Christian Spiritualist, WHETY FOR THE DIFFUSION OF SPIRITUAL

11 No. 553 Breadway, New-York. CHEST TIAN SPIRITUALIST IS published every Saturday

Thank-Two Dollars per year, payable in advance: five aldress Seven Dollars Fifty Cents; Ten copies,

basis and trees and communications, should be addressed STORY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, tion Christian Spinitualist, No. 553 Broadway, New

[For the Christian Spiritualist.] SHIDOWS OF SPINET LIFE BY FANNY GREEN

CANTO IL-THE TRIAL OF FAITH. int in she lows. yet the inner light Burned steadily and calmly in my breast, A lamp to grad through the external night And said I sought, through all my dark narest. a parchance, some shadowy path might ope. With one firm rock to stay the anchor of its hope

The smooth war value. Yet still the fond belief The modern itself with a screner thought. And the deep faith, which, finding no relief-Name ason for its being only wrought Was more determined energy to BEsend while truly thus its own eternity

ill would it live in such a barren way Win none to speak it kindly-none to cheer, in malnight shadows veiled the face of day, Or necessived Terrors lit the atmosphere All yat no prestion ever came between costan and its faith, that still sat there serene

I war leted on, as one mid polar seas, Echo'ding crystals wrought in diadems. That jewel the brief sunshine-mysterics Of mingled bloom and radiance, flowers and genis All the ice-mountains, palaces of light, hat fing the day beams' splendor o'er the imperial Nigh

Seeking amid the glare for shelter, rest. The brilliancy still mocked me. Far away Stood the great Iceberg in his glittering vest, While at his feet the spectral landscape lay In the white shroud of ages. Every fold With its smooth ice-sheet bound me to a void as cold

O then I raised one agonizing cry For something to take hold of-for repose Then first I know my faith could never die Though it should rend my bosom with its throes Of anguish, barbed by a mysterious Will To due the very worst-to live and suffer still

I only heard strange echoes, whirling round Amid the sterile waste of iciness, More keenly cold with every sharp rebound ; Then, with a depth of sorrow fathomless, I sat down mid the silence; for my words Grew suddenly stark and stiff, like notes of dving birds

The great blank stillness smote upon my soul As with an ice-bolt, and I felt the death That lay around and froze me-me, the sole Intelligence and Life. My very breath mend to be frozen by those spectral forms-Pauless petalautions of the polar storms.

Another change came o'er me; for a pall Darker and decper, overspread the scene. Down, with a gradual swoop, it seemed to fall, As if some great eclipse o'er earth had been. And, lest in its own darkness, could not find The passage off, nor yet its sable weeds unbind

Then Nature in her funeral array Stood fonh, as if for burial. Birds and flowers. Music and sunshine-all that make the day So beautiful with ever-radiant nours. And men and women-avery thong was dead. And I alone above the cold waste the torted.

But still I knew that there was his afar-Beyond-out somewhere in the deep serone, builted, perchance, by some unfading star, Where in my happy dieam-hours I had been; For one low with per still I heard alway : Folded in this deep darkness sleeps a fairer day

" Spength from this weakness shall arise and live Wanned by diviner beauty. Interwrought Win realther conditions, all that give Vicor and truth to action, life and thought Is the great suffering; for a nobler power

shall come out, phenix-winged, from this consuming how Thend no more; but ever day by day I bound myself to suffer, do, and dare

Whateler that covereign Voice might seem to say, That I, for my own good, should do, and bear . to months with heavy tweep of wing wore on, And faith, though sorely tried, was ne'er entirely gone

their meanined feasts. Sometimes the chief of the a single circumstance in their several conditions. family binself performed the office of reader; and, contingencies. The Scythians while at meat, used their warlise virtues might be enfeebled or lost in agement of affairs, in order to deliberate with them contenning such things as were necessary or useful for the country; and on this account, the principle ministers of the kingdom were obliged to keep open mystery. table for all who could be of use to the state. The Persians, also, generally deliberated on business at the table, but never determined, or put their determination into execution, except in the morning before having eaten. Among the Romans, the place where they supped was generally the vestibule, that a more retired part of the house might not encour-

tFor the Christian Spiritualist LEADINGS OF THE SPIRIT. IN A SERIES OF LETTERS.

LETTER II.

CLAIRVOYANCE NEW YORK, Sept. 10, 1849.*

MA CHERE AMIE: -There, you see, I can begin a foreign lingo Heavens! how am I to get through with this document? My pen is bad, and my ink stand is dry. I am writing in my own room, stealng time before tea, after which I have an engagement. All day I have intended to write to you from the Review office, which is 118 Nassau street; but

I have been so much occupied that I have not been to say, dear Louise, "Why not have it, then?" I able to find time. It will not do to postpone it tell you, it is impossible. She might as well have another day; for if I do, you will begin to be uneasy, and imagine something is the matter with me. I could not be so cauel as to neglect writing, when it may afford you as much happiness as you would least for the present, come what will. I have neihave me believe. Yes, I do believe it. Why should ther resources to make up the deficiency, nor pa-I not? You have said it; and I say, in return, it So you have been trying your hand at cookery,

and such like homely matters. Bless you, for a dear girl! You know that I have a taste for the old-fashioned matron, as well as some other oldfashioned things. I expect to see it proved yet, in spite of all her fine tastes, that Mrs. Louise Tis a model housekeeper, famous for her pies, cakes, and good tea and coffee. That would be something adviser; but how, I ask, shall I keep myself from more substantial than thumbing the piano or guitar, and quite as profitable, at least for the wife of a poor man. For, since you are so gracious as to of which occurred while I was there. A gentlewaste all your "sweetness on the desert air" of man came in soon after I did; and when his turn fice may be so wisely prepared for, as to ensure, a complete skeptic. He said, again and again, far as possible, the happiness which might be otherwise endangered, or even lost. But, my Louise is believe a word of it. It was all a humbur; and he far too sensible, as well as too kind and good, to had, in fact, come for the express purpose of showfall into this error. Having given her true woman's heart, she will carry along with it a true woman's mad, and he was moved to be its restorer, from hand, ready to work a little occasionally, if need be, for the common good.

Let me take the delicious thought for a moment to myself, for one of those home pictures in which ble Powers, especially as they were doomed to act I love to indulge. This evening, for instancegranting me my premises—I might be indulging in a cup of bohea, with a warm fire glowing in the ant shocked out of all her visions, she answergrate, the window curtains closely drawn, the cat ed, with a quiet smile, only by placing her hand in purring on the rug, and everything wearing an air that of her magnetizer, and resigning herself to the cheerfulness and comfort. Do you think I forget the gentle one by my side-(among other an. faith, that for my life I could not resist the same tiques I like the old-fashioned tea-drinking, tete-a- disposition. I certainly seem to be cowering out vivacity and pathos; the gentle eyes looking up to myself quite a shock; yet I cannot feel that I have mine so sprightly, and yet so tender; the voices a national ground of belief, till I begin to compresweet and low, which is most truly "an excellent | hend something of the philosophy of the matter. thing in women," and the love that shines through all these attractions, until they become to me as my story. The Clairvoyant was duly thrown into mine own most precious attributes. But where was the proper condition, which I had feared she would I? Where am I? I must stop; for I shall get off not be; for I had been told that skepticism, and into a mythic strain if I indulge in this humor-Alas for poor me, the stipendary of six dol_ lars a week? What a contrast to the present But instead of turning her attention to the man's scene is the sketch I have given! What a sad dif- physical or personal condition, as had been expectference between fancy and fact! 1 am shivering in ed, she was diverted from her purpose in a most a cold, dismal attic-room, without fire or friend to remarkable manner. A vision appeared before her. console me. I am writing by a light that seems which for a time seemed to puzzle and almost disstruggling for its existence, and which only serves concert even herself, for she seemed conscious that to render the objects about the room doubly dismal there was something in it of which she could not And now, since my attention has been called to the | perceive the force and pertinence. She described fact, I find that my fingers are too stiff and cold to a scene on 'Change -the buildings, crowds of peohold a pen. I will, therefore, must it since be so, ple, excitement of speculation—all were well porbid you adjeu for the present.

Two days later. Since writing the above, I have made a visit to Mrs. Tufts, for the purpose of taking representation of a bull chasing a bear, and finally another peep behind the curtain. I find that when despoiling him of something in the form of folded she is apparently in the normal state, that is, without being magnetized, she can abstract herself so as enemy to flight, he bore off triumphantly on one of must every now and then hold up its smoking pine to accomplish, in some degree at least, the purposes of Clairvoyance. I conducted this experiment, by giving her, successively, several lots of hair with which I had equipped myself, and it was really astonishing to hear what characters she read of them? For a bold outline of great points, I never saw those delineations excelled. I consider myself derstand. His interest and attention had been untolerably possessed of the faculty of appreciation, and yet I could not so well have described them. How they used to my a. We learn from Hero-though several of the persons I had known intimdotus, that the ancients had neither cups nor bowls ately. By what mysterious magic did her mind at their feasts, but they drank out of little horns then, in a single moment, become cognisant of other then, in a single moment, become cognisant of other shock, which thrilled through and through him; good moral character are observed to have a shock, which thrilled through and through him; good moral character are observed to have a kept a domestic for the purpose of reading during peculiarities, without even knowing their names or and at the consummation of the affair, he appeared

She was afterwarde magnetized by a young lady, history informs is, that the emperor Severus often who attends her for that purpose. After having read while his family ate. The Greeks at feasts lifted her hand to signify that she was "asleep," proposed model topics for conversation, of which she was left quiet a few moments, when I gave her Plutarch has preserved a collection. Heroes rarely a lock of my own hair for her to examina my phyassembled consisted without bringing affairs of sical condition. It was more by way of an expericonsequence into discourse, or deliberating upon ment than any thing else. I had not the least these that regard either present events or future faith, or I thought I had not. I put the conducting medium into her hand, without the least intimato make the strings of their bows resound, lest tion of whose it was, or indeed if it were of man, woman, or child. With almost the first touch she the season of pleasure. People of rank among the recognized the sex; and the next moment she iden-Rhodians, by a fundemental law of the state were tiffed the person by playfully and pointedly laying obliged to dine daily with those who had the man- the lock of hair on my own head. I asked how she found it out so readily; and she answered, "I perceived that the sphere is the same." Here is more

> After having given some other striking points. she went into the condition of the system generally and minutely; and I must say that her diagnosis was a true and masterly one. She also gave me a

* The date of the first letter should have been 1849, as age licentiousness and disorder .- N. Y. Dutchman | the correspondence commenced in that year.

mortal Dr. Physic, should now dishonor the M. D. present a little out of place and practice-it was as far as I know the ingredients, is without objections. The greatest difficulty is, that the most imetter a la Française, if I can go no further with the portant thing of the whole compound, is the most difficult to obtain-is, as I believe, quite unattainble-at least by me. And yet it might be very

easily got at by one not quite so poor and a little

less active than myself. I was to take every day

a good, hearty dose of Rest. What do you think of that? Now don't begin told me to take diamond pills or the tincture of Oriental pearls, or any other impossible or unattainable thing. I cannot remit my exertions, at tience to abide such a process of healing. So I must even take the consequences, whether they come with the slow and stealthy step of a diseased liver, or spring from the heart with a sudden terror, to strike the victim dead by a congestion of the brain. It may be, (for I am not by one-half so great a skeptic as I was,) that this good woman, who is reputed to have done wonderful

dying, while she is preparing me to live? I must relate a little anecdote, the circumstances my barren existence, I can only wish that the sacri- came to be served, he boldly announced himself as and that not in the most civil way, that he didn't ing it up, as it should be. The world was going motives of sheer philanthropy. In short, there was a vast swagger about him, which I should think would be any thing but conciliatory to the invisithrough an excitable nervous temperament.

cures, might really be a benefit to me as a medical

But when I looked to see the amiable Clairvoyinfluence, whatever it be, with so much apparent tete)-with the soft features, so susceptible both of of my old prejudices so suddenly as to give even

Never mind for this now, and I will go on with especially when expressed so heavily, is a great barrier to success in these mysterious operations. trayed. But what seemed to puzzle her, and, indeed, the rest of us, spectators for the time, was a papers or parchments, which, after having put the his own horns.

But the subject of this singular vision, or the gentleman-champion of common sense and public sobriety, became strangely affected as the story advanced; and it was easy to see that there was something in it which we, outsiders, could not unis a Wall street broker. The two animals represent two classes of men, well known on 'Change, since both agree in practice.

in his own business, which were known only to tellectual pursuits, which are well known to have himself. He said that nothing could have been so a healthful and beautiful influence, are reprehended convincing to himself as that very thing which had as demoralizing. been shown him; and he went away, if not a thoman. This clear sight is a curious, mysterious depend upon the general activity of the brain-

prescription, which may, for aught I know, do me mena. But I cannot, nevertheless, question its highly unfavorable to the intellect—especially to fact that there is a free community of organic influgood; but forbid it, O thou great shade of Æscula- facts. That there is a certain something in the concentrated, correct and philosophic thought." ence throughout the whole system. He talks as if pius! that I, a truly ordained disciple of the im- human being which can produce certain influences The first part of this proposition is entirely cor- every faculty had set up for itself an independent upon other human systems, and among them a rect. It proves, in fact, what it would seem the organism—as if the laws of mine and thine were by dabbling in empiricism—though I may be at kind of abnormal sleep, seems to be now a world- author did not mean to prove; for if the intellec- vigorously enforced to the very letter, and boundawide truism; but all this, and every thing which I tual power and activity depend upon the general ries "strong as Caucasus" were introduced beall good common sense talk; and the prescription, ever could see in it, would not account for the in- activity of the brain, then the general activity tween them. But here, if he had used the power telligence. If this is true, what else may not be? should always be preserved; and the article would which he is so much inclined to exalt, and reflected But may there not be some illusion-or rather better have been "unwritten." Perhaps he meant on the subject, he would have seen that the Reasome cause for these facts, to be found in purely to put a not in there, in order to qualify this great son must have something to act upon before it can natural principles? We must inquire further be- truth for his own peculiar purposes. But as for go to work. In other words, we must perceive fore we decide.

your studies, while I, my dear Louise, am daily of the basilar organs," in their normal condition, striving, with what backslidings I dare not tell sphere, and action, is no more "unfavorable to but through the perceptive faculties? With these you, for that high moral purity in which you are concentrate correct and philosophical thought" alone we certainly could not enter the investigaso greatly my superior. So shall we continually than the underpinning and corner-stone of a house,

I am much inclined to put up a bundle, and the feet to locomotion, or the hands to labor. The to reason about. Why, then, since they are both make a flying visit to the country. If I thought analogy is identical and precise. Then should we you would be at home, I would even venture upon destroy, or can dispense with all or either of them, there, or remain here, I am ever yours.

T. D. H.—

BUCHANAN'S PHILOSOPHY.

PART I.

ONE-IDEAISM BY FRANCES M. GREEN

The tendency to develop a single point or principle at the expense of every thing around it, with a certain order of mind, and under a particular kind of stimulus, becomes a sort of monomania, which, in the violence of its local action often pro-

duces that one-sided development, which the above caption leads us so consider. These remarks are called forth by an article on the "Moral Influence of the Intellectual Organs,"

published originally in the April number of Buchanan's Journal of Man, which, in being copied in this paper, has given me an opportunity to make some suggestions in regard to it. When considered in respect to its origin, and the claims it puts forth, the article certainly does demand some are necessary in order to preserve both the indiviattention, especially from those who are interested dual and the species; and in these relations he in the progressive movements of the age. If it must not only be self-provided, but a protector and were called any thing but philosophy, the case minister to the wants of others. He is surrounded would be quite different; for now that there is so only by the crude elements of all those substances much put forth under this name, and so many theories which claim to be the pure essence itself, but without labor they can neither be prepared it becomes doubly incumbent on the lover and nor appropriated. Work, in some form or other, disciple of Truth, to try them carefully, and look is not only a necessity, but a duty; and how, then, well to the Alembic, to see what comes over; but can the exercise of these active faculties be degradthough I cannot do this thoroughly at present, I can iug-dehumanizing? It is truly a hard case, if at least make a few superficial observations, which, the very exertions which are essential to the prefor a beginning, may be quite as well.

The writer opens his subject by inquiry: "What cultivation of the intellectual organs?" Again: "whether "a vigorous and systematic cultivation of the intellectual organs tend to elevate or lower the moral character of a nation;" whether it would be best for a farmer to educate his sons liberally; whether it is true that the educated classes are most corrupt, or that the lower constituted a rabble—and similar inquiries. In considering these the noble function of science to terminate all intelby pointing out to each the amount of truth contained in the doctrines of all." Following this there is considerable talk about "Anthropology," telling us what wonderful things it can do, and how clear and precise its elucidations are, so that the tender leaf or blade of grass; so his heart bewe are led to expect that floods of light will be poured on the subject-not that it really needs any new light at all, in order to show its character and claims; but science, or what assumes to be such, torch, or its penny taper, in order to show us where the sun is. And, therefore, we must sometimes have articles like the one under considera-

In pursuing the subject he seems at first to give his opinion quite decidedly in favor of intellectual culture, quoting some prison statistics to the point. willingly accorded, as if he had meant to bully the all of which go to show that, with the advanceevidence, as he had done the lady; but when the | ment of learning, crime recedes. This is all very scene began to be shadowed forth, he was con- clear. The intellectual powers, in giving a balance strained to serious attention. At the first mention to the physical, favor the ascendancy of the moral, of the animals, he seemed to have an electric and thus co-operate with them. So persons of a "highly intellectual physior omy." Thus far we to be overwhelmed with astonishment. When go along harmoniously toge her; but when we Mrs. T-was restored to the normal state, he come to the reason why-or the development of explained it, by some of the facts in the case. He the proper and characteristic philosophy of the writer, we must diverce.

