick, and ran across the place, but the specter did not move or alter; it was as when one passes a stick through the flames, the fiery shape always recovand when this was broken through, they discovered the skeleton of a human body. It was found, therefore, that a human body had been buried there, and been covered with a layer of quicksilver, ones were taken out, the hole filled up again, and the surface leveled. When Billing was again taken there, the appearance was gone, and the nocturnal Spirit had vanished forever.

The explanation of the above incident is as fol-

"A human body affords fruitful material for chemical decomposition, for fermentations, putrescence, vaporization, and play of affinities of all the Baron, (p. 117,) "have for many years debat- deep hole, unites its own active affinities with those of organic substances, and gives rise to a long coned the question, whether or no the sun's rays are tinued operation of them. Rain-water joins from capable of magnetizing a steel needle. Recollect above; the lime first falls into powder, and aftertion of the treatises on this point led me to reflect wards, through the rain-water oozing into it, beon the part the site might possibly play in the sub- comes a pasty mass, to which the external air has hitherto been as inaccessible to physicists and meject of my present researches. I availed myself of fore, penetrates constantly, but so slowly, that in the first cloudless sky to experiment in this direction on Mira Mair. I plead the end of a corporation of Mira Mair. I plead the end of a corporation of Mira Mair. I plead the end of a corporation of Mira Mair. I plead the end of a corporation of Mira Mair. I plead the end of a corporation of Mira Mair. I plead the end of a corporation of Mira Mair. tion on Miss Maix. I placed the end of a copper years. This event, therefore, had its natural course wire eleven yards long in her hand, and allowed in Pfeffei's garden; and since we know that a conher a little time to get accustomed to it. I then stant emanation of the flame of crystallic force accompanies it, this was a fiery appearance, which but the other end out of the window into the sun- must necessarily endure until the affinities of the shine. The effects of the crystallic force became corpse and the lime for carbonic acid, &c., were immediately perceptible in a weak degree, but dis-brought into a state of rest. Whenever a living tinetly. I next connected the wire with a plate of man, who might be otherwise healthy, but was sensitive to a certain degree, came there and entercopper, sixteen inches square, in the shade; allow- ed into the sphere of these physical forces, he need the patient to get used to the end of the wire; cessarily would feel by day and see by night like and then put the plate in the sun's rays, Imme- Miss Maix or Miss Reichel. Ignorance, fear and into the spectral figure of a human being, and furnished it with arms, head, feet, &c., as when we like, we may shape every cloud passing over a

The desire to deal a mortal blow to the monster trials for witchcraft, hundreds of thousands of in unusual in her sex, to consent to be taken, on two different very dark nights, to the cemetery of the an exhalation of flame; she found the same in a slight degree on a second grave. However, she did spans high, as luminous vapor, waving over the graves, and extending over the ground the length of the latter. Sometime after, she was taken to two large graveyards near Vienna, where several much as it is from this that the human system be. with such luminosities. Wherever she looked she of a future state, given as emanations from Bacon found herself surrounded by fiery masses. But graves this fiery light was as many as four feet nigh, so that when she walked into it, it reached fiery cloud."—pp. 141, 142.

These experiments were afterwards confirmed tention. by the testimony of five other sensitive persons, of whom two were invalids, and three perfectly healthy

"All these confirmed word for word the testimony of Miss Reichel, seeing the lights more or less distinctly over all the new graves. Thousands can come out of such a devil's kitchen, is the rea- of ghost stories will row meet their natural explanation. It will be seen, too, that our old women themselves with magnetic cures, agree that it is a were not so far wrong when they asserted that it is in that state more susceptible of Spirit communion. departed wander over the graves; for, in fact, it is only the sensitive who can see in the dark the luminosity of the imponderable effluvia from chemical decomposition of corpses. And thus I think I in ordinary cases of clear-seeing in sleep. Profane

the intensity of the cheraism, and is manifested both tific to repeat them; while the style is originally

