

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

NUMBER 33.

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Spiritualist, o pristian PUBLISHED BY

CETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE. 553 Broadway, New-York. may Spinire vaisr is published every Saturday ers, Two Dollars per annum entine the first half year. SINGLE COPIES-Five Cents. the particulation for five subscribers, to one

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For the Christian Spiritualist. TECONSOLATIONS OF SPIRITUALISM. BY CORA WILBURN.

what is this new belief that with such astonishrapidity has spread throughout the land, that south and obtained admission within the r's palaces and beneath the humblest roofs, pring for and renewed hope, and heavenly con-Hel its approach? What mighty revolutions gure betokened its advent to this free and v land What changes have its teachings its manifestations, what good have they and? Blessed era of a degenerate world's intregeneration, holy dawn of a better, highshille, we greet with thankful rapture thy clouding footsteps, and bid a joyous welwith coming. Thine are not the deluded bigs of an excited fancy, portraying in un-"Ble language a new creed of mystification, mining thy revelations to the few, the mighty, whis so called great, but to high and low, to reand to the degraded, do thy ministrame, does the voice of Spirit sympathy whisr considerations, no vain distinctions, imeday steady onward march of power, subduing bases and bigotry, banishing from the human the troubling envy, the consuming hatred, Etterenmity, and lighting up the darkened soul's relehambers, with the angel light of love

dering this inharmonious earth a very paradise, its care worn, toiling children akin to angels.

Think of it, miser, hoarding thy ill-gotten treasures-clutching, with convulsive grasp, thy golden baubles, that death (to thee the terror's king) must inevitably loosen from thy useless hold; think of thy paltry treasures, valueless as the earthly dust in the fair Spirit-Land, to which even thou art hastening. Think of the wealth reflected from the pure heart's secret mine of feeling-from the limitless stores of affection, the inexhaustible resorts of thought, the gem-like brilliancy, the dazzling splendor surrounding the progressed soul, and thy perverted ambition will turn from the false glitter of earthly treasure to the never-fading possession of an angel's attributes--to the attainment of the

soul's highest wealth, the Spirit's undimmed gems of Truth, Purity, and Goodness.

Cold and selfish hearts, shrouded in the gloomclouds of discontent, surrounded by the icy atmosphere of pride and indifference; thou, that art proud of thy wide domains, thy pillared halls, thy home of wealth and comfort, unheeding the want whestawing divine assurances of immortality and misery around, know that in the Land of the dreeder and doubting soul. What wonders Future thy earthly consequence will avail thee naught, and thy poor and needy spirit spread gloom and poverty around; for, thy golden care unheeded, with what wilt thou surround thy spirit if wanting in the love that brightens, the sympathy that beautifies, the generosity that expands, the charity that smooths the rugged path? Sad, and gloomy, and desolate, and cold as the heart that while on earth felt not "another's woe," will thy surroundings be; while the loving and the good wander on in eternal sunshine.

Oppressor of the weak ! wronger of the defenceless! no might can shield, no earthly influence accompany thy callous soul; and Memory, the manded intellect, to the simplest heart, to attendant angel, or avenging demon, as human choice has made her, will recall the scenes of thy misspent, tyrannic life, until the tears of repenttessages of love, and no creed, no rank, no ance have washed away the ice-banks of unfeeling harshness, incrusting the indwelling Spirit's lustre of Love!

Materialist! living only for earth's animal gratitumor. It then began to be supposed that wounds fications, without aspiration, or hope, or enthusiasm inflicted with a metallic substance, could be cured in any noble cause, ascribing the universe and all by the magnet-then that to magnetise a sword its visible, heart-appealing beauties, to the effects would cause the cure of a wound inflicted by it. mapathy! This is what Spiritualism is doing of chance, and gloomily believing in the anni-Dr. Hudd (1574) declared the magnet was a remebourly, in our midst, and yet there are those hilation of all things beautiful and true-in the dy for all diseases if properly applied, "but that havits colestial influence, and pronounce its total extinction of thought and feeling-thou dost man having, like the earth, a North and South s of moral elevation, the outward heavenly deprive thyself of many an hour of perfect enjoypole, magnetism could only take place when his ance of Satanie design. Faith of Love, thou ment even upon earth, and the bane of scepticism ody was in a boreal position.' for a while must darken the beauties of the The sword salve was firmly believed during the Spirit-home to thy perverted vision and doubting 16th and 17th centuries. Sir Kenelm Digby introsoul. But for thee, as for all, there is ultimate duced a powder in lieu of it, which he called the the thy heavenly triumphs, thy soul satisfying happiness in store, and the conviction that may be powder of sympathy, by which the wonderful cure attained to here, that God's all pervading Spirit of Mr. Howell, a favorite of James the 1st, of Engass and progression in the place of empty creed, admits not of the gloomy doctrine of annihilation. land was wrought. I heartless ceremony, the recognition of a God To all, sooner or later, comes the blessed assurance The first person we read of who practiced, what f boundless mercy, dwelling not in Heaven only, of Spiritual life, and the conviction brings joywould be termed in the present day, animal maglife giving rapture; and the heart of humanity netism, was an Irish gentleman named Greatrex. suberm's ray; the divine presence revealed in thrills with boundless gratitude to the great Life-He made claim to no discovery, but believed that Giver, for the inestimable boon of life unending, of God had imposed on him the power to cure the eternal progression! No longer does the trusting king's evil. He tried his new power on a weaver heart admit the heavenly visitants, Love and Friendnamed Maher, at Lismore, who was suffering fearship, with trembling and foreboding doubt, fearful fully with the disease. "Upon this man he laid lest change, or death, or distance, should intervene hands, stroked him and prayed fervently." In a with a holier pleasure upon the beauties betwixt the souls whose thoughts and prayers and few days the man was considerably healed, and finally, with the aid of other remedies, the man was aspirations, have once been in unison. Spiritualism, with its low, soft voice, its persuasive, truthful cured. After this success he had much practice, accents, gives the assurance that "love goes with and manipulated for the cure of ague, epilepsy, ulus to the bourne beyond ;" that its fears and troucers, aches, and lameness. bled thoughts, its doubts and earthly desires, alone The cures he effected created a great sensation. are left on earth, but that its idealizing power, its and thousands flocked to him. By the clergy of beauty-spell, its thousand haunting memories, its the diocese of Lismore he was cited into the Dean's dreams and bright realizations, bloom and live for court, and was prohibited for the future from laying ever beyond the gates of earthly life, and invest hands on the people to heal them. This admoniwith light and holiness the Spirits of the blest. tion he disregarded. Shortly afterwards he went And the hand of Friendship, in the immortal to England, on the invitation of Lord Conway. In bowers, shall clasp the hand of Sympathy with a London he was much sought after. Here he gave remembered, loving clasp; and the confidence and out that all diseases were cured by evil spirits. In the interchange of thought be renewed, and the the miscellanies of St. Evremond, an amusing memory of the earth communion accompany the sketch of one of the "seances" of the Irish prophet, as he was termed, is given. The first patient who heavenly greeting ! These are the teachings of Spiritualism-these its presented himself was suffering from an incurable promises, its revealments. Never has poetry in its rheumatism. "Ah !" said the miracle worker, "I sublimest soarings, its genius-stamped imagery of have seen much of this kind of spirit. They are beauty, traced such soul-entrancing songs of dewatery spirits, who bring on a cold shivering and light as flow from the utterance of the Spiritual excite an overflow of aqueous humors in the body." Muse when revealing the glories of the Spirit-home Then addressing the man, he said. "Evil spirit who the dwelling-places of earth's future angels ! hast quitted thy dwelling in the waters to come "Dreams cannot picture a world so fair;" human and afflict this miserable body, I command thee to language-earthly colors, fail to depict the divine quit thy new abode, and to return to thine ancient abodes of earth's toiling millions-one whisper of habitation." The man then withdrew, and another the melodious breezes of the Spirit-land by far presented himself. This man was tormented by melancholy vapors. "Ærial spirit," said the Irishexcelling all the harmonies, the music voices of the material world. Love unending, joy eternal, conman, "I command thee into the air; exercise thy solation to the sad, faith to the doubting, companionnatural vocation of raising tempests, and do not ship to the desolate, hope to the despairing, elevaexcite any more wind in this sad, unlucky body.' tion to the degraded, and progression and advance Other spirits of different characters were rebuked, ment to all! These are the glorious promises and but all in a similar strain. certainties of Spiritualism; and to me, its humble St. Evremond thus sums up the effects produced by Mr. Greatrex : "So great was the confidence in time, he asserted he could cure blindness, but this and sincere votary, it promises restoration to my Spirit-mother's arms, the return to my father's him, that the blind fancied they saw the light; the deaf, that they heard; the lame, that they walked and thence to Paris, where at first he met with love-reunion with the loved and loving missed straight; the paralytic, that they recovered the use but little encouragement. At length he made a ones. And on earth, Spiritualism teaches me forbearance, sympathy, love for all, trust and patience here, and perfect faith in Heaven. of their limbs.' Contemporaneous with Greatrex, was Francisco Bagnone, an Italian, who practiced in Italy, who and he became quite the fashion. The Queen, PHILADELPHIA, Dec. 1st, 1855. KNOWLEDGE IS POWER.-Floyd's forthcoming but touched a person with his hands and they fell Marie Antoinette, expressed herself in favor of this Steamboat Directory gives a thrilling instance of into fits, and manifested all the symptoms of mod. theory. the necessity for women knowing how to swim .-ern mesmerism. Van Helmont published a work When the ill-fated Ben Sherrod was in flames on upon the effects of magnetism on the human frame, the Mississippi river, and the lady passengers who and Belthazar Gracian, a Spaniard, rendered himhad thrown themselves into the water were drown- self famous by the boldness of his views. He said, ing around the boat, the wife of Captain Castle- "the magnet attracts iron-iron is found every- a further examination. A royal commission was length he awoke from a temporary stupor, entirely struction. Christianity will outlive all the errors of man jumped into the river, with her infant in her where-everything, therefore, is under the influ- appointed in March, 1784, seconded by a commis- free from pain, with intellect bright and activearms, and swam ashore, a distance of half a mile, ence of magnetism. It is only a modification of sion of the Academie des Sciences, to investigate Naturally, a boy of his age, experiencing that en-Werence, acknowledged in the true spirit, admitted being the only woman saved out of sixteen. She the general principle which established harmony, the phenomena, and report on them. It was com-The well directed zeal, would be the means of ren- had learned to swim when a girl, --Norfolk Bulletin. or foments divisions among men. It is the same posed of the principal physicians of Paris and men of health. But he saw and recounted the blessedness ford Herald,

MESMERISM, ITS RISE AND PROGRESS. LONDON, Nov. 20, 1855. To the Editor of the Christian Spiritualist :-

Sir,-I notice it is the custom of Spiritualists in speaking of Mesmerism, to quote Mesmer as the discoverer. The fact is the effects of Mesmerism were known to many persons long before his time, but he reduced the observed facts to order, and formed them into, not exactly a science, but some-

thing nearly approaching one. I have thought a few notes upon the early practices of the art would be acceptable to your readers, and so have collated some of them.

A work I lately met with treating on the subject, ascribes the whole effect to imagination, and to this opinion Professor Grimes seems to incline when he so earnestly insists upon the power of an organ he terms "credenciveness." That credulity or belief

may be a great aid in inducing the results there is no denying, but we well know that the effects are produced on those who have utterly disbelieved in the power. This would show that a something more than imagination is at work. That imagination can produce great effects, there is no denying, The anecdote of the Prince of Orange at the seige of Buda, (1625,) when his army was sick of the scurvy proves it. He procured three phials, containing a decoction of camomile, wormwood, and camphor, which he gave to the physicians, who pretended they were rare specifics obtained at great cost from the East, and that one drop was sufficient to impregnate a gallon of water. This water was drunk by the soldiers with great avidity, and having faith in its virtue, they became well.

The first practicers of magnetism were termed mineral magnetisers. Paracelsus (born 1493) boasted of being able to transplant diseases from the human frame into the earth by means of the magnet. Kircher, the Jesuit, the great opponent to the alchymists, was a believer-for hernia he prescribed a small magnet, reduced to powder, to be taken internally, and to the external swelling a poultice of iron filings, which he supposed by the action of the magnet would be drawn inward, and also the

NEW.YORK, SATURDAY, DECEMBER 22, 1855. science, among whom were Benjamin Franklin, La- of the heavenly land which he was just approach agent which gives rise to sympathy, antipathy, and the passions." Maxwell, writing in 1679, says, "If you wish to work prodigies, abstract but absented himself upon various frivolous pre- all the family, telling them that he must be brief from the materiality of beings; increase the sum | tences. The experiments extended over a series | in his remarks, because his time in the body was of Spirituality in bodies; rouse the spirit from its slumbers-unless you do one of these things, months, and eventually reported that animal mag. indicated, he calmly passed away. He who will you can never perform anything that is great or netism did not, but that imagination did account not shut his eyes to the most precious truth which 200d."

Belonging to this subject are the convulsionaries fore the commission. of St. Medard. These scenes took place at the shrine of the saint, in the early part of the 18th century. Some prayed on bended knees before the shrine, others shrieked and threw themselves into convulsions, and were excited into a species of louis each, on condition of his imparting his secret. phrensy. So insensible were they to external This Mesmer agreed to, and in a few days the subof them, a woman, became so insensible when in amount by 140,000 francs.

the state, that she was beaten by a herculean fellow with a bar of iron. The harder he struck the sensible effect. The same weapon was used in made on the twenty-fifth stroke. Another stretched at the age of 81. herself on a brazier of red hot coals. A Jansenist facts were not denied by the Jesuits, to whom abuse was not wanting; the fact was admitted; fa-

by Mesmerism. years, was almost wholly confined to Germany, which he did and his patients were seated under it where men of learning devoted themselves in the endeavor to discover the property of the loadstone.

his magnetic cures. About the year 1770 he inapplied to the naked body as a cure for many diseases. In 1774 he communicated his system to Anthony Mesmer, who constructed a new theory of his own, and became the founder of Animal Magnetism.

A few facts in connection with his career and that of his immediate successors, may not be unintcresting. He was born in May, 1734, at Mersberg, in Swabia; studied medicine at the University of Vienna, and took his degrees in 1766. His inaugural dissertation was the influences of the planets on the human body. He treated the matter in the

roisier and Bailly. Mesmer was invited to attend, ing; he conversed beautifully with his father and of five months. The commission sat for five but a few minutes; and in a few minutes. as he for the phenomena, which had been exhibited be-

When the commission began their setting, Mesmer left Paris and went to Spain. Here he was followed by many of his believers. A subscription was opened for him of one hundred shares, of 100 things, that blows, &c. were unfelt by them. One scription was not only filled, but exceeded in and three months old. Three weeks before she

With the money he thus acquired he again went to Paris. Shortly afterwards the commission pubmore she urged him to strike. Another was struck lished their report. This was the ruin of Mesmer's sixty blows with a sledge hammer, without any reputation in Paris. He quitted the city with the her case, and she repeated the words of Jesus, fortune he had realized, (340,000 francs,) and restriking a strong wall, into which a large hole was tired to his native country, where he died in 1815, them not, for of such is the kingdom of heaven .' ?

After the flight of Mesmer, imitators sprang up priest was he who presided over the votaries. The in France, Germany and England, among whom was Cagliostro, the marquis of Puysegur, a man of the Jansenist sect were most inimical. The usual large estate at Busancy, and the Chevalier Barbarin. The marquis of Puysegur found a somnambulist naticism, and other such epithets were adopted as in his gardener. The state he described as an ena solution. Mr. Delluze, in his critical history of largement of the soul of the sleeper, by which it py Land." She fell asleep, waked in two hours, Mesmerism, contends these effects were produced was brought into more intimate communion with all nature, but more especially with the magnetiser-Mesmerism after this, for a period of seventy He also discovered that he could magnetise a tree,

In England in 1778, Dr. Mainanduc, a pupil of Mesmer, and d'Eslon practiced at Bristol. His suc-Father Hell, a Jesuit, professor of astronomy at cess was extraordinary; persons of the highest rank the university of Vienna, was rendered famous by flocked to him. Hannah More writing to Horace Walpole speaks of the doctor being in a fair way vented steel plates of a particular form, which he to gain £100,000 by means of his detestable mummeries. In London a man named Holloway, by lecturing on animal magnetism at five guineas a pupil, realized a large fortune. He was followed by the painter Southerboing and his wife, who cured diseases by the touch, after the manner of Greatrix. He also realized a large sum of money. In 1798, Benjamin Douglass Perkins, an American practicing as a surgeon in London, took out a patent for metallic tractors, by which he performed

stands out conspicuous in this case, must see that, as this boy approached the verge of mortal time, the beauty of the other world opened up to his view.