In the first place, the value o intellectual stuwho go by the names indicated above. For your dies is completely misapprehended This is attriinformation, I will here just say that is the duty of buted wholly to the kind of mechanical check they the bulls to get monied subjects, in the street or afford, and their restraining and tranquillizing inelsewhere, who are to be victimized and swindled fluence. In other words they are chiefly valuable, according to the most unprincipled policies known because they contribute, more or less, to break in Wall street. The bears differ from the bulls only down, and subdue the physical powers, that is to in the method by which the deed is accomplished, say, they may make men good by making them weak-they would keep them within bounds by Suffice it to be shown here that the action pre- chaining or crippling them. This inference is cercisely corresponded with certain remarkable facts tainly a legitimate one, for all the more active, in-

thing. It is one of the most wonderful problems upon the concentration of nervous and sanguineous organs is more apt to strengthen the animal than the expansion of nothing, which is thus introduced, that have ever been proposed to puzzle the brains excitement in the intellectual organs. Hence the moral nature." of man. I cannot explain it. I cannot even con-aggregate tendency of the basilar organs, which dijecture what can be the true nature of its pheno- vert the vital forces from the brain to the body, is here, the writer seems to lose sight of the great

the latter part of his assertion, the very reverse is before we can think. We must first absorb the I am happy to hear you are going on well with true; for I contend that the "aggregate tendency image before we can reflect it in the mirror of clear approach each other more nearly and more truly. are unfavorable to the stability of the edifice, or "Sarbook Platform." But whether I go because they are not the highest? As the basilar pense of the other? But if there is to be a def lies at the basis of the material organization, through which the mind acts, so it constitutes the basis of power. First developed in the order of time, it occupies the mediate position between the intellectual and corporeal forces; and not only does and the elements of progress. We can cultivate it "divert the vital forces from the brain to the the reflective faculties through the perceptive; but body," but it also conveys the vital forces from the we can neither cultivate the perception through body back to the brain. How, then, can these the reason, nor the reasoning powers by themselves organs, in their true and healthful relations, "tend alone. For there must be fact before there can be to produce more or less unsoundness or feebleness of mental action?" On the contrary, they are the very stamina of the higher faculties; for in the normal and harmonious development, they are the exact measure of power and vigor, not only in the action. intellectual, but also in the moral tendencies of the character.

If man were a purer essence, this might, and doubtless would be, otherwise. It is by associating the animal with the intellectual and moral nature, that the true human character is produced.

As man is endowed with a material body, so he must be the subject of all those interests, which which go the preservation of the material body: servation of his life, must necessarily be derogatory to the condition and character of man-if influence upon the moral nature is exerted by the they must essentially tend to debase and brutal-

ize him. But man is not a pure animal. He is not satisfied in being clothed and fed, and housed from the cold. He has not only propensities, but taste, intellect, sentiment; and to satisfy these, in the same proportion as he advances in general intelligence, he seeks to expand, refine and beautify: and thus the various mechanical and fine arts are important questions, the writer remarks that it is introduced, and rise into higher and higher planes: still ever leading upward, through the great spirit lectual strife, and harmonize antagonistic parties. of ages. Again; he has not only a stomach capable of feeling the sensation of hunger, and furnished with an apparatus for digesting the corn; but he has an eye to reflect the beauty of the flower, and a mind to comprehend the structure of comes filled with the refining power of beauty, and his soul inspired with the Diviner presence of pure wisdom. And in, and through, all these processes, the higher intellect would necessarily tend to acis not always content with natural light; but it lion, as well as the sentiments and moral faculties. And thus man, instead of being a complete hermit, wrapped up in his own selfishness, is invested with all the beautiful interests and responsibilities of the domestic, social, and civil relations of life. Through his continually exalted animal nature, the intellectual and moral faculties are developed, perfected and harmonized. To say, then, that the instincts of man are, in themselves, wrong, is a libel on the Creator who has implanted them; and to say that the exercise of that class of faculties, which are amount of development in the lower faculties and roportion to the higher.

> shall see what organs or faculties are to be cultivated, or educated, and what depressed, and as far in the earth for roots, nor to stitch together an as possible cast out of the synagogue.

"All of the intellectual organs," says our author, may thus co-operate with the coronal or basilar organs which are disposed to act in a calm, con- told that this condition, or "Pure Mentality," recentrated manner, while the natural tendency of the perceptive organs is to restless, desultory action. The systematic cultivation of the reflective And this may be true, for aught we can know As we proceed, this passage occurs: "In the tion. The systematic cultivation of the reflective rough believer, at least a more subdued and civil first place, intellectual power and activity must organs, therefore, is highly conducive to our moral to the contrary; and it certainly does seem, in one improvement, while the cultivation of the perceptive sense at least, allied to the sublime; for the vast

Throughout the whole article, and especially

thought. But how can we do this, I would ask. tion of causes, and thus determine the reason of things; but without them we should have nothing necessary to each other, having correlative offices, should one class of organs be cultivated at the exciency, we could certainly do much better with diminished reflection than perception, because in the former case we should preserve the prior conditions undisturbed, and therefore both the basis knowledge of it; and there must be knowledge before there can be thought. Thus perception must always precede reflection, not only in the order of time, or development, but in the order of special

We have now cut off from favor the basilar and

the inferior cerebral faculties, when we arrive precisely at this point, which is enforced with a great deal of spirit and zeal; that it is well to cultivate the faculties of abstract reason, or those which are represented by the old phrenologists under the or gans of causality and comparison; but that it is exceedingly injurious to cultivate the lower intellectual powers. If he restricts intellectual culture to this point, how does he suppose it could effect the morals of the masses so as to be appreciable in prison reports? How large a proportion of the common people, does he think, actually cultivate the power of abstract reason to such a degree as to affect his morals, either one way or another? It would have been much better for the purpose of the writer if he had kept this fact concealed; for the very culture which is made to speak so strongly for itself in the annals of crime, as a moral agent, is of the very kind which he would have arrested. There is not, probably, one man in ten thousand, of the class referred to, who knows anything at all about reason as an abstract power; though all of them have cultivated the faculty more or less, in connection with the more active forces which are called out in the battle of life. A higher mentality would, beyond all question, tend to advance and elevate the masses of men; but any attempt to give this an undue preponderance, so as to repress the more simple and direct powers of knowledge and action. would inevitably drive them back to serfhood and barbarism. In fact, if the proposed theory could really be carried out in practice, society would resolve itself into two classes-one of slaves, the hewers of wood and drawers of water-the other of "students;" the latter, a very small minority, being invested with the supreme felicity of doing nothing, thinking upon nothing, and having nothing to think about. This would inevitably be the case; for, in abandoning the means and instruments of common intelligence, cultivation and power, the intermediate rank-in fact the people-would necessarily be stricken out. But let us look for a moment and see where we

we are to gain by it. We will suppose, though it involves an absurdity, that the reflective faculties are cultivated to the highest degree, while the perceiving, or knowing, and acting powers are repressed. Here, then, we have a "Pure Mentality" sitting in the midst of nothing-dark, cold, cheerless nothing-brooding over his old Thought-mill. grinding away in its sullen disquiet, though for the reason that nothing went into it, nothing ever came out. This being a sheer abstraction, shut up alone essential to procure sustenance, and supply all the in a dark closet, there can be no idea of the neceswants of life, should be discountenanced or dis-sity of food, or drink, or the vital breath of the atcouraged, is a libel on common sense itself. For mosphere, of affection, beauty, the endearing relaman, let it be remembered, is not an abstract intions of home and kindred, or the thrilling interests tellectual process, which can be represented either of patriotism and humanity. Nothing which exby one organ, or by any single group or groups of developed in such a position. The doors and winorgans, but a whole being, every part or organ of dows which communicate with the outer world, which has its special relations, office, and uses; so being closed. our "Pure Mentality" becomes a that nothing could be taken away, or even greatly hermit, mouldering away in his vacuum; and for diminished, without injury. It is not, then, the want of something better to sustain him, devouring his own self-consciousness. Here he is, "armed and amount of development in the lower faculties and equipped" with all the forces that belong precisely propensities, which is to be feared, but their disto himself, and no more. What can be do for us for the control of He has neither eyes, nor ears, nor the sense of feel-But now we come more directly to the point, and ing, nor the ability to perceive, nor the power to execute. He could not teach us how to supply a single want; he could not show us how to scratch apron of fig leaves. He could not even know that there is a body; that there is a world around him: and if he should escape a drivelling idiocy, and get "may thus co-operate with the coronal or basilar any definite impression at all, it would probably be regions; but it is chiefly the reflective or reasoning a kind of vague determination to suicide. We are

are carried by this process of reasoning, and what

ordinery mind, was, I doubt not, present as a grea

reality in the mind of the writer. [To be continued.] NEW YORK, SATURDAY, MAY 19, 1855.

THE MISTAKE OF A LIFETIME.

death of Mr. Wight, by Clark, who is now waiting his trial in prison. The catastrophy is one of the most painful that has happened in the Eastern States since the butchery of Dr. Parkman by Prof. Webster. The primary cause seems to have been wonder at the marvels, which for the hour, are jealousy, envy or chagrin, or some other of the associated with their development. monster brood of evil passions that at times possess men and lead them captives to destruction.

The supposition of jealousy seems warranted, since it seems plain that Clark was the rejected suitor of Mr. Wight's wife.

under like circumstances, since the time of the first murderer, Cain; but none can read of this catastrophy without humility and sadness. Why? Bethe Great and Good Father; but when such calam-

is the fact that the murderer has moved among Circle tells usmen for years, upon the assumed dignity of philosophy and skepticism, as he is well known to have disbelieved the Bible and the existince of God. Much of his time was spent in speculative controversy on these points, the inspiration for which, he got in infidel publications, and the "yellow coccred" literature of the day. Many and long have been the homilies which the philosophic few have given to the bigoted and prejudiced many, the nub of which was, (to use the language of Daniel Webster,) "overcome your prejudices." Now that any man can be called sane and sensible that so far forgets to increase their numbers, will suffice to secure the moderate humanity in his theorizing, as to suppose murder to sum required for his support; and, consequently, the continube among the things which philosophy is to resolve ance of the good work he has begun." into prejudice or not, we will not now attempt to examine, since the present development of human when the criminal is found by the accusing angel rent number of the Public Circledisgracing the holy office of the minister or philosopher.

things.

victim, he has doomed himself, and bequeathed a do not, however, believe that because a man is a ply answered in the affirmative, giving no further information. The medium's hand immediately wrote skeptic, that therefore, he is per se capable of all kinds of crime-far from it! But we do knew that will ultimately benefit this hemisphere and the Celestial that any divorce between the religious, moral, and Empire.'

the significancy of demonstrated truth. Clark, himself, has so far returned to his right mind as to make alike confession.

The following question and answer which forms a part of a conversation held with Clark in his | his skeptical philosophy has left him.

The Palladium says

"He was asked, in his cell, a day or two after he committed the murder: "Do you think, if you had believed in the Bible, and labored as zealously to spread its doctrines as you have to spread infidel ideas, that you would be here

may still remember that God is still the ruling give us the necessary proof. ly, love mercy, and walk humbly with our God." us "accidents will happen in the best of families." Surely it would seem that the world's experience had spoken trumpet tongued to the age against the consummate fally, to say nothing of the crime of murder. The lesson of Cain to the Ages has been made vitally significant in our day, in the case and person of Mathew Ward, and should not have been so soon forgotten by Mr. Clark. Man's impotency stands confessed on every page of history, where the arm of flesh assumes the authority to "deal damnation round the land-on each it deem its foe"-how much more so, shall it be humiliated and made lov, when it dares to cut short the thread of life?

ness to the follies of his life, so that he con-

The tree I planted, tore me, and I bled. I should have known what fruit would spring from such a reed.

Reader, let us make no false issues with men, ture. time, or eternity; for the infidelities of the heart are often as daugerous to the soul's progress as the infide follies of the head that brought Mr. Clark to his present condition. You may not ignore the Bible, or disbelieve in the loving kindness of a we see;" but you, in a more practical sense, may be infidel to Him, because you, too, often forget the true and manly respect you owe yourself, in sight of the dignity that awaits your introduction to another and a better life.

Remember therefore, that,

Heaven.

As lakes form rivers and rivers run to seas"-

" Ill habits form by unseen degrees,

THE PUBLIC CIRCLE.

and philosophic thinker; for both, facts are givenlusion. The witnesses are men and women, of language. He says: every age, representing nearly every sphere of culthe land and time-marks of exact evidence.

The philosophic benefits likely to spring from

We attach great importance, therefore, to the Public Circle, for its doors are open, like the portals of heaven, to all who may wish to enter.

Of the many who have been converted from the Hundreds may have done much the same thing, better life, with all the attending soul-entrancing of the 'Spiritualists,' and of the experiences of a highly intellijoys, we have not room now to write. But if no gent man who has thoroughly investigated the subject, we other philosophic or social good were likely to would commend this volume. The admirers of Tupper's spring from the mission of Spiritualism, the fact cause it seems at issue not only with the tiner sen- that it has been one of nature's great revivals, in sabilities of the soul, but at war with the spirit of speaking as it has done to the internal of Spirit the age. We are particularly fond of thinking of life, and quickening hopes, never born to die, it the good time coming, when men will be a law unto would vindicate its mission, and pronounce it themselves, and harmonize with the government of blessed for evermore, in bequeathing its legacy of FACTS to other ages. It is not necessary to wait ities as this overtake us, the whole social system the march of time, therefore, to know the characreceives a shock which mars the growing harmony ter of the fruit likely to spring from the ministration of the Spirits, nor judge of the value or import-What makes this affliction the more melancholy, ance of the free Circle, for the editor of the Public

been attended by crowds of eager inquirers; and, it is hardly too much to add, have been the means of carrying conviction of the reality of Spirit-life to hundreds of minds, which, but for the opportunity for inquiry thus afforded, might still be in hraldom to ignorance and superstitian."

We can well understand the feelings of the writer, therefore, when he adds—

"Let the reader who contemplates such results with a benevolent joy, bear in mind that the Medium is dependent upon a profitable sale of "The Public Circle" for the means of sustaining the life he thus devotes to truth and humanity. A little, a a very little exertion, on the part of subscribers and purchasers

We hope the effect of this appeal will be to ennature agrees with the experience of the past, in may abound. And in order to illustrate the chathere is any magnifying of the crime, however, it is (Mr. Conklin,) we give the following from the cur- and reason on this subject according to the good 41 mostly needed.

tapping on the table, that two letters were then lying for her in the Brooklyn Post-office. The day being rainy, and her doubts lits benefits and blessings. It is human nature the manity is outraged more when the deformity of the correctness of the assertion strong, she objected to go for world over, to give the preference to the bridge them. The invisible monitor, however, insisted that the letters that carries the soul from time to eternity. Before crime comes forth from among those whose stand- were there, and urged that they ought at once to be obtained. ing and influence had awakened hopes of better | Yielding at last, inquiry was made, and the statement of the Spirit was verified.

The injury which this philosophic murderer a visit made to Mr. Conklin about a year ago. On that occasion does, therefore, are threefold; for in murdering his while she yet sat apart from the Circle, the medium's hand was used to write—'This May, (1554,) your son is coming home | few, very few ever doubted of immortality, a message which was addressed to some one by the name of legacy of crime and disgrace to those who may be Mary. The medium here inquired if any one in the room, many became confused when they saw for the first honestly skeptical in many points of theology. We whose name was 'Mary,' had a son abroad? Mrs. Bratton sim-

'I am sorry he is discontented, for he has gone on a voyage

my son, stating that he was home sick, and had applied to be that has opened communication between the Celestials and our

A LESSON FOR THE UNIVERSALISTS.

cell, give us the necessary authority for asserting to the following painful statement, but we hope his sermon on the fourth page. that the affliction may be efficacious in teaching some of our Universalist friends the need of more tolerance and christian charity. We hope this, Is the title of a small reformatory sheet that comes vided its origin be not a source of prejudice or and translated to that ineffable likeness. though facts, are at present against this presumptous to us this week in exchange. It is published in aversion. If the volume of the English cotempoto-day" To which he replied—'I do not think I should Spiritualism," none have shown a more determined on the signs of the times, doings of reforms, and plane, the region of immediate effects, it may, per- and effect the many to direct control, how can their years old; the mysterious eye of heavenly blue; zeal and less qualifications for the task than the extracts from Spiritual papers of the North. The haps, be more fully ultimated in the external interiors receive the pure influx of the Divine? If the long-curling crown of hair; the positive mouth, and plane, the region of interiors receive the pure influx of the Divine? If the long-curling crown of hair; the positive mouth, and plane, the region of the North. The haps, be more fully ultimated in the external interiors receive the pure influx of the Divine? If the long-curling crown of hair; the positive mouth, and plane the region of the North. The haps, be more fully ultimated in the external interiors receive the pure influx of the Divine? If the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the long-curling crown of hair; the positive mouth, and the long-curling crown of hair; the long-cur This is a sad commentary on the life of this man editor of the Christian Repository. Twice have and the tendency of the cause he served; for, with we been compelled to call his attention to the "one fell-swoop" he ignores the sophistry of his reckless character of his statements, since Spirittheories—the bombast and assumptions of his rea- ualism (according to Mr. Ballou,) was filling our soning-and stand confessed a criminal before God lunatic asylums with insane men and women.and man. We write thus-not to make capital The last time, our reflections were pointed and not out of the error of our brother—God forbid—but to be misunderstood, since we demanded proof or teries" says: in hope of awakening the better consciousness of detraction. The editor of the Christian Repository the reader, that in his wildest and most enthu- has since then stood "upon his dignity," and does

gion, we may deplore the error, but pity the cate party to, and so far the author of insanity and Truth is eternal and cannot die. offender, while working for his correction and edu- madness. We hope, therefore, that the following cation; for the ministration of Spirits renews the may suggest caution to all parties, for there is admonition of old, in teaching us "to do just- marked significancy in the old proverb which tells

> SHOCKING,-In Jericho, Vt., the wife of Rev. Mr. Scott a Universalist Minister, being partially deranged, killed her eldest daughter, 11 years old, with an axe. She intended to kill her three other children, but was prevented by a re-vulsion of feeling consequent on the sufferings of the first. She is now in an insane asylum.—Portland Transcript.

THE HEALING OF THE NATIONS,

the following extracts, that they may learn the the perfect centre of all things? character of the work that has come to stimulate

agree in the conviction that the subject matter nity. forming the introduction and appendix, by Gov.

