#### Spiritnalist, o hristian

OR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

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A. EDITOR CHRISTIAN SPIRITUALIST, No. 553 Broadway, New-

#### BUCHANAN'S PHILOSOPHY.

PART II.

### FURTHER EXAMINATION

How different from the picture giving at the close of our last, is that of the Thought-king of the normal development. He sits throned in the milst of his loving subjects and loyal ministers. Poising his sceptre with an ever finer balance, he continually becomes more just, and noble and exaddent in his decisions. Through the open avemass of feeling, affection and impression, he not only becomes cognizant of facts, but he is warmed and strengthened with the influence of beauty and power. Let us, then, see what he can do for us, by taking a brief and rapid survey of what he has dire. In the morning of time, and the infancy of the rice, man appears a naked savage, living in hales of the earth, and feeding on the meagre finits, roots, and the bark of trees. At first, he would seem to be controlled entirely by his necessiles; but the knowing and acting faculties being entimically excited, awaken ingenuity; discovery and invention follow in the train; and new re ispured are continually developed. Relieved thus of his more pressing wants, he begins to be affected by the retining sense of beauty; and under its influence he rises, by continually ascending gradations, in the plane of being. Necessity suggests convenience, o avenience symetry and elegance. Thus he is ever led to expand, and perfect, and beautify, and adorn. In all these processes, the suggestive faculty, Imagination, undervalue it as you will, always take the lead; for pure Reason, let it here be ele-cryed, never discovers any thing. It is its function to act upon known conditions; also reculiar genius, character and power of the people may be more successfully invoked, developed, and contralized. Every passing Age bequeaths its treasures to the next, and the race continually advances. The perceptive and execulive powers are strongthened; the conception of life and its duties becomes more exalted, and the whole civilization more refined and excellent. Step by step the tacchanical and fine arts are intro-

the divinity of Beauty. I is to be supposed that the Reason has been Lental philosophy may not have been written, or Pere may not have been any special manifestation If "pure mentality." But the Reason has not con life. It has been an appropriating nutritheat during the ages of its ministry, and thereby blone, but conjointly with all its forces. It develops database law, and thence establishes theories, and all ets both the mechanical and mathematial powers; it unfolds worlds in atoms; it conenseratous into worlds; it bounds universes; it ighs and balances systems; it defines the path the planet; it tracks the comet through the unclined region of pace; it measures the distance of the ter, it endow thin vapor with a force true centing all i lea of animal power; it takes the keen-edged lightning by the hand, and makes it fon of errand on the vibrating surface of a wire. It introduces and perfects all art, all science, all Pallocophy; it coans the strate of the earth; it unfolds the spheres of the heavens,

duced. Thus the world continually attains a higher

ideal, perceiving more clearly, and feeling more in-

teristly, the excellence of Use and the greatness-

Could all this have been done by a pure mentality, without a proper balance of perception and antion without the proper conceptive and execuhere enumerated, and every thing allied to it, is

Athe pare mentality, and ascertained that it can discover wething, know nothing, do nothing; we come to conva-the propriety of reducing the whole considerable degree the lower intellectual forces. Without at all questioning its supremacy, we would not favor its compation of other powers, lest it be head without members, or a king without a kingdom. I beg pardon of the writer's republicanism lizure of royalty.

hature and common sense, that it never could have magnanimous sentiments. been designed for us to cultivate any faculty or | That there should always be just relations main-

cessfully aid us, in calling forth the latent power, and at the same time check the redundant? Here is a very simple sentence, which will answer this and some other questions, too, about which a great deal of logic, and rhetoric, and philosophy, have been wasted. Consult Nature-she is the great harmonizer. Learn, then, to understand and rethe original determination of character in the child. As every man has a mission in life, so also he has a particular genius for the work he is sent into the all other men, at least better than any other kind of work. Watch the development and determination of this power, and, by all possible means, aid and protect it. This central idea-this particular genius of the man-would be a nucleus around which all the other faculties would group themselves naturally, and develop themselves spontaneously. It might be shown how the State, by establishing great public schools, to be governed by the laws of a free and natural development, would foster within itself all those great germs of power and good, which will not only tend to elevate the individual and the society, but to confer the highest honor and dignity on the people at large-to exalt and glorify nations. But this is not the time or place for such a dissertation. The physical, not less than the intellectual and

moral powers, should be carefully trained and educated; that is, all the vital apparatus, and the organism generally, should be developed by exercise, and, as far as possible, maintained in strong and healthy conditions. This is the very groundwork and basis of all education. Every faculty is good; and hence the truest idea of development must not only recognize the limits of each, but always act with a just regard to the power, and proportion, and determination of the whole. Only in this way can a human being be the most successfully and happily developed or educated. I deny, then, that intellectual power developed by an active life, is not an indication of moral worth, as much as any other intellectual power, or that while "the intellect of the hunter, the warrior, the traveler, the merchant, or the politician, may be melancholy illustration of the fact, that the highest with the lowest and the meanest. Essex, who had I like not the idea of branding any class or classes which are the external laws of science; discovers of men. The human being is not a dead substance, to be acted upon unresistingly by surrounding