But here is a case of a much younger child, E. Gustava Upton, daughter of Abiel Upton, of Andover, Mass. We received the facts from the truly christian mother. The little girl was four years died. she said she thought she should die, but she

did not wish to die alone. If her mother would go with her, she would be willing to die. The mother requested her to repeat some passage adapted to "Suffer little children to come unto me, and forbid and then she cheerfully remarked that Jesus would be with her. A short time before she died she wanted to have her hair curled, and to be fixed up. She soon complained of not seeing well. After five thicknesses of cloth were placed over her eyes, she said she could see great beauties and glories,-felt better-never felt so happy-wanted to sing "Hapsaid she was going-going home,-sung "Happy Land." said "I am ready," and spoke of being beckoned by some little friend who had gone before her,-the name of whom we did not enter in our memorandum. Soon after, she passed away. Who could have been present with that dying child. and not have felt that the Spirit home was opened to her soul's vision? And, as we said before, it is reasonable to suppose that there should be occasional flashes upon the minds of his dying children, of the light of that better home which the Father has provided for us.

HUMAN PROGRESS.—CHRISTIANITY. The present age is characterized by the rapid advancements of Science and Art, and the general diffusion of useful knowledge. The philosopher and man of letters to-day, more fortunate than Archimedes, finds in the printing press a fulcrum many extraordinary cures. An institution was for the lever with which to move the animated formed called the Perkinean institution, at which world. The progress of knowledge is not impeded by any obstacle. It is scaling heights hitherto inaccessible-diving into unknown depths-peering

while he ponders and wonders, more startling de-

velopments burst upon his bewildered senses, until

creation in the days of Christopher Columbus.

That such great effects are not without their cause.

needs no demonstration; and that these causes are

neither hidden nor remote, is equally plain. The

great foundation upon which the whole superstruc-

ture of human development rests is Christianity;

and that foundation once fully established, every

avenue to greatness and power is open to human

investigation. This is seen in the history of every

nation, and that history shows that the diffusion of

knowledge has always been connected with the

spread of Christianity. And however lightly some

nay regard the subject of providential interposition

in the affairs of men, there is one fact that is as

conclusive as it is true; and that is, the art of

printing, the great medium for the diffusion of

knowledge, was not universally accessible until it

was required by Christianity to dispense the light of

the reformation. It is true, it has been objected

that the press is as dangerous as it is useful-that

it is as pregnant with error, as it is prolific of good.

But this is not a serious objection so long as the

good preponderates, or the reasoning faculties of

man are inspired with the spirit of investigation

Error cannot survive the test of analysis, nor can it

live amid the dazzling light of truth; it shrinks

from it as the mists from the rays of the morning

sun. We need no more conclusive proof of these

assertions, than the history of the great number of

literary productions of the present day afford us.

One class of authors toil unceasingly amid the dif-

ficulties of science, and in her silent chambers

gather up treasures which enrich the mind. They

vrest from her mysterious keeping the hidden

truths which have for centuries reposed cloistered

Fanished Fear and its attendant phantoms from trembling human soul, and substituted for the n terrary of abelient teachings thy sublime systems, thy heart consoling assurances. Goodit upon the earth, within the human spring within flower's delicate adjustment, in the wide range more', and beauty tints pervading a world renallorely by His abiding presence. The funewe, and mortal eyes gaze with renewed earth, destined not to final destruction, but Tess and beautifying progression. These are stachings of Spiritualism appealing to the humaterions, to the religious soul, with a beauty, without a power of conviction all sufficient dal tersunsive.

mailsm has ennobled affection, elevated huwhill it becomes an angel attribute, and Puts of soul whispered truth and wisdom the aspliting heart of endeavor, that not a distance and breathed in the cause of hu-This the defence of right, shall ever be lost, t that strengthened, aided, directed from on 24 F that live on forever

Splitsalism reveals and defines what intuition by whispered, and trusting faith received, then in siles or and in solitude, our hearts have died with a cameless capture, that gave assurance of the presention of a higher nature, as we gazed everently up to the star lit sky, and felt its soemn induced upon our Spirits, and joyful anticion of future blessedness within our souls, spering in the music tones of the passing breeze

" Beyond the solution throw while dwell, A lowing time:

The more than human fortitude, that braved with wounded heart, yet undaunted brow, the orms of life, the disenchantment of experience, he bitter knowledge of deception and ingratitude, arctum for its simple trust, the long tried soul that here with martyr firmness, the estrangement of friends, the death of love, the extinction of earthy here, the loss of kindred, drew its heaven borrowed strength from the overshadowing influence of a better life, of holier natures, of a igher lovelier world! The soul trusting to its her's boundless goodness, to the aid and bestowal angel sympathy, that heart can bear the wreck fortune, the solitude of unreciprocated affection, the envenomed shafts of malice and detraction harmlessly upon the breast, encased within the imor of faith and rectitude. To the wronged and uffering, the desolate and the oppressed, the wi-

^{lowed} heart, the orphaned soul Spiritualism comes, true celestial messenger, changing sorrow to ladness, giving heavenly certainties for earthly ars and doubts. And yet they ask, "What has piritualism done for humanity, for progress, for appiness?" and they question the utility of the aven sent mission that received with becoming style of the old astrological physicians, and exposed himself to ridicule. He held the sun, moon and fixed stars mutually affect each other in their orbits, and that they cause and direct in our earth a flux and reflux, not only in the sea but in the ganized bodies through the medium of a subtile and mobile fluid which pervades the universe, and

associates all things together in mutual intercourse and harmony. This influence he held was particularly exercised on the nervous system, and produced two states which he called intension and remission, and which, as he supposed, accounted for the different periodical revolutions observable in maladies.

Having learnt from Hell the secret of the plates, he tried them with great success. Upon communicating the results to Hell, he published them, claiming for himself all the advantages, treating direction. This led to a quarrel between them. Hell ultimately obtained all the eclat. Mesmer,

nothing daunted, persevered, and eventually stumbled on the truth. He was treating a young lady under a convulsive malady by his planetary system and the use of the plates, and found at length he could produce the same effects by passing his hands downward towards the feet of the patient, even when he was at a considerable distance from her. This completed his theory. He wrote an account of his discovery to all the learned societies of Europe, soliciting an investigation. The only answer he received was from the academy of Science at Berlin, but not at all favorable to his system, or flattering to himself. Writing to a friend he said, "I have observed that the magnetic is almost the same thing as the electric fluid, and may be propagated by means of intermediate bodies." He also maintained that the magnetic matter or fluid per-

vaded the universe, and that every human body contained it, and could communicate the superabundance of it to another by the exertion of the will.

From Vienna Mesmer went to Switzerland. Here he met with Father Gassner, who cast out devils them. Mesmer acknowledged the cures, but claimed

them as being effected by Mesmeric means, and acting on some of the patients in his own manner, produced the same results. After practicing some before his death, he held sweet converse with angel visitants, at the same time recounting the whole to was not authenticated. He went back to Vienna the family in his chamber; and which, ever after, made him feel that it was but a step into that glorious home, to dwell in full communion with those convert of M. d'Eslon, a physician of great reputablest friends immortalized. No person could have tion. This caused the Parisians to resort to him, been a witness of all this without seeing that it was a sweet reality.

we received from the lips of the father, Jeremiah

upon by the faculty of medicine to renounce the of an injury received from a mate while bathing doctrine of animal magnetism, or be expelled from He had been in the suffering of much distress, and their body. This he refused to do, and requested quite unreconciled to the thought of dying. At forth error, also furnishes the elements for its de-

the poor were treated with great success. The faculty became alarmed, and Dr. Haygrath, into the darkest recesses of the earth, and sailing at Bath, made some wooden tractors, which were triumphantly into unexplored and mist covered painted to imitate the steel ones. These were said waters. Every day heralds some new achievement to be used with equal success. Dr. Haygrath published a book of his cures, which had the effect of of science, and gradually prepares the mind for the atmosphere, and affect in a similar manner all or- ruining the institute. Its founder, Mr. Perkins, remore astounding revelations which are to follow. tired to Pennsylvania with £10,000, the fruits of In the weakness and excitement of his admiration. man is apt to regard the important discoveries of his invention. to-day as the acme of scientific skill; but even

For the first twelve or fifteen years of the present century, little was heard of Mesmerism. Since then the subject has been well understood, both in the conviction is forced upon him that human per-Europe and America. I do not enlarge upon the fection is yet as far from its culminating point, as practices in the science since that period, the facts were the pillars of Hercules from the boundaries of being too well known to every person who has at all considered the subject, and would, therefore,

be only unnecessarily swelling this article.

I shall take other opportunities of addressing your readers upon any subject I may deem curious or instructive. With all good wishes towards all Mesmer only as a physician, who worked under his true seekers after human progression, I am, in brotherhood, Yours, S. B.

From the Christian Freeman. OPENING OF THE SPIRIT WORLD TO THE DYING

We have been for many years treasuring up facts of an instructive and pleasing character, in relation to the opening prospects of the departing. It seems that, in many cases, by the kind arrangement of the great and good Father, as his earthly children are about to leave this primary stage of their being, the light of the Spirit land breaks in with new effulgence upon their souls, and the reality of its life and glory is opened to their vision. It is a beautiful fact, and what might be expected from the goodness of God and the want of his dependent children.

> The fact to which we refer has often occurred with persons of adult age, but those which we have known in cases of departing children are of the most impressive interest, and such we have more particularly noted. In some of these cases the ob-

within her seemingly impregnable walls. The works of such men go forth upon angels' missions. servations have been entirely above the natural conto bless, and elevate, and strengthen the mind; and ceptions of the child, and are the more obviously their influences will live when, in the lapse of time, direct gleamings of the light of life immortal, as the their authors shall cease to be remembered. Other and healed the sick by merely laying hands on lightning flash opens to the eye a vista through the classes of writers labor for meritorious objects with like results. Then there is a class who labor for cloud of darkness. Most of our readers are acquainted with the "Vision" of our own James Arthur, when, two months

popularity, but whose works contain no intellectual nutriment whatever; such works are read for pastime, and are then thrown with their authors to the "moles and the bats," having only impressed the reader with the truth of that admirable axiom, "take nothing from nothing and nothing remains. Another set of authors, who have obtained a sickly growth in a kind of barren soil, are always looking upon the dark side of every object. They seek out the worst principles that actuate and govern the mind, and furnish the world with those deplorable and demoralizing pictures which disgust and sicken every pure and thoughtful mind. Like the flower About two years ago we narrated the case, which blooms in darkness, they wither and die at the approaching dawn, and are consigned, as After Mesmer left Paris, M. d'Eslon was called Blodgett, of Wentworth, of a young lad who died they should be, to eternal infamy. So the whole

will only show that truth will always triumph-it would only demonstrate that the press which puts superstition, and by the aid of the press, over which it now sheds its hallowed influence, the Christian world may look forward to a consummation of their hopes, as triumphant as it will be certain - Frank-

Christian Spiritnalist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors. NEW YORK, SATURDAY, DEC. 22, 1855. MENTAL RELATIONS AND SPIRITUAL AFFINITIES.

Life is so many phased in its manifestations, and so wonderful in its unfoldings, that marvels and mysteries gather while contemplating its issues. sumptuous, from a reckless indifference to, if not in an ignoration of those nice blendings and Spiritof nature. Naturally enough extreme feelings ultimated in extreme methods, each of which have in turn dictated the terms, and insisted on the conditions, on and by which nature should harmonize with herself. Consequently, the world's experience, for the most part, has ultimated in a gross and external materialism, or clings tenaciously to the tenets of a dogmatic theology, while man, immortal man! with all his God given and heaven-receptive faculties, oscillates between the recklessness of assumption and the timidity of belief.

Other cases there are, however, where men of large minds, great attainments and genial culture, after devoting a life-time to the investigations of nature, find it necessary to record their most external observations and conclusions, for fear that the discord and antagonism of conflicting creeds might be aggravated by any mention of the Spiritual in life, or the preternatural in nature.

vention.

Spiritual relations harmonized.

is any "new" thing under the sun.

[Concluded next week.]

MR. JOEL TIFFANY'S LECTURES.

be acknowledged.

The natural result of these mental conflicts and defective methods was, and is, to recognize only such facts as belong to either of these extremes, so that while phenomena abound in every department of natural, moral and religious history, all of which proves the Spiritual in life and nature, we, as yet, have little else than isolated fact, dry details, or abstract speculations on the Spiritual in man, and the modes and causes of its manifestation. We offer these reflections as introductory to the following letter, and as explanatory of the method we shall be forced to use in our effort to account for and translate the facts therein. The method may be imperfect, and the facts badly chosen, but any attempt that tends to round the world's experience and harmonize objective facts with subjective and Spiritual intuitions, can be productive only of good.

Besides, it is nearly time to get rid of all cant and rant about the "laws of nature." since declamation here, as in other departments of investigation, is entirely unworthy of any association with useful knowledge, and inconsistent with the solemn grandeur of philosophy.

The following purports to be a truthful statement of fact, and as such we shall analyze it.

BOSTON, Dec. 9, 1855. Mr. Editor :- Will you please express your opinions in regard to the following extraordinary phe-A young man and young woman, miles nomena: experiment if one thrusts a needle or a pin into himself or herself, the one feels it as much as the other. Both are in a natural state, too. They both have fine and very expressive counterances. If with the loved and gone of other days. And that the delusion. If then it be a delusion, can our scieither were to think of any crime the other would however useful the manifestations may be to a entific men do a more philanthropic act than to deknow of it. One could not weep, drink or do any- skeptical age, in an external and a material world, monstrate the fact. It is too late in the day for thing without the other's knowledge. Delicacy, I suppose, forbids their making it known. They think they need more discipline before they can good, c withstand the bombastic church, who would laugh power. them out of it if they were to rereal all their minds. I am satisfied of the truth of this; I am acquainted with both parties. They are both considered likely and respectable, talented and virtuous. What think you, sir, of this new crime-preventing theory? | the nature of man, the mission of life, and the ulti. one-man, wife and lover -could be so sit mate harmony of all things to God. In this there lecture, reluctantly enough makes the following Everv uated, if they would receive the truth of Christ as is no ignoring of the mission of Spirits, or forgetful- acknowledgements: they. Mr. Editor, let's hear your opinion, in your Spiritual encourager, the Christian Spiritualist. DR. BENHAM. Yours, truly, the theological formalist is no less happy in recognizing, much less in being called on to explain, such manifestations. The Spiritualist, however, need find no difficulty in translating it, and none at all in accenting its marvels, since the Spiritual experiences of the past seven years give abundant material to warrant its possibility and actual development. There is to us, however, no experience so full and perfect as that of Jesus of Nazareth, for the preternatural and Spiritual was so marked in his life, and the eliminations of Spiritual power so frequent and various, that all modern place and order in the providence of God, and are manifestations, as yet, pale in comparison with the school-masters to bring us through Christ to the splendor of his.