All that I have just said of digestion holds good, sion," he had no peculiar interests to serve, no inin altered terms, but to the same value, of respira bred prejudices to contend with. His whole life This impregnates us with oxygen, carries on has been spent in the realms of Nature, as she a friend, as it illustrates the power of Spiritual life of Rev. Henry Ward Beecher's lecture on Mirth. mal heat. The so-called animal magnetism (odic Physiology, Natural History, Chemistry, Astro- charity, for the redemption and harmonization of nomy, Electricity, Magnetism, Mathematics, and all the race.—Ed. Ch. Spt. their kindred branches, are as familiar as household words. His aim, unlike that of merely professional writers, is to harmonize human views of that sublime creation, which is in itself one vast harmonious unit. His labors have done, perhaps, more to accomplish this object than those of any "An occurrence, which took place in Pfeffel's and Newton, and Davy, have long since supposed garden at Colmar, is tolerably well known, and has the principles of Heat, Light, Galvanism, Electricity and Magnetism to be fundamentally the same, although they could not prove their identity, Von the arm of this person when he Reichenbach has shown that this identity does not been indulging too freely in alcoholic spirits. them. Others have gone crazy in the enthusiasm and the young man, at length, unwillingly stated of the fancied discovery that the vital principle was that as often as he came over that spot, certain sen- but a modification of Electrical force. Our author ly conduct. A friend with me remarked sations attacked him which he could not overcome, has calmly but irresistibly proved, that though the Odic Force accompanies every form of electrical such places at night, he usually saw strange sights. action, as well as every manifestation of vegetable With a view to cure the man of his delusion, Pfef- and animal life, yet it is distinct from both. The fel returned with him to the garden the same night. relation of this force to organic life has yet to be them." more fully explored. Odism, like electricity and enough, the appearance of a form of immaterial flame wave in the air above the spot. He describduality. It proceeds from the sun; it is reflected ed it as resembling a woman's form, one arm laid from the moon; it streams from the poles of our across the body, the other hanging down, wavering, earth; it pervades each stone, each metal, and each breadth above the surface of the ground. Pfeffel element. It causes the seed to germinate, and prowalked up to it alone, as the young man would not motes the growth of every little plant and forest monarch, from the equator to the poles. It invigorates the system of each animalcule, and, from these, the lowest class of the animal kingdom, it ered the same form. At last Pfeffel had the place mounts step by step, from order to order, strength-At some depth a layer of solid lime was ening and developing in all alike their powers and met with, about as long and as broad as a grave, faculties. It impels the beetle to seek its mate, he perceived not my approach till my hand was and it glues together the lips of human lovers. It felt by him. visits our systems with the elastic influences of the morning sun, and at evening enables us to magneas is the custom at the time of pestilence. The tize our neighbor, to charge with a semi-vital force the table about which we may be seated, and to cause it to follow the hand of the operator by virtue of an unconscious attraction. The universality of this principle is coextensive with Nature. But it is a generality, not an individuality. It does not reason; it does not reflect. It may flash from our eyes in moments of passionate excitement, but it has yet to be proved identical with the passions answers to these questions. "Physicists," says kinds. A layer of dry quicklime pressed into a themselves. After-discoveries may yet establish this sameness. We may in time be satisfied that the principle of organic life has been detected. But for the present we must rest content with having advanced one step nearer to the goal which has

> to the boldest efforts of the navigator. Those who may search this work for anything relating to what are called "Spiritual Manifestations," will find nothing bearing directly upon that subject.

> taphysicians, as the poles of the earth have been

its experiments relate only to physical laws. It from your inmost souls, thank me. Now, let me deals in demonstration, not in moral reasoning. | say one word, one word, and that word is - De-Its inductions are negative of the Spiritist theory. ware! beware! beware! of the tempter!" No phenomena are recorded, wonderful as many of physical principles. On the other hand, the pecu- addressed meliar phenomena claimed to exist by the Spiritists. such as rappings, unconscious writing and speak- you!" could desire to penetrate the veil drawn by death world. We come now to the tenth, and perhaps the burials occurred daily, and the mounds lay around over all beyond the grave, we much fear that the most important fountain of the Odic force, inas- in thousands. She saw many graves furnished beautiful description of the spheres, and the views he inquired, "for we all live here." these showed themselves more particularly over all and Swedenborg, will prove to be nothing but the "For more than seventy years an instrument new graves; while on very old ones they were exlike clear flame than as a luminous mist. On many eagle eye of Science, revelations from the Spirit bye!" World have ever vanished away. It remains to be up to the neck. When she placed her hand in it, seen whether the present purely American theory t was as though she had brought it into a dense will endure the test any better than its predecessors. We commend the subject to the Baron's at-

PROPHETIC DREAMING.