> specimens of humanity are found. But we now arrive at the conclusions to which our author is led or imagines himself to be led by other men tolive in them; yet not because they do serving faculties, and does something towards fur-

upon nothing. But to return. "It is a very common opinion," says our aathor, "that purely intellectual cultivation has an ennobling moral influence, without retive influence, and conditions? Yet every thing ference to the distinction just observed, (that is the cultivation of pure mentality." But while philosothrown under the ban of our most pugnacious phical studies and all investigations which involve a necessity of reasoning or thinking profoundly, having examined the attributes and functions of are eminently conducive to moral growth, (as wisdom and goodness are nearly allied,) there is no such tendency in that intellectual activity which belongs to the perceptions of business and tracel, nor in suman being to this, or even of diminishing in any the cultivation of the descriptive physical sciences, mineralogy, conchology, botany, zoology, unatomy, chencistry, natural philosophy, astronomy, mathematics, and the various arts, except in proportion as ound as in the precent case, in the condition of a they exercise the reasoning faculties. On the contrary there is a decided tendency in such studies. (with the exception just mentioned,) to diminish for having again embellished my rhetoric with a the moral elevation of the character, and like business pursuits, to strengthen the predominance of the ani-Is there not evidence in all this, as well as in mal finellies, and so deaden the more exalted and taste, patronize and encourage learning and art,

thy class of faculties, to the exclusion, or even ne- tained between the higher and lower faculties-beect of others. The only true development must tween fact and principle, observation and reason, harmonious; it must have a just and inflexible thought and action-no one will, for a moment, gard to the capacity and power of the whole think of denying. But when we are gravely told ing. It should also take cognizance of the spe- that the abstract reason should be cultivated al-

his own words.

the selfiishness of the busilar organs. The engineer or architect, the mathematician, astronomer, mesuch studies and pursuits were not apt to render men less fit for the associations of despotism."

This is not only false, but it is libellous. The only thing that can possibly be said in its favor, is, that it is so absurd that its evil tendencies are partially neutralized; and were it not for the fact that a considerable portion of the world seem to have a kind of natural taste for absurdity, and another very large portion depend on other people to do their thinking, there would be no need of a reply. This is certainly very remarkable, to say the least, that after so many ages of civilization, it comes suddenly to be discovered that the exercise of faculties, by which we attained it, should be checked, because they have a disposition to consort with the lower faculties. What does this mean? Does the writer intend to say that we should brand these men (who in fact compose' almost the entire community) with disgrace, and then meanly avail ourselves of their services, which we cannot do without, or that we should cease to develop and exercise the observing, knowing and acting powers, and return to a state worse than that from which we have emerged? The thought is so utterly insane, that it seems to reprove one for answering it.

Let us try this assertion, not by any abstract process of reasoning, but by throwing it into a direct collision with facts. The whole world teems with contradiction. All that man ever was, or is, or may become, confutes this absurd proposition. Look at the single impulse which has been given to the world in the art of Printing. What has it done for us? Will any one seat himself down to a cool estimation of benefits, moral and spiritual, as that of the student," "their intellectual power is received from this source, which is the most valu- Natural Sciences, always precede Philosophy; and cultivation either of the arts or sciences. not a guarantee of their moral worth," and also able bequest of ages. This must be conceded by that this procedure is essential, we see in the fact | But let us now inquire, seriously, what would therefore, it can be ver transcend them, and invade that "their intellect," necessarily, "co-operates as all who are in favor of a common-school system of that wherever the way has not been thus prepared, be the inevitable effect of such a philosophy, and it readily with the bad passions as with the higher education, or indeed, a general education at all sentiments;" while at the same time it can be for the masses cannot be educated without books. shown that the most remarkable instance of a stu-Yet the successive originators of this noble art, dent in the sciences of a pure mentality, which the who developed it, point by point, through the world has ever produced-also, presents the most labors and struggles of centuries, were not sturemarkable instance of that debasing union of the dents-not philosophers, who set up a theory of tivation of the powers we are discussing; yet this progress. It would paralyze the arm of the artihigher faculties with the lower, which has just reasoning upon nothing; and then went mad in been referred to. Francis Bacon, Viscount of St., the vacuum they had introduced, but they were as Albans, and author of the "Novum Organon," in far as we know any thing of them, practical mehis degrading meanness, lies ingratitude and base chanics, hard-working men, who had to deal with desertion of his best friend and patron, furnishes a gross material substances, metals and dyestuffs. Will it be believed, or questioned for one moment, and most transcendent power may be associated that those inventors who have bequeathed to the world its richest blessing, were themselves debased. been not only a dear friend, but a noble benefactor injured, either by their labor or their peculiar hart all this while? It is true that a work of pure tor, from whom Bacon, when he was himself out studies; or that a culture and practice of the meof the range of preferment, had secured a conside- chanical arts generally could have any such effect, rable estate; yet, on his trial, Bacon appeared as they may absorb too much time, and thus preagainst him, and afterwards wrote a pamphlet to clude the equal development of the other powers, blast his memory. There is many a hunter, tra- Is it not ungrateful to our truest benefactors, to veler, and even warrior, I ween, who would not couple the idea of degradation with their useful growing large and strong. And now that it is full have been guilty of this. It is true that there are and necessary labors? This cannot be either right From let us see what it will do-not as acting certain employments, or conditions, which seem or true; for if it were, how could the world admore favorable to a high integrity than others; but vance in civilization precisely in the same ratio in which it advances the arts and sciences.