The Spiritual Telegraph, of May 5th, conclude its remove the darkness without. notice of the work in the following language:

"This volume will do no unnecessary violence to the theological prepossessions of any man; its moral tone is pure, above suspicertainly peruse this work with similar interest and pleasure t comprehends the Proverbs of the modern Spiritual Scripand seek to be perfect even as your Father in tures, and is a most unique and suggestive book."

No. 3 of this monthly issue comes to us well tions that has issued from the Spiritual press." filled with manifestations for the honest skeptic And that is saying much, although nothing beyond the truth. The Providence Journal, edited by Gov. fucts attested by names, places and dates, that Anthony, speaking of the introduction to, and the preclude the possibility of illusion, delusion, or col- work itself, uses the following candid and sensible

"The introduction by Governor Tallmadge, gives a very inteture and condition. The place and date form a part resting account of the rise and progress of 'Modern Spiritualism,' with his own views, derived from personal observation During the past week the New Haven Falladium of the history of the development, and point out and experience, some of which are very remarkable. These statements, coming from a gentleman well known in the community for his high moral and intellectual character; as one whose life and pursuits have always been practical rather than this public record of facts will be great, when men whose the and pursuits have always better the last to be led imaginative or theoretical, and who would be the last to be led become thinkers, and explain facts, rather than away by delusion, are certainly worthy of examination by every searcher after knowledge.

'The Healing of the Nations' is divided into chapters and paragraphs just as they were written, and consists chiefly of great philosophical truths, religious and moral precepts, aphorisms, proverbs, etc., illustrative of the creation, human life, human responsibility, the future state, the Almighty and his

A high religious sentiment pervades the volume; its moral cold and chilly skepticism of nothingarianism and tone is pure and elevated, and there is nothing in it that conindifference to the knowledge of another and a flicts with the most refined Christian feeling. To those who have a desire to learn something of the wide-spread philosophy 'Proverbial Philosophy' will find much more to admire in 'The Healing of the Nations."

The New England Spiritualist in noticing the work uses the following hearty and emphatic language. The editor says: "Wherever we open, the purest ray; but we have as yet been unable to discover whether they form a merely hetrogenous mass of brilliants, or are builded into a harmonious and systematic structure. There seem at least, to be materials enough for an indefinite number of such works as have heretofore been produced. We should judge it to be worthy of the "The 'Free Circles,' ever since their commencement, have distinction which has been claimed for it, as the most valuable and creditable production claiming a Spiritual origin, that has as yet been given to the public."

> That such a work should claim the attention of the thinking public and create a demand for a large sale is but the common order of human events.

THE REASON WHY.

Not a few have thought it strange that Theodore Parker and others of like attainments in the world of thought and letters, should not become Spiritualists, since the evidence in phenomena, &c., have done them. The question of abstract good in a "Mrs. M. G. Bratton testifies, that during a recent sitting at high and constructive philosophy does not come to Mr. Conklin's rooms, one of her Spirit friends informed her, by the many until they are first made partakers of LETTERS TO AN ENQUIRING FRIEND. the skepticism of the eighteenth century, the general evidence of immortal life was as instinctive as In narrating the foregoing experience, the same lady recalls any other characteristic of our common humanity, and spoke to every phase of consciousness, so that

In the war of opinion, however, on this subject time, the little external evidence they had in support of this belief.

The result of all this was the skepticism of the past eentury, which has bequeathed to us the ma-'I remarked,' says Mrs. B., 'that I did not believe he thought terialism of our age. Hence the present Spirit maintellectual faculties of the man or woman, is more of coming home. It was written-Go and get a letter that is nifestations are a revival of the authority of inner or less suicidal of mental health and spiritual har- in the office.' 'I went,' she continued, 'and found a letter from life and Spiritual unfolding. The philosopher, howtransferred to a ship that was coming home; and that an officer ever, has ever been the advocate of immortal life, The confessions and lives of the wretched and of his grade was wanting. I have only to add, that my son is because the universality of consciousness desiring unhappy attest this statement, and stamp it with out in one of the ships which compose the squadron at Japan, immortality, is one of the few jacts that cannot be conterfited or belied.

Those who would like to know the reason why Nothing could tempt us to call further attention | tercourse, would do well to read the extract from

OUR BUDGET

tion. For instance, among the many Universalists Sturges, (Mich.) semi-monthly at 50 cents the year. rary seem to any the more attractive of the two, appears yet far distant from most. If even the gentle face of one of them, whose body not long who have felt moved to write upon the "evils of The present number is made up of pointed remarks the reason may be, that starting from a lower purer classes of Spirits find it difficult to approach ago I followed to the grave. A child of only three editor, if not a Spiritualist, is evidently friendly to sphere. the cause, and is willing to give a helping hand to its development and progress. We welcome all HONEST workers be the sphere of their mission ever ualism, established the character of the witnesses, so humble, or the culture they bring to the reform we may listen with more attention to their own ever so modest. The editor in alluding to "Mys- statement of the origin and purpose of the present

Under this head we shall give, from time to time, much that will be new and wonderful, to our readers, in the "Masiastic devotion to creed, ism, or philosophy, he not even condescend to "exchange," much less infestations" now occurring in various parts of the countries still remember that God is still the ruling single with necessary proof

[For the Christian Spiritualist.] NATIONS."

Below God, all are limited; man is his image; It is a proverb of the times, and will hold true he can, through the agency of divine light, enter illumination, who may bear witnesses for us. The angels to be the ultimations of grand interior and nourishment to natures such as these; so that no doubt in the remote future, as in the age of the regions of God's love, and in that pure channel simple hearted and impressible everywhere receive truths. The form they take is of the sphere in even if they do not die, they lead sorrowful and Solomon, that "of making many books there is no bathe away all his impurities. Man is his own intimations of coming changes, modified, it is true, which they are manifested, their essence is of the crucified lives on earth. They go forth with fireend," since the appearance of a new work is but saviour—his own redeemer; he is his own judge— by their own gross conceptions, and thus more or the culmination of the mind's effort in supplying in his own scale weighed. He buildeth his own less perverted and debased. It is thus that the the mind of Jehovah. the demands of the Spirit's growth. Many, how- altar, performeth his own sacrifices; and in the Adventists have received the impression of the im-Byron, though as much sinned against as sinning, ever, read Solomon with the spirit of the sluggard, sight of God writeth his own destiny. He is his mediate Second Coming of the Lord, and end of testimony or spirits meanistres in regard to the first their bosoms is kindled from above. who dreads the effort, while desiring the pleasure own independent circle of existence, which, com- the world. Father Miller could never have in- origin and design of the present Spiritual manifes the fire in their bosoms is kindled from above. The world of the most elevated and Like Christ, they give, expecting no return; they ever, read Solomon with the spirit of the sluggard, sight of God writeth his own destiny. He is his mediate Second Coming of the Lord, and end of testimony of Spirits themselves in regard to the they shrink afraid, and would utterly die, but that felt the majesty and power of the divine humanity, of mental activity, and therefore thinks that in pleted in all its parts, is as perfect as his Father in fused such a conception, had not the general tations. The confession of the most elevated and Like Christ, they give, expecting no return; they are ready to be offered, if by any means they may quoting him, they get both authority for indolence Heaven; for, is not the circle of an atom as perfect mind of certain classes been Spiritually prepared purest of these is uniformly the same. They speak are ready to be offered, if by any means they may and consolation for neglect. For this class we make as the boundary of the Universe? And is not God for its reception. The great truth of the dawning of the necessity of a manifestation of life anew do good to those who hate them. The time will the following of the necessity of a manifestation of life anew do good to those who hate them.

every step.

thought he imitateth the Fountain of thought.

sences emanating from God, are indestructible; and internal heat of the earth. as the harmony of God's works proveth His love to gence, his reward.

parts of God, must all blend in Him in unison.

light, yet preferreth darkness, stumbleth of himself, them not. and cannet blame the light he will not use. All are responsible for themselves only; and when

weights will be used. each with its own particular kind.

BACK NUMBERS OF THIS PAPER.

done such wonders in converting millions to Spirit | do not wish to save them, any or all of the follow-We hope the elect of this appear of the publication, that good life and intercourse. Now. with cms kind of won- ing numbers of the Christian Spiritualist, will con- priestly lips come that terrible cry, "his blood be heavens. It has long been a maxim that "little der we have no sympathy, for we know why many fer a favor on us by sending them, as we wish to abhorring murder and pronouncing it crime, whither racter of the sheet, and the exactness of the tests men do not think of Spirit-Rapping, &c., as others, make out a number of complete volumes for bind- sum of all treachery is betrayal with a kiss. and perpetrated "by saint, by savage or by sage." If and communications, coming through the Medium, and the simple reason is in the fact that men think ing. Nos. 9, 28, 30, 41 and 47. Nos. 9, 30 and

[For the Christian Spiritualist.] NO. III.

In preceding articles, we have spoken of the relation which man sustains to his Maker as the One Fountain of Life; of the precautions and limitations feeling of awe and profound respect comes over us that what are called remarkable children, seldom necessary in our intercourse with Spirits; of the example and permission of such intercourse in the Inspired of the Seer of the New Jeruralem. En- grow up to mankind, they retain their childhood Word itself; and of the pure and elevated charac- dowed with all the learning of his age, he becomes Spiritnally, and become Mediums of good and truth ter of much of the Spiritual literature now unfold- the representative to the scientific, the intellectual, to their kind. ing from interior sources. We instanced as works of the great truths of the fuller unfolding of the of undoubted Spiritual origin, the "Epic" and Word. But the introducer was not the consum- bute of wisdom, these child-portraits of literature the public by Governor Tallmage. The latter, as a sures. If all hearts are to be touched, if the world whenever it is offered them; and they can be than any other in the language, if we except the sentatives of every class and variety of human hold it. Book of Proverbs, with which portions of it will genius, must be raised up and illuminated of the

Having thus by general allusion to works which manifestation. If the message in general is such that it could come only from a harmonic and ele-

sources.

The light within all things is the focal point of tants of the Spiritual spheres, which each society truths from the letter of the Word. We can at may pass unscathed and joyful through the earthther mental activity and aid in their Spiritual cultheir intelligence in affinity with the light of God's has received according to their own state, the this time quote but a single paragraph, but we life, but it can only be when Love shall reign to their own state, the this time quote but a single paragraph, but we life, but it can only be when Love shall reign to their own state, the this time quote but a single paragraph. intelligence, and by that guided. Man being in clearness of their vision, in this particular being, in commend it to the careful attention of the earnest umphant in the world. We have had the pleasure of hearing letters read God's image, is necessarily one, independent, eternal exact proportion to the purity of their love and seeker of Spiritual truth, intimating to those who and opinions expressed, both of which have been being. Being the son of God, he is capable of at- wisdom. According to the disclosures of Sweden- find in it a response to their anxious inquiries, con- do rude external persecutions, as of old, abound; called forth by the perusal of this book, and both taining perfection in the ages which compose eter- borg, a judgment has taken place in the Spiritual genial and refreshing to the internals of the Spirit, and intolerance and hate in every form are being good Father, whose smile and blessing is ever on Talmadge, is alone worth the sum paid for the vonecessity be impure. Light cannot penetrate a destroyed; hence the corresponding organizations can receive them. We may premise that this is a ever before; and although these still meet with cannot penetrate a destroyed; hence the corresponding organizations can receive them. dense mass; neither can the light within totally in the external, being severed from their connect portion of one of the earliest Spiritual disclosures Spiritual opposition, and fowns of hate and smiles Man being limited, yet master of his own limita- float and drift about like a ship, that slipped her of the first investigators. It takes for the present gaining ground, and will come out victor in the tion, and having the intelligence of his own God- moorings. The grosser minds may be held by ex- Spiritual unfolding the very highest ground. clon, and the spirit that pervades the whole is eminently reli. given existence perfect, must of necessity be free ternal ties; the weak and timid may still be kept "Commissioned by our Sovereign Supreme we any other principle;—it is that which comes from

perfection. Yet, if he choose, the opposite neth be- like those fictitious diseases which sometimes re- His obedient and willing flock the promise, speedy fore him, and he can wander about in snadows, like those house, speedy guided by a dim taper, stumbling and erring at move more chronic maladies, or those destroying and sure, of deliverance from error, imcomplete-Man acteth like unto God when following his wasted more loathsome substances, themselves dis-of senses Spiritual, and thereby the vision of para-Man acteth like unto God when following his wasted more loadisone states the vastators of a dise, and of the glory of appearing of the Lord in his highest and purest promptings; and what are appear. False documes are the side to the midst of the splendors of his throne; and from these promptings, save the rays of God's own pure corrupt world. Hence Europe rocks from side to the midst of the splendors of his throne; and from these promptings, save the rays of God's own pure corrupt world. Hence harders of battle and intelligence? He came from God, because he is side with revolution, and the sound of battle and thence the joys of harmonies, of praise continual, intelligence? He came from God, because he is successful alarm of war reach even our secluded shores. The causing melody audible in your circles of devo-God being good, does not destroy his own works; interior sources, but receiving thence other dissolving your circles and thomes; and thus vision and God being good, does not destroy ms own works; interior sources, but receiving the rown struggling communication Spiritual, celestial, and above all ing and loving attributes, therefore can communicate with God while in the body, and with God and from above, yield to the outward and inward preshis fellow-man when the body is left behind on the sure; as the frosts of Spring relax, their hold overearth whence it came. Principles and their escome both by the solar rays and the expanding

A nearer view of the world, as it now exists, is as the harmony of God's works provent his love to A heater view of the more, that all, therefore can man, while in affinity with God, to the Spiritual consciousness inexpressibly painthere are children born into the world so innocent draw toward Him and reap in His divine intelli- ful. Church and State, society and literature, and holy that no earth-taint can cling to their souls alike bear witness to the blithing, withering effects Spiritual beings, in whose eyes one can easily be-God doth not destroy, because a necessity for de- of a severance from their source of life. Like trees lieve he sees the expression of recollection of an stroying proveth imperfection in creating; and plucked up by the roots, or flowers hidden from antecedent life—a life in which no pain nor care nence did he destroy his own works, he would of the sun, they fade and pass away as if Death him-was known. necessity prove his own fallibility. In His works self, coming forth upon the Pale Horse, as in vision search is vain after waste, destruction or anihila- of the Apocalypse, had breathed upon them. Sotion. Neither is there isolation, for all things being ciety is a culprit, and man the accuser; the Church mysterious eye is always there. And I have never is weighed and found wanting; even literature found children with that wondrous eye, other than The lower creation are of necessity happy, for and art are tried and convicted of flattery and loving and impressible; while they are invariably their powers are without their own control, being falsehood in the high tribunal of the human heart. dependents upon God for all things. God hath not Here and there a voice, like one crying in the wil- These are the born Media for Divine unfoldings. created unhappiness, and if man be unhappy, his derness, calls the world to repentance. Such are Spiritual things seem real to these natures; there own error must carry the burden. He that hath found in every nation, but the multitude heed

what is called "public worship." Many a weary seen who do not habitually dream distinct, tangible weighed before the throne of mercy, only their own | Spirit, Sabbath after Sabbath, goes np to these | dreams, in which Spirits and Angels have a promiconsecrated temples, and returns unfed and faint-Sufficient unto each is the light within. The ing. Prayers that even children know to be forvessel when full is not asked its measure. The mal and heartless; sermons manufactured to acsize is not asked, for that is with God, but the ful- cord with a creed, and delivered with borrowed ence of such children acknowledged. Dickens and ness thereof, for therein lieth the glory. The small graces and a vain show of fervor; vocal and instru- Mrs. Stowe, besides many others, have availed measure would not fill the measure of the large, mental celebrations which are not in harmony themselves of this heart-recognized fact, in the neither would the small hold for the large; each with the living Spirit, nor bear it struggling upmust have its own, else discord would be the re- wards;—these are the husks spread before the Smith, also, in her sinless child, though not so sucsult. All things blend and mingle in harmony, hungry and famishing child of an All-bountiful Fa- cessfully as either of the former. ther! The most terrible of blasphemies are not those of the rude and vulgar. These are mocke- overdrawn. It may be so in regard to the wisdom ries, solemn and stately as a funeral procession, and like it they lead to the gates of death. The made, it is true, to say wise things, perhaps too Those of our readers who may have on hand, and Savior of the World was not rejected by the hea- often; though in actual life they frequently exthen, nor crucified by the common people. From press, in a wonderful manner, the wisdom of the upon us and upon our children." The climax and children can ask questions that philosophers can-

> ineffable sorrow, even like that Divine compassion which no philosopher, through earthly wisdom, which wept over a doomed city, requires only a ever could. heart filled with the same Divine and human sympathies; but to discover and apply a perfect remedy is the work of Infinite Wisdom. More than a In fact, their interior attractions are so strong as hundred years since a man was raised up by Pro. generally to result in the early separation of the vidence as an expounder of heavenly arcana. A while we contemplate the attainments human and live to attain their maturity. But when they do

But the day of immediate conscious inspiration | Sweetly at this moment arises before me the the reflected light is too powerful for the eye, how the sweet dignity of form and motion, all proshall they endure the sun? Or can a mind, igno- claimed him a Spiritual child. Clinging to those may yet be enrolled among the Classics of Spirit- rant of all Spiritual phenomena, be prepared for whom he loved with energetic yearning, he never the mysteries of Divine Inspiration?

may be regarded as a vast school of the prophets, ness or oppression were shown him. Majestic and very unlike our theological schools, in which the calm in manner, he kept aloof from other children. versatile and active of the American nation is be- whose discord grated on his sensitive nature. Hour vated source, we may well allow the messengers to ing trained and educated preparatory for more per- by hour he would sit alone, and talk and sing to make their own averment as to the Author of their fect and glorious unfolding. It is for this reason himself. may still remember that God is still the ruling give us the necessary proof.