THE PROGRESS OF SPIRITUALISM. to ignore our conclusions-the former, because Dr. Strauss has assigned a mythical value to most of the Strauss has assigned a mythical value to most of the While the skeptical in and out of the church are us one New Testament; and the latter, because some other rubbing their eyes in amazement at the acknowl-has if the arm was dislocated, was made in a few in a critically exact manner, so that the portrait had been able to add anything to the sum of popu-has if the arm was dislocated, was made in a few in a critically exact manner, so that the portrait had been able to add anything to the sum of popu-has if the arm was dislocated, was made in a few in a critically exact manner, so that the portrait had been able to add anything to the sum of popu-has if the arm was dislocated, was made in a few in a critically exact manner, so that the portrait had been able to add anything to the sum of popu-has if the arm was dislocated, was made in a few in a critically exact manner, so that the portrait had been able to add anything to the sum of popu-has if the arm was dislocated, was made in a few in a critically exact manner, so that the portrait had been able to add anything to the sum of popu-has if the arm was dislocated, was made in a few in a critically exact manner, so that the portrait had been able to add anything to the sum of popu-has the arm was dislocated, was made in a few in a critically exact manner, so that the portrait had been able to add anything to the sum of popu-has the arm was dislocated was made in a few in a critically exact manner. New restament; and the latter, because some other rubbing their eyes in amazement at the address Dr. or Drs. have concluded that "miracles" were ed "wonders" of what they are pleased in their hours to raise it as readily as the other, and any and the characteristics of the individual as when lar knowledge already existing on the subject confined to and terminated with the Apostolic dis- wisdom (?) to call a "delusion," and the worldling heavy weights, such as chairs upon it, outstretched. in the form, could be most unmistakably recogniz- even to save himself from the discredit of a pale pensation. With all due deference, however, to these and the atheist are consoling themselves with the Doctors, orthodox and heterodox, we shall insist belief that soon, very soon, the entire "mania" will Doctors, orthodox and heterodox, we shall insist belief that soon, very soon, the entire manna will be swept away by the power of "common sense," most reliable men and women I had ever known impressions received by me, since I commenced table-moving, an opinion which that distinguishe the life and teachings of Jesus proof for the uni- and while others seem unable to determine whether in all my intercourse with mankind, and simple- my present mission. this thing known as Spiritualism "be of God" or no, minded negroes and children, were the witnessestersality of Spirit mediation.

The proof: in Matt. xil. 22-30, we have a narra- the cause of progress species onward, reaving the life of fact, from which we learn that Jesus per- skeptical, the grumbling and bewildered, to come In the midst of my disturbed reasoning upon what and good, who have entered upon their higher life. Spirits the Spirits themselves! In such a juncture tive of fact, from which we learn that Jesus per-skeptical, the grumoling and bewindered, to come in a person "possessed to their right mind, and plod after progress when was related, she came into the room and at once Who would desire to dispense with their teachings, the appearance in the field of such an eminer in the second room will see " Here and good, who have entered upon their higher ine. Spirits the spirits themselves! In such a juncture of a grant and good, who have entered upon their higher ine. Spirits the spirits themselves! In such a juncture of a grant and good, who have entered upon their higher ine. Spirits the spirits themselves! In such a juncture of a grant and good, who have entered upon their higher ine. Spirits the spirits themselves! In such a juncture of a grant and good, who have entered upon their higher ine. Spirits the spirits themselves! In such a juncture of a grant and good, who have entered upon their higher ine. Spirits the spiri and naturally tend to subdue the temper, though it formed a wonderful cure on a person "possessed to their right mind, and pion after progress when and entire in the beld of such an eminetin and again to walk in the darkness of former creeds vestigator as Dr. Hare was hailed with satisficion mother was hailed with satisficion mother was sitting near me onite feeble and was may fail to silence the integrity of the investigator. with a devil, blind and aumo, which amazed an iney get ready. Not a lew would not to taily a mother was sitting near me, quite feeble, and was and superstitions, again to be led by the arrogant by many, as an event likely to result in the devil. So generally true has this been in cases where the people but the Pharisees, who said: "This fel while in their old relations and sectarian associalow doth not cast out devils, but by Beelzebub the tions, for they are not quite ready to meet a "frownthe "exploring mind" has attempted to investigate to dot not cast out devils, but by beezeous the thore and probable and p nature, and report her modes or methods of admin-prince of devils." Now, this accusation is as itil ing word, though backed by the power of the static pressive dignity and sweetness of manner, and glorious realities of Spiritual intercourse; and how cause of the manifestations. It was known the timid from an excess of veneration-has been pre- power as the answer of Jesus, which followed ; and ings of Spirit intercourse, but progress cannot stop both prove that Spirit mediation was anterior to, for them, so they must be content to come into the both prove that Spirit mediation was anterior to, for them, so they must be content to come into the solution in the solution in the solution in the solution in the solution of the solution ual relations, which, in one form or another, under- said: "If I by Beelzebub cast out devils, by whom eleventh hour, and we, of the Spiritual brotherlies and gives character to the varied developments do your children cast them out? Therefore, they hood must be content to have them come then. Despite of these and many other drawbacks, shall be vour judges."

which Spiritualism in common with every other This last remark of Jesus, transfers the burden of proof from himself to the Pharisees, for their na- development in the ages has had to encounter, the tional traditions as well as their sacred writings, cause speeds onward, amid the rejoicings and were filled with statements of facts, that proved thank God acclamations of the growing multitudes. This is not only; our own conviction as to the the intervention of Angels and Spirits in the affairs of men. True, the antecedent manifestations may growth and spread of Spiritualism, but a modest man present. We saw, we felt, we tasted. We of which, I performed no labors on that and the have been, and doubtless usere very far inferior to statement of the fuct, the secular press, and our those exhibitions of Spiritual power, which charac- opponents being authority.

The following from a late number of the Troy terized the ministry and mediation of Jesus, but imperfect as they were, their testimony proclaims Budget furnishes the necessary proof.

"That the new faith called Spiritualism is spreadthe universality of Spirit agency, while the maniing to an alarming extent in the United States, is festations prove the efficacy and power of the interfact most afflictively apparent. Its votaries al-

These facts then being acknowledged and their ready number several hundred thousand. Among universality recognized, we have the premise for a them can be found the names of judges, divines, constructive method, by which we may approxi- lawyers, chemists, artists and literateurs, disting- to this influence; but almost every day some one mate to an explanation of those laws, by virtue of uished in their respective avocations. In the city comes in, unconscious of her powers, for whose I was most kindly received by the friends of the and intelligence manifested in the phenomena un which life is developed, affinities ultimated, and all of New York, the medium business has become a benefit she is made the subject of this influence, cause, and entertained by Bro. Thos. C. Gray and der cousideration, and his final conversion to While, however, the presence and authority of which meet in up town parlors have become too is again restored.

these facts suggest method, and enable us to trace common to excite attention. Every town and hamthe presence of Spirit manifestations among the let has its branch-agency for transacting business live. It is beyond my comprehension, confounds &c., the attendance was thin; the hope was ex-"ancient of days," they also impose the necessity with the Spirit world, and we know of small vil- my ignorance, but excites my hope. I believe my pressed, however, that I would again visit them. of finding and making manifest the connecting lages which number disciples by the hundreds .- | senses, therefore have I spoken. Of her, I have | when the public mind was less engaged on other links in the chain of evidence, ere their universality Any reflecting man who will carefully examine in- only to say, that from a child she has been devo- matters. On Saturday I came to this city and de-

ent we wish to have the facts reported by Dr. B. bany Express, after making this admission, "more of girls of her age; certainly deficient in what is ency of the weather. I have been kindly received looked at in the light of Bible testimony, and com- in sorrow than in anger," is anxious to know why usually called talent. She was born February, and entertained by Brother N. U. Lyon. The pared with the manifestations of our own times, public teachers and especially those who are devot- 1841; is a child in all her tastes.-Spiritual Tele- friends here are poor, and there is great opposition for both make such developments highly probable ing their lives to the pursuit of natural science- graph. and possible, although in this as in other depart- should make no effort to resist the growth of the

ments of life, it may be a question, whether there new faith. While the Spiritualists are printing their numerous and influential papers, while men

like Judge Edmonds and Dr. Hare are continually appealing to the public through books and lectures, conservatism and religion have made a few at-

"Many a time and oft" have we called the atten- tempts to adequately meet the subject. The retion of the skeptical to the logic and authority of nowned Faraday undertook it, and failed-at least Spiritual jucts, believing there were those who need to convince anybody. Professor Mahan has pubed that kind of evidence to awaken their Spiritual lished a volume of several hundred pages in which consciousness, and bring them into the sphere of he admits the phenomena, but claims that they are Spirit intercourse and conscious immortality. For exclusively produced by mundane and physical a similar reason we again call attention to the lec- causes-not mechanical or muscular-but by laws

even among Spiritualists, who will be greatly bene- This is his solution of the difficulty, and upon this fited by giving heed to his explanations and conclu. solution it is claimed that a field of investigation is tending these lectures, that Mr. Tiffany thinks there men to explore. Hare will probably come here is a higher source of inspiration than communion and make scores of new converts to what is called

attention. In the ranks of the Spiritualists they In short, Mr. Tiffany, insists on recognizing the will find men "worthy of their steel," and who moralisin and Spiritism of Christianity, as parts would not shrink from coping with them with one of which implies a fulse issue, and the other of the full and perfected gospel, which explains alike tongue or pen." The Rochester Democrat, in noticing Prof. Hare's

While the skeptical in and out of the church are covered; and the boy who could not lift his hand, of my controlling Spirits, who was described by her planation of the "Spirit manifestations," not on "When these things were related to me, despite ed. The instructions given through her, were to able failure and blunder in the undertaking; with my experience, I confess I could not believe. The me, a very satisfactory corroboration of various ness Faraday's "suap-judgment" of the cause

the necessity of an upright posture of the body for that they may realise the faith of Spiritualism in called for her cup and spoon. In our presence she made a colored liquid with no materials near her, pecting to lecture there, but found that all the apparently from the atmosphere; and an ointment were not for we could not be mistaken. This we following evenings. I am not, however, to be prewitnessed every day for a week, until every invalid save one was restored. If it is esteemed necessary that the more I am not wanted, the more I am needto refer to names, I would mention W. D. Meriwether, Esq. and his mother, Mrs. B. Meriwether

Mrs. King and daughter, Mrs. Williamson, and the I expect then to get the city or town hall, and if servants of the family.

"She is now with us at home; goes regularly to PAWTUCKET must receive a ray or two of that light school; we never suffer her to be asked to submit regular profession. In Albany, private circles and always for the benefit of the sick. Her mother

I have no comments to make on this brief narra- lowing to the weather, lyceum, and other lectures. to the growth of Spiritualism in our own city will tional, cheerful, truthful to an eminent degree; livered three lectures yesterday, to larger audiences This shall be done in another article. At pre- be surprised at the number of converts. The Al- loved by all; of good mind, but nothing above that than I expected to meet, on account of the inclem-

MORE CONCESSION.

Statements like the following are becoming so common, we can hardly call them " news :" Rev. A. L. Stone, of Park street Church, Boson, gave a very able sermon on "Spiritualism" on Thanksgiving Day. He granted that tables moved and tipped, knockings were heard, correct answers given to vocal and mental questions, &c., but it could all be accounted for, without the aid of supernatural agency, by the theory adopted by President Mahan in his work on this subject-"the odviic He closed by warning his hearers not to force.' be led away by this new delusion, and exhorting

them to hold fast to the "faith once delivered to the saints."-Northern Advocate. leave this morning for Newport, where I shall re-We are reminded this "very able sermon" was delivered in a church the doctrine of which, for over propria persona, in your own sanctum sanctorum. from each other, are so Spiritual, that by way of sions. It has not escaped the notice of those at- here opened, which it is the duty of professional a quarter of a century, has been associated with Till then farewell. In the faith of the new dispenbrimstone, because of its blue character. sation. I am yours. For Truth and Humanity,

The church is located at the corner of Park and Tremont streets, and in the days of our boyhood was known among the young as "Brimstone Corner." Still, it is highly possible that occasionally that they should not be considered the greatest learned skeptics to throw themselves on their dig- a very able sermon may be preached there-not. good, or the highest manifestation of Spiritual nity and say that the subject is unworthy of their withstanding the medium may be a "Stone." Joking apart, we wish to remind the editor of

Christendom.

the Advocate that there are two items in the above We do not propose a review of the contents of needs explanation. 1st. We should like to know on what authority losophy and method of his investigations and gene-

Spirit intercourse and guardianship are to be con-

day for two weeks; each invalid but one has re- whom I had a very interesting interview with one authorities who had ventured to speak out in en philosopher would now be glad to recall; or D

Oh ! how delightful is it to feel, that we are in- Bell's now exploded hypothesis, or Dr. Dodde this thing known as Spiritualism "be of God or no, and the surprise and strove to be incredulous. The proof: in Matt. xii. 22-30, we have a narra-the cause of progress speeds onward, leaving the law of the surprise and strove to be incredulous. deed, objects of the care and guidance of the wise "back brain" absurdity, or Mahan's odyle, that out evidently somewhat alarmed at the appearance and and self inflated teachers of the day? How deep opment of something more tangible and probab seemed to remove the very atmosphere of fear. deeply should they pity those, who in their igno- he was a man of uncommon natural ability, who She spoke of herself as a second person, and her rance reject this boon of Heaven. Let earnest had long held a distinguished position in the sc. She gently manipulated her mother's region of the the truth, that its light may be manifest to the Pennsylvania University, an associate of the Smith lungs; gave directions to myself and others as to minds of those who continue to sit in darkness, sonian Institute at Washington, and a member of various learned Societies. When it was publicly health, and having engaged the attention of all its deepest, broadest, purest, and most holy sense. reported that he was engaged in an investigation of On Monday evening I went to Pawtucket, ex- this subject, the announcement occasioned a feeling of interest among the large class of community churches and vestries were shut against me-as who had not been able to satisfy themselves of the which she used on the neck of a neuralgic gentle- also were all the halls in the place. In consequence true nature of these inexplicable occurrences; for it was not unreasonably expected that the known honesty, integrity and ability of Professor Hare vented from doing my work in that place; feeling would add something to the stock of knowledge already possessed on the subject.

ed. I therefore appointed to lecture on three eve-Nor has this expectation been disappointed. The nings, instead of two, after my visit to your city. book, as a whole, is a valuable addition to the Spiritualistic literature of the day, and bids fair to not successful in that, I shall use a private house. outlive many of its contemporaries. It is in some respects a remarkable volume, containing as it does which is blessing every neighborhood around it. On the experience of a learned and emineut man in a series of test experiments with the unknown power Wednesday afternoon I proceeded to Bristol, where theory which he had set out to explode. For Prof. Lady. I lectured on that and the two following Hare commenced his experiments, a skeptic; he evenings in the vestry of the Christian church, but started with the purpose of overthrowing a delusion, and like Saul of Tarsus and numerous other examples less conspicuous and more recent, discovered before he had finished his labors that the cause against which he was striving was too strong for him; he found himself obliged to yield at dis cretion.

By means of his mechanical tests, which are described in this volume, and illustrated by engrav. ings. Prof. Hare claims to have demonstrated the truth of a proposition which, if true, involves the on the part of the churches. It is a good field for deepest and greatest interests of humanity. His a laborer who desires to do good, without fee or reclaim is no less than the establishment of the simple ward of a pecuniary character; but no person must fact of a post mortem, individual existence-and come here for pecuniary profit. Feeling this myself, I propose to make a second visit at no very distant under conditions admitting of intercommunication between the dwellers in that sphere of being and day. Hitherto there has been no concerted action on the part of the Spiritualists; but after the lecthe inhabitants of our earth.

ture yesterday afternoon, the friends of the Truth "Having arranged all things satisfactorily, Dr Hare inquired if there was any Spirit present, and ing a committee to hire a room for regular Sunday was somewhat astonished to see the table tip so as to give him an affirmative answer by the index on had been secured for six months. May God speed the disk. In this way, as he says, his father an. our brethren in Fall River, and make them a lastnounced himself, and subsequently other Spirits ing blessing to this dark corner of the world. I gave their names, accompanied with various mes sages. Not content with this, Dr. H. tried other main three days-and then hope to greet you, in experiments; placed a smooth metallic plate or four billiard balls, the whole being on the table of course, if the medium alone produced the tippings, this plate would roll off the balls upon the slightest pressure, and the table would remain motionless. But the plate and balls made no difference; auswers and intelligent messages came as before—the table tilting smartly, while the balls SPIRITUALISM SCIENTIFICALLY DEMON-STRATED.-Experimental Investigation of the as before did not move. Still skeptical, Dr. H Spirit Manifestations, demonstrating the existence made the medium place his hands in a transparen of Spirits, and their Communion with Mortals. By glass dish of water, so as not to touch the sides ROBERT HARE, M. D. Published by PARTRIDGE & still the manifestations went on. Satisfied that 'electricity' had nothing to do with it, he next

reduced his experiments to further trials by means We do not propose a review of the contents of of a *spiritoscope*—a machine which the cuts in this this volume at present, as we have already pub- book describe better than we can. By means of lished Prof. Hare's lecture, which outlined the phi- this instrument, which proves, as he thinks, the agency of a separate, outside, Spirit intelligence in recei

The above fact, singular as it is, has more than its parallel in the following :

Father.

stitute) will be the *fifth* and sixth of the course.