In the histories of the Old Testament, we constantly find instances of prophetic dreaming, and censured, but in the still small voice of Spirit-symthe voice of God was chiefly heard by the prophets in sleep; -- seeming to establish that man is not granted to every one to see the Spirits of the although the being thus made the special organ of the Diviue will, is altogether a different thing from the mere disfranchisement of the embodied Spirit prophetic dreaming, which it is unnecessary for me It will be utterly impossible for us to give even to refer to here. But there is one thing very wora sketch of all the characteristics of Von Reichen- thy of remark, namely, that the allegorical characthe law is induced that, during all chemical action, Not but what the work might be abridged to one. Testament, occasionally pervades those of the prefrom a mere solution of soluble bodies in water, up to half its present volume; for the greater portion of sent day. I have heard of several of this nature, the most compound fermentations and decompositions, it is filled with accounts of reiterated experiments, and Oberlin, the good paster of Ban de la Roche, the odic force is deceloped in a degree proportioned to intended to satisfy the critical, and direct the scien- was so subject to them, that he fancied he had acquired the art of interpreting the symbols. This diffuse, the translation clumsy, and the sometimes characteristic of dreaming is in strict conformity "The examination of chemical forces leads us to bulky notes of the English editor are irrelevant and with the language of the Old Testament, and of egotistical; but the points presented are so various, the most ancient nations. Poets and prophets, and its technical learning so profound, that nothing heathen and Christian, alike express themselves emerge from our finger ends, and from still more short of reading the work itself can give an ade- symbolically, and if we believe that this language quate idea of the author. But there is one conclu- prevailed in the early ages of the world, before the sion unavoidable after the careful study of the external and intellectual life had predominated book; it is, that through Von Reichenbach we are over the instinctive and emotional, we must conis nothing else than an exchange, a constant sepa- dealing with Nature herself. His method is strictly clude it to be the natural language of man, who ration and recomposition of matters, enduring un- Baconian. He does not broach a theory, and then must, therefore, have been gifted with a conformainterruptedly as long as we live, under the influset out to prove it by twisting facts, imagining in- ble faculty of comprehending these hieroglyphics; ferences, and forcing conclusions; but leaving the and hence it arose that the interpreting of dreams and must be placed by this great organ at the ser- as he found them, in their natural order, so that turmoil and distractions of sensuous life, the memovice of the whole organism. But this is not all.— the law which governed them might make itself ries and traditions of them remained, and hence elaborated in the intestines, becomes absorbed, apparent to the "dry light" of calm and philoso- the superstructure of jugglery and imposture that chylified, carried to the lymph and blood by count- phical judgment. The Baron's antecedents are issued, of which the gypsies form a single examalso such as compel us to trust him. Of mature ple, in whom, however, there can be no doubt that years, sixty or thereabouts, he has survived the some occasional gleams of this original endowment enthusiasm of youth. Of large wealth, his labors may still be found, as is the case, though more sitions, as an inexhaustible reservoir of crystallic were not for bread, nor stinted for want of neces- rarely, in individuals of all races and conditions, sary material to work upon. Without a "profes- Mrs. Crowe.

PRACTICAL SPIRITUALISM.

We republish the following at the suggestion of

LAWRENCE, Dec. 30, 1853.

practical Spiritualism.

I was for some time engaged in perusing letters,

"They ought to be put out of the car!" "I replied, "This cold night, they would freeze; better give them the hand of brotherly friendship,

in liquor."

I replied, "I feel impressed to speak to them; I feel that they will. It can do no harm."

He said "Go, if you feel so to do."

He turned his head, astonished at beholding a in the face, and then his eyes were turned downward.

I said, "Friend, I once had a brother. I loved suddenly—in a moment; you have sisters?"

"I have two," replied the subdued man.

"Do you love those sisters?" inquired I; "yes, you, though you are a stranger to me, and I have introduced myself under such unfavorable circumstances.'