Power of the Universe, and humanity is His voice and prolonged echo. Thanks to the genius but we do demand facts and figures when the but we do demand facts and figures when the but we do demand facts and figures when the but we do demand facts and figures when the but we do demand facts and figures when the but we do demand facts and figures when the but we do demand facts and figures when the but we do demand facts and figures when the but we do demand facts and figures when the but we do demand facts and figures when the but of the purest and most Spiritual minds among forms of these manifestations. The house that is but of the purest and most Spiritual minds among that is but of the purest and most Spiritual minds among that is but of the purest and most Spiritual minds among that is but of the purest and most Spiritual minds among that is but of the purest and most Spiritual minds among that is but of the purest and most Spiritual minds among that is but of the purest and most Spiritual minds among that is but of the purest and most Spiritual minds among that is but of the purest and most Spiritual minds among that is but of the purest and most Spiritual minds among that is but of the purest and most Spiritual minds among that is but of the pure that is said or make their own averment as to the Author of their will be that which mission and the end to be accomplished. And we that we daily learn to look with more forbearance mission and the end to be accomplished. And we that we daily learn to look with more forbearance mission and the end to be accomplished. And we that we daily learn to look with more forbearance make their own averment as to the Author of their will be the their own averment Let but of the purest and most Spiritual minds among forms of these manifestations. The house that is held by angel hands, and comforted by angel preof a pure faith and the temper of a loving relicated in the cause we advosion we may deplore the error but rity the lock part to and so far the author of insanity and like temper of a loving relicated in the cause we advosion we may deplore the error but rity the lock part to and so far the author of insanity and like temper of a loving relicated in the cause we advosion we may deplore the error but rity the lock part to and so far the author of insanity and like tempers is but the mare coeffolding of more inthe temper of a loving relicated in the cause we advosion we may deplore the error but rity the lock part to and so death approached, his large eves
the tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers is but the mare coeffolding of more inthe tempers in the tempers of a loving relithe tempers in the tempers of a loving relithe tempers in the tempers of a loving relithe tempers in the tempers of a loving relication ture and heavenly aspirations, stands as it were that appears is but the mere scaffolding of more in- would be uplifted often, and with a look of more From this statement we hope soon to learn the upon a mountain; the earth is old beneath his ternal structures. Even partial errors and mis- than human intelligence, recognition and joy, glad tidings, through the "Budget" that Spiritual- feet; pure Spirits are as the cloud floating above statements are the vehicle and continent of essen- would rest upon some object that was undoubtedly ism has developed itself in Michigan, and is working him; the electric chain of Spiritual influences from tial truths. They are the husks which shield the visible to them. It was a delight to stand at the one to the other is almost instantaneous. What ripening grain. Gross external minds cannot re- golden gate that opened softly for that young, vet Spirits perceive, as in the clear light of heavenly ceive Spiritual truths unless embodied in forms noble spirit. The distinct consciousness of his day, good men feel as a divine intimation, an in- which assimilate to their own state. The apparent presence remained with me for weeks after his GEMS FROM THE "HEALING OF THE ward inspiration, born not of earth, but interior is the transient, the unseen the abiding reality.— change. I could not help applying to him, and to For all the movements of Providence contain a such as he, the Apestle's words, "Of whom the Nor is it those alone of advanced Spiritual cul- divine internal, and those things which appear to world was not worthy." limited is he, yet master of his own limitation; for ture, or those who are consciously open to interior mortals superficial or even grotesque are seen by Not worthy, because it so seldom gives support higher life; their first principles an emanation from hearts ready to warm the world, and find them-

of a New Era is widely diffused among the inhabi- from interior sources, of the fuller unfolding of come, we trust, when the gentle John-like Spirit World; the fictitious heavens overthrown, and the that a rich store of such communications is laid up melted at their base; and Media for heavenly intion with the false inspiring sources in the interior, of sufficient dignity and beauty to fix the attention of scorn, from those in high places; still Love is

gious in an unobjectionable and rational sense. It will be wide- to act as his own intelligence dictates, or wander by outward straits; but the keen and penetrating descend again to close proximity to your field of the heart of God, and it will have its way, in spite ly read, and its teachings generally approved. These who value therefrom among the surrounding error; for, re- intellects, the impetuous and daring spirits, rush conflict, to bring royal gifts of strengthening and of whatever opposes it. Words of heavenly wisand the wise sayings of Solomon, will member, light hath always a shadow. He can, into new forms of belief, novel theories and pro- of consolation to all the children of the covenant dom, such as are spoken by Mediums of child-like through the agency of his own Spirit's light, attract jects, many of them only less injurious than the of the cross. We come as harbengers of the re- Spirit, whether they be children as to years or not, unto himself the intelligence of the grand Fountain former, because less inveterate and fixed. Such appearing of our Savior, who is worshipped by all will penetrate the thick film which has hitherto The New York Herald, in reviewing the book, which will purify, refine and elevate him towards are Mormonism, some forms of Socialism, mere purified and holy intelligences in adoration uni-

speaks of it as "one of the most curious publica- perfection. Yet, if he choose, the opposite lieth be- Naturalism, and Material Spiritualism. They are versal and perpetual; and bring from Him to all of armies of vermin, which having consumed and ness and perplexity of faith; privilege of opening despotisms of the Old World, no longer sustained by tion; with pleasures of conscious society of angels

ANGEL CHILDREN.

The belief has always been dear to me, that

Many such I have known. A look into their angelic faces has always been enough for me; the also shrinking and sensitive to all moral cold converse on subjects, of which others seldom think as though they were the subjects most familiar to How unutterably sad and hollow is much of themselves; and very few of these children have I nent part.

In literature, which is the true preacher of the Gospel to this age, we find the fact of the existcharacters of fattle Nell, Florence, and Eva; Mrs.

Many have said of these characters that they are -not, I think, in regard to the love. They are not answer;" we think the converse true, that To condem is easy. To feel with emotions of little children can answer questions sometimes.

There is no doubt that such children are constantly in communication with the Spirit-world. soul from the body; and it is a well-known fact,

It is no doubt true that in regard to the attri-'Lyric" of T. L. Harris, in beauty, sublimity, and mator. The fountain is exhaustless, and the re- are generally somewhat overdrawn; but the croriginality unsurpassed by any productions of the quirements of the human soul inexpressibly varied. treme susceptibility of such to heart attraction present age. Also, "THE HEALING OF THE NA- Swedenborg was never intended as a "finality;" cannot be over-colored. Wise in leve love they innors," by Charles Linton, worthily introduced to nor his writings to supersede all further disclo- variably catch at once the magic clue of sympathy, collection of aphorisms, richer and more extensive is to be regenerated, other orders of mind, repre- guided by it withersoever he listeth who may

Their extreme receptivity renders their position not unfavorably compare. If less profound and Lord; poets and orators, and those who shall re- in this world a painful one in proportion as ther universal than the saying of the Oriental Sage, it is, hearse in single tales the sublime disclosures of the are surrounded by unsympathetic and uncongenial at least, externally viewed, more adapted to the interior; till at last all become partakers of the influences. To love and be loved is the first necespeculiar genius and wants of this age. A hopeful, same Divine truths; and inspiration, mediate and sity of their nature, and to deprive them of carthly Theodore Parker is not in need of Spirit-Rapping loving spirit prevails throughout, which is often in immediate, shall enfold and bless each individual sympathies is often to drive them within to that to convince him of immortal life and Spiritual in- striking contrast with the bitter emphasis, the dis- of the race. For all men are to be taught of the world with which intercourse is open to them, and gust and life-weariness of the Royal Epigramatist. Lord, and each inwardly to know him, from the where love will not be withheld. Suffering then as The admirer of Tupper's "Proverbial Philoso- least unto the greatest. The infinitely varied and to externals, their intervals become strengthened; phy," eannot but be attracted by the form and ever newly manifested image of the One Divine is through love they become wise; they hear, they spirit of the work, by or through Mr. Linton, pro- to be revealed to all, till each becomes transformed see, they feel, what to the rest of the world is for

the most part dim uncertainty. displayed anger towards those who treated him ill: The Spiritual manifestations of the present day but would shed great sorrowing tears when cold-

During his painful sickness, no fretfulness, no impatience were ever manifested; he seemed to be

selves surrounded with the cold, and deluged with But we intimated that we would cite the direct the pitiless rain of selfishness and conflict, and

The dawn of that time is breaking. No longer end. There is a power in love that is stronger than er, and a loving, happy ministry.

prove who loves her, and nestles like a dove in her honor. to one who loves not amount of the confidence and trust. There is, besides, more "august Dæmons" who angels cherish thee, thou loving child!

ngets cherren acce.
Christ blessed mile children, and said, "of such matarity of the faith-like faith and receptivity! when well the earth be full of these? Who, be precautioned against all ills. nestling lovingly and trustfully upon their Father's and wisdom for the world. Such there are on of the genitive—one of the profession. The first with a their souls. These live their truest life, ungreen quivers in every feather with the joy of

THOUGHTS ON THE SPIRST-LAND. I. A. COFFIN

Wan countless hosts of Sounts bright F'sir on the ambient air : Distilling, like the evening dew Sweet meense everywhere.

Celestial music fills the soul. When this bright throng draws near: No plantive requiem do they sing. To start the gushing tear—

But sone of jay and cestacy, Heard not by mortal ear; But in the Spirit's lamost depths.
Imparting tope and cheer. The widow by her dying child

Finds contest in her grief; The orthan in his loneliness Here only finds relief. Lis fry to leave earth's weary scenes -

Tis bliss without alloy, bathe the soul in fountains clear Of never ending joy:

Then raise thy thoughts and wishes high Above carth's vain desires, and let thy motto ever be, Progression still aspires

> GOD'S TEMPLE. BY BOWRING.

Aguse, a temple worthy God, Beans with His light and love; Wasse flowers so sweetly bloom below Whose stars rejoice above; Whose alters are the mountain cliffs That rise along the shore; Whose unthoms, the sublime accord

Hersong of gratifude is sung By Spring's awakening hours: Her Summer offers at His shrine Its earliest lovellest flowers; Her Autumn brities its golden fruits, In donors buyers given; While Winter's sliver heights reflect His brightness have to heaven.

Of storm and ocean roar.

THE SPIRITUALISM OF THE PAST AGES.

GENII, DEMONS, SPIRITS. No. I. crains of truth she possesses amid the oceans of men. mirage she has grasped, is zealous alike to preserve the mirage as well as the grain. This desire arises from the fear, that if the palated image was swept impulse of some deity." away, the truth would be left so bare and simple, that interested men (who form the church in the shield themselves beneath the widely-spreaded dignified." clock of ignorance, the cover of too many of our ghostly pastors (parsons), raise the cry of humbugs, wonder these sanctimonious ladies-the parsons-

Records, which we please to term read. These desultory remarks are made to introduce not extracts only, but a running commentary upon an ancient work, published, certainly more than one hundred years back, in England. The title is gone, therefore it is impossible to say when the book was published. Its contents, which will be given in a series of articles, will fully show that Modern Spiritualism, with all its wonders and amazements, is

The suther commences his work by describing tiles took their doctrine of the Genii." the nature of Spirits, and his method we shall fol.

The ancients differed in opinion concerning genii, fight the genius, which he did, and was the consome thinking them our souls, others our inclina- queror. He then married the maiden.

barbed with love. And when the time shall Eudamons. This "may properly be called a Genius" about to be delivered, was to be placed with the self-elected divines of his or any other church or her hand the self-elected divines of his or any other hand the self-elected divines of his or any other hand the self-elected divines of his or any other hand the self-elected divines of his or any other hand the self-elected divines of his or any other hand the self-elected divines of his or any other hand the self-elected divines of his or any other hand the self-elected divines of his or any other hand the self-elected divines of his or any other hand the self-elected divines of his or any other hand th a man's posterity, called "a family Lar." A "Larra" As I write this was the origin of the God.

Surrounded by discordant influing in the world. When it is uncertain whether this was the origin of the God. sanding near. Sanding near the spirit be a "Lar or Larga," he is called the gaturned; she flies at the magic call of attraction "God Manes," God being merely an addition of

shall not be disappointed! In thy eyes, I read the have never been fettered by the flesh, and are shall not be disappointed.

Shall not be disappointed by the flesh, and are secreted dry God-like origin; for Spiritually, thou drawn to us by prayers. Of these, Plato thinks art not related to those around thee! It will be men have two given them, one as a guard, the art not related to those as a guard, the hard for thee to live the Spiritual life, in the exhard for thee to inverse which surrounds our thoughts, and they stand as witnesses at our ternal and chilling atmosphere which surrounds our thoughts, and they stand as witnesses at our ternal and childing and they stand as witnesses at our thoughts, and they stand as witnesses at our thee, but then after lead it nevertheless! The judgment, and as in the testimony they give, so is the judgment.

Porphyrius says there are good and evil Dæmons; christ seeses and the line of Heaven." Of such! not of the former always foreshowing, as far as they are the king one but of such as having attained. are the king that of such as having attained may, the dangers impending from the latter, by may, the dangers impending from the latter, by luminous fog of modern Panthelsm. Withal, the manner was matanity of soil that help the following the soil divinely inspired," and that of our very worst Fourth-of-July orstors—which I do inif man could understand this intelligence, he would

eath even new, who though often suffering, yet given of God, this directs the soul, suggesting good with could selepossession and calm strength, sus-thoughts. When we "are purified and live in a to execute pressure by the counteraction of love calm," its voice is perceived by us, being present before in silence, and laboring continually to bring us to but the somewhat querulous criticism it evinces sacred perfection. The second "descends to us from and the false philosophy it assumes. For what of Living Spirits. "Meek and lowly," and the disposition of the world and the circuit of the and their lives are; and their death is but stars that are concerned in our generation. This is opening of a door; and they spread their wings the substance and guardian of life, and procures it and the like a glad bird that has long sung in spite to the body;" and as is this genius, so is a man forthe imprisonment, but now that his cage is tunate or otherwise. The third comes from the stars; but this Dæmon is subject to be changed, tribute of common sense, condemn the Spirit of the and may be more or less worthy as is the profes sion. So when our profession agrees with our nature, our genius is like to us, and life is rendered happy; and so when our profession is not accordant with our nature, then the genius is contrary to us, and life by discord is rendered unhappy. And no man knowing them would honor with a doubt so in an art, failure or excellence is the result as it is suitable or otherwise.

So as each man has a good spirit given him, so also he has an evil one, both of which seek an union with our interior Spirit. The good, by our conforming to him, changes us into angels; by union him. And the evil Spirit, in the same or evil manner, endeavors to unite our Spirit with him.

Jamblicus says: "I am of the opinion of those many Spirits and are led to all degrees of virtues merits and dignities, if they render themselves worthy of it; but those who render themselves unworthy, are cast down and detruded by evil Dæmons -as well as by good Spirits-to the lowest degree of misery as their demerits require."

Natalis Comes says: "The Genii, or Dæmons present to us images of those things they would persuade us to, as in a glass, on which, when our soul looks, come into our mind, and if rightly reasoned on, lead to rightmindedness. If reason is dis-Dæmons, whence arise all we term evils."

Maraviglia writes: "Many think the Genii noth ing but a certain light, placed by God in our minds at our birth. Yet the more common opinion was, that the Genii were not only such a light, but cer tain pure Spirits standing by us, always to guard and admonish us. Though it is far more creditable that those Genii were the very wills of men naturally predisposed to a love of good or a horror of evil, discussed and proposed to them by the under standing. Pythagoras, he says, thought the Geni were certain lights implanted in the mind; Apuleius

hostility of the churches, all that can be collected, whether from actually occurring facts at this time, angels, are called by the Pagans, Genii Fatidici, as though generated by God, and sent from heaven to the worthy of record. If for this fact only, either that these manifestations are a something new to the world, or that they have had an evistance from the soul of the world, which is everywhere discussions and continued as thought and the soul of the world, which is everywhere discussions and the soul of the world, which is everywhere discussions and the soul of the world, which is everywhere discussions and the soul of the world, which is everywhere discussions and the soul of the world, which is everywhere discussions and the soul of the world, which is everywhere discussions and the soul of the world, which is everywhere discussions and the soul of the world, which is everywhere discussions and the soul of the world, which is everywhere discussions and the soul of the world, which is everywhere discussions and the soul of the world with the soul of the world, which is everywhere discussions and the soul of the world with the s world, or that they have had an existence from the the soul of the world, which is everywhere diffused soon think a man could acquire the art of printing, medium understands that the Spirits, just described, come earliest time to which our records go back, though through the world, but chiefly seated in the ætherial in all its details and economies, by passing into which they present themselves to him, with the "Spiritual in all its details and economies, by passing into bodies" into which they enter at death, and that, of course perhaps never so generally as at this time. The regions—so in the stars, especially in the sun, from and through the Tribune office, as that my Spirit, he sees them just as they appear to each other. Sometimes occurrence of them in the past ages, and recurrence whose rays all inferior things have a soul transmit- on departing this sphere should immediately beof them now, shows that they must result from a ted to them. They supposed their bodies to be law; if so, then that which has been, can be, and some subtile substance, and they were placed in the the church in her parental care to preserve the few air for the more easy commerce of the Gods with

Ammianus Marcellinus says: "Divines tell us that as all men are born, (saving the steadfastness true world acceptance) would, with the shadow, of fate,) certain divine powers are associated with lose their substance in their livings. And so to pre- them to be a sort of governor of their actions, though

Hieronymus Cardanus says: "Some Dæmons forshould follow in so convenient a track? Spirit in- also by non-natural things."

tercourse is as old as the universal hills of the universal "airth," and this these priests know-i. e., rolled in swathing clothes, and formed partly of dreams, if he deny these things as evidences of each larger circle containing within itself all smaller f they have read their Bibles. I say read their Bibles, for it is not chopping a few texts which shows that intimate acquaintance with the Holy were placed in public places; others were portable, shows that intimate acquaintance with the Holy were placed in public places; others were portable, and were carried at will from place to place, or worn as amulets. They were variously fashioned: some with feminine faces, others with those of boys, so they bore various implements, as whips and nets. These Serapes, the Renates of the Romans, were Osiris, Isis, Nephte, Honis, Harpocrates, Arveris, Apopis, and many others.