DR. JOHN MAYHEW'S LECTURE.

THE DAVENPORT FAMILY.

"For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet "The woman was a Greek, a Syrophenician by nation : and she besought him that he would cast forth the devil out of her daughter.

But Jesus said unto her. Let the children first be filled : for it is not meet to take the children's bread, and to cast it unto the dogs. "And she answered and said unto him, Yes, Lord : yet

others of a kindred nature.

healed certain women, that "virtue went out of of addressing us often in person. him," and this in the narrative is considered as an explanation of the fact. Admitting, then, that Jesus possessed a Spiritual power or "virtue," another.

1. The virtue of Jesus, in passing from him to man was distant from the abode of the afflicted.

for he said to the woman : "Go thy way, for the testimony published in the Buffalo papers,) but and with the spoon seemed anxiously mixing some it was, it evinced a thorough knowledge of all my tional person, though they manifested their usual devil is gone out of thy daughter," which she found the visit will be productive of good, since these to be the fact when she returned home.

on the evidence of the facts presented by Dr. B., to convert the reason. we have no hesitation in accepting them as Spiritual unfoldings, which may be the commencement and place "when all things are ready and in order." of a new phase in the modern order of manifestations.

deny the Testament narrative, and the theologian fold religious errors of the world.

ness of the benefits likely to spring from the com-"The appearance on the rostrum of Prof. Robert munications they are making, or are likely to make, Hare, of Philadelphia, one of the most eminent To the man of the world, the externalist and to their friends in the flesh-but a recognition of chemists of this country, as an advocate of Spiritmaterialist, the above just is an impossibility, be- the religious and moral elements, to ignore or ne- ualism, is calculated to excite new interest in its cause inconsistent with human experience—while glect which, would be fatal alike to the character of mysterious pretensions. Indeed, while the public progress and the Spiritual nature of man. Whether *furore* which attended its first introduction has sub-Mr. Tiffany is prepared to accept Jesus as the sided, and those who have no faith in nor much "man of his council," or does recognize the sore- curiosity about it, have nearly forgotten the strange reignty of the "man of Nazareth," in morals and subject, the thing has been gathering new prosereligious truth, we know not, but it is apparent to lytes and extending its influence among quiet sort all, who hear him, that his strongest and best argu- of people. We read, recently, that there are 1200 ments are met by, and enforced in the quotations believers in this doctrine in Troy, and that the adhe makes from the Bible.

herents of a sect organized on the basis of this It should be *distinctly* understood, however, that singular faith, are about to build a church in Buf-Mr. Tiffany is, in no sense of the term, an exclusion- falo. The progress of a new creed is marked by ist nor an externalist, for he believes every kind of material evidences like this with a good degree of manifestations-physical and Spiritual-have their eertainty.

SPIRITUAL HEALING.

The following narrative, from the pen of the Rev. The lectures of this week (at the Stuyvesant In- J. B. Ferguson, can hardly fail of interesting the most skeptical; for, wonderful as the facts are, they are testified to by witnesses that in any court would be considered competent and reliable. The This Brother after an absence from the city of medium of these phenomenal manifestations is a The Portland Transcript, in noticing these lines,

lecture at the Stuyvesant Institute on next Sunday 14 years of age : the dogs under the table cat of the children's crumbs. "And he said unto her, For this saying go thy way; the As we are not informed, we can not say what may June, she and a younger sister and brother were and the Sunday following, morning and evening.-"And ne said unto ner, For this saying go thy way; the devil is gone out of thy daughter. "And when she was come to her house she found the devil be the subject matter of his discourses, but we sent on a visit to our friends in Maryville, Ky. Her taste;" but when the soul is passionately in earnest, and her daughter laid upon the bed."—MARK VII; doubt not, if consistent with his feelings and the mother expected to have foilowed in a few days, "taste" and the "gentilities" of conventional life are

views of his Spiritual advisers, that a descriptive with a view of spending the summer at that hospi-Matthew, in narrating this event, says: "And her lecture on the facts and marvels he has seen and table mansion of tried friendship. She was dedaughter was made whole from that hour."-Matt. beard of during his travels' history, would be ac- tained by sickness. After a delay of six weeks we know how much of doubt and mental unrest was xv. 22, 28. 'The facts stated and implied in these ceptable to many. Although our Bro. comes were enabled to visit them, when to our surprise echoed in those few words, or with what passionate among us in a busy season, we hope the excite- we were informed, by every member of the family, fondness his soul yearned — yea, hnngered and liarities of, and manifestations in, the life of Jesus ments of the holidays, will not cause our friends of the following wonderful manifestations through -throws light on the above modern marvel and to forget his presence or his labors, for his efforts our own child:

to spread the glad tidings of immortalism and pro-"While the family were seated in the parlor, in For instance, it is said of Jesus, after he had gress elsewhere, deprives him of the opportunity conversation upon the probable sickness of the

all, came under Spiritual influence, assuming, with and console the sorrowing spirit. much dignity and pleasantness, the character of a

The marvelous and astonishing manifestations physician; alternately addressed them in what apthrough the agency of which he performed his that have been developed at the rooms of this fa- peared Indian dialect, and English, and otherwise "miracles," there are two manifestations in his cure mily, (when at home,) have made their names entertaining and astonishing all present. At this of the Syrophenician woman's daughter, which household words among the Spiritualists, and na- time a negro boy came in from the field, complaining help us to understand how Dr. Benham's party can turally enough, there is a strong desire to see them of a severe pain in the shoulder, and inability to use among us, that we may have the opportunity of in- his arm. She instantly took hold of him, and devestigating and judging for ourselves. In compli. scribed the circumstances under which he had been ance with this feeling, we understand the family injured, and relieved him by hard but comparative- very unpropitious. the "young daughter," must have passed through will be with us in a few days, and as soon as pos- ly painless manipulations. She then called for a sible make the necessary arrangements for the formetion and holding of Circles. There is little room in the presence of all. No one anticipated, or could with whose mediumship I was much interested. I served a profound silence on astounding occur-

> We shall give the necessary information of time without moving from their presence. She added in most graphically.

ualists, in acepting the facts, and the Spirits in their communications, enforce the belief that such developments of Spirit-life are natural to and in harmony

with the general economy of God? 2d. We should like a little information as to the nature of "the fuith once delivered to the saints;"

INFORMATION WANTED.

The poet Tennyson has enjoyed a reputation for metaphysical depth and Spiritual intensity second ted to mislead those unacquainted with the diversito none in this age. His insight into life, its conflicts, doubts, and desires, has made him the favorcal and religious subjects.

ite of the sensitive and thoughtful. Still there are depths into which his spirit cannot penetrate, and information needed for the soul's consolation and health he can not supply. In his late poem of since his issues with Christianity, however well answer differed from Dr. Hare's impression from ' Maud'' these lines occur:

A shadow files before me,
Not thou, but like to thee;
Ah, Christ, that it were possible
For one short hour to see
The souls we loved, that they might tell us
What and where they be.

some months, is soon to be among us, as he is to young daughter of Bro. Ferguson's, she being only considers them indicative of "profanity," and intimates that Tennyson is becoming "a disciple of the spasmodic school" of Alexander Smith, because of the exclamation, "Ah, Christ." It may be in "bad apt to be of minor importance.

> thirsted, for "light-more light," that he might see beyond "the river of time," and know "what and where" the immortals are. Let us hope for all such that Spiritualism may prove to be "glad tidings of country, Virginia suddenly, and unexpectedly to great joy," as it will give the needed information

[For the Christian Spiritualist.] NOTES BY THE WAY. NO. XXI.

FALL RIVER, Mass., Dec. 17, '55.

clean cup and spoon. She required it to be washed vidence, to visit an old lady by the name of Slack, this vexed question. But the men of science pre- no one doubts." 2. Jesus must have seen the effect of this virtue, for doubt, (judging from the facts stated and the anticipate, what she intended. She took the cup, know not what Spirit controlled her, but whoever rences which challenged the attention of every ra-

liquid. After a few moments, she held it before private family affairs, described the various mem- enthusiasm in the investigation of matters of infinwonders cannot fail of confounding skepticism, their astonished gaze, when it was seen to contain bers of my family, their peculiar conditions of itely more trivial import. They were unwilling, or On the authority of those passages, as well as though it may need time and many manifestations a mixture of the consistence of thin paste, oily to mind, and pointed forward to an event of a painful unable, to inform the world of the nature or the of a Spiritual song, which is "adapted to a favor."

the touch, and of dark color. All were satisfied, character, which will occur before long, describing meaning of phenomena clearly involving some of ite melody," composed for and adapted to the for all was conducted in the broad daylight, and the individual who is the main moving cause there- the profoundest truths of the human mind and the friends of the Angel Faith, by J. S. Adams. The most interesting laws of our being, but they were words are full of cheering hope and southing con-

some water, and gave to every invalid on the pre- On Wednesday I was much gratified in meeting capable and eager to dissect all the probabilities, solation, as they make us to comprehend in what Men frequently revere, and indeed often worship mises, each one of which described its taste, some with my esteemed friend and brother H. H. Day, even to their minutest ramifications, connected with way the Angels are "all ministering Spirits" Here, however, the materialist may see fit to what they do not understand, and hence the mani- of them not having witnessed and not knowing Esq., in company with whom I had the privilege of the history of an old skeleton, an exhumed foot Published by Oliver Ditson, Washington street, how it was produced. This was repeated every seeing a medium of no small excellence, and thro' print in stone, or a fossil egg. Of the few scientific Boston.

ral conclusions. Nor is such necessary, since the spiritual communications, chiefly from his own sidered supernatural in manifestation, since Spirit- long communications extracted from this book, and relatives and friends in the spheres. Some of hi published on the first page of the Christian Spirit- experiments do seem to evince a distinct intelliualist, must have made the reader familiar with the most important truths communicated to the Partiel Sible for men in the body to do. One of his tests most important truths communicated to the Profes- was this: While at Cape May, he requested what sor by his Spirit friends. The work, however, is purported to be his Spirit sister, to go to Mrs. well worthy of an attentive reading, for the conclus Gourley, a medium in Philadelphia-200 miles sions and mental experiences of such a mind as distant—and ask her to induce Dr. G., her husband, that of Prof. Hare's should not be overlooked by for it is by no means obvious now-a-days what that of Prof. Hare's, should not be overlooked by a certain note would be due. This was at 1 o'clock faith was, if we are to judge from the creeds of those searching for the truth of Spirit intercourse. and the understanding had with the invisible On another occasion we may have something to presence was, that at half-past 3, he (Dr. E.)

taking them as the results of Spirit-intercourse.

by the Professor in his lecture.

The reviewer says :--

remained, and commenced operations by appoint

meeting circles, &c., and before the evening a hal

BRITTAN, 342 Broadway, New York.

JOHN MAYHEW.

say on the more speculative portions of the work, as would sit at the instrument (which it seems he had their tone and logic not only do violence to the the time the Spirit was promptly on hand, and gave constructive genius of Spiritualism, but are calculathe result of the inquiry. On his return to the city he learned from Mrs. Gourley that the particuty of faith existing among Spiritualists on theologilar Spirit in question had announced herself at the

time mentioned, and communicated his message that in consequence her husband and brother had We cannot but regret that the guardian Spirits of proceeded to the bank and made the inquiry, of Prof. Hare did not succeed in convincing him of the which the result was communicated to him at Cape propriety of leaving out his notions on theology-May at half-past 3 o'clock-and further, that this memory. Hence, he argues, it could not have intentioned, cannot but prove "a stumbling block been obtained from his own mind, while the medica and a stone of offence" to many. We say this, not in Philadelphia knew nothing about the matter.

to deter the reader, but to preclude the possibility "The book is a large one of 450 pages, and i of his confounding those notions with Spiritism, or chiefly filled with "corroborative evidences" of the existence of Spirits, the testimony consisting of the reports of various eminent investigators in Europe However, that justice may be done the Professor and in this country. The weight of evidence thus and the strong points of his book, we copy the fol- accumulated makes out what lawyers would call a lowing from the Weckly Hartrord Times-as it is strong case. As a mere matter of taste, some portions of the work might have been omitted with a candid, liberal and truthful estimate of the work. advantage-such, for instance, as the Dr.'s verses, We omit so much of the review as related to a deand his theological speculations; but as a whole, scription of the machines used in testing the mani- the book is calculated to arrest attention and exfestations, as they were referred to and described cite inquiry into the subject of which it treats."

The Portland Transcript in noticing the work says : "A formidable book this, both from its bulk

"Prof. Hare's book is a timely and an interest-and its authorship. Prof. Hare is one of our oldsi and most noted scientific men-a great chemist, ng publication. It is the report of a scientific man, inventor of the Drummond light, author of numbereminent in the walks of learning and experimental less philosophical papers, and member of numerous scientific societies. Our Spiritual friends doubtless philosophy, upon a subject which has excited, interested and puzzled the public mind to a greater scientific men are as liable to be deceived as comconsider him a valuable acquisition, but after all extent than anything of a similar nature that has mon mortals. Still it is not to be supposed that preceded it for at least a couple of centuries. We such a man as Prof. Hare surrendered himself & are glad that Prof. Hare has applied to the re- the new revelation without first looking sharply markable phenomena known as Spirit manifesta. about him. He met its advances with incredulin tions the ingenious mechanical tests which his phi- and attacked it with the set these were sudent him-scientific apparatus. But these were sudent and attacked it with the weapons most familiar " losophical cast of mind so readily devised, and which this book describes. The purely scientific him to the faith. In this book we have represenstand-point presents a view of these very sugges- tations of these machines, and also numerous comtive occurrences which had not previously been munications which the Spirit, but which do not ceived from those in the Spirit, but which do not BRO. TOOHEY: The past week has been one of taken, albeit the public had a right to expect from materially differ from those with which the public considerable interest to me, and at the same time scientific authorities some solution of the modern are familiar. He also gives the doctrine of the of some disappointment, and the weather has been wonders that should be at least not more marcelous Spirit-world respecting Heaven, Hell, Morality and than the things attempted to be explained, and the Spiritualists really believe and maintain, should On Tuesday last I went with Bro. Shaw, of Pro- they naturally looked to such sources for light on read this book, the sincerity of which we suppose

All orders sent us for the above work, will be



[For the Christian Spiritualist.]

AUCELIA.

BY S. M. PETERS, S. R. My angel friend, O, tell me dost thou find Enough to satisfy thy soaring mind ? Are thy anticipations more than met, And dost thou never feel one fond regret And dose thou never the one regret For those behind thee left ? Does death remove For mose definite time terms boos yearn remo All trace of memory, friendship, and of love ? Po Spirits selfish grow, and are they driven To live for self, in some secluded heaven?

Where is thy home, Aucelia ? Dost thou dwell Alone, in some obscure celestial dell? Where flowery garlands fringe the rock above, And Spirit-birds sing all day long of love ? Where summer winds among the waving trees Murmut along in countless melodies ; And fountains, gushing forth in myriad streams Discourse such music as we hear in dreams ?