I then repeated the conversation I had with my friend, respecting their ejection from the car, and my impression to speak to them, adding, "I knew The book treats not of the super-natural; you would not strike me, I knew you would all,

I turned to leave them, when the person who octhem are, which require the agency of disembo- cupied the seat with the individual whom I partidiately after the sun's rays fell upon the plate, a superstition, then shaped the luminous appearance died Spirits to explain them; nor are any facts cularly addressed, and who had eagerly listened to presented which are not accounted for on purely every word I had uttered, took my hand, and thus

"You have done right. I thank you, I thank

-superstition-which a few centuries ago poured ing, are nowhere alluded to. The Misses Fox are I returned to my seat, and the emotions of my wood, cloth, stone-in fact, everything or anything from such sources so inexpressible a number of of more recent date than the researches of our au-soul cannot be described as I reflected upon the which could receive the sun's rays—were attached miseries over European society, when, in unhappy thor; nor at the period of his publication had the change in those young men. In one moment were when in contact with the human hand, was greatly into a cemetery; and Miss Reichel had the courage, have been called to this momentous subject; and the voices that but a moment before were cursing that the wonderfully analytic powers of his master in all the bitterness of drunken insanity! How village of Grunzig. The result actually fulfilled mind may have been brought to bear on a system changed the scene! But not long did I meditate: far the odic principle may be adequate to the pro- ment for my kindness. And as his fine countecontinued study, by min's rightly constituted for soul, and as his hand, with true brotherly affection, such exercise, can alone determine. Much as we clasped mine, I felt this is the way to reform the

"Where do you live, and what is your name,"

The brother now approached, who had been the chief spokesman, and never shall I forget the cor-

O, was I not paid for that little exertion? It and record this occurrence, I can but exclaim-Those five young men have learned a lesson that will follow them through eternity.

Need I comment? Does not the fact contain its

or condemnation. the way we must do, if we would act out our lifelike dramas life-like? I feel that it is. Let us all, of the Spirit influence that moves us. Let us no so much the more need of our assistance,) let us, instead of passing by on the other side, and denouncing him, go to him and say, My friend, my that asketh of us," but give to him that doth not produced:ask, that doth not even know that he hath need: and "from him that would borrow, let us not turn Damned Soul." away." For I realize this, even, that "it is more every, even the weakest chemical action, will be reason at all times periectly free and unboased, his uninterruptedly evolved along our intestinal canal, other faculties have combined to arrange the facts tive faculties were lost, or rather obscured, by the life and in the next life everlasting. Let me leave this subject, and close my letter by again asking, swallows of Salvation."

Swallows of Salvation."

"Michael Opposing the blessed to give than to receive," that in giving, this rity, Carefully Conserved for the Chickens of the ing for a moment to consider what the cons evening, I have received an hundred fold In this Church, the Sparrows of the Spirit, and the Sweet "Is not this Practical Spiritualism

E. ELVIRA GIBSON.

Moss will grow upon gravestones; the ivy will cling to the mouldering pile; the mistletoe springs from the dying branch; and God be praised, some thing fair to the sight, and grateful to the heart, will yet twine around and grow out of the seams and cracks of the desolate temple of the human