Erasmus, speaking of the Genii of the Gentiles, thinks, "The Christian Divines have ascribed to no new thing; and that which only is wonderful, is each person two angels—a good and a bad one." the continuous repetition of the phenomena—its This the author appears to think with little reason, momentury, as it may be said, occurrence in this "a communion of angels, being so usual with the Patriarchs, from whom, in all probability, the Gen-

The ancients not only supposed Genii to preside low, digesting or extracting "as may well seem to over persons, but also over each country and city. Pausanius writing of Euthymus, the champion "Conserior," tells us a genius is a God, under tells the following annecdote: One of the associates whose tuition each man is born and lives. The of Ulysses coming to Temessa, there ravished a word genius is derived from "geno," (gigno,) to be- virgin, and for the crime, was killed by the townsget. That which the Latins called genius, the men. After which, his ghost continually infested Greeks called Da-mon, which signifies "prudent, them. On consulting Apollo, they were told to for I have not all the faith desirable to a full belief knowing, skilful in affairs," and "foreseeing things." build a temple, and sacrifice there to him, every Socrates, in this sense, thought famous men after year, the most beautiful virgin amongst them. The that species of Mediumship, because there may be a death, as a reward for virtue, were made Domons, temple was built, and the sacrifice prepared, when lack of coherence or of argument—for I discover of a middle mature mediating between God and Euthymus entered the temple, and seeing the damsel, fell in love with her. He then undertook to

The Eleans worshipped Sosipolis, whom they recompounded from the "vestiges of creation," expressible joy. There was an angelic smile on every countenance in the circle; and as I had formerly been of the mind of man and the most sense the mind of man and the mind of man and the most sense the mind of man and th

resolution, the other, science or wisdom.

TRIBUNARY LOGIC, &C.

S. B.

The next evening, we were favored with a discourse by (I among "Spiritualists" as a "Medium" for this sort of communications. I feel much obliged to her for so readily and freely enabling us to listen to this sort of teaching; but my gratitude by no means extends to the "Spirits," who gave us a poor, rambling, incoherent discourse, which seemed to me but a dilution of some of the poorest platitudes of Jackson Davis—s weak honor and honesty, begin to wonder where they tax possible to each subscriber. sherry-cobbler, compounded from the "Vestiges of Creation,"
"Nature's Divine Revelations," and the most rarifled, yet nonluminous fog of modern Panthelsm. Withal, the manner was tensely abominate—and the diction full of forty-eight pounders mounted on very rickety pig-pens. I am sure the lady would Agrippa says: Each man has three Genii to given us a discourse in her own natural manner, and out of her best at shall draw forth thence life and comfort guard him, (a threefold genius); one sacred—one own head. If she ever consents to speak again, I hope she will profit by this suggestion.

The above is cut from the first essay of Horace Greeley, now upon a tour of pleasure in the Old World; and there is nothing remarkable about it have we to do with the question, (granting the Medium to be under Spiritual influence,) whether the Spirits speak logically and connectedly, foolishly or profoundly, or not?-that is their business. Does anybody, to whom we assign the at-Tribune because some of its co-editors at times pour forth, like "a penny-a-liner," columns of trash in lieu of deep-mouthed utterances-or because it has, or may have subordinate Spirits acting upon and through it as their "Medium," whom of their entire want of sense and common magnanimity? I trow not. On the other hand, what right has Mr. Greeley to assume that all or any Spirits-and he believes in Spirits beyond the grave-are thence more consistent or sagacious that when on earth? What right, as a common sense as he that adheres to God is made one Spirit with proposition, has he to expect that he who quits this sphere to-day, shall to-morrow, or the next day after, become as a God? He knows-he cannot have forgotten at least, that when he first left the mountain regions of Vermont, and came to New York, he had not half the knowledge he assumes the present possession of, and would laugh at the man who would measure and continued the man who was not expected to recover. Before the body was taken from the room where the other sick child was, they heard a voice, as if proceeding from the body, saying, clearly and distinctly, "Emma!" as if a subject to the body was taken from the room where the other sick child was, they heard a voice, as if proceeding from the body, saying, clearly and distinctly, "Emma!" as if a subject to the body was taken from the room where the other sick child was, they heard a voice, as if proceeding from the body, saying, clearly and distinctly, "Emma!" as if a subject to the body was taken from the room where the other sick child was, they heard a voice, as if proceeding from the body, saying, clearly and distinctly. "Emma!" as if a subject to the body was taken from the room where the other sick sister, whose name it was, and who was the body and a subject to the body was taken from the room where the other sick sister, whose name it was, and who was taken from the room where the other sick sister, whose name it was, and who was taken from the room where the other sick sister, whose name it was, and who was taken from the room where the other sick sister that think all men are governed by the ministry of the mountain regions of Vermont, and came to laugh at the man who would measure and condemn the Horace Greeley of to-day by the admeasurement of him twenty years ago-and he would deny the presence of his own father in Spirit, should he come rapping out to him in the language of childhood. Vermont reminiscences, or things akin thereto, to himself unknown, as evidence; still more would he deny that father's presence should he announce himself in Websterian language and regarded, then the images are presented by evil thought, or in those of a Laplace. Yet he believes thought, or in those of a Laplace. Yet he believes that that father still lives, though dead long years ago. There seems a strange lack of logical good sense in those who believe in the past Spirit described and striking testimony to the powerful hold which Spiritmonstrations, and yet deny and condemn an exist-ing communion with the Spirit-world, because all them or being able to converse with them. Within a year the communications received are not transcendental in philosophy and speech.

Should Mr. Greeley loose yet another of his off-spring to-morrow, what logical reason would he assign for the belief that the next moment it would not be still the very child in its capacity of utterance that it is to-day? Does not all our that they were the minds themselves and the dispositions of men."

by the certain ingressimplatined in the mind; Apuleius that they were the minds themselves and the dispositions of men."

certain ingressimplatined in the mind; Apuleius that they were the minds themselves and the dispersion of the medium, they occasion a sense of slight—of course only very slight—pressure, and also a very slight. The Spiritual manifestations of the present time having aroused the curie-ity of the world and the levil Dæmons appointed to each man. So he says: come familiar with the things of another and higher—and should I attempt to make my presence

person as he existed in life. The medium will then see the man as he used to look when living.
This medium has no conversation with these Spirits. known, through a Mcdium, to kindred on earth, I should be a poor philosopher to suppose they with one of the St. Louis circles, to which, indeed, he has, Plotinus questions: "Whether our minds are moved of themselves to desires, or whether by the presence instead of a recurrence to matters and ster is in the "second sphere," not a very advanced one it things familiar to them as well as to me while on must be admitted. But he would hardly earth. He is much the more rational man of the two who utterly denies the existence of human Spirits beyond the grave, despite of these phenomena, than him who primarily believes in such an existence, yet denies these phenomena as a proof in point, of his belief. The first might say these things demonstrate the existence of intelligent from the chaos of the "Shadowy Land"—had it not been for the valuable advice before referred to. Miss Fillmore, a deceased daughter of the ex-President, was detained for some time in the gloom of the Shadowy Land. Not, of course, because of any moral stains; but because she had embraced Calvanistic notions of God, which led her to doubt his mercy and loving kindness. She was, however, fortunately relieved by communication with the St. Louis circle, and has since ascended to one of the "spheres." serve the purple, the oils and the savory things they are seen by few whom manifold virtues have existence, yet denies these phenomena as a proof things demonstrate the existence of intelligent bid, others admonish—teaching things to come by agents outside of man, but they do not equally details and frauds. So ignorance throughout the dreams and casualities—advising us to go to a clearly prove their claim to be, or to have ever dowy Land" spoken of, lies between this earth and the seplace, and deceiving us by one sense or more—and by so much as he is nobler, likewise by natural and also by non-natural things."

**Tircher* says: "Genii by the Egyptians were called Serapes. With them they were images phylosophy more intangible and shadowy than relief in synthing elether, and formed space, and formed space, and formed space in the first later to be, of the later ever adomy Land" spoken this earth and the section down Land" spoken this earth and the section down Land" spoken this earth and the section of the later ever adomy Land" spoken this earth and the section of the later ever adomy Land" spoken this earth and the section of the later ever adomy Land" spoken this earth and the section of the later ever adomy Land" spoken this earth and the section of the later ever and the section of the world's ages has ever met truth, and can then men place, and deceiving us by one sense or more—and been in, or of man. They are too potent at one years since, of which he virtually knows nothing spheres separated by an intervening sphere, and no power but by tradition, while denying stronger but similar evidences familiar to thousands and tens of in ages past, and by persons of whom we know nothing certain, can be. But there is no accounting for either the taste or stolidity of individuals; but it makes one feel like a "know-nothing" when such men as Greeley dodge all principles of logic, and reason so loosely, or trent so cavalierly things constantly occurring, profounder than any thing else known to or conceived by man, and to which they can assign no phylosophy to account and reason so loosely, or treat so cavalierly which they can assign no phylosophy to account for them, other than that assumed by the phenomenal agents themselves-a Spiritual one. I allude here to the general treatment of this subject; recently adopted by that class of thinkers to which Greeley belongs, rather than to his remarks grow-

But Mr. Greeley talks about "platitudes," "incoherent discourses," of weak "sherry-coblers," called a Dæmon; thus the "perfect in virtue" are woman dreamed that the child of which she was theism." Can be give us any better? Do the to these manifestations.

no logical reason for the supposition that none but

learned Spirits can or may manifest themselves.

barbed with love. This specified divines of his or any other church or because that God which is each man's mind, though Eleans in the battle. Credit was given to her nare school inspire a higher reverence than these do, or the specified divines of his or any other church or because that God which is each man's mind, though Eleans in the battle. Credit was given to her nare school inspire a higher reverence than these do, or when man source me all his acts shall be it be immortal, yet in some sort is engendered rative, and the child was placed before the stand- a purer morality? Do men gain any more practiwithin ns." Some would have "the mind freed ard. When the Arcadians made their onset, he cal wisdom from his own religious teachings and st, and all his relations that, whose from the body, a second sort of Dæmon." This was turned, in their sight, into a serpent, which so practices than from the sources he so ridicules? of born into the sources than iron the sources he so ridicules?

Shall not be a sorrow and a crucifixion, but a called "Lemur;" those of them having the care of amazed them that they took to flight, and the Can any man, indeed, know ought of God more Eleans were conquerors. The serpent was seen to than that revealed to him, individually, through As I write this, a child of this very nature is is a Spirit punished for demerits in life by wander enter a cavern; a temple was erected there, and the potency of that power, our individualism, our the potency of that power, our individualism, our organism—"in whom and which we live, move, and have our being?" Then how idle it is for him to condemn, or contemn, scornfully too, the opinions of men who are, upon this point, nor more nor less profound than himself? "Who art thou, oh man! who condemnest in another that which thou allowest in thyself?" But why will not these sort of critics examine for themselves, or hold their sort of critics examine for themselves, or hold their sort of critics examine for themselves, or hold their sort of critics examine for themselves, or hold their sort of critics examine for themselves, or hold their sort of critics examine for themselves, or hold their sort of critics examine for themselves, or hold their sort of critics examine for themselves, or hold their sort of critics examine for themselves, or hold their sort of critics examine for themselves, or hold their sort of critics examine for themselves, or hold their sort of critics examine for themselves, or hold their sort of the following liberal terms to the following liber These anecdotes are added as a specimen of the and have our being?" Then how idle it is for him scribed during the progress of the first volume, that beautiful myths of the ancients-the one typifying to condemn, or contemn, scornfully too, the opinshould rather say through) a lady passenger, somewhat famous peace? Their shallow criticisms of, and witticisms upon Spiritualisms, but weaken their own standing, and convince no one, while they make them seem so superficial, that many who have hitherto respected them for at least common sense, common found the evidences for that respect.

But "nil desperandum," Calvanism and Universalism, Orthodoxy and looseness, Catholics and style, or make up of the publication, as we expect Sylogists, Atheism, and all sorts of Christian hy- to have Contributors, who are well known to the have done much better if she had exorcised the Spirits, and just | brids coalesce—all agree, as in the days of Christ, | reading public, for case and delicacy of style, as that their craft is in danger, that nothing good can come from any mental mints but theirs; and despite all logic and all sense, all analogies, and all analysis, there can be no truth but that which favors their sophismies. WILLIAM J. YOUNG.

FACTS AND PHENOMENA.

Frances H. Green writing to the Spiritual Telegraph from Providence, mentions the following among other phases of manifestation:

"Though I do not much attend circles, on account of my infirmity, which makes any restraint, where I can neither speak nor hear, irksome to me, yet I have been several times to the house of Mrs. W., where her niece Mrs. B., is often persuaded to sit as a medium. This is the same one then Miss E.) who made a great sensation in Brooklyn, N. Y., about two years ago, by the startling and wonderful physical phenomena which were then manifested through ner. Her power seems to have been considerably chastened of late, but there is occasionally a reminiscence of the old times; and though a large, heavy, strong, old-fashioned ma-hogany light-stand, being completely abandoned to the in-fluence, actually shuffled off one of its legs in dancing a double hornpipe, in general, the Spirits appearing through this medium conduct themselves with a great deal of pro-priety, and even dignity. If this lady should devote her-self to the work; I think her power as a test medium would be equal to that of any other. Names, dates, ages, and other circumstances wholly unknown to her, are spelled out through the sounds, which are remarkably loud and clear, ment of many witnesses.

En rapport, A little girl of seven years, belonging family well known to us, died last week of a putrid scarlet fever; and at the same time a little sister, of two and a they would hardly have dared to believe it was hers, had not the sick child also heard and undarstood it; for she promptly and intelligently answered. "I am coming." The two little Spirits were en rapport with each other; and it is quite likely the first one did not like to go without her sister, and so hurried her.

The following while it reports progress in St. Louis, gives some interesting details of mediumistic

Spiritual Revelations.

We fell into conversation the other day with an old ac ualism exerts over the minds of so many. This gentleman or twe he has been favored with numerous visions. have appeared to him Spirits, some of whom he recognized, and some of whom were entire strangers to him. Several distinguished visitors have been among the number. a Spirit will impress him such a way as to leave on his brain a distinct image of the

way even into this sphere—would hardly have emerged from the chaos of the "Shadowy Land"—had it not been Spiritualism seems to have assigned a certain geography and topography to the Spirit world, or portions of it. Thus, this earth is considered as the "first sphere." The "Shaof visit for a Spirit in a lower sphere to the precincts of

highersphere.
Whether such ideas as these have better claims to belief than the sickliest dreams of a morbid imagination, we do sions he describes, and of the Spiritual world in all its de-tails of spheres and circles to which we have alluded.— The belief, as we have said, is wide-spread. We have heard it affirmed that in this country alone there are not less

Scarlet Fever cured by Spirits.

legrees of allowance. Yesterday we were told of a case. the truth of which, from our knowledge of the narrator, we can not doubt for a single moment. A gentleman whom we have known long and intimately, informs us that, a day or two ago, one of his little children was afflicted with scarlet fever, and being a firm believer in Spiritualism, he determined to try the efficacy of Spiritual magnetism in ef-fecting a cure. He did so, and after one or two applicaing out of the exhibition he takes his text from—
for I have not all the faith desirable to a full belief
in speaking Mediums, yet I see no reason to doubt lapsed case of Asiatic cholera—if they can do that, we co in for them, raps, tips, and all.—St. Louis Sunday Herald.

The Past and the Present.

Mr. Truman Woodruff, of Wisconsin, thus compares his present experiences with those of 'times gone by.' He says: "As a witness, I truly felt the Spirit presence to my in

"In this meeting there were no boisterous voices, no groanings, no sighings, no weeping for poor sinners, fearing that they would be lost; but a thrill of joy ran from heart to heart, in view of the truth that man is progressing to ce-

lestial heights. "In the Spiritual philosophy all is rejoicing, no mourning: all love no fear; all Deity, no devil; all heaven no hell."—Our Budget.

PROPOSALS FOR THE NEXT YEAR. As we have received such words of encouragement

10 " " " - - 10 00

The above cannot fail of commending itself to the reader, and we hope induce him to get " Clubs" for the circulation of the paper, as the object of its publication is to do good, and that at the smallest

The character of the paper will be second to none in the United States, either in the matter,

We pledge ourself to see that every effort is made to send the paper regularly, that it may be with our subscribers by Saturday.

As we have some back numbers on hand, if the friends will send us names, we will most cheerfully send them papers, that they may know the character of our issue.

Friends, let us hear from you, as we shall continue to send the paper until directed otherwise.

THE HEALING OF THE NATIONS. UBLISHED BY THE SOCIETY FOR THE "DIFFUSION OF SPIRITUAL KNOWLEDGE."

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, postage 30 cents. Orders from the trade and others will be attended to, by addressing the Christian Spiritualist, at the Rooms of the "Society for the Diffusion of Spiritual Knowledge,"

553 Broadway, N. Y.

AN EAPOWAP Fespectual teaphracia tacts and peculiarities involved in Spirit-Manifestations. To gether with interesting phenomena, statements, and commund actions. By Adin Ballou. Price 50 cents: in cloth, 75 cents. In addition to the above, may be found, at the Society's Rooms the following publications by Messrs. Fowlers and Wells. In order to accommodate those residing at a distance, we give the price of each work with the postage added. The postage will be pre-paying postage in advance, fifty per cent. Is asset to the purchaser. All letters containing orders should be post-paid.

MACEOCOSM AND MICROCOSM: or, the Universe Without and the Universe Within. By Wm. Fishbough. A Scientific Work; 62 cts.

THE ELIGION OF MANHOOD, or the Age of Thought. The PHILOSOPHY OF SPECIAL PROVIDENCES. A Vision. By A. J. Davis, Price 15 cents.

THE SPIRIT MINSTREL. A collection of Hymns and Must for the use of Spiritualists, in their churches and public meetings. By J. E. Packard and J. S. Loveland. Price 25 cents.

MENTAL ALCHEMY: a Treatise on the Mind and Ner-

RESIDENCES OF MEDIUMS.

J. B. Conklin, 134 Canal st. Mrs. Jennie E. Kellogg, 625 Broadway.

Mrs. Anna L. Brown, 1 Ludlow Place, corner of Houston and Sullivan sts. Mrs. Coan, 720 Broadway.

C. Hughes, 236 Grand st., corner of Bowery.

C. Hughes, 236 Grand st., corner of Bowery.

Miss Kate Fox, at the Rooms of the "Society for the Diffusion of Spiritual Knowledge," 553 Broadway, daily from 10 to 12 A. M., and from 3 to 5 P. M. Wednesday and Saturday afternoons excepted.