And is thy mind, in that supernal bower, And is any manuful as the twilight hour Oblivious clibe past, unmoved by care, Uphillion to thorns among the roses there? Are here golden links that form the chain Are so earth, forever rent in twain ? the set who on this other shore remain, Cienta Ancelia's memory in vain?

Theu has: not changed ! thou art Aucelia still ! feel thy presence on my senses thrill ; Thy heaven is bright, but thou dost condescend To come again-my angel friend. And const not thou restore the broken chords Ofminstrelsy : I ask not rhymes, but words :---Words to express the burning thoughts that throng Mybrain ? Oh, give them utterance in song.

Song is the language of the Spirit lyre. Sent funs to flame the heart's deep smouldering fire : Song is the melody of Spirit-power, Moved by the inspiration of the hour : Song moulds in harmony the measured line. And soothes the spirit with a spell divine ; flumes the changing sky of smiles and tears, Of childhood's Spring, and manhood's Summer years. Trov. Dec. 3, 1855.

For the Christian Spiritualist. LONGFELLOW'S NEW POEM.*

There is one law pervading alike the natural and Spiritual universe. It is the law of sympathetic tendency and direction. Whithersoever God turns all heaven moves with Him. Angels and Spirits prepare His way before Him, as His providential operations encircle them in all their labors. There are also tides and currents pervading the Spiritual

of earth. Hence there can be no isolated movement of heavenly origin. If one class of minds are forth to its high destiny. True Spiritualism, by which we mean a genuine spirituality of mind,

heart and life, is not confined to those who have investigated the external phenomena, and witnessed the wonders of modern developments. Liberal minds everywhere partake of the same spirit. The creative imagination is fed from the same instreaming influx. Tennyson is almost conscious of the Spiritual influences under which he sings. Philip James Bailey can write upon none but Spiritual themes, though the fire of his genius has never yet arisen to a pure and glowing flame. Our own Longfellow, inferior only to Tennyson of all living pets, is still more popular than his rival, and desthed, probably, to leave a more lasting memorial of his culture and genius. Each is, doubtless, fulfiling the destiny, or sphere of use, most approprine to his situation. To Tennyson the Muse has opened an unknown land of song, beneath whose ethereal skies bloom fair and delicate flowers to deck the ruins of the old world, and strew the pathway of the evening traveler to the Morning-land of conscious inspiration.

Longfellow wisely adapts himself to the needs of a new country. He has done more to cultivate a taste for poetical literature among us than any livirg mind. His Muse is an excursive and varied traveler, and she always returns laden with the theirest treasures of foreign lands. Longfellow may be compared to a skilful florist, who selects from all countries such flowers only as he knows will grow in this clime; and under his hand each blooms more fair for transplanting. He also knows how to blend their fragrance, and inweave their hues. so that each garland that he twines is worthy of the fairest brows. If he has produced no great original peem, he has at least, by his "Voices," his "Legends,"-by the sweet cadences of the "Beautiful Evangeline," and the sonorous periods of the new "Song of Hiawatha," soothed and delighted more minds than any living poet. Always pure and elevated, his style is also eminently adapted to prepare the American mind for the more profound utterances now beginning to unfold from the inmortal world. His Spiritual tendencies are seen in all his writings; and in none more than the last. In Evangeline we have many intimations of a higher Lature in man waiting to be disclosed. The Golden Legend is founded upon a Spiritual tradition; and, like the supernatural in Hamlet and Macbeth, so far as it has any power, appeals to the Spiritual eleriod spoken of by the inspired writer, when he said. ments within us. But "Hiawatha" is professedly a supernatural romance. The hero is the son of the "And it shall come to pass in the last days, saith Wat-Wind, by a daughter of one who was precipitawith outward Nature as with a conscious presence. men shall dream dreams."

or cantos, treating of the various exploits and adventures of the hero-how he prayed and fasted,-" Not for greater skill in hunting, Not for greater craft in fishing, Not for triumphs in the battle, And renown among the warriors, But for profit of the people, For advantage of the nations."

Perhaps the chapter that treats of his wooing is as unique and attractive as any, particularly to the more youthful of our readers,-

> "As unto the bow the cord is. So unto the man is woman : Though she bends him, she obeys him; Though she draws him, yet she follows-Useless, each, without the other.'

Thus sung Hiawatha, and sets his face to seel among the tribe of the Dacotahs, the land of handsome women, the lovliest of Indian maidens. The aged Arrow-Maker, as he approaches, the weapons made by his skilful hands; the fair with the plainest teachings of Holy Writ." Minnehaha (Laughing Water,) is musing more of the future and of a certain handsome warrior who once sought her father's wigwam. Nothing could well be briefer or more politic than the suit of many Spirits, and I have found none who deny Spirits are many of these, yet unfortunately envel- present are the result of the passage of matter thro' Hiawatha, addressed to the father, but in the presence of the blushing damsel :---

"After many years of warfare, Many years of strife and bloodshed, There is peace between the Ojibways And the tribe of the Dacotahs. That this peace may last forever, And our hands be clasped more closely, And our hearts be more united-Give me as thy wife this maiden. Minnehaha—Laughing-Water—

Paused a moment ere he answered. Smoked a little while in silence, Looked at Hiawatha proudly, Fondly looked at Loughing-Water, And made answer, very gravely : Yes, if Minnehaha wishes;

Seemed more lovely, as she stood there. Neither willing, nor reluctant, As she went to Hiawatha, Softly took the seat beside him, While she said, and blushed to say it-'I will follow you, my husband.'

We will conclude our extracts by quoting a few world no less than the ocean and the atmosphere paragraphs from the introduction as they give some conception of the scope of the poem, which we hope so unfolded as to hold orderly intercourse with the our readers will not fail to procure. For Spiritual-Spirits of the departed, it is because humanity itself ists should be many-sided and neglect no genuine has become Spiritualized, and the race is being led flower, though it may bloom in fields long tilled. There are many voices, and none of them wholly without significance-least of all the poet's. Hear him :---

> Love the sunshine of the meadow, Love the shadow of the forest, Love the wind among the branches, And the rain-shower, and the snow storm, And the rushing of great rivers Through their palisades of pine trees And the thunder of the mountains, Whose innumerable echoes Flap like eaglets in their everies : Listen to these wild traditions-To the song of Hiawatha!

Love the ballads of a people, That, like voices from afar off, Call to us to pause and listen, Speak to us in tones so plain and child-like, Scarcely can the ear distinguish To this song of Hiawatha!

Who believe that in all ages Every human heart is human; That in even savage bosoms There are longings, yearnings, strivings, For the good they comprehend not, That the feeble hands and helpless. Groping blindly in the darkness Touch God's right hand in that darkness, And are lifted and are strengthened ;---Listen to this simple story-To this song of Hiawatha!

The poem is divided into twenty-two chapters, than Asiatic jugglery, but he forgot to tell what -But there are other reasons why Spiritualism is latter is the very summit and acme of physical Asiatic jugglery was. Dr. Baldwin appears to be well versed in Biblical lore. He undertook not long since to show his congregation how Joshua made the sun and moon stand still, and proved to their complete satisfaction, that Joshua never did any thing of the kind. Very probably Dr. Baldwin's mission is to explode the infallibility of the Old Testament. The Roman Catholic clergy here, say but little on the subject. They know that Spirit's commuti-cate; their creed claims it, and they have seen enough not to deny it. But they forbid the laity to converse with Spirits, fearful that the devil mary feeling in their own sould state the present state of the transmin the to converse with Spirits, fearful that the devil mary feeling in their own sould state the present state of the transmin the the subject. They know that Spirit's commuti-cate; their creed claims it, and they have seen enough not to deny it. But they forbid the laity to converse with Spirits, fearful that the devil mary feeling in their own sould state that the subject of the interesting the subject of the devil mary feeling in the subject. They know that Spirit's commuti-cance the interesting the laity to converse with Spirits, fearful that the devil mary feeling in their own sould state the faint of the laity to converse with Spirits, fearful that the devil mary feeling in their own sould state the the laity to converse with Spirits, fearful that the devil mary feeling in their own sould state the the laity feeling in their own sould state the the laity feeling in their own sould state the the spirits fearful that the devil mary feeling in their own sould state the the spirits fearful that the devil mary feeling in their own sould state the the the spirits fearful that the devil mary feeling the spirits fearful that the devil mary Asiatic jugglery was. Dr. Baldwin appears to be not more universally accepted. I myself know beauty, and the former the very quintessence of

to converse with Spirits, fearful that the devil may feelings in their own souls that they cannot utter tions which arise in the mind from a mere contemtake a part in the conversation. Nevertheless, aloud to those with whom they are bound by ties plation of trees and stones, and possess materials there are Spiritualists and mediums among the of church-fellowship. Rather willing to question which abound in this state of being. The first Catholics. This brings us again to the Thanksgiv- their own interior wisdom than to believe their time I saw the Spirit home, it seemed as if formed ing sermon of the Rev. Mr. Tucker, from which we teachers wrong, they still cannot hush the voice of materials just as glorious as that surface subquote: "Those who pretend to give revelations that is continually preaching within them, nor al- stance which reflects the solar spectrum on a soap from the invisible world, set forth as revelations ways control the spirit of prophecy which ever bubble, and compared to which all the loveliness thinking of the past-when many warriors sought statements which they know to be irreconcileable impels them to speak out the wisdom that is com- and perfection of man's art sink and fall into insimitted to them to give forth. By far the greatest gnificant dullness. On the contrary, Brother Tucker, these revela- part of these, however, are the literary men of the

tions harmonise perfectly with the "plainest teach- present age; very few of whom are not more or less

ings" of Jesus. I have conversed with a great wrought upon by the Divine afflatus. Sweet that Jesus was what he claims to be in the gospels. oped in a sphere of self-psychology, and therefore And I can show that these revelations are given in unable to perceive whence their inspirations come. precisely the same way as the revelations that were Of this class, most eminently is Emerson, whose given through the Christians of the apostolic age. wierd voices of nature charm us so wonderfully-I can point to a multitude of passages in the New whose quaint philosophy so persuades our inner Testament that corroborate these revelations, as souls. Of this class is Longfellow, whose inspirathese revelations corroborate the scriptures of the tions, though from a source less deep than those of strong prophet-utterance rings its firm alto in the of christianity, that it (christianity) is repudiated by there of this class, who, having failed to find in the

deavored to seek it in the wilds of literature and Who shall decide, when doctor's disagree ? Who, philosophy; finding there far more of life, far more testimony of numerous witnesses, but this great truth is of itself so majestic and so grand, that all corroboration from, or by that which exists outside of itself, does but obscure it as with darkenits own immortal destiny, until the whole univercælum is filled with the swelling diapason.

We believe the reason why more of this order of it is popularly confounded with some of its more external and least dignified developments. Spirit-

Spiritualism, more or less of which is mixed in with all good wheat—the real essence of the matter

All truth is quiet and modest in its utterance. ashamed. Jesus, when he had done mighty works of healing in any place, was wont to desire that no report of them should be spread abroad; and it is so with all truth-bearers. The noisy part of Spiritualism is the least worthy part. It is those to whom inspirations come in deep quiet and solitude ; those who listen to the midnight voices, to the unsought yet ever waited for utterances of angels, that the deep and living oracles are committed. These see "hea-

tour in Canada and the West, as she resumes her Another impediment to the spread of Spiritual-

vamped up in a new robe of state in these days-

marriage more than any other system of religion.

labors at the Rooms of the Society, subject to the with a system of modern epicurism, which has direction and pay of the same. She will in this. number of these, large as it is, would be very great- largely pervaded all society. It is no more just to as in her former engagements, sit, without charge

ly increased, and that from among our most learned identify one faith with this idea than another. to the public, for the benefit of SKEPTICS or such

Sunday excepted.

men seldom play thereat.

There are three distinct universes ruled by one

Deity. A positive, passive, and negative one. We at

when the gates will open and all mankind shall

pass through into the vestibule of that inner tem-

ple. Then will begin a new era in mankind's his-

tory. Then will commence the positive period of

psychological activity, when free from every taint,

man shall mount the azure throne prepared for

him. But ere that period, time and times shall

roll away, and a season of gloom shall usher in

the full dawn of that ever beaming day. And this

No truth is self evident, save that of man's im-

mortality. Everything else requires the concurrent

ing clouds. Trumpet tongued, the soul proclaims

It would be much better to sentence men for

So at least thinks your brother,

MISS KATE FOX.

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will be the Second Death.

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present are the result of the passage of matter thro' the last stage, and consequently are denizens, so to speak, of this passive universe. Death will not change us in this respect, but there will be a time when the crites will onen and all mealing the stime the last stage, and consequently are denizens, so to speak, of this passive universe. Death will not change us in this respect, but there will be a time the crites will onen and all mealing the stime the crites will onen and all mealing the stime the crites will onen and all mealing the stime the states the denized of the stime the sti ture versus Theology. By Andrew Jackson Davis. The name of the author is a sufficient inducement to all interested in Spir itualism and its teachings to purchase and read the work. Prior

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The severest punishment is to make a man feel

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Cures diseases of the Throat, Lungs, Nerves, Muscles, Jointe and Skin. and scientific men and our greatest geniuses, were Doubless there are many calling themselves Spir-ENQUIRERS as are not yet convinced of the reality a sponge and suspending it in a warm room-the convergent By placing Olive Tar over heated water, or by moistening other beliefs, and many more of no belief, so far as religion is concerned. Free-love is an old doctrine, of Spirit Mediation. the atmosphere becomes electrified, (the odor being come,) and all malaria or infection present is *positively destroyed*. No disease can long continue or spread, where the odor of Olive Tar exists. Olive Tar exists. Olive Tar exists. Olive Tar is inheled by breathing an atmosphere impreg-nated with the odor, which couning in contact with the blood as it passes through the lungs, electrifies ii, and by the magnetic force thus acquired, expels the impurities. The odor of Olive Tar is a delightful blended aroma. When Olive Tar is applied, it is taken up by the absorbanta, and the electricity it contains is separated and diffused throughout the system by the nerves with which it is brough in contact. Hours, from 10 to 1, every day, Saturday and The Society wish it distinctly borne in mind that Miss Fox is employed for the purpose of converting throughout the system by the nerves with which it is brough in contact. A Pamphlet containing full information, also more than one hundred recent and most reliable testimonials, together with between sixty and seventy new and valuable receipts, giving to the pamphlet great value as a reference, will be sent free of postage on receipt of six cents or two letter stamps, by the STAFFORD OLIVE TAR COMPANY. Nos. 22 and 24 New street, N. Y. Spiritualists who may be afflicted with disease, are referred to Mediums for the truth of all the assertions made in the above advertisement. sure of the Spiritualistic believer, and it is expected. therefore, that those who are CONVERTED will NOT This change is warranted not only by the expe-

"Ye who love a nation's legends,

"Ye whose hearts are fresh and simple, Who have faith in God and Nature,

"Ye who love the haunts of Nature,

Lovliest of Dacotah women." And the ancient arrow-maker

Let your heart speak, Minnehaha.'

"And the lovely Laughing-Water

New Testament. The language of the above quo- Emerson, are more fully ultimated in their exprestation is mere assumption, and needs better proof sion. Of this class was Margaret Fuller, whose than the ipse dixit of any man. I quote again : " And let it be said to the honor chorus of the age. Men and women innumerable are

those who have established a new religious system, old systems and creeds that "everlasting yea" and are most devoted to playing with mischievous which their soul tells them somewhere is, have en-Spirits, and holding commerce with the dead."

among the wrangling priesthood of the two hun- of love, far more of quick and holy inspiration, than dred and fifty-two sects of so-called christendom, all the churches teach, than all the creeds confess. can tell us what christianity is? What particular It is well for such as these that they have found creed embodies the christian idea more than another? in literature a partial supply of their Spiritual I know no better way to decide the matter of who wants. It is well for these that Goethe, and Jean is a christian, than to meet the tests of christianity Paul, and Carlyle, and Emerson, have stood ready recorded in the last chapter of the gospel of St. to answer, though ever so imperfectly, the life-Mark. If a man takes upon himself the authority the churches; nay, which they were forbidden to to pronounce me a repudiator of christianity, with- ask, as being, in the opinion of religious teachers,

of scripture which I will insert, as it may be a novelty to some :---

"Thou hypocrite, first cast out the beam out of cast out the mote out of thy brother's eye."