MIRTH-ITS USE AND NON-USE We copy from the Tribune the following synopsis

was again attracted to the young men, who were mirthfulness. The lecturer believed that mirthful sadness deepens. Reclining before us is the wasted and teach them better! I feel to go and speak to pit. It was considered orthodox to sleep in church, bosom! And those beaming eyes, upon whose He replied: "It would do no good to talk to men fire beneath, which produced the sparks of wit. It all this loveliness be laid in the silent tomb? But. feel that I can say a word that will do more than when the perceptive faculties looked out; if mirth- I love you all, and shall ever cherish you in my many labored Temperance Lectures; they will not fulness slid its glass before them, the effect was heart of hearts. Death has no terrors; for though I strike me in the face—they will thank me for it., I observed in the appearance of the object. Mirth- shall be withdrawn from your sight, I shall be with I arose from the middle of the car, and not till I analyzed the different manifestations of mirthful loving Father. Earth is lovely, but that dear land laid my hand upon the shoulders of the youth who ness in its combination with form, color, secretiveseemed to be the most unruly of the company, did ness, caution, ideality, imitation, benevolence, &c. beckon me on to the glories of heaven, and I fain his voice cease. His back was towards me, and Veneration was profited by the flavor of Mirth. Was it not more lustrous when in its atmosphere? Conscience was improved by mirthfulness. Mirthstranger female bending over him, he looked me entered into harmonic combination with all other leading to that peaceful kingdom where pain and was elevating. Buoyancy, good nature and cheerthat brother, and he loved me. He is now in the not abide save all the faculties were normally exer-Spirit land. I will not speak of his death; he died cised. Mirthfulness belonged to that class of feelings which could be called joy-breeders. It funcfaculties. The lecturer believed that man's facul- Alice, we sung the Spirit's song of triumph :you do love them, and they love you. I felt to ties were designed to be fruitful of joy. But the come and speak to you. You are my brother, I faculties were not to one another responsive of joy. feel that you are. I love you as a brother, there- The most wretched thing on earth was man. It fore as a sister do I address you. I address you as was a violation of divine law to be unhappy. Mirth-I would have another address my brother, were he fulness was not to be estimated by its flashes, but in a similar condition as yourself. I feel to speak from its steady flow, which was far transcendent in to you as a friend. I do not despise you, I love its benefits. Anger was often subdued by mirth. More could be done with an angry man by jest floated away, the disenthralled Spirit was borne than by grace. Men oftentimes found more grace in wit than in conscience. Wit brought a man in nal glory. Gazing with the deepest awe on the better sympathy with those who heard him. It motionless features before us, on which lingered a worked more for conscience than conscience could seraphic smile, as if glory from the angel-world had work for itself. Care was a low-browed demon, having neither faith, hope nor trust. It deadened all the vitality of the faculties. Sorrow might have slain its thousands, but care had slain its tens of thousands; therefore cursed be care, and let all the people say amen; and blessed be that bright winged exorciser which could destroy it. Mirth- in the honored presence of the dead. At length a fulness was an effective ally of earnestness; as brother of the deceased, near and dear, broke the there was a liability to excess in earnestness, in silence in these words:which case it was followed by reaction. It was supposed that mirthfulness was an evil, because it of the dying; but when the body is cold, when the was heard at midnight revels and in the ways of immortal soul is gone, then calmly rejoice, and folly. But did not sunlight shine upon the evil as sweetly sing; for when a body dies on earth, a soul well as the good; and because of that was sunlight bad? It was said that mirthfulness was inconsist- for although that cold, lifeless body before us canto the wire. The luminous appearances, as in the nocent persons breathed out their lives miserably strange voices of our western world yet re-echoed they subdued and silenced. O how eagerly those ent with sobriety. But conventional moral sobriety not answer to your look of love, yet standing even case of the magnet, were produced in the same on the rack or at the stake, led me to the experi- back to the hills of the Fatherland. But it is to be who were seated upon the opposite seat bent forray. The light flowing from the end of the wire, ment of bringing a highly sensitive person by night devoutly hoped that, ere now, his attention may ward to catch every word I uttered! How hushed sobriety which the Scripture contemplated was a Maine law sobriety. He thought that the botter into a higher, a more sublime, a more harmonicas way was to put men in the right position and then state of existence. White-robed angels