Deprid Waskey Cleivroyant Papping and Tipe Rocks per competed at the procurage and formation of MAN. By G. Combe. Authorized edition; paper. 62 cts.

PSYCHOLOGY; or, the Science of the Soul. By Haddock. RELIGION, NATURAL AND REVEALED; or, t he action; paper. 62 cts.

PARENTS' GUIDE, and Child-birth Made Easy. By Mrs. Combe.

COMBE'S PHYSIOLOGY, Applied to the Improvement of Man. By G. Combe. Authorized edition; paper. 62 cts.

PSYCHOLOGY; or, the Science of the Soul. By Haddock. RELIGION, NATURAL AND REVEALED; or, t he action; paper. 62 cts.

COMBE'S PHYSIOLOGY, Applied to the Improvement of Man. By G. Combe. Authorized edition; paper. 62 cts.

PSYCHOLOGY; or, the Science of the Soul. By Haddock. RELIGION, NATURAL AND REVEALED; or, t he action; paper. 62 cts.

COMBE'S PHYSIOLOGY, Applied to the Improvement of Man. By G. Combe. Authorized edition; paper. 62 cts.

PSYCHOLOGY; or, the Science of the Soul. By Haddock. RELIGION, NATURAL AND REVEALED; or, t he action; paper. 62 cts.

COMBE'S PHYSIOLOGY, Applied to the Improvement of Man. By G. Combe. Authorized edition; paper. 62 cts.

PSYCHOLOGY; or, the Science of the Soul. By Haddock. Religion; paper. 62 cts.

COMBE'S PHYSIOLOGY, Applied to the Improvement of Man. By G. Combe. Authorized edition; paper. 62 cts.

PSYCHOLOGY; or, the Science of the Soul. By Haddock. Religion; paper. 62 cts.

COMBE'S PHYSIOLOGY, Applied to the Improvement of Man. By G. Combe. Authorized edition; paper. 62 cts.

PSYCHOLOGY; or, the Science of the Soul. By Haddock. Religion; paper. 62 cts.

PARENTS' GUIDE, and Child-birth Made Easy. By Mrs.

COMBE'S PHYSIOLOGY of DIGESTION. The Principles of Dieteron.

PROCEDED TO MAN. By G. Combe. Authorized edition; paper. 62 cts.

PSYCHOLOGY: An Anthrology and Child-birth Made Easy. By Mrs.

COMBE'S PHYSIOLOGY of

David Mackay, Clairvoyant, Rapping and Tipping Medium, 483 Broadway.

AGENTS.

THE CHRISTIAN SPIRITUALIST is kept on sale by the following named persons, who are authorized to receive subscriptions: DEXTER & BROTHER, 14 and 16 Anu-st., New

ABBE & YATES, 25 Ann-st., New York. GEO. BURCHELL, Williamsburgh, N. Y.

RUSSELL & BROTHER, Pittsburg, Pa. S. F. HOYT, Trov. 3 Messrs. Federhen & Co., Boston, Mass.

Bela Marsh, Boston, Mass. Jonathan Koons, Milfield, Athens Co., Ohio. SPIRITUAL MANIFESTATIONS.

MISS SEABEING, the well-known Test Medium, assisted by Two excellent Mediums, will hold Circles for Investigation at 571 Broadway. Developing Circles on Mondays, at 8 P.M. also on Tuesday and Friday evenings, from 7 to 9. Test Circles every day, from 10 to 12, 8 to 5, and 7 to 9.

BOARD. TWO or three Gentlemen can obtain Pleasant Rooms, with partial Board, in the family of a Spiritualist. Address B., at this office.

SPIRITUAL MANIFESTATIONS.

C. HUGHES, MEDIUM FOR TEST PERSONATIONS, by which the actual presence of the departed can be realized. Examinations and Prescriptions for Diseases, Relieving, and Healing, by laying on hands, almost instantaneously. Also, Developing Medium, may be seen at his office, No. 286 GRAND STREET, corner of Bowery, N. Y.

STREET, corner of Bowery, N. Y.

STREET circles for Development meet on Tuesday and Friday Evenings at half-past 7 o'clock.

THE GREAT PIANO & MUSIC ESTABLISHMENT OF HORACE WATERS, NO. 888 BROADWAY.

The largest assortment of Pianos, Melodeons, and Music Merchandise of all kinds, in the United States; over 100 Pianos and Melodeons, of every variety of style, from the plainest finish, for schools or club rooms, to those of the most elegant and chaste workmanship, from the different manufactories, are constantly on exhibition in the extensive waverooms of this house. Among them are T. Gibert & Co.'s celebrated Premium Pianos, with iron frames and circular scales, with or without the &olian. Hobace Watters' modern improved Pianos, having in the improvement of over-strings, and in improved action a length of scale and power of tone equal to the Grand Pianos, with the sweetness of the famed &olian united to the beauty and durability of the Square Pianos. S. D. & H. W. Smith's Melodeons tuned, the equal temperament to which, was recently awarded the first premium at the National Fair, held at Washington, D. C. Each Instrument guaranteed, and sold at prices which defy competition. New Pianos to rent. Music at reduced prices. workmanship, from the different manufactories, are constantly

MRS. WISE begs leave to announce to the public that she has opened her Rooms for the INVESTIGATION OF SPIRITS, as a Rapping and Writing Medium, at No. 658 BROAD-

to 9 p. M., every day and evening.

Admission 50 cents. JUST PUBLISHED IN PAMPHLET FORM,

Hours—From 10 A. M. to 1 P. M., from 3 to 5 P. M., and from

OF A MONTHLY PERIODICAL, THE PUBLIC CIRCLE.

Containing a record of facts in Spiritual Intercourse, chiefly derived from Circles held by J. B. Conkiln, Medium, 542 Broadway, New York.

This enterprise is undertaken at the urgent solicitation of some SPIRIT FRIENDS of the medium, who desire in this way to provide means whereby he may give the greater part of his time to FREE PTBLIC CIRCLES, for the benefit of the needy and afflicted; where, (to use the language of a communication on the subject) "the poor hungry soul may receive the balm that will heal the wounded Spirit, without money and without price."

The Paper will be sold by the publishers and agents at Six Cents per Copy, or left at the residences of Subscribers for One Doliar per annum, payable in advance.

The labors of the Editor will be given gratuitously; and he has advanced the funds required to secure uniformity of true

has advanced the funds required to secure uniformity of type and paper in the successive issues of the Periodical. The support of the friends of Spiritualism is earnestly invited; and it is hoped that the purpose arowed, and the merits of the little publication, will alike commend it to their general support.
Subscribers will please to forward names, addresses and sub-

scriptions, to Messrs. Partridge & Brittan, Publishers, No Broadway, or to J. B. Conklin, 542 Broadway, New York. The usual allowance to the trade. TO THE AFFLICTED.

THE astonishing cures that have been performed by MRS. METTLER'S MEDICINE, of Hartford, Conn., and those of MRS. FRENCH, of Pittsburgh, Pa., when all remedles have failed, and the patients given up by their respective physicians as hopeless and attested by thousands upon thousands, to whom relief has been afforded. Both these ladies are Clairvoyants, and while in that state the Medicines are prepared. The vari and while in that state the Medicines are prepared. The various ingredients of which their Medicines are composed are all from the Vegetable kingdom. It is but faint praise to say that of all the numerous specifics that have been prepared for all the diseases that the human system is subject to, none have been so universally successful as the Medicines prepared by these two ladies. ladies.

Sold by SAMUEL BARRY, Solo Agent, Periodical Book
Store, No. 221 ABCH STREET, Philadelphia.

8t

MESMERIC. DR. BERGEVIN, graduate of the Medical School of Paris member of the Philosophical Institute of France, and assistant operator of M. Cahagnet and the Baron du Potet, has an office at No. 100 Prince-street, where he will receive patients and visitors.

OUB BOOK LIST.

Now received and for sale at the Office of The Christian Spiritualist, the following Works:—
LIDA'S TALES OF RURAL HOME; A Collection of Stories for Children. By Emily Gay, Hopedale, Mass. A sarks interesting tales for very small children. A pickage contain one copy of each series, 40 cents; postage 10 cents.

THE HISTORY OF THE ORIGIN OF ALL THINGS, including the History of Man. from his creation to his finelity, but not to his end. Written by God's Holy Spirits, through an earthly medium. L. M. Arnold, Ponghkeepsie, N. Y. Price, 21 50: nostage, 20 cents. earthly medium. L. Al. Allows, \$150; postage, 20 cents.
SPIRIT-INTERCOURSE: Containing incidents of Persons Experience, while investigating the new Phenomena of Spirit Communication; with various Spirit communication. Thought and Action; with various Spirit communication. By Herman Snow, late Unitarian Spirit Communications and Action of the Communication of the C

BEECHER, Referring the Manifestations of the Fresent Line to the Agency of Evil Spirits. By John S. Adams. Price 6 cents.

ANSWERS TO SEVENTEEN OBJECTIONS against Spiritual Intercourse, and Inquiries Relating to the Manifestations of the Present Time. By John S. Adams. Price 25 cents; cloth,

8S cents.

NEW TESTAMENT MIRACLES AND MODERN MIRACLES. The comparative amount of evidence for each the NEW TESTAMENT MIRACLES AND MODERN MIRACLES. The comparative amount of evidence for each, the nature of both. Testimony of a Hundred witnesses. An Essay read before the Middle and Senior Classes in Cambridge Divinity School. By J. H. Fowler. Price 30.

SPIRIT-WORKS: Real but not Miraculous. A lecture read at the City Hall, Roxbury, Mass., on the evening of September 21, 1853. By Allen Putnam. Price 25 cents.

A LETTER to the Chestnut street Congregational Church, Chalca Mass. in truly to its charge of having become a re-

none in the United States, either in the matter, style, or make up of the publication, as we expect to have Contributors, who are well known to the reading public, for case and delicacy of style, as well as for depth, and liberality of sentiment.

As the Society issues the paper for the "Diffusion of Spiritual Knowledge," few advertisements will be admitted into its columns, thus furnishing room for more reading matter per week than any other paper now published.

Every effort will be made to get such facts as may best illustrate the various phases of Spirit phenomena, that all in love with progress may find something to interest and instruct them.

By Allen Putnam. Price 25 cents.

A LETTER to the Chestnut street Congregational Church, Chelsea, Mass., in reply to its charge of having become a reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause of truth, in consequence of a change in reproscion to the cause o

disputed facts.

FREE THOUGHTS CONCERNING RELIGION, or Nature versus Theology. By Andrew Jackson Davis. The name of the author is a sufficient inducement to all interested in Spiritualism and its teachings to purchase and read the work. Price A RIVULET FROM THE OCEAN OF LIFE, an Authentic

and Interesting Narrative of the Advancement of a Spirit from Darkness to Light. Proving by an ACTUAL INSTANCE, the Influence of man on earth over the departed. With introductory rice 25 cts. FAMILIAR SPIRITS AND SPIRITUAL MANIFES**TA**-FAMILIAR SPIRITS AND SPIRITUAL MANIFESTATIONS. Being a series of articles by "E. P." supposed to be
Enoch Pond, Professor in the Bangor Theological Seminary.
Together with a Beply by Veriphilos Credens. Price 15 cts.
THE PHILOSOPHY OF CEEATION. Unfolding the
Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit and the Spirit-World, by
Thos, Paine, Through the hand of Horace G. Wood, medium.
AN EXPOSITION of Views respecting the principal facts
causes and peculiarities involved in Spirit-Manifestations. To
rether with interesting phenomens statements and communications.

cents.

MENTAL ALCHEMY: a Treatise on the Mind and Nervous System. By B. B. Williams; 62 cts.

Any or all of the above works may be sent by mail to purchasers, on receipt of the price as above marked. Orders from our friends at a distance will be attended to promptly as soon as received.
PHILOSOPHY OF ELECTRICAL PSYCHOLOGY, in

Twelve Lectures By Dr. J. B. Dods; 62 ct. COMBES LECTURES ON PHRENOLOGY. A complete course. Bound in muslin, \$1 25.
CONSTITUTION OF MAN. By G. Combe. Authorized

Books not on our list will be procured and forwarded at the regular retail price.

Mrs. Kellog receives visitors for investigating the Spirit Manifestations daily, Sundays excepted. Her attendance with Private Circles at her Rooms, 625 Breadway, may be secured by previous engagement.

Hours, unless engared for Private Circles, 9 to 12 M., 2 to 5, and 7 to 9 P. M. Friday and Saturday evenings engaged for the present. No sittings on Wednesday after 12 M.

DEVELOPMENT OF MEDIUMS.

Mr. WHITNEY, No. 1014th avenue, between 11th and 12th streets, has, at the solicitation of the Spirits, both in and out of the body, organized circles for the Development of Mediums for Spiritual communications. Mr. W.'s family, numbering six ersons, all mediums, have had evidence given repeatedly their developing powers.

Further information can be obtained at Mr. W.'s residence, or by mail.

44-4w

SPIRITUALISTS' HOME.

THE POUNTAIN HOTTE,
BY DR. H. F. GARDNER,
Corner of Harrison Avenue and Beach-st.,
BOSTON.

WONDERFUL DISCOVERY.

NERVE-SOOTHING VITAL FLUIDS A new Medicine purely Vegetable, PREPARED ENTIRELY BY SPIRIT-DIRECTION, THROUGH MRS. E. J. FRENCH, MEDIUM, PITTSBURGH, PA.

MRS. E. J. FRENCH, MEDIUM, PITTSBURGH, PA.

These Fluids are d. vided into classes adapted to the diseases specified under each num ber, and are separately or in comtination a sate and certain cure for all the diseases named under their respective neads, and many of which have for ages, baffled the skill of the tearned, among which are St. Vitus' Dance, Tie Doloreux, Neuralgia, Rheun, atism in all its varied forms, Locked Jaw, Epilepsy or Falling Sickness, Palsy, Nervous and Sick Headache, Dyspepsia, Diseases of the Kidneys and Liver, Diarrhoza, Irregularities of the Female System, Tetter, and all Cutaneous Diseases. Chills and Fever, Cramp, Cholic, Cholera Morbus, Cholera, Quinsy, Influenza, and all Acute Palns and Nervous Diseases. These Fluids have not failed to give relief in any of the above cases where they have been fairly tested, and we have now a number of living witnesses to whom we can refer.

can refer.

Also the Lung and Couch Syrup, a safe and invaluable remedy for Croup, Couchs, Colds, Sore Throats, Bronchial Affections—a sure cure for Bleeding of the Lungs and Consumption in

—a sure cure for bleeding of the Lungs and Consumption in its first stages.

Feeling it my duty to make known to the afflicted these invaluable remedies, not only in obedience to the positive commands of my Spirit-guides, but from a thorough conviction that they are all that is claimed for them, and from a desire to relieve the sufferings of afflicted humanity, I propose to place them in the hands of all at the most reasonable rates, and shall, as far as I have the ability to do, cheerfully supply it without charge, to all who may not have the means to pay for it. For further particulars, address T. Culbertson, Agent, Pittsburgh, Pa. a. General Agents: Partridge & Brittan, 300 Broadway, New

General Agents: Partridge & Brittan, 300 Broadway, New York; Federhen & Co., 9 and 18 Court street, Boston; W. M. Laning, 276 Baltimore-st., Baltimore; Henry Stagg, 43 Main-st., Et Louis. Also cold by Dr. Gardner, Boston; Dr. Henck, 160 Arch-st., Philadelphia; Dr. Greves, Milwaukie, Wis.; H. O. Baker, Fond du Lac, Wis.; F. Bly, Cincinnati, and others. Price \$1 per bottle, or 6 bottles for \$5.

Mrs. FRENCH will continue to make Clairvoyant Examinations. Examinations of the parties are profited. tions. Examination and prescription, when the parties are provent, \$5; if absent, \$10.

PSYCHOMETERICAL DELINEATIONS OF CHARACTER

PSYCHOMETERICAL DELINEATIONS OF CHARACTER.

To read the character et persons by holding the handwriting to the forehead, is a rin which may be employed in numerous instances for the promotion of rood, and to prevent fraud and imposition whom the unwary.

Cases are of constant occurrence, in the business of life, where a previous knowledge of character would not only save much trouble, vexation and pecuniary loss, but would often prevent the most rulinous consequences.

In order to obtain a delineation of character of any one, nothing more is required than to possess a specimen of their handwriting, (it may be a letter, note or any other document.) This must be enclosed in a blank envelop, taking care that there be no other writing, either upon the envelop or the enclose, let i, be carefully scaled up, put into an outer envelop, and directed to Dr. Cliase. Corner of Greene and Seventeenth-street, Philadelphia; which may be delivered personally, or sent throsologies. Despatch; in the latter case, a fee of \$2 is expected to be enclosed. Persons residing in the country, at any distance, should write by mail, post-paid, conforming to the directions as above given.

Examinations for Disease will also be made with discussions.

above given.

Examinations for Disease will also be made, with diagnosis and prescription. A lock of hair or handwriting should be enclosed in an envelop when the patient cannot attend person-LAROY SUNDERLAND, OCULIST,

LAROY SUNDERLAND, OCULIST,
Bernedies for Opthalmic Affections, Dim, Weak and Defective Vision. Perfectly safe and reliable in all diseases of the EVE and its appendages, of what ver kind, and from whatsoever cause. They have restored multitudes (some from total blindness) cured persons born blind; cured blindness of fitry years, and one patient was 10s years old! Can be sent by mail.

Tamphlets of Information post free, for one dime. Address, The Nutritive Cuer, Boston, Mass., prepaid. 27-6m DE: RICARDO Is ready to give lessons in modern Languages at the Harlem Academy, 120th-street, near 8d Avenue. Young gentlemen and ladies from the neighboring country, disposed to learn during the day, or in the evening classes, may come and trast with full confidence in Dr. Ricardo as a practical teacher. Terms by agreement; but very moderate. Please to address, Mr. Steele Director of the Harlem Academy.

REMOVAL. MRS. ANN LEAH BROWN, 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 Ciecus every Tuesday and Wednesday evenings,

PRIVATE CIECLES every day and evening, except as above may be engaged by parties for private investigations.

A VOICE FROM THE "SPIRIT" WORLD.

come from the world where all good Spirits dwell-From bright and etherial dominions-And I have such glorious tidings to tell, To our own, our beautiful, loving "Ethelle." When I've rested my wearied pinious.