On the whole, Brother Tucker, I am not disin good. There are a few more points in your well meaning persons have fallen, in regard to what religion. Spiritualists really do believe. These errors are the result of education and not of total depravity.

Fraternally thine, S. M. Peters. For the Christian Spiritualist. WHY SPIRITUALISM HAS NOT MORE BELIEVERS.

It would seem to be more appropriate to moot the question "Why Spiritualism has so many bethe question "Why Spiritualism has so many be-ven opened," and bathe in the living flood of its DIFFUSION OF SPIRITUAL KNOWLEDGE," informs the lievers," considering the short time since, in its light till their own Spirits are a-glow, and radiate public of the return of Miss Fox from her summer present form, it began to manifest itself among us ; | even through their external forms. for there are indeed many who receive it in one shape or another. But we are convinced that the ism of late, has been the effort made to associate it

out being able himself to meet any of the tests of blasphemous and offensive to God. For otherwise christianity referred to, I would refer him to a verse would the great sphynx have destroyed them utterly; as it came near destroying poor Shelley—as it would have destroyed him had his own giant in-tellect not been aided by influx from above. thine own eye, and then thou shalt see clearly to men do not embrace Spiritualism, to be the fact that only let it speak itself. rapping and table-tipping have an end; they con-

posed to quarrel with the quotations I have made vince those who cannot otherwise be convinced, of from your sermon. The first, plainly amounts to the fact of the intercourse between the natural and nothing more than a theological squib, and the se- Spiritual worlds; but they actually repel many who their behavior restrain or set them free; allowing cond as plainly admits that we do play with Spirits. silly and unmeaning, not to say ludicrous commu-This is a great admission, and one that could not nications they give, purporting to come from Spirits have been expected two years ago. It is an evi to whom we would ascribe high intellectual develdence of progression, where progression may result opment. This is but the chaff and rubbish of sermon that I propose to touch gently, for the pur- takes quieter forms of development, and is in fact pose of correcting those errors into which many becoming a new literature, a new social life, a new

The caks and the pipes-the winds and the starsbird, beast and flower, all are his companions, and than thirty thousand persons in this country pos- nite an impossibility as ever. aid him in his enterprises. He is himself the sess the Spiritual gifts, spoken of by Paul, in his

benefactor of his race The verse of the poem differs from anything of believed to be Spiritual, by not less than two mil- out of the finite-far less reasonable in their expecmuch tote extent in English literature. It is what lions of people. These gifted persons (mediums) tations than the Chinese woman who was found are persons of all ages, from infants in the cradle to trying to rub down a crowbar to make a cambric the prosodists call trochetic. And though the critics are not agreed as to the propriety of using it venerable grandsires. Now, it this is all delusion, made the American car familiar with this measure.

Men, eminent for scientific attainments, have labor-It will be of service to future poets that this form of verse has been legitimatized by such a master. ed to trace these wonderful manifestations to mun-In his hands, like the hexameter which he first dane causes. Some have been convinced by chemtaught us to have, it is full of rich and rare beauties, and the car is your won to the unusual cadences. Uality of their origin. Others are still laboring to The point is thus simply and artistically introdu-identify them as the involuntarily unconscious ac-external proof of the truth of Spiritualism, and will ed and always kept in order. The engines of this

"Should you ask me, whence these stories? Whence these legends and traditions-With the odors of the forest, With the dew and damp of meadows, With the curling smoke of wigwams, With the rushing of great livers, With their frequent repetitions, And their wild reverberations,

I should answer : I should tell you, From the forests and the prairies, From the great lakes of the North-land, From the land of the Ojibways, From the land of the Dacotahs. Where the heron, the Shug-shuh-gah Feeds among the reeds and rushes. repeat them as I heard them From the lips of Nawadaha,

Ye, who, sometimes in your rambles Through the green lane of the country, Where the tangled barberry bushes Hang their tufts of crimson berries Over stone walls grey with mosses, Pause by some neglected church-yard For awhile to muse and ponder On a half-effaced inscription, Writ with little skill of song-craft-Homely phrases-but each letter Full of hope, and yet of heart-break; Full of all the tender pathos Of the Here and the Hereafter; Stav and read this rude inscription-Read this song of Hiawatha ! HESPERES.

> For the Christian Spiritualist. LETTER NO. 2.

TO THE REV. MR. TUCKER, OF THE CHURCH OF THE HOLY CROSS, OF TROY.

against the spread of the Spiritual faith. Commencing from "without the camp," the first

obstacle that strikes us is the hitherto extremely the sovereignty of the individual. Spiritualism materialistic tendency of the age. This is an evil teaches no such thing as this. It sanctifies true that will, in the natural course of things, destroy consent willingly to the tyranny of matter. The most fully and entirely. question asked by the poet

" What end hath matter !

Is it a substance that doth Spirit bind ?

will ere long be answered by the Spirit itself, when it shall assert its claims to ascendency in the affairs cultured among those who seek for truth, may not by the consideration, that those who may wish of this world, and shall claim relationship with the turn away from us dissatisfied. There is enough hitherto unrecognized and unexplored regions of in Spiritual literature already, and there is infinite Spiritual life in the heavens. But though destined to be overthrown, the reign of materialism is still should be to bring forward the choice things, of

ascendent in the world, and men bow down and which we have such plenty. worship before its iron throne with complete self- After all, it is little that we can do. The angels abandoument. The pure gold of wisdom from the are themselves doing, and all we have to do is to abandonment. The pure gold of wisdom from the mines of the Spiritual realm, weighs nothing in the believers as fast as truth is opened to them from

balance this sovereign holds, against that all-pow- the Spiritual world, through their own inner senses. My FRIEND,---We are just entering upon that peerful metal from which the "almighty dollar" is and no faster. The little leaven of immortal life contains 550 pages, octavo, and two splendid steel coined. And, as in ancient times, men sought to that was buried in humanity is now leavening the engravings-Mr. Linton and Gov. Tallmadge: the God, I will pour out my Spirit upon all flesh, and reach the skies by building a tower so high as to whole lump, slowly but inevitably. Those of us whole reach the skies by building a tower so high as to whole reach the skies by building a tower so high as to whole reach the skies by building a tower so high as to whole lump, slowly but inevitably. whole lump, slowly but inevitably. Those of us tel face the Manuel and particle and particl tame harvellous quality. The Indian Sage lives your young men shall see visions, and your old time and space by material means, coming so very the purposes of God. Above all, if we, by the near it as to deceive themselves as to the possibility purity and sublimity of our own lives exemplify postage 30 cents. Orders from the trade and us: and prove to what possibilities of life man can

It may not be known to you, sir, that not less of it, and yet so far from it that it remains as infi-

attain through the development of his interior be-All the wisdom of man has tended to take mate- ing. acblest conception of the Indian mind-the mild epistle to the Corinthians. And the manifestations rial forms. Great intellects have wearied themgiven through these gifted persons, are confidently selves on dull matter, trying to fashion the infinite

needle. Even man's worship has become externalin a poem like this, yet we are glad Longfellow has well may it be denominated "the arch heresy of ized; he reverences scrolls of parchment and piles ductive or negative, inductive or passive, and the the age." But how is the question met by those of hewn stone, and sees nothing to reverence out intentional or positive. The errors or faults of It adds a new variety to the rythms in popular use. most capable of meeting it? Let facts answer. of these. He reverences those

ical and other scientific experiments, of the Spiritced :---

As of thunder in the mountains?

From the mountains, moors and fenlands, The musician, the sweet singer."

and acknowledges the mutual dependence of man itself however, for the Spirit of man will not long upon man, whether in the body or out of the body, the skeptical, rather than to contribute to the plea-Human brotherhood is one of its watch-words, and the demon selfishness has no place within its

it not for some reasons which operate fearfully itualists who advocate it; so there are many of

occupy the time of the Medium. camp. Our aim, who are acknowledged Spiritualists, should be to elevate the plane of our Spiritual ity, so that those of the refined, the intellectual, the rience of the past year and a half, but suggested communications from their Spirit friends can, and should, avail themselves of the services of other promise of more, to satisfy the most fastidious and requiring, both as to matter and style. Our aim Mediums.

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THE POTNTAIN MOVES. BY DE. H. F. GAEDNEE, Corner of Harrison Avenue and Bcach-st. BOSTON.

tanceship with his black majesty, and they have ing it now-a-days, when external manifestations of board that will cause the needle either to vary or thrown the old gentleman overboard, and taken up Spirit presence are so rife; but after all when they deflect, and hence observation should be occasionthe cry of "Free Love." This charge has been have it they are not any more Spiritualists than ally taken to certify its right conditions. No one promptly refuted by the Christian Spiritualist, the they were before. They believe-what? that should rely too strongly on either, but try all three. Spiritual Telegroph, and other papers, and by the something they cannot see with their external eyes Men forget that Trinity in Unity is a universal exponents of Spiritual philosophy all over the coun- can move a table or make raps upon it, nay, can fact. try. But still the cuckoo cry is kept up, as if to even answer questions for them, and so forth. But

make good the old maxim, that "a lie well stood if this is all they believe and know, they are yet It is not difficult to conceive of limits to space. to, is as good as the truth."

this heresy, which is thinning the ranks of their this may not be a means by which they will be- lower combination of love elements. of which the churches? Dr. Baldwin exploded Spiritualism come aware of their Spiritual facultics, in the exer- human soul is the highest. churches? Dr. Baldwin exploded Spiritualism come aware of their spiritualism come aware of the spiritualism come aware of th

* The Song of Hiawatha; by Henry Wadsworth Longllow ; pp. 316 ; 12mo. Price ≵1.00. Boston : Ticknor & telds ; 1855.

" Dread spectres of the earth's material age-Demoniacal creeds that people earth With crazed bewildered ruined minds, and fill The realms of fancy with all loathsome shapes Of crime and error.

most thinkers arise from a too strict attention and With this proclivity to materialism, men seek for

tion of mortal minds. But how have the clergy have no other. They will not believe anything road are steel mounted, registered in the court of met them? Let facts answer again. As a body which they cannot see with their outward eyes, for Heaven, and impelled and propelled by the electric they have stood aloof from investigation, and have these are all the eyes they have. With external spark, and as electricity always is true to the pole, denounced them first as "humbug," second as senses fully and keenly developed, they acknowledge it follows that whoever takes this path, will speed-"imposture," and third as the "work of the devil." no other, and will have the proof they seek by ily and certainly reach his or her true destination, A portion of the clergy seem to have discovered means of these, or not at all. They may obtain Peace, Pleasure, and Profit. Men have to be carethat they were claiming a very intimate acquain- that proof, for abundant means there are of obtain- ful, however, to see that nothing is admitted on

adherence to either of these three paths, which may be designated in order, thus: The first is the turnpike which every body uses. The second is the railway which only fast inclined passengers use, while the third is a royal road, properly grad-

BOSTON, Dec. 12th, 1855.

Special Correspondence for the Christian Spiritualist.

PASSING GLANCES NO. XII.

SPRIGS OF SAGE.

There are at least three roads to Truth, the de-

sician, 341 Broadway.

UNDINE.

From the Girard Republican. THE ANGEL-WATCHERS. From a Poem delivered before the Literary Societies Waynesburg College,

BY JOHN H. CRAIG, ESQ. There is an instinct in the human breast, Cherish'd by love and born of faith, Which tells us that the Spirits of the blest Are ever watching round our path-That angel-forms unseen do walk the earth Radiant in light and holiness, And are the glorious messengers sent forth To guide and guard the heirs of bliss.

When sunset hues grow dim, and day-light fades Along the hush'd and glowing west, And twilight dews, like tears, and evening shades Are falling on the graves where rest In silent dust the forms of those we mourn, Mysterious voices through the air And sad, sweet sounds upon the night-winds borne Then seem to tell us-they are near.

And when we lift our gaze, through tears unseen, Up to the stars so calm and bright, Which seem to whisper softly, as they shine, With angel voices through the night. We feel their presence round us and above. And fondly dream that earnest eyes Which here so oft met ours in speechless love Are gazing on us from the skies.

And when upon the couch we lay our fever'd brow. And toss amid the curtain'd gloom, Thinking of those whose dreamless heads lie low Amid the shadows of the tomb, From broken sleep and half unconscious dreum We start to see the morning light, And try to call our visions back, and deem They have been with us through the night.

And when upon their graves the grass is green, And time and change have dried our tears, Although from then till now there lies between The length of unforgotten years, They often come, as angels from the skies. To shield us from the wo earth brings ; And when a passing sadness dims our eyes, It is the shadow of their wings.

And what is life or death that we should weep When loved and cherish'd ones depart We see their living forms no more, but keep Their lovely image in our hearts. 'They are not lost and gone, for not in vain The sweet and cheering faith is given, That we shall see and meet the loved again. "And know and love them still-in heaven."

From the Knickerbocker. MY "OTHER ME."

BY JENNY MARSH Ah ! pleasant things to me the rain did whisper, As I sat dreaming in my easy chair, Without a thought for urgent tasks unfinished, And for the swift hours having little care.

I wandered back along a path of shadows, With near a score of nile-stones on its way, And came at last where May was sweetly blooming. While o'er the mountains crept the morning gray.

It was the land of dreams; and yet the cottage. With its low roof and woodbine-shaded door, Was like to one where pass'd my sunny childhood And in my waking can be mine no more

There was a band of little ones before it, There was a bann of fifthe ones before it, With sunburnt brows, and brown, uncover'd feet That knew full well the clear brook's pebl'd bottom, But never trod a hard and dusty street.

I looked in all their eyes, and oh! what beaming Of hudding hopes and sinless faith was there, And when their joyous laugh went up to heaven. The angels must have borne it as a prayer.

I looked in all their eyes, and 'neath the lashes Of one, the wildest in her heart-taught glee, A soul looked forth, and spake to mine a welcome, And down I knelt, clasping "that other me!"

I pressed her long unto my lonely bosom, And felt her dearest that the world did hold ; And was I vain ? She was a sinless creature And earth is blighted, sorrowful and cold. She was a sinless creature.

She was not like to me whom years have given A tempted heart that ever coes astray Who cannot lift my eyes in trust to heaven, For doubts that bore my child-like faith away

She was not like to me : her heart was sintess. And I could see within her April breast, The tender germs, O Christ ! O love of heaven ! That might have prov'd to me a balm most blest

I saw her love without a stain upon it, Her faith as pure as prayers she nightly said Her hopes so fair, they were the angel bringers Of the sweet dreams that came to bless her bed.