are new draw out the exercise of all the faculties. It was my expectation most perfectly. She soon saw a of facts so startling to the scientific world, and of for the individual who had expressed his thanks for true that by locking a horse in a stable he could brightness, and perceived along one of the mounds such vast consequence to human happiness. How my advice, came to me to repeat his acknowledg-not run away; but the true education was to teach Paradise. Shall we not rather rejoice than weep. him not to run away while he had his liberty. By slight degree on a second grave. However, she did not suppose them to be either witches or ghosts, but duction of the phenomena, whose existence is nance, beaming with gratitude, though subdined by putting a padlock on all the feelings they would language of the speaker, hushed every sigh, and recognized the flery appearance from one to two vouched for by Edmonds and others, time and long mortification, expressed the emotions of his full not do evil; but a better plan would be to bury the tear of sorrow ceased to flow. Silently, exp the man at once. Historical influences had brought Puritanism in antagonistical relations with mirth. Mirth associated with vice in the court of Charles II., could have no better effect than to bring mirth into disrepute with conscientious men. But we of Eternal Day were opened. When the size could not fail to admire the motives which induced the wrong more than admire the right thus assodial grasp of the hand and the grateful thanksgiv- ciated. The lecturer then spoke of the bearings of has been used in medicine which bears the name tinguished. She described the appearance as less mal condition from odic influences. Before the ling that his eloquent eye spoke, as he said "Good a more enlarged mirthfulness upon the people of study this picture! Listen to that voice from the this country. All our troubles we had three times -first in anticipation, second in realization, and a dismal unbelief, and a theology which proclaims was no task, it was a privilege; and as I sit here third in retrospection. In business a smiling face Death the King of Terrors, future life an existence was of value, but was ever unpopular. Clerks where there is "weeping and wailing and gnashing were not chisels and saws; even if they were to oil them occasionally it would make them work is not quenched"—then ask, what good hath \$71better. Mirthfulness was essential in the family ritualism done? own mora!? I did not speak to them of their and with a literary man. Corruption had no suscondition, of their conduct; I neither rebuked or taining power of itself; and if mirthfulness and ideality could give an earthly immortality to the pathy, I touched their feelings, by not even allud- works of Sterne, Swift, Fielding, Byron, Moore, and ing to their condition as one to call forth reproof others, what could they not do when allied to purity and virtue? There were great defects in our reli-Is not this practical Spiritualism? Is not this gious manners, and mirthfulness would do much to Paul was unacquainted with the revelutions of Phre improve them. No feeling could ever be brought nology. Yet in pursuance of his mission, he went up right until we could trust it. It was wrong to forth a burning torch, enlightening the dark corthen, arise, and not be satisfied with rehearsing suppose that we could have a natural gratification have succeeded in tearing down one of the thickest history, also, furnishes us with various instances of dramas in our circles, but in life prove the reality of mirthfulness so long as we feared its manifestations. It was as wrong to suppose that a given longer speak by our words only, but by our deeds. note in the scale was irreverent, as to suppose a Let us show by our kindness that we do, indeed, given faculty was irreverent. What the pulpit ed, all of them exceedingly interesting, from which bach's discovery in the brief space of a review.— ter of many of the dreams recorded in the Old love our brother, that we can bear with him, that wanted was not solemnity nor intensity, but breadth we can sympathize with him, that we can advise and naturalness; and it was here in the pulpit, in him, that we can console him, that we can raise which men regarded laughter as blasphemy, that him up when he is fallen, and not be for ever talk- the lecturer would assert the dignity of mirth, when ing this love; and when we behold the drunkard it twined itself about the stable pillars of conscience in the gutter, loafer in the street, blasphemer in and faith, and laid its blossoms upon the blushing his oaths, the wretched, the miserable, the impolitowers of love, and mingled its offerings to God verished, (no matter how vicious he be, the lower with the fragrance of the whole soul. And God a great deal more, and thus have an advantage over would accept it." TITLE OF BOOKS DURING THE REIGN OF PURITANbrother, my sister, as the case may be, come with ism.—In nothing are the barbarous tastes of the me. I will do you good; trust me, and I will trust Puritans better evinced, than in their titles of you. Let our motto be, not only to "give to him books. Scores, such as the following, might be