The way has been bright, but the journey is o'er .-And soon I must finish my mission-For when it is done, again I shall soar

To the regions of bliss, and restore

To the throne, my holy commission. The Spirits are watching thee all the day long, From out of their leafy bowers .-They sing for thee strains of melodeous song-For a daughter of earth they deem it not wrong-To weave for her chaplets of flowers.

They long for "Ethelle" to speed away home On the wings of affection and love-Bright Spirits in musical accents say come. And ever with as through these bright regions roam, In realms celestial above.

They have found thee a mate whose affectionate soul Shall unite with thine own forever-You will guide him by love and with kindness control As long as eternity's cycles shall roll, He will leave thee-never! no! never!

We have joined you together in Spirit as one-And you each, with the other shall rise-When with your life's journey, you both shall have done And a bright "crown of glory" together have won. To dwell with your friends in the skies

Let thy love for this " mate" be deep, holy and pure-And naught while on earth can dissever-Let not the gay world your affections allure-Stainless and passionless, to the end endure.

[From Dream Land and Ghost Land.]

FLYING VISITS TO DREAM LAND.

And what a Land is that! it has ever been the "terra incognita," even of our friends the skeptics; the plumb line of Science, Plychological, Pathological, or Physiological would not fathom it, it has ever been the wonderful realm of mystery and sometimes of dread-that while the body lies still without eyes, and hearing without ears, this has ever been a wonderful thing.

in its symbolical significance.

It was in Scotland, she had an uncle a minister of the established church there—a thoughtful sedentary man-a boundless voracity in him for books, and especially for mathematical problems filled the air, and I remained in the street alone, and lore of that kind; in his study he would sit day by day never stirring, living in his world of Angles and Circles and Lines, until his friends and relations sometimes thought that he would indeed forget the world of sense and of earth altogether. One night, this lady our friend had a dream, she distinctly saw the manor or parsonage of the minin their out of the way village in Scotland. This dream excited no little consternation, and in the made my repeater strike, it was no more than midmorning, a messenger was sent off to the house, a distance of several miles, to enquire if any extra- lasted no more than ten minutes—that is to say, ordinary thing had happened. That messenger met the time necessary for relieving the sentry and was going to say, that during the night, the minister had been seized with madness-he could with difficulty, be held from violence; and, indeed it so happened from that night the house was divided. The poor old minister was taken to a lunatic asylum where he died, and his wife went to live with her relatives, in her earlier home.

What theory, or what fact, can very well account to us for the significance of many of our

er to be erased from his memory. There was horgether superstitious to find a meaning in such a all material organization. coincidence?

It is marvellous that we should dream at all while all the functions of the body are suspended and locked up. It will be time enough for skeptics to tell us that all dreams are meaningless, when they show to us satisfactorily how it is that the mind continues actively looking abroad at all, by the pale lamps of dreams.

Of course, nothing is more trite than the obserfrom right to left, with very few exceptions, as that imaginary shrines, and the forms to which their Spiritualism.

faster than the other, and pass by."

external life or of the waking hours :-

I know not how, but I am brought Into a large and Gothic hall, Seated with those I never sought-Kings, Calipha, Raisars, silent all; Pale as the dead, enrobed and tall, Majestic, frozen, solemn, still; They wake my fears, my wits appai And with both scorn and terror fill

They're gone, and in them soon I see. A fairy being, form and dress. Brilliant as light, nor can there be On earth, that heavenly loveliness; Nor words can that sweet look express, Or tell what living gems adom That wondrous beauty, who can guess When such celestial charms were born

A remarkable phenomenon connected with illustrates this in a very complete manner. The tisfy the cravings of the age in which we live .dream, which he thus relates:

blood on both sides. Pale and dishevelled women dows, in dismal silence, -low inarticulate groans petrified with horror, and deprived of strength sufficient to seek my safety by flight. This horrible troop continued keeping in rapid gallop, and casting frightful looks on me. Their march, I thought, continued for five hours, and they were followed by an immense number of artillery waggons, full of bleeding corpses, whose limbs still quivered. A watchword short. The next day the turnkey confirmed my calculations. I nevertheless do not remember one single event in my life, the duration of which I have been more able to calculate."

But from dreams we have the hints of many startling as any of the supposed revelations of our waking hours? What for instance can be more perplexing than the phenomena of sleep ?—that in on whom is indeed synonymous with reliance up- locked up; and yet, that in that state, we should that the treatment of the tables is somewhat difon personal testimony, a few evenings before the hear and see that a group of strange existence ferent in the Flowery Land from what is practised hear and see that a group of strange existence with a The directions usually given he says death of his wife most tenderly and deservedly be-loved, was visited in his dreams, at a time in his life when to dream was an exception, in his hislife when to dream was an exception, in his history, by an old hag.—He awoke several times, and its outer manifestations may be spoken of—that Four children are then called in, and to each a leg country through the ordinary channels. still the same dream recurred to him,—the old creature danced about him in mockery, laughing one spoken of—that is assigned, on which one hand is gently laid, while the other seizes the free hand of a compandistinctly, yet, and that hers is a countenance nevwaking hours. The demands made upon our benever slept again, was seized with that illness the ear. We are immediately carried forward to was not to be amused by the mere poetical parts of was not to be amused by the mere poetical parts of

[For the Christian Spiritualist.] "THE HEALING OF THE NATIONS."

EY S. M. PETERS.

"The Healing of the Nations" possess one advantage over the writings of the ancient seers, gle appeared to be going on; but soon all this was prophets and Spiritual mediums. It comes to us at an end, and off it set in its involuntary revolufresh from the hands of the inspired penman. It tion, spinning round and round, accompanied by vation that our dreams are frequently the composi | has lost nothing by false renderings from a dead to tion of our waking studies and pursuits. The a living language, it has gained nothing by the indream is a mirror, in which we see reflected the terpolations of an interested priesthood. Sublime urchins habits of the mind: the dream of Coleridge is in its simplicity, characterized throughout by the very well known. After reading Purchas's "Pil- Spirit of forbearance, forgiveness and love, it emgrimage." the magnificent flow of gorgeous ima- bodies the great principle of a universal brothergery, and rythm, in which was dilated and intensi- hood. It breathes no threatenings, it excludes fied the orientalisms, which had passed before his none from the Divine presence, but it displays bemind and through his eye. Then we have the case | fore all a rich garland of Spirit-flowers, teeming of Professor Hitchcock, detailed by himself in the pearls of thought, and jewels of wisdom. It is one table. A hemispherical basket, of about eight ting intelligence itself claimed to be fact? "New Englander," and which is one of the most of the golden lamps that the present dispensation striking on record. He had day after day, visions has placed at the open gateway of the Spiritual its edges resting upon the tips of one or two of strange landscapes spread out before him— age, upon which we are just entering. It belongs fingers of the two Media. This basket is to act as mountain and lake and forest-vast rocks, strata to the Spiritual age, and cannot be prostituted to penholder; and a reed or style is fastened to the upon strata, piled to the clouds—the panorama of any sordid, selfish or sectarian purposes. It has a rim, or a chopstick thrust through the interstices, a world shattered and upheaved, disclosing the practical utility in its sentiments and teachings grim secrets of creation, the unshapely and mons- available to every capacity of mind. And therein with religious ceremonies, and the spectators stand trons rudiments of organic being. Equally re-markable is the case of Dr. Abel, of Lempster, N. tions between the natural and the divine science result is not uniform. Sometimes the Spirit suits H., as given by himself in the Boston Medical and religion walk lovingly together through its moned is unable to write, sometimes he is mis-Journal. While totally blind he saw persons enter pages. God is seen to be the governor of his unihis apartment, and especially was he troubled verse, and the Father of all his children. This is on the table, or fashion sentences that are without with a grey horse which stood, saddled and bridled, the true Spirit of christianity. But to be appre- meaning, or with a meaning that only misleads. champing his bit, by his bed-side. On one occasion, he says: "I seemed placed on the southern many times. I have tried to select are arranged in the best form of sion, he says: "I seemed placed on the southern many times. I have tried to select some passages composition, and they communicate intelligence border of a plain, from which I could see a whole as specimens of sentiment and style, but find mywholly unknown to the operators. These operaregiment of sofdiers coming from the north. As they self in the situation of the man who tried to select tors are said to be not only unconscious, but unapproached their number increased to thousands. a pet child from a family of seven, when pursued willing participators in the feat. Sometimes, by Their dress was so splendid as to dazzle my sight. by the Indians. His children all appeared to be the exercise of a strong will, they are able to pre-Their movements were generally quick, often halt- so very beautiful at that trying moment, that he ing and forming into two columns, facing each could make no selection. Such is my case, and other and extending in line as far as the are could therefore I must be according to that theory the Heathens had no such looked at in the sharpest and driest light of logic. er. Miss Wordsworth I found making breaktast the fingers follow it in spite of themselves, till the other and extending in line as far as the eye could therefore I must be content to define its position. whole table is covered with the ghostly message." reach. They would then break up and march in It is to the Spiritual or real age what the arts Of the character of the communications received, different directions, often driving each other in were to the intellectual or ideal age. The palmy we are told little beyond the statement that they Romans believed it long before Christ; the Challact; a fact given in the nature of Man. At first Romans believed it long before Christ; the Challact; a fact given in the nature of Man. At first Romans believed it long before Christ; the Challact; a fact given in the nature of Man. large companies. I felt peculiarly gratified in seeing large groups of little boys running and now, the Spirit of man was thirsting for the beautous, and contracting for the beautous for the following for t jumping before and after the troops—many of tiful and the true. The poets, and painters, and inferred that they are of the same mixed character spite of their alleged revelations, rested only in the idea of God. That is a matter of philosophy, and courageous avoural of it, his utter absence of all do them dressed in a light blue freely with a small responsible to the same mixed character spite of their alleged revelations, rested only in the idea of God. That is a matter of philosophy, and courageous avoural of it, his utter absence of all do them dressed in a light blue freely with a small responsible to the same mixed character spite of their alleged revelations, rested only in the idea of God. them dressed in a light blue frock with a scarlet sculptors, were moved by inspiration, but that in- that pertains to communications from a similar dim sentiment thereof. sash. These movements continued through the spiration necessarily corresponded to the channel source among us, and that some of them at least, It was not arrived at by reasoning. It requires length demonstrates the existence of God, which myself, is, indeed, in his own words day till near sunset, when the field was cleared unthrough which it found expression. The poet as with us, are of a progressive tendency—so much a good deal of hard thinking to reason out and we first learned without analysis and by intuition.

[For the Christian Spiritualist.] of the marches and counter-marches of the sol- inspired genius gave birth, are buried under the diers. It was common to see two objects moving ruins of crumbling porticoes and colonades. Even hurried through a variety of states of being, and were so ungrateful as to reject the proffered favors, in which, no doubt the poet intended to paint the and persecute and even murder their teachers.moods of the soul affected by the circumstances of Mankind was not yet ready for Spiritual idea, inof all things was invisible. Here then, we are enbroad, persuasive and forgiving. Herein lies the tiqued for a long time spiritual manifestations' which they elicited. It was conafter all? Does it consist of forms and creeds?- viduals.' Alas, the world has been cursed with that kind of religion long enough. The weary pilgrim has looked forward into the dim future for a realization of mislead. The anecdote was received by Dr. Macdreams has often been noticed, namely, the short that good time that his soul longed for. There was space of solar time into which events of the great- no hope in the popular theology of the day. There est moment, and protracted interest are crowded. was a mystery about in that left the Spiritual mind There is a dream of the Count La Valette, which unsatisfied. A higher revelation was needed to sacount during his confinement had a frightful Such a revelation is given in the Spirit literature of heard the gate open to relieve the sentry, but I fell Jesus, or any thing revolting to the finer feelings asleep again, immediately. In this sleep I dream- of the human heart. See if you can find anything ed that I was standing in the Rue St. Honore, at that you would not gladly receive as truth. Ask the corner of the Rue de l'Echelle. A melancholy yourself if you believe the mind of any man is darkness spread around me, all was still; never- capable of itself to give birth to the proverbs, theless, a low and uncertain sound soon arose. - maxims, and poetical beauties of the book. If All of a sudden, I perceived at the bottom of the not, whence its origin? Is the claim set up for it street, a troop of cavalry, advancing towards me; impious or preposterous? Is inspiration dead and the men and horses however flayed. The men buried? The soul that has ever thrilled with the and at rest in sleep upon the bed, some part of us held torches in their hands, the flames of which sympathetic promptings of the higher life will should walk abroad in the universe and be seeing illumined faces without skin, and with bloody muscles. Their hollow eyes rolled fearfully in their book under consideration. With the materialist, large sockets,-their mouths opened from ear to argument on the subject of divine agency, acting A lady, a friend of the writer's, upon whom he ear, and helmets of hanging flesh covered their through human instrumentality, would be worse can most implicitly rely, had a dream extraordinary hideous heads. The horses dragged along their than useless. We only say to those who may feel own skins, in the kennels, which overflowed with disposed to sneer at the claim set up for this book, produce something equal to it, or something that appeared and disappeared alternately at the win- surpasses it. Will some of the about nous reviewers of "ghoot literature" please to undertake the task? If not, why not?

> [From the New England Spiritualist. SPIRITUAL MANIFESTATIONS IN

CHINA. Incredible as it may seem to some, it is asserted by those acquainted with Chinese history and liteneously with those remarkable visionists and late years this practice has received increased attention among the "Celestials," or at least, that it has been productive of more than usual effects himself had fallen a victim to this tyranny, having But there are men who doubt of immortality.the attention of foreign residents in the Empire. his own sick daughter by the laying on of hands, the fact. They need a proof. The exception here meeting fixed the future fortunes of us both. Our mysteries, to us, otherwise inexplicable. Dream We are indebted to the New York Weekly Leader under Spirit-direction. The details which he proves the rule. You do not doubt your personal Land is a strange wierd world;—is it not to us as for the information contained in the following ex- would sometimes give of his arrest and execution, and conscious existence now; you ask no proof of remained three or four weeks at Oxford, and we

> "In the last file of the North China Herald there is an account, by Dr. Macgowan, of the existing these, the tables turned upside

> "Soon the table begins to heave with emotion,

which terminated in a week in death. Is it altoriment without having recourse to the usual incantation. He called in some little boys from the street, and directing them to rest, their hands gencording to rule-only the vessel being without In a few minutes the table showed sympit some portion of skin from the shin of one of the

> Dr. Macgowan furnishes the following account of the manner in which writing is performed by the agency of the Kwei, or Spirits:-

"The table is sprinkled equally with bran flour. dust, or other powder, and two Media sit down at opposite sides, with their hands placed upon the inches diameter, such as is commonly used for washing rice, is now reversed, and laid down with with the point touching the powdered table. The vent the pencil from moving beyond the area it commands by its original position; but, in general,

"Soon after our arrival in Ningpo, in 1843, ere never waited till they could prove it by logic and fers. Indirectly such works affect men, change the port was opened for trade, such a wonderful metaphysics; did not delay their belief till a mira- their philosophy and modes of thought, and so diers. It was common to see two objects moving ruins of crumoling portices and colonades. Even impulse was suddenly given to the custom, that it culture replication, while one would move much the Spiritual teachers of that age were ignorant of could only be compared to the prevalence of an the Spiritual teachers of that age were ignorant of could only be compared to the prevalence of an the true object of their mission. They supposed epidemic: there was scarcely a house in which it Mankind by intuition; by intuition; by intuition; by intuition; The idea of Immortality, like the idea of God, not generally observed, could not be ascertained: but its subsidence, after a short period, was explained by the amount of mischief occasioned to those who followed, or confided in the communicanot comprehend that the real essence and vitality real advantage ever accrued from this form of divination. More recently a club of literary gradabled to institute a comparison between the inspir- near the temple of Confucius, for practising the ed writings of the two ages. The first was nar- Ki, as the ceremony is called; and many and marrow, threatening and denunciatory; the second vellous are the revelations told of the 'Spiritual tinued for a long time, until the arrival of an intendgreat merit of "The Healing of the Nations." It ant, who disapproved of the demonolatry. He adbelongs emphatically to the Spiritual age and opens dressed the party as a friendly adviser, urging the the door to every rank and phase of humanity. It discontinuance of such practices, on the ground denounces none, it bids all hope, and makes relible evil, to result from them. His counsel was gion a practical sweetener of every department of followed; and since that time, this sort of divinaearthly existence and duty. And what is religion tion has been tried only occasionally, and by indi-

Here is an instance, however, in which the manifestation seems certainly not intended to injure or

gowan from a Christian preacher :-"A Mr. Li, in the village of Manthan, near this city, enjoyed the reputation of being remarkably successful in consulting Spirits. Our informant, Chin, formed one of a party which had determined to test Mr. Li's skill. It was agreed that the Spirit should be requested to write a prescription for the to hold the basket. In a little time, the table was filled with characters, in which the diagnosis and displaying thus, it must be confessed, a degree of magnanimity which native doctors never show their confreres in the flesh.

public a revelation he received from the Kwei on the subject of a new Pretender to the throne of the Empire. Three of the invoking party have been beheaded, and Mr. Li himself is now in hiding, and himself.'

accounts from China."

ting to death those who had practised it; and he can give me infallible certainty. upon the minds of the people, and has attracted been burned at the stake for endeavoring to heal They say they are conscions of the want, not of Coleridge was brought to my rooms, and that stated this tyranny of the ruling dynasty had vince you that you are alive and self-conscious. the wilds of America upon the basis of common given rise to a rebellion, which the powers above Yet one of the leaders of modern Philosophy A friend of the writers, a gentleman to rely up- sleep we should exist apparently with all our senses formula [of table-moving;] and from this it appears were helping forward, and which he firmly be- wanted a proof of this as a basis for his science, I gave up every prospect. How painfully and

loved China. a rebellion, was first made some two weeks before of being. At this day there are sound men who all that Christ has clearly taught, but shrinking down. the news of such a state of things had reached this deny the existence of this outward world, declar- from all attempts at defending, by articles of faith

creature danced about him in mockery, laughing ous precipices, and through difficult situations, per
while the other seizes the free hand of a companion of saints.—Litter to Montage on a precipices, and through difficult situations, per
while the other seizes the free hand of a companion of saints.—Litter to Montage on a precipices, and through difficult situations, per
solution perceive and walk in safety by danger.

while the other seizes the free hand of a companion of saints.—Litter to Montage on a precipices, and through difficult situations, per
solution perceive and walk in safety by danger.

while the other seizes the free hand of a companion of saints.—Litter to Montage on a precipices, and through difficult situations, per
solution perceive and walk in safety by danger.

while the other seizes the free hand of a companion of saints.—Litter to Montage on a precipices, and through difficult situations, per
solution perceive and walk in safety by danger.

while the other seizes the free hand of a companion of saints.—Litter to Montage on a perceive and walk in safety by danger.