I could not say 'twas 1-the tender blossom. That this dark day bath been so nigh my heart : Oh ! no, alas ! for since the years have met me, The cord that bound us two hath snapt apart.

the same Book of Psalms we read: 'For he shall give his angel charge over thee to keep thee in all thy ways,' (xc. ii.) We can see how easily this could be accomplished, when we see that the soul We can see how easily this is already a spiritually-organized form and inhabitant of the Spirit world, and can be as readily assist- Mercury.

ed and communicated with by a guardian angel as the body of one man with that of another. The Apostle Paul, speaking of angelic Spirits, says: 'Are they not all ministering Spirits sent forth to minister to them who shall be heirs of salvation?' In this passage we are expressly taught that assisting mankind, or constant communication with mankind, is not only a standing employment or office of angelic Spirits, but that it is the only authorized use or office. Of course this assistance would inent article opens with an account of the death of a where consciousness of their new condition may clude every possible variety of modes. Their duty sailor by drowning, and the arrival of his Spirit in be given or illustrated gently, like to the opening s assistance in some mode to those who are heirs of salvation. This is not spoken of as a special or isolated case, but the universal duty of all; not the duty of one or a few, but the duty of all; it is the proceeds as follows.-Ed. Chst. Spt. authorized duty of all, without exception, in some

mode or other according to requirements. It is the life came up in review before him. Many things he sympathisers professedly, but clogs and hindrances established law of the Spirit-land; for Paul says, first, 'Are they not all ministering Spirits?' And this expression admits of no exception. Then, secondly, he says, 'sent forth to minister to those who are heirs of salvation.' And this expression of their being 'sent forth to minister' shows it to be a duty imposed by the very law of Heaven on all its inhabitants. True, it is only Paul who says that this is the law of Heaven, and that this is the ing. Some men had such spirits with them that I causing the soul to linger on the confines of earth, duty of all Heaven's sons. But then Paul affirms couldn't help following them, I'd a gone to the devil or to desire restoration to the bondage of nature. he was caught up into the third or highest heaven, for them, and here I am. Fixing his eyes upon a We were once in conversation with a gentleman and had an opportunity of speaking from experidark, uninviting boat near at hand, he said, "I of our acquaintance, who at the time complained ence. His testimony is not, therefore, to be lightly esteemed, nor invalidated by a doubt. His own have a mind to try that." We at once cautioned bitterly because of his mother's weeping, and takhistory in the Acts bears testimony of his having thus been constantly ministered to; and in the same him, relating our knowledge of its deceptive quali- ing so much to heart his decease, saying, "it for a ties. When lo! the boat sprang as it were into few days past had continuedly and unpleasantly Acts, when speaking of Peter's guardian Spirit, we have the expression, 'It is his angel.' But to take vengeful life, and we were threatened by its treach- attracted his attention to earth, and as it could a rapid survey of such guardianship, would strik-ingly illustrate this universal duty of all Heaven's erous crew with annihilation as a reward for our avail her nothing, he wished she would desist." In sons, as stated by Paul. In the vision of Jacob's interference. Taught by experience, our thoughts musing upon the matter, it occurred to us that this flew at once in quest of the Divine Word, a sure was the second anniversary of the interment of his ladder, angels are represented as constantly ascendsafeguard against all evil, having procured which natural body, and was likely to bring with it assoing and descending from heaven to earth. Angels delivered Lot from Sodom, Jacob from Esau, Danthe hellish crew shrunk back to their own place ciations such as were complained of on behalf of iel from the lions, his three companions from the furnace, Peter from Herod, and the nation of the with evident chagrin. Remarking upon the sure the mother. Israelites successively from the Egyptians, Canaaneffects of this talisman, we presented the copy to our new friend, when it at once, as by magic, be- state, who had preconceptions of her approaching ites, and Assyrians. Thus they conducted-that

is, did the duty of ministering to Paul; they conducted Lot, Abraham, and the Israelites, in a season of great difficulty and danger, to places and circuinstances of safety and peace : they conducted Gideon to the destruction of the Mideanites; Joseph and Mary to Egypt; Philip to the Eunuch, and Cornelius to Peter, that they might impart a knowledge of the Gospel. Thus they comforted Jacob, at the approach of Esau; Daniel, in his peculiar sorrows and dangers; Zachariah, in the these now, first he must go down." sufferings of his nation; Joseph and Mary, in their perplexities; Christ, in his agony; the Apostles and their companions, after his resurrection; Paul, immediately before his shipwreck; and the church universally, by the testimony and instruction given

in the Book of Revelation by the Apostle John." the consequences endured, until from results they With these proofs of Spirit intercourse, together are despised and abhorred with as much heartiness with hundreds of others that might be quoted from as they were ever cherished and beloved. Like Scripture, we can well say with the author of the | yeast in the liquid, it is left to ferment, and fret

above extract, that it seems to us, from the Bible's and foam until it has purged itself of all impurity, teaching, that constant intercourse existed between but the wine is preserved in the end. the two worlds, in the early history of our race. It Curious to know something of the process of appears to have been the most universal of all condying, we have made inquiries of several persons victions. The veil between them and the invisible who have been subjected to it, in order to gratify world must have been slight indeed. It was no ourself, as well as others, therein. The result of matter of dread or bewilderment to them, if, in the our inquiry is such as to convince us that we have stillness of the sunset hour, stranger feet drew near herein been solicitous about nothing, for whilst their dwelling, and the phenomena of both worlds one can call nothing to mind relative thereunto. became blended into the vision; forms, glorious another speaks of it as the faint remains of a forwith the majesty of holiness, entered beneath their gotten dream, altogether unworthy a passing roof to commune with them, and teach them, in thought.

The apparent agony attendant upon the dissolutheir departing, that they had been with beings of another land. The very absence of fear or wonder | tion of soul and body, as sometimes witnessed in implies the original universality of such intercourse the contortions of the latter, is but apparent, the or opening of the Spirit-sight. All the most ancient attendant sensations, owing to the presence of attraditions are founded on an intercourse with the tending angels, being frequently of a pleasurable Spirit-land; and the separation between the living character. We have been told that in deaths ocand departed was held to have been marvelously | curring upon the scaffold, frequently not a pang is slight. felt after once setting foot thereon. The cause of

But here the "orthodox" skeptic may exclaim- this is in the fact that no death is either sudden or 'True, I believe all this; but what God permitted violent, notwithstanding appearances. The laws of old, he does not allow now." To this we simply of order are those of gradation, and if we are at reply: God's laws are immutable. He never has, any time surprised, it is because we have failed to these classes scarcely twenty years ago, we see, and we add, with all due reverence, He never can, observe those monitions which precede every apalas! that almost general ruin has overtaken them. That there is naturally a difference between men, change them; for, could He, He would become a proaching event. The divine providence of the changeable and fickle being, and cease to be God. Lord in this rules absolute until our state is such in point of ability, we do not pretend to deny. This Now, as in the times of the Apostle Paul, the de- that a separation from the material is best suited to difference is less great, however, than is generally parted "all are ministering Spirits;" and the modern our condition with reference to the future no such supposed ; and no genius, moreover, is sufficient of proof of Spirit ministrations is as strong and posiitself without discipline and study. The difference, separation can eventuate. This condition is antive as any to be found within the pages of the proached successively, and had we our eyes about we say, is not so great as is usually believed. It is us, its near approach would be manifestly obvious. | true that one person may exceed another in what | Bible. But of this hereafter. When the skeptic will present us with the first We have thus been for days lurking upon the con- is popularly called eloquence, but generally he is positive assertion found in the Bible, that the minfines of the purely substantial. We have, as it deficient in something else, as, for example, in the were, of ourself gone out of ourself, so far as the purely logical faculty. A witty lawyer, able to mised to furnish him with the "proof upon exit in the body of the Apostles of old; when material body is ourself, and being thus out of it, keep a jury in a roar, may not be as competent to

DEATH. ITS NATURE AND CONSOLATION. established. With persons of weak and timid tem- practical subjects, in explaining and enforcing that "OUR FATHER'S SPIRITUAL RESERVOIRS" The following is extracted from one of a series peraments, much mischievous injury may be done conduct which the spirit of Christianity requires of articles, on Practical Spiritualism now in pro- by the over officiousness of ignorant by-standers and which mere worldly happiness commonly cess of publication in the Philadelphia Sunday and sympathizers. There are always present, by coincides to recommend. These are the topics appointment, upon such occasions "angelic Spi-The writer seems to be a medium of no ordin- rits," whose especial business it is (so to speak,) as and a better world, and do all the good that ser poetry, none of them ever came from such a deep ary pretensions, as he reports the scenes, dialogues, midwives, to receive the new citizen, and welcome mons ever will do. Critical explanations of difficult of manly heroism as those old Hebrew Prophets and actions of the Spirit world. As to the truth of him into life. It is the especial care of these by passages of Scriptures, dissertations on the doctrinal Psalmists and Apostles spoke out of and spoke inhis pretensions or the reliability of his revelations, influx or impressment, to infuse into the mind of and mysterious points of religion, learned investing its one book, wept over it in sorrow, rejoiced over we have nothing to offer, but give the extract for the patient such thoughts, and to awaken such af-gations of the meaning and accomplishment of it in delight, prayed over it, almost worshiped itits suggestive character and the consolation it offers fections as are best suited or calculated to avoid prophecies, do well for publication, but are unge- and that at a time, too, when priest and king forto those who still look at the Spirit-world "through unpleasant or peremptory reminiscences. It is the nial to the habits and taste of a general audience. bid-would be likely to have some heroes among to those who still look at the Spirit-world "through unpleasant or peremptory reminiscences. It is not the habits and taste of a general audience. the dark valley and shadow of death." The pres- part of these to lead them gently into position, of the highest importance they are to those who upon-for the Bible does not lack spunk-depend the other world, which naturally enough forms the of the day. Now this interfered with, be it by or a critic, in order to be a Christian. To the mul- unconquerable courage, that flamed in the Old Tes. premise for the concluding remarks. The narrative whom it may, whether parson, mourner or heir, is titude, whether elegant or vulgar, the result only eminently destructive of order, and consequently of erudition employed for the defence of Christi- History of the Martyrs. Mr. Fox was a noble man

would gladly have shut out were now vivid upon in fact, is also a great evil. It is not alone their his memory, and he must go down. "Well, I sup. presence which is of itself an evil, but every such his memory, and he must go down. "Well, I suppresented that a door of admittance for Spirits to or sickness, has rendered truly devout; but in their day, and suffered in consequence. There are afraid he must go down, something draws him-is the scene, whose counter infusions into the mind a going to try it-its a kind of fascination, I can't of the dying create discord and distress. The help it—it was so shown me when I was drown- mourners' laments act also as counter draughts, the exception.—Memoir of Rev. Sydney Smith.

A MYSTERY EXPLAINED.

part of the dangerous inhabitants of the river.

Several years since the authorities of Benares We have witnessed a child, whilst in a dying were called upon to record the disappearance of a certain number of women, drowned in the public came transformed into a beauteous and magnifi- change, and who conversed openly with and of baths, and since then, every day, during several cent telescope, through which he was enabled to Spirits in waiting to conduct her to her new abode. years, four or five have disappeared in the same view the distant heavens. By the magic of its | This was supposed by some to be the ravings of a manner, from the midst of their companions, appapower sphere after sphere passed before the vision disordered mind. In subsequent interviews with rently drawn under with violence by an irresistable

from the sea.

of this half-repentant self-convicted prodigal. He the child, she has repeatedly confirmed the truthforce. seemed for a time lost in wonderment. "It was fulness of the scene thus presented to her, and hard," he said, "he was not permitted to enjoy which she knew at the time, to be the first visible premonitions of her future. Too much care, then, Upon inquiry, we learned of a truth that this cannot be used on such cccasions, lest for some was even so; that certain principles imbibed could light cause, or by some indiscretion, we interfere now only be eradicated by first being brought into with the ministrations of angels, substituting our ultimates, that being loved they must be lived, and own ignorance, if not wantonness, in lieu thereof. S.

DELUSION ABOUT GENIUS.

It is a common mistake, especially with young men of ability, to suppose that what they call genius is sufficient for success in life. They sneer

at the studious as "mere plodders," and boast that it is only necessary to employ themselves for a few minutes in order to conquer the most difficult tasks. We observe them, moreover, in every walk of life. We have known them as quick working mechanics, as brilliant declaimers in debating societies, as witty or eloquent students in college. But we have lived long enough to notice that most of them have made shipwreck of themselves forever. The sels, no notice was taken of them.

smart mechanic, disdaining to work all the week when four or five days' labor would produce as much as others earned who toiled from Monday morning till Saturday night, has generally acquired habits of dissipation and idleness, and ended, sometimes, in the penitentiary, but more frequently in the drunkard's grave. The showy orator has become a lazy lawyer, or good-for-nothing editor, or pot-house politician. The idle, though able student, has sunk into a "fast" young man, and died before he reached forty, the victim of his own excesses. As we look back on those we knew of

Two great books, which our fathers were bred on. One was the Bible; and though I am no worshipper of the Bible, I must say, that whatever high praise be bestowed on Roman eloquence and nearest the heart, which make us more fit for this Roman law, or on Grecian art, philosophy, and can defend the faith and study it profoundly; but upon it. If the Puritans did not take the Love of God forbid it should be necessary to be a scholar | the New Testament, they did take the sternness, the tament and in the New. That was the first book, The other was a kindred work ; it was Fox's During the little time he was drowning his whole of good. The unnecessary presence of individuals, anity can be of any consequence; with the erudition who lived three hundred years ago, who, with unitself they cannot meddle, and must be fatigued if accountable industry and untiring patience, ranthey are doomed to hear it. In every congregation sacked all history to find out the story of men who there are a certain number whom principle, old age, bad resisted the majority of the constant clargy of been wise, and religious in advance of the clergy of the majority of the clergy preaching as in everything else, the greater number three volumes of this history-very small type and of instances constitute the rule, and the lesser very long pages; every one of them contains more the exception - Memoir of Rev. Sudney Smith. matter than all six of Mr. Bancroft's History.

That was the "profane literature" of our fathers, with whom the Bible was their sacred literature. Theodore Parker. We translate from a French newspaper, the fol-

CONSOLING IDEA OF DEATH .- " I congratulate owing account of a singular submarine operation. you and myself" wrote John Foster to a friend. The religion of Brahma obliges the Hindoos of that life is passing away. What a superlatively both sexes to make their ablutions several times a grand and consoling idea is that of death! With day in the Ganges, or some other sacred river. out this radiant idea, this delightful morning star, The ladies have a custom of meeting in great numindicating that the luminary of eternity is going to rise, life would to my view darken into midnight melancholy. Oh! the expectation of living here, bers in enclosures surrounded by fences of bamboo, reeds and curtains, in which they are not only sheland living thus, always, would be indeed a prospect tered from the observation of the curious, but also of overwhelming despair. But thanks to that fatal from all possible accidents, and surprises on the decree that dooms us to die-thanks to that gospel which opens the vision of an endless life; and thanks, above all, to that Saviour friend who has promised to conduct all the faithful through the sacred trance of death into a scene of paradise and everlasting delight."

> PHYSICAL MORALITY .- The word of God, in specific language or in implied direction, commands a ife of temperance in food and beverage, a strict restraint upon the licentious appetites, regular in-

dustry and labor, cleanliness of person and apparel, and observance of frequent days of rest. The gen-This state of things led to a thousand inquires, eral moral sense of mankind has given to these and gave birth to many suppositions. Some said rules an independent sanction. Now, although the it was a crocodile that had entered the bath and esresult of such physical morality is not the sole oh. tablished himself like a wolf in a sheep fold, but ject of its injunction in scripture, nor all the consethey were assured that no aperture existed large quences clearly foreseen, where the unaided moral enough to give entrance to that ferocious and re-sense enjoins it; yet the sure tendency of such authoritable rentile. Others suggested that it was a observances is to bring the entire body to that state doubtable reptile. Others suggested that it was a where all its parts of blood and bone and muscle, shark or some other voracious fish, but sharks do of sensitive nerve and organic functions, are fitted not live in fresh water, and are not in the habit of in their separate and mutual action to give the seeking adventures in rivers at so great a distance frame its highest powers of strength and endurance, and fitness for all the peculiar purposes of existence and in the mere physical consciousness of this The Brahmins, on being consulted, accused the healthful existence, there is a physical happiness. evil Spirits. The police, knowing ro cause to which It is not merely the abscence of pain and uneasito attribute these daily disappearances, undertook to ness, but a positive feeling of buoyancy and exhilaration. And just in proportion as these laws are deny them altogether. Neverheless, they explored not observed, there is a corresponding loss of their the whole river space in front of the city, but found physical rewards, and a gradual sinking into posinothing to remark, except some vases of baked earth tive suffering and disease. Even as we walk the floating upon the surface of the river, and apparentstreets we meet with illustrations of each extreme. Here behold a patriarch, whose stock of vigor three ly following its course. But as it is the custom in score and ten years seem hardly to have impaired. India to expose the dying upon the Ganges, sup-His erect form, his firm step, his elastic limbs, his ported under the armpits by similar earthern vesundimmed senses, are so many certificates of good

conduct; or rather so many jewels and orders of nobility with which nature has honored him for his Meantime the ladies continued their ablations, fidelity to her laws. His fair complexion shows ouly taking care to keep near the shore. One day that his blood has never been corrupted; his pure last April, one of them, while in the water, raised a breath, that he has never yielded his digestive apparatus for a vintner's cesspool ; his exact language loud cry and disappeared; but as she was young and robust, she resisted vigorously, and succeeded and keen apprehension, that his brain has never been drugged or stupefied by the poisons of the in disengaging herself from the grasp of her enemy, distiller or tobacconist. Enjoying his powers to the highest, he has preserved the power of enjoywhich, from the ebullition of the water, the other affrighted bathers took to be a monstrous crocodile, ing them. Despite the moral of the school-boy's story, he has eaten the cake and still kept it. As and fied to their companions on the shore. But what was their astonishment when, in the midst of he drains the cup of life there are no lees at the bottom. His organs will reach the goal of existthe excitement of escape, she informed them that ence together. Painlessly as a candle burns down she had been attacked, not by a crocodile, but by in its socket, so will he expire; and a little imagia man, a veritable man ! In fact, it appeared upon | nation would convert him into another Enoch, transfurther investigation, that this man, abusing his planted from earth to a better world without the sting of death.—Mercein's Natural Goodness.