"Some fine Biscuits Baked in the Oven of Cha-

"Michael Opposing the Dragon, or a Fiery Dart Struck Through the Kingdom of the Scrpent. "The Shop of the Spiritual Apothecary."

"Matches Lighted at the Divine Fire." "The Sixpenny worth of Divine Spirit."
"The Gun of Penitence."

"Gospel Marrow." "The Sound of the Trumpet."

"A Fan to Drive Away Flies,"-Philada, Sat

From the Liberator A DEATH-BED SCENE. It is the afternoon of a glorious day in mid. has been spent in the realms of Nature, as sne a friend, as it litustrates the power of Spir- The lecture cannot fail but stir the stagnant minds summer. As I enter the gateway, and pass through came fresh from the hand of the Omnipotent and bears testimony that every true lover of Spir- The lecture cannot fail but stir the stagnant minds summer. As I enter the gateway, and pass through every hand the universal interchange of substances, came fresh from the hand of the Omnipotent and bears testimony that liver of "faith, hope and of the clerical and other professions, and we hope and of the clerical and other professions, and we hope the long avenue of elms, whose branches uniting and secures to us one of its chief products—aniinspire some to make this subject a speciality in over my head cast their dark shadows far and religious reform, for we need emancipation from wide, a deeper shade and darkness falls on my hear the sins of ignorance in this, as in other depart- Soaring far above me, bright birds on shining wing Permit me to relate a little incident that occurred ments of anthropology. Let the subject be pre- are chanting their sweetest notes. Floating around Permit me to relate a little incluent that occurred sented by some one with music in his voice, cheerbut a few hours since, illustrating the influence of sented by some one with music in his voice, cheerbut a few hours since, illustrating the influence of sented by some one with music in his voice, cheerbut a few hours since, illustrating the influence of sented by some one with music in his voice, cheerbut a few hours since, illustrating the influence of sented by some one with music in his voice, cheerbut a few hours since, illustrating the influence of sented by some one with music in his voice, cheerbut a few hours since, illustrating the influence of sented by some one with music in his voice, cheerbut a few hours since, illustrating the influence of sented by some one with music in his voice, cheerbut a few hours since, illustrating the influence of sented by some one with music in his voice, cheerbut a few hours since, illustrating the influence of sented by some one with music in his voice, cheerbut a few hours since, illustrating the influence of sented by some one with music in his voice, cheerbut a few hours since, illustrating the influence of sented by some one with music in his voice, cheerbut a few hours since a few hou fulness in his countenance, and soul light in his from many rare exotics. Joy and beauty sparket At 6 o'clock I took the cars for Lawrence, from eyes, and the general verdict will be for Mirth, and from the tiniest leaf, and the lowliest forms of like At 6 o'clock I took the cars for hard-nest, from more of it. Mr. Beecher, after alluding to the gen-Oh! how sad that, amid these harmonies, the Boston, intending to pursue my journey to Haverother investigator. While Berzelius, and Brewster, hill on the morrow, and attend the Convention to lead agriculture of mankind, said:—"Faculties were human heart alone should breathe notes of well be holden there. As I entered the cars, which laid aside like old garments. One age was character the cars, which laid aside like old garments. One age was character to the mannion bearing the cars, which topical by the cars, which topic be holden there. As I entered the cars, which terized by the prevalence of one feeling, and anwere crowded, my cars were assailed by the vocifterized by the prevalence of one feeling, and anmansion-house, whither we have been summoned were crowded, my cars were assumed by the control of the by another. In an age of asceticism, mirth-to stand in the dying presence of a long-cherished erous blasphemies of a company of young men fulness was a sin, men were never afraid of using and idolized friend. As we enter the chamber of the car, and who had evidently fulness was a sin, men were never afraid of using and idolized friend. As we enter the chamber of those faculties which were in vogue to excess, but death, the darkened windows, the oppressive siothers they are afraid they would not banish enand was led by the arm of this person when he wist; that they are distinct powers in themselves, walked out. This occurring in his garden, which lay at some distance from the town, Pfeffel related that they are all alike accompanied by this and did not particularly hear their loud and boistance from the town, Pfeffel related that they are all alike accompanied by this and did not particularly hear their loud and boistance from the town, Pfeffel related to the person when he wist; that they are distinct powers in themselves, and did not particularly hear their loud and boistance from the town, Pfeffel related to the person when he wist; that they are distinct powers in themselves, and did not particularly hear their loud and boistance from the town, Pfeffel related to the person when he wist; that they are distinct powers in themselves, and did not particularly hear their loud and boistance from the town, Pfeffel related to the person when he wist; that they are distinct powers in themselves, and did not particularly hear their loud and boistance from the town, Pfeffel related to the person when he wist; that they are distinct powers in themselves, and did not particularly hear their loud and boistance from the town, Pfeffel related to the person when he wist; that they are distinct powers in themselves, and did not particularly hear their loud and boistance from the town, Pfeffel related to the person when he wist; that they are distinct powers in themselves, and the properties of marked that every time they came to a particular new force, which moreover is inseparable from terous conversation—Having finished reading, I and left the weak side exposed. It was politic in place amid the circle of mourners gathered around: was again attracted to the young men, who were America to discourse on enterprise, but not on but as we direct our eyes to our loved friend, our ness would improve morals, and give the commu- form of Alice M-, once the light and pride of nity a healthy tone. But Mirth was compelled to fond parents and admiring friends. Oh! how be a vagabond, and never be found on the bench, beautiful that marble brow, shaded by the long. in the observatory, the counting-room, or the pul- dark locks of raven hair falling on her snowy but sinful to laugh. By mirthfulness he meant the fringed lids the death-damps are gathering-must exhibited itself altogether through the other facul- listen!—she speaks:—"Dear friends, I am going ties. It never looked out on the world itself but home. In my Father's house are many mansious. fulness entered a great deal into combination with you still. Think not of me as a tenant of the cold all the faculties except the passions. The speaker grave, but as a child returned to the bosom of a to which I go hath joys unspeakable. Sister Spirits would depart. Come nearer, dear friends, that I may press your hands for the last time. Oh! grieve not thus! I am passing the Triumphal fulness was not only one note in the mind, but it Arch, garlanded with rainbow-tinted flowers, and notes. If it consorted with the higher feelings, it suffering are unknown, and tears are wiped from all eyes." Fainter and fainter became the voice of fulness were atmospheres in which the mind could the dying; but while listening to her soothing words of hope, our grief deepened into a calm and holy trust, a joy for the future blessedness of the departing one. The setting sun cast a farewell ration was to produce pleasurable emotions in all the diance on all around, when, at the request of " Joyfully, joyfully, onward I move. Bound for the land of bright Spirits above Angelic choristers sing as I come.