Solution perceive and walk in safety by danger.

Solution perceive and walk in safety by danger.

while the other seizes the free hand of a companion of saints.—Litter to Montage on the perceive and walk in safety by danger.

Solution perceive a and gesticulating. He affirms that he beholds her forming difficult duties, and making things subsert to be done but the reading of an incantation by the company to whom they were addressed—we night whose being was only a being-dreamed. thinking them most probably the invention of These are exceptional men, and help prove the ror,—there was the dreadful composure of satisfied malignity in every line of her features; he believes it was the next day his wife, with whom he lieves it was the next day his wife, with whom he lieves it was the next day his wife, with whom he lieves it was the next day his wife, with whom he lieves it was the next day his wife, with whom he lieves it was the next day his wife, with whom he lieves it was the next day his wife, with whom he lieves it was the next day his wife, with whom he lieves it was the next day his wife, with whom he lieves it was the next day his wife, with whom he lieves it was the next day his wife, with whom he lieves it was the next day his wife, with whom he lieves an outward world. Yet such are more common amongst philosophers than men who doubt of the axis.

Some stragging invisione story-time, and then becomes revolutionary, carrying the lads to try the measure of our credulity. We should do not transcend this the action of sight, independent of the axis.

The demands made upon our belief by most of the ancient and modern marvels, and then becomes revolutionary, carrying the lads to try the measure of our credulity. We should do not transcend this the action of sight, independent of the axis.

The demands made upon our belief by most of the ancient and modern marvels, and then becomes revolutionary, carrying the lads to try the measure of our credulity. We should do not transcend this the action of sight, independent of the print, and then becomes revolutionary, and then becomes revolutionary, and then becomes revolutionary, and then becomes revolutionary and then becomes revolutionary and then becomes revolutionary and the massing that had then becomes revolutionary and the next man and the matter some straggling invisible story-teller, who thought common rule—that man trusts his senses and bean entranced or wholly unconscious state—he as- those men out of their philosophy and into their Laman Blanchard, Wilson, Robert Hall, and in a suming no responsibility whatever for them.

In the light, however, of the information which vince them that there is an outward world. has been gradually coming to us from that quarter I think few of you came to your belief in ever- and in art, to a premature grave-been promptly tly on the legs of a table reversed and adjusted ac- of the world, and especially of the testimony of lasting life through reasoning. Your belief grew attended to, many of these illustrious men might Dr. Macgowan, quoted above, the reader may form out of your general state of mind and heart. You water—he awaited the result. The boys, it should be said, did not form the magic circle by joining his own opinion of the reliability and the source of could not help it. Perhaps few of you ever sat those communications. We will only say that, in down and weighed the arguments for and against of lamp with a large wick, by which the oil-vis toms of sensitiveness; it became uneasy; a strug- every important particular, so far as our recollectit, and so made up your mind. Perhaps those tion serves us, the declarations of the purported who have the firmest consciousness of the fact are Spirit in regard to general matters, have been fully least familiar with the arguments which confirm tion, spinning round and round, accompanied by Spirit in regard to general matters, have been fully least familiar with the arguments which confirm it more slowly, through the muscles. Whereat the boys as fast as their legs could carry them, till corroborated, while the statements respecting his that consciousness. If a man disbelieves it, if he the brain-worker is usually "closeted," and general matters, have been fully least familiar with the arguments which confirm it more slowly, through the muscles. Whereat matters, have been fully least familiar with the arguments which confirm it more slowly, through the muscles. Whereat matters, have been fully least familiar with the arguments which confirm it more slowly. it suddenly dashed off its axis, carrying away with personal history have been paralleled by narratives denies it, his opinion is not often to be changed rally works by gas or candle light, which aggrawhich have been given in the newspapers, of burn- immediately or directly by argument. His special vates the difficulty. ing to death and other tortures inflicted on the ad- conviction has grown out of his general state of may be attributed to excessive brain work—to at herents of the "new religion." Can any of our mind and heart, and is only to be removed by a over-active nervous temperament, sometimes causmaterialistic philosophers give a more probable or change in his whole philosophy. I am not honor-ed by artificial stimulants. Tea, coffee, tobacce rational account of the source of these communica- ing men for their belief, nor blaming men who wines, liquors, opium, and drug-medicines, at tions respecting events occurring on the opposite doubt or deny. I do not believe any one ever wilside of the globe, than that which the communica- lingly doubted this; ever purposely reasoned him-

IMMORTAL LIFE.

BY THEODORE PARKER.

It is the belief of mankind that we shall all live man as yet can prove true; some things so true forever. This is not a doctrine of Christianity that nothing can make them plainer, or more alone. It belongs to the human race. You may plainly true. I think it is so with this doctrine, find nations so rude that they live houseless, in and therefore for myself, ask no argument. With caverns of the earth; nations that have no letters, my views of man, of God, of the relation between not knowing the use of bows and arrows, fire or the two, I want no proof, satisfied with my own eleven o'clock, in a pretty bed-room, about four-even clothes; but no pation without a belief in imeven clothes; but no nation without a belief in im- consciousness of Immortality. Yet there are armortal life. The form of that belief is often gro- guments which are fair, logical, just, which satisfy tesque and absurd; the mode of proof ridiculous; the mind, and may perhaps help persuade some it was. Early in the morning I was awakened by the expectations of what the future life is to be men who doubt, if such men there are amongst a little voice, issuing from a little cottage bed in at all that, the fact still remains-THE BELIEF THAT sciousness; a fact given in the constitution of man, THE SOUL OF A MAN NEVER DIES.

a miraculous Revelation," says one. But according consciousness. Though at first merely a feeling, a that time about three years old. He was a reto the common theory of miraculous revelations, matter of sentiment, on examination it becomes an the race could not have obtained it in this way, for idea—a matter of thought. It will bear being powerful person, physically, than that of his fadelief of the whole Heathen world. The Greeks and our consciousness of God, that is an ontological glittering breakfast service; a kettle hoiled upon and the service of the whole Heathen world.

til after ten o'clock, when I saw them returning, knew not the nature of the inspiration that moved so as to be considered dangerous to the existing prove this matter. Yet you find this belief among A great deal has been written to prove the exisbut they took a westward movement, and soon dis. him to write of celestial streams and elysian fields, religion and government of the Empire, and that nations not capable as yet of that art of thinking tence of God, and that by the ablest men, yet I appeared. Among the great variety of moving ob- and he spoke of his visions as "bright, false the participators are liable not only to opposition and to that degree—nations who never tried to cannot believe that any one was ever reasoned jects which I have seen, their motion has been things." So of the others, they all worshipped at and persecution, but even to martyrdom, for their prove it, and yet believe it as confidently as we.— directly into a belief in God, by all those able men, ments of the intellect. So might Milton have in the confidently as we.— directly into a belief in God, by all those able men, ments of the intellect. So might Milton have in the confidently as we.— directly into a belief in God, by all those able men, ments of the intellect. So might Milton have in the confidently as we.— directly into a belief in God, by all those able men, ments of the intellect. So might Milton have in the confidently as we.— directly into a belief in God, by all those able men, ments of the intellect. So might Milton have in the confidently as we.— directly into a belief in God, by all those able men, ments of the intellect. So might Milton have in the confidently as we.— directly into a belief in God, by all those able men, ments of the intellect. So might Milton have in the confidently as we.— directly into a belief in God, by all those able men, ments of the intellect. So might Milton have in the confidently as we.— directly into a belief in God, by all those able men, ments of the intellect.

part in the heavens and a part of the universe.-Both are writings from God's hand; each therefore a revelation from Him, and of Him; only not preacher should be a man who knows all the immiraculous, but natural, regular, normal. Yet portant passing events, and holds them up to the each is just as much a revelation from H'm as if light of God's rule of religious obligation; his eyes the great soul of all had spoken in English speech should be the first to catch the beams of any new to one of us and said: THERE IS A SUN IN THE rising truth upon the time; his tongue the first to HEAVENS, and THOU SHALT LIVE FOREVER. Yes, the fact is more certain than such speech would make the public virtue; his mind should be free from it, for this fact speak always—a perpetual Revelation and no words can make it more certain.

first he asks proof no more of his eternal existence than of his present life; instintively he believes both. Nay, he does not separate the twothis life is one link in that golden and electric the solution of the riddle or not, it is an immense chain of Immortality; the next life another and the present day. Read the "Healings of the Na- wife of one of their number, then confined to bed more bright, but in the same chain. Im-"One night, while I was asleep, the clock of the tions," my dogmatical friends, and tell me if you with sickness. Two boys, who had no knowledge mortality is what philosophers call an ontoligical than a common place meaning—that business, plea-Palais de Justin struck twelve, and awoke me. I find any thing there at war with the precepts of the hold the basket. In a little time, the table was just as the eye is a physiological fact and belongs to not mere things to wonder about, and to work filled with characters, in which the diagnosis and the body of man. To my mind this is the great among, but are each and all a vital part of God's treatment were clearly expressed—of course, active the body of man. To my mind this is the great providential training of men for eternity. And cording to Chinese notions of pathology: the whole, proof of Immortality; the fact that it is written in happy will be the preacher who can direct the when copied, was shown to be perfectly correct; human nature; written there so plain that the minds of the hearers to the moral significance of rudest nations have not failed to find it, to know what the world is now doing. If he can unseal it; written just as much as form is written on the "The same Dr. Li, however, was less fortunate Circle, and extension on Matter in general. It solemn measured and flow of the infinite ocean to a few months ago, when he thought fit to make comes to our consciousness as naturally as the no- which they tend, and feel that the motion of every tions of time and space. We feel it as a desire; drop in this current is determined by secret spring, we feel it as a fact. What is thus in man is writ hidden afar off in the counsel of the Almighty, he we feel it as a fact. What is thus in man is writ there of God, who writes no lies. To suppose that peater of all creeds, or any irritated man of the beheaded, and Mr. Li himself is now in finding, and in imminent danger of becoming one of the Kwei this universal desire has no corresponding gratification world accure him of neglecting to preach the gospel, cation, is to represent Him, not as the Father of he can inform his mistaken critic, that preaching imself."

This latter statement induces us to allude to all, but as only a deceiver. I feel the longing after of God's everlasting law to the life of this world. certain facts within our own knowledge, which Immortality, a desire essential to my nature, deep of God's everlasting law to the life of this world, and that any other "gospel" than this preached to have led us to take an especial interest in these as the foundation of my being; I find the same men and women of these days is an insult to the desire in all men. I feel conscious of Immortality; moral sense, as it is a burden on the attention of Some two years ago, we occasionally met with a that I am not to dic-no never to die, though often the community. The church is not a great cradle Circle in this City, at which an intelligence pur- to change. I cannot believe this desire and conporting to be the Spirit of a Chinaman repeatedly sciousness are felt only to mislead, to beguile, to de-but the weekly counsel where earnest men and manifested himself, and communicated very freely. ceive me. I know God is my Father and the Father women meet to be stirred up on themes, the most of the Nations. Can the Almighty deceive his weighty that can affect human life.—Rev. A. D. from molestation with which our investigations and children? For my own part, I can conceive of Mayo. intercourse with the Spirit-life could be pursued in nothing which shall make me more certain of my this land—remarking that it was far otherwise Immortality. I ask no argument, from learned among his own people. He stated that this inter- lips. No miracle could make me more sure; no, in Christianity when I was a school boy of sevenrature, that methods of communication with Spi- course had long been known and practised in not if the sheeted dead burst cerement and shroud, ister, her uncle divided in two parts, the one part disgusting smell of blood and bitumen almost rits of the departed have been known and practised China; but that of late years, exalted Spirits had and rising forth from their honored tombs stood that cup. I had a friend there whose name you separate from the other, and without uniting again, choked me. At length the iron gate of the priin the Celestial Empire "at least from the days of have seen in my poems—Edmund Seward, an adson, shutting with great force awoke me again. I Laou-tse, and he was an aged man when Confu- light to his countrymen—to give them a purer enchanted with that fiery life; no, not if the souls mirable man in all things, whose only fault was cius was a youth, between five and six centuries religion and a freer government;—that thereby of all my sires since time began came thronging that he was too humble; for humble, even to a night, so that this horrible phantasmagoria had before the Christian era"—that is, cotempora—the opposition of the dominant classes had been round, and with miraculous speech told me they rests were strengthened. But to those who have aroused, and a violent persecution had been ex- lived and I should also live. I could only say, 'I any religious feeling, you need not be told how Spirit-interlocutors among the Hebrews, Jeremiah, cited against those who had any thing to do with knew all this before, why waste your heavenly chilling and withering the hip service of a univeranother on his way from the family, to whom he shutting the gate. The cold was severe, and the Daniel, and others. It appears, however, that of Spirit-intercourse. In the province where he had speech!' I have now indubitable certainty of sity must be. Sick of the college, chancel, and lived, it had been carried to the extreme of put- eternal life. Death removing me to the next state,

> were interesting and pathetic. He furthermore that; you would laugh at me should I try to con- planned an Utopia of our own, to be founded in lieved would result in giving freedom to his be- and said: I AM BECAUSE I THINK. But his thought slowly I was awakened from it this is not the time required proof as much as his being; yes, more, to say. In what has all this ended? you will ask. This last statement, in regard to the existence of for being is the ground of thinking, not thinking seeker—a sheep without a shepherd; clinging to ing it only a dream-world. This ground they say those points which the Gospels left indefinite. I Of course, these statements were received with and yonder sun have being but in fancy—like the am of no visible church, but assuredly I feel my those men out of their philosophy and into their great measure, Burns, Byron, Campbell, Coleringe, senses, nor by your own philosophy perhaps con-Wordsworth, and Hapton, and a host of others

> > self into the denial thereof. Men doubt because illy ventilated school-houses. A puny, delicate, they cannot help it; not because they will, but sensitive precocious race is the penalty for thus must. There are a great many things true which no

therefore a matter of sentiment. But it requires the voice I easily conjectured to be that of the c How did Mankind come by this opinion? "By thought to pick it out amongst the other facts of est among Wordworth's children, a son, and at revelations, yet we find this doctrine the settled be- Truth never flinches before reason. It is so with in the little sitting room. No urn was there, no see the analyzing mind legitimates the idea and at efforts to disguise the simple truth of the case, I The human race did not sit down and think it out; nor directly out of it by all the skeptics and scof- ed; so Marvel.—De Quincy.

Most of our readers are doubtless familiar with the favors of Deity were intended for a chosen was not practised for a season almost daily. The Most of our readers are doubtees laminar with the few to the exclusion of the many, and these few cause of this remarkable revival of an old custom of man. In this same way came the belief in come to consciousness of ourselves we come to God; the love of man; the sentiment of justice.— consciousness of God, and of ourselves as immor-Men could see, and knew they could see, before tal. The higher we advance in wisdom, goodness, they proved it; before they had theories of vision; piety, the larger place do God and Immortality dependent of an outward visible form. They could tions from Hades, and by the complaint that little without waiting for a miraculous revelation to hold in our experience and inward life. I think come and tell them they had eyes and might see that is the regular and natural process of a man's if they would look. Some faculties of the body development. Doubt of either seems to me an act spontaneously at first—so others of the soul. exception, an irregularity. Causes that remove Immortality is a fact of man's nature, so it is a the doubt must be general more than special.

WHAT A PREACHER SHOULD BE .- The public

give warning of any shadow of eclipse stealing over that temporary prejudice which disqualifies for the just moral estimate of things transpiring. Of course Soon as a man attains consciousness of himself he is liable to mistake, and his opinions will be va-Soon as a man attains consciousness of himself the attains consciousness of his Immortality. At least of the attains consciousness of his attains consciousness of his attains consciousness of his attains consciousness of his attains consciousness of himself the latest of the attains consciousness of himself the attains derately intelligent, his position gives him an adengrossed in affairs to meditate impartially on their advantage to be constantly reminded that the every day affairs in which they are involved, have more among, but are each and all a vital part of God's current of life, they may hear in the distance the wherein a "happy family" are to be rocked to

SOUTHEY'S RELIGION.—Gibbon shook my belief teen. When I went to College it was in the hight of the French Revolution-and I drank deeply of church, we tried the meeting-house; and there we were disgusted too. Coloridge came from Cambridge to visit a friend at Oxford on his way to Wales. That friend was my bosom companion;meeting was mutually agreeable; I reformed his life, and he disposed me towards Christianity. He property-each laboring for all-a Pantisocracy-

"OVERWORK OF THE BRAIN."-Mr. John Mar distinguished in literature, in science, in politics, have been spared to us.

Brain-work is vastly more exhausting than is get in nerally supposed. Brain-work is like the burning lity-is rapidly consumed, while in physical labor in the open air, we constantly add to our vitality by imbibing an abundance of fresh air, and expend

The great increase of insanity in our country, system. Parents commit a fatal error in pressing young children to hard study and confinement to violating Nature's laws. When will people study themselves—the laws which govern life and beath -Physiology, Phrenology, and Psychology-body and mind-Humanity, MANY-American Physiol

TRUE GENIUS .- That night I found myself, about out the best room in the house; and it illustrates the hospitality of my new friends to mention that tius Pilate, was crucified, dead and buried;" and markable fine boy in strength and size, and promising, (what has, in fact been realized,) a more the fire, and everything was in harmony with those unpretending arrangements. I rarely have seen felt my admiration increased. This, thought I to

This is indeed, to reserve the humility and the beparsimonies of life for its bodily enjoyments, and to apply its lavishness and its luxury to the enjor