God keep and sometimes send that " other me" To warn my feet as she hath done to-day, By all my foot-prints from the path of right, And by the mile-stones passed upon my way

From the Saratoga Republican.

SPIRIT INTERCOURSE WITH MAN.

By a note from "A Subscriber." we are reminded that in our paper of the 16th ult., we pro- istration of angels or Spirits was to cease with the which we predicated our belief of the truth of they will prove that the Comforter promised by the Spiritual phenomena;" and though we are at Jesus was only to be sent to his disciples then in than of any other mass of matter whose tenure to appears his anxiety, that we cannot forbear the seen, and the voice heard by Saul of Tarsus, are body. Abstract the mind, and in the same ratio. attempt to relieve it in a measure.

There are two great facts upon which we base our belief, or, we should rather say, from which question the truth of Scripture; for, to prove this, we derive our knowledge, of Spirit intercourse we must ignore the Bible, and as a consequence, They are these :---

1st. Positive Biblical testimony of the fact. 2d. Our own personal observation, with that of others now living.

We can at this time only refer "A Subscriber" next week the more modern proof.

And now, as to the assertions and asseverations of scripture regarding Spirit intercourse with mortals. The reader of the Bible cannot open its pages without being struck with the uniform proof the last of Revelations, of Spirit intercourse with friends. man. From the period when God said "let us make man in our own image," (addressing himself as we believe to the sanctified Spirits, or angels, who had existed upon, and passed from other earths or planets to the beatitude of heaven,) to the are now in communication with them-that

time when John, on the Isle of Patmos, as related in the closing chapter of the Book of Revelations, fell down and would have worshiped the angel, who forbid the proffered adoration, saying, "See thou do it not, for I am thy fellow servant and of thy brethren the prophets," no fact is more prominently kept before the reader, than that of Spirit intercourse with mortals; no sane man, or Biblical other than the "fellow servants" of men, they only having passed before us into the world of Spirits. The Old as well as the New Testament is overflowing ham, Jacob, Lot, Balaam, Moses, David, Daniel, held intercourse with Spirits.

We can do no better in this connection than to present an extract from a recent discourse upon this very subject, delivered in Brooklyn, by the Rev. Samuel Beswick, in which he clearly demonstrates from the Bible the fact of Spirit intercourse with man. He says :

"We will now cite the few Biblical demonstrations of the ministrations of Spirits, and the immediate communications between the two worlds; and next day they tried it from the tower of St. Thomas' all our cases will be purely Biblical. In the Psalms Church, that leans some feet over its base, when

feel no more of its transformations or of its interests argue a case in banc as a less felicitous rival. An excellent book-keeper, to whom long columns of present far from well, and feel but little inclined the flesh; that the relation of what occurred on us was alike frail. Bodily suffering is in proportion figures are nothing, may yet have no mechanical towards inditing an editorial article, yet, so great the day of Pentecost; and that the great light to the intimacy existing between the mind and the faculty at all; and a good mechanic may be a poor accountant. Nature wisely distributes her favors.

> doubt of modern Spirit intercourse, but that we to the soul that its tenement suffers violence; remove the soul, and in this ratio the communication is broken, and the pleasurable sensations attendant the creeds and dogmas of a Christianity of eighteen upon new associations just entered upon, in the hundred years' growth, must fall to the ground.

We could occupy every column of our paper in adducing further proof from the Bible of the truth death, is an event in our life more marked in ap- more humble life we see similar proofs of this difof Spirit intercouse, but we do not deem it neces- pearance than in fact. It is the passing of a cer- ference. There are women, for instance, who can to the facts derived from the Bible, reserving until sary. But is it not a strange sight to see self-styled tain point consequent upon condition, and far more cut and fit, as if by instinct, who seem, indeed, "orthodox Christians" most cordially unite, cheek apparent to the looker on than to the party most natural born mantua-makers or tailors. There are by jowl, with those whom they denounce as "In- directly interested therein. To illustrate by ex. others who always bungle if they attempt such

fidels," "Atheists," and "unbelievers," in denying ample, in a former somewhat similar passage or things. the truth of present Spirit intercourse? Truly the change of condition, alike the result of successive meck and lowly Jesus" is wounded afresh, and preparation. Birth is not the commencent of life, therein given, from the first chapter of Genesis to crucified anew in the house of his (professed) although it is the commencement of independent

best suited to our infantile condition. Nor shall

we experience consciously that marked change in

Having, at least to our own satisfaction, estab- however, possessed life, a life dependent upon cirlished from Scripture the fact of Spirit intercourse cumstances, yet altogether suited to its condition. literature, politics, or war. But as, in the humblest in times past with man, we reserve until next week This condition changed by degrees, and resulted in life, proficiency, even in that for which the person the proof, equally as positive and explicit, that we the act of birth. This latter, then cannot be said has a peculiar faculty, is only to be obtained by "Millions of unseen beings walk the air, Both when we wake and when we sleep." DISCOVERY MADE IN A DREAM.

A correspondent of the Scientific American, writing to that paper in regard to the discovery of was wholly dependent upon another. Yet but a out long years devoted to his art. The lad, who making shot, tells a singular and interesting story. He says a Mrs. Watts, of Bristol, England, was acscholar in this day, doubting that "angels" are customed to assist her husband in the business of It now digests its own food, but that food must be It was not only his talent for painting, which won

Mrs. W. was very anxious to make the shot perfectly round, and was one whole day employed with the proof of Spiritual visitations. Noah, Abra- trying if she could round them; she dropped the its former source of life, the mode of administering for thirty years, endeavoring to perfect himself bemetal into oil, and many other liquids, but they thereunto only having been changed. and in fact nearly all the prophets and patriarchs all came out indented on one side. She retired to of old, held intercourse with Spirits. Joseph, the rest that night full of anxiety, her mind being enfather of Jesus; Jesus himself; John, "the be- tirely absorbed by round shot. During the night comes best adapted to a life independent of mate- to ensure failure, nay! is to cast away opportunifather of Jesus; Jesus nimsen; John, The be- and, and the she dreamed of going into a neighbor's shop, hatter loved;" Zacharias, Mary, and Elizabeth, with the she dreamed of going into a neighbor's shop, hatter disciples and another earth yields up her disciples and another earth yields up her disciples and another earth yields up her like a spendthrift, the fortune which, as it were, and so lovely? I called, but no voice answers, O, falling, and on asking him if he made shot, he us entirely. We shall need still, for a season, turn was given in advance at birth.—Exchange. went out, brought in a handful, and they were per- thence for a portion of that supply of nourishment

fectly round. In much surprise, she exclaimed-'How do you make them round ?" "By dropping them from a great height," says the hatter. Mrs. Watts awoke under the exciting discovery, aroused her husband, informed him of her dream, when hey both dressed themselves, tried it from the

highest place on their own premises, and found the | full "measure of man, that is of an angel." shot rounder than before, but still indented. The (xxxiy. 7) we read: 'The angel of the Lord en-they attained shot rounder than the home attempt, campeth about them and delivereth them;' and in but not yet perfect.—New Church Herald.

fables, then we will admit, not that we have any you allay the suffering. Pain is but a notification generally bestowing different specialities, so to speak, on different persons. Jefferson was a great civilian, but had no talent for war whatever. Wayne was a splendid general, but quite an indifferent legislator. Putnam could head a charge steadfast man, more, far more, than compensates gallantly, or defend a post heroically, but had no for his seeming loss. Death, or what we term head for planning a complicated campaign. In

Everybody, in fact, who is not an idiot, has a favorite faculty, or, to use the proverbial phrase, a "knack of doing something." Now genius, in its life, so far as this existence is concerned. The foetus, true acceptation, is a knack of doing many things; or in its narrower sense, is a knack of excelling in to be sudden, although a want of knowledge of the practice, so, in the higher walks of mind, discipline surroundings may give it such an aspect Nor has is absolutely necessary. The boy, who is put to dered) any marked change. It is true, from a de- moulding figures in clay, never becomes a sculptor pendent it has become an independent being; it unless he studies hard. The youthful dabbler in has passed that state or condition wherein its life water colors never rises to be a great painter withcomparatively small advance has been made, and makes a capital college speech, ends in becoming a that almost unconsciously to the interested party. | mere wordy declaimer, unless he learns to think. brought into actual contact with the organs of di- for Raphael the title of "divine," but the days and

gestion by others. It is therefore still dependent nights he devoted to mastering drawing and comfor its very existence, or continued existence, upon position. The great Milton worked hard at poetry, fore he began Paradise Lost. There is not a fa-

So, when in the course of events our Spirit shall mous name in history of which the same cannot be successively arrive at that condition wherein it be. said. To rely merely on what is called genius, is

sage of time, or its equivalent, over our heads, wishes to imply, in any piece of writing, the abrendering us in intellect and in stature equal to the sence of everything agreeable and inviting, calls it he mourned. Their happiness was pure, permanent

other moments of life, of acquiescing in the order thinking this short time had better be employed on have no hope.

skill as a diver, had daily glided into the bath, having covered his head with a vase, in which he had made two holes through which to observe those bathers who wore most jewelry, (the ladies of India always bathe in their attire,) and then seized, drowned and stripped them. The villain was arrested, and was hanged upon the quay of Benares, to the great satisfaction of the inhabitants .- Portland Transcript.

A TRUE WIFE.

She is no true wife who sustains not her husband in the day of calamity; who is not, when the world's great frown makes the heart chill with anguish, his guardian angel, growing brighter and more beautiful as misfortunes crowd around his path. Then is the time for a trial of her gentleness -then is the time for testing whether the sweetness of her temper beams only with a transient light, or like the steady glory of the morning star, shines as brightly under the clouds. Has she smiles just as charming? Does she say, "Afflic tion cannot touch our purity, and should not quench our love ?" Does she try, by happy little inventions, to lift from his sensitive spirit the burden of thought?

There are wives-no! there are beings who,

were gone, and he feared the result of her knowedge, she had been so tenderly cared for all her But, says Irving's beautiful story, "a friend life ! the newly born child experienced (all things consi- learn a stone cutter's trade because he is always advised him to give not sleep to his eyes, nor slumber to his eyelids, until he had unfolded to her his hapless case.'

And that was her answer, with the smile of an angel-" Is that all? I feared by your sadness it was worse. Let these things be taken—all this splendor, let it go! I care not for it—I only care for my husband's love and confidence. You shall forget in my affection that you ever were in prosperity-only still love me, and I will aid you to that bear these little reverses with cheerfulness.

Still love her! a man must reverence, aye, and liken her to the very angels, for such a woman is a living revelation of heaven.—Holl's Journal of the most chicken-hearted things possible.—so Health

THE CONSOLATIONS OF IMMORTALITY .--- I SRW a mourner standing at eventide over the grave of one dearest to him on earth. The memory of joys my loved will not hear! O Death! inexorable how ones habits of thought constantly break and Death! what hast thou done? Let me lie down and and exhibit themselves in whatever he does of

SYDNEY SMITH ON PREACHING. Preaching has become a by word for long and ull conversation of any kind, and the source of the grave is also exhibit the source of the professors to take turns in making the Christianity came by. He heard the song and chapel prayers. Once upon an occasion, this duty transport of the grave which a song and chapel prayers. Once upon an occasion, this duty our condition, which can result only from the pas-dull conversation of zny kind; and whoever transport of the great multitude which no man can fell upon the learned professor of chemistry, and number, around the throne, there were the Spirits the students were astonished to hear him introduce of the just made perfect there the Spirit of her an illustration thus:

"Thou knowest, O Lord, that for tipping lightning a sermon. One reason for this is the bad choice and perfect. The mourner then wiped the tear silver is better than platinum, so is the mind touched In connection with the process of dying, there of subjects for the pulpit. The clergy are allowed from his eye, took courage, and thanked God; by thy grace, made most ready to receive the prime are many things which it is well to know and to about twenty six hours every year for the instruc- "all the days of my appointed time," said he, "will ciples of science : On another occasion and the show and to about twenty six hours every year for the instruc- I wait till my change comes;" and he returned to the matical professor asked "Divine goodness to enable is hearth its heard the its ciples of science !" On another occasion the matheobserve, because of the propriety in this, as in all tion of their fellow creatures; and I cannot help duties of life, no longer sorrowing as those who us to know its length, its breadth, its depth, and its superficial contents !"-Exchange.

THE PHILOSOPHY OF SHAKING HANDS. Formerly it seems to have been the pleasant custom to kiss or salute ladies at meeting and parting; this gradually sank down to kissing hands, a practice that still lingers in retired corners of Europe, and to which in my travels I have occasionally submitted with a good or a bad grace, as the case might be. But the custom of shaking hands is nearly unknown on the continent, and is declining even in England. I am really sorry for this, as there is an honest hearty friendship about a good

shake of the hand, which cannot be too much recommended. Between man and man, a good shake of the hand shakes away the ice of foolish formality that so readily gathers round the heart; if makes the blood circulate freely through the veins and puts you at once upon comparatively friendig terms with the person with whom you have interchanged the act of good will.

It is an honest and manly John Bull practice; in former times, it effaced all enmity after the most stubborn fight; and sprang, like all really national English custom, from the frank and generous pature of the English people. And then how much of character is evinced by the manner of shaking hands! First and foremost, there is the good hon est shake of the hand, that displays a free and open nature, wishing you well from the inmost of the heart. Then, there is the cold, phlegman

shake, that tells you fairly, "I care not a straw for when dark hours come, fall to repining and up- you." But then you have the gradual pretending braiding—thus adding to outside anxiety harrowing pressure, which would make you believe that you scenes of domestic strife-as if the blame in the are the dearest of mortals to a selfish fellow who world would make one hair white or black, or would not walk across the street to save you from change the decree gone forth. Such know not being drowned. Next, you have the vulgar mind-that our darkness is heaven's light—our trials are ed fine gentleman, who shakes hands with you in but steps in a golden ladder, by which, if we rightly a friendly manner, wishing you to understand, how ascend, we may at last gain that eternal light, and ever, that you owe such extreme kindness to his

bathe forever in its fullness and beauty. "Is that all?" and the gentle face of the wife modes of displaying vulgarity in the world, that it beamed with joy. Her husband had been on the is not easy to determine which is entitled to take verge of distraction-all his earthly possessions precedence of the others, though vulgar condecension is perhaps the most offensive. As to

> " The fool and dandy Those sons of buttermilk and sugar candy.

who offer you a single finger, or the points of two secured by the thumb at the first joint from being too rudely or extensively grasped, it is needless to speak; a contracted hand shows, in more wars than one, a contracted heart and narrow mind. Women, also, fail at times in the proper manne of shaking hands; but they must not be tried by such strict rules, for error with them is often the result of timidity. Though it has been truly said,

A thousand acts in every age will prove Women are valuant in a cause they love."

much so indeed as to do great injustice to them

selves and to their best qualities. Here you must learn to draw a distinction, and must not neces sarily confound bold and resolute women with the forward or cold hearted.-Er.

THE FORCE OF HABIT .--- It is curious to observe