Joyfully, joyfully, haste to thy home! While we are weeping our friends gone from earth, Angels are singing their heavenly birth:
Welcome, oh! welcome to our happy shore Victory! victory! weep ye no more Quietly, and without a struggle, as the last cadence

upward on the wings of song to the regions of eterfallen thereon, we again sang-

"Thou art not here, but gone to dwell Where stars light up the hallowed dome Where angels holy anthems swell. To call their slster Spirits home:— And thou art gone, and in mine car A Spirit sighs, thou art not here.'

Twilight shadows deepened into night as we steed

"Let tranquillity reign throughout the chambers is born in heaven! Dear friends, grieve no more; her companions, while she listens entranced to the sweet, silvery strains echoing from the harms of

The drooping heart, uplifted by the consoling as was the Spirit's departure, we withdrew from the chamber of the shrouded dead, in whose hely presence ethereal light from the screne mansions above had seemed to descend, as the colden gates cord is loosed, and the golden bowl brokes may a just and pure life secure to us such a dying hour, such an entrance into the kingdom of God! Reader, tomb, which is sweeter than song; contrast it with of teeth, where the worm dieth not, and the fire is

From the American Phrenological Journ PAUL NO PHRENOLOGIST.

"It would seem, from an extract of a sermonde livered by Henry Ward Beecher, published in the last number of your paper, that the modern preachers have a decided advantage over the me ners of the earth; opening the blind eyes of the gentile nations," &c.—Elder Mitchell, in the Christian

It is quite true, Elder, that modern preache have "a decided advantage over the ancient." Paul was not only unacquainted with Phrenologbut he had not the slightest knowledge of chemitry, and only the most crude and incorrect ideasd Astronomy, Geography, Natural Philosophy, Physiology. He did not even know the earth me round, and would have laughed to scorn the mas who should have told him that it revolved on its axis. Modern preachers know all these things and the preachers of the olden time.

Why then did the preaching of St. Paul produce such prodigious effects upon the world, while the efforts of Elder Mitchell and his contemporaries are so remarkably destitute of power? Why? Listen Elder, and we will tell you.

St. Paul was not a man of the fogy species. was no conservative, but a thorough-going radical He had a mind of his own. He did not wait for "A Few Sighs from Hell, or the Groans of a Christianity to become popular before he embrace it, but believed as soon as his understanding was convinced, and proclaimed his belief without paur quences might be to himself. He had an open mind to receive truth, an earnest heart to embrace it, a glowing tongue to declare it. He was a man who dared to be free in thought and word, in spike of the Public Opinion of his time, and with mar tyrdom confronting htm in his chosen path. Be sides this, he was a tent-maker, carned his ow

living, and had no pew-holders to conciliate.

Elder, your abilities are evidently of a limited description; but if you had the courage, the independence, and the zeal of St. Paul, you, even you, would leave your mark upon the village where you live, even as he left his upon the world.