> I believe it will hold true every where, and that almost without exception, that a cultivation of the agencies; but he is invested with a positive power, exact sciences is favorable to morality and virtue. to neutralize, to modify and control; so that often That they have a liberalizing influence is also true; in the most unfavorable conditions, the noblest and for this very reason it may be, that men of monarchies, but are really better fitted than most mels of parties, townships, and local names and good reason why the liberal sciences, and especially the fine arts, should be more encouraged in a learning and taste are more or less centralized mortal. in the royal family and court, there would necessarily be a more direct approach and connection are diffused among the people. Artists and scientific men would, therefore, consort well in monarchies, not because they have any thing to do. of government, but because a king, with but one will, is decidedly a better and more accessible patron than a congress, with a hundred, or a people with a million. Let good come to the world, and let us accept it gratefully, whoever are its minother men; and this is part of it, that they should, by the superior centralization of wealth, power and and thus prepare men for the higher and universal civilization, toward which the whole power and denunciations of the rampant despotism. determination of the race are now evidently

question, then, for parents, teachers and statesmen faculty through which we could observe, know, or stances in the history of the present, as well as in an artist, is probably the most complete impersonis, what will tend best to balance and harmonize do any thing, is bad or dangerous, we are struck that of the past. A few facts of this kind will suf- ation of pure liberty, as a principle, at present exthe elements of mentality? What will most suc- dumb with astonishment, and think that the writer fice to show that the teachings of liberal learning is string in the world. And in this connection let us could not have been well aware of the import of not towards despotism. Among the "Martyrs of not forget the noted Pellico, who came to us as an Freedom in Germany," we find the names of exile, after having suffered incredible hardships for Again: "Such studies are not at all at war with Reichenbach, the most distinguished chemist of twelve years in an Austrian State prison, for the the spirit of despotism, or of luxury, nor even with the the age, and Nees Von Esenback, a very distin- crime of attempting to establish schools in his naspirit of mammon, so far as the latter depends upon guished botanist. Avago, who is the greatest live Italy. He was a painter, and a few years since astronomer of the times, was a member of the was pursuing his vocation in New York, where he National Assembly of the French, and a distinspect her will and her laws by having respect to chanic, sculptor, painter or naturalist, may be as guished leader in the ranks of Freedom. When much at home in a despotism as the most Utopian Louis Napoleon usurped the throne, Avago refused amples to prove this. It is a great and generally republic; and it has generally been the object of to take the oath of allegiance. But as the new accepted truth, that the mind grows into a likeness enlightened monarchies to encourage those vota- Emperor was ashamed, or unwilling to banish so of its most intimate companionships. Thus the world to do, so that he can do it, if not better than ries of science, because of their consciousness that great a man, he was permitted to remain without continual contemplation of what is beautiful perany such concessions. Here we see the character, not only maintaining its place, but preserving its power and influence under the most remarkable circumstances. Has Napoleon, by this act, retard- and we cannot seek, and love, and bring it home to ed the progress of true Liberalism in France? Let us, without partaking of its character; for we nathe experience and common sense of the civilized turally grow into the likeness of what we love.

Madame Roland, who was in many respects one the most remarkable and exalted of women, was an ardent botanist; and she retained her peculiar taste amid the sufferings and horrors of the bastile. She, with her husband, also a fine scholar and naturalist, became attached to the party of Girondists, and us as Euclid, Michael Angelo, Phidias, Arkwright, with him she suffered a long imprisonment, and Raphael, Slater, Newton, Franklin, Hiram Power, perished on the scaffold with a true heroism which has never been exceeded. Great and magnanimous great suspicion, as not having been developed under in every condition, it was she who uttered this the influence of his "pure mentality," though he noble sentiment when she found herself reduced could not, perhaps, perceive the tendency of their from a state of ease and elegance to a most poor and miserable one: "I steeled my heart against destroy it. He would not even encourage the humadversity, and arenged myself on fate by deserving blest crast. He would not have a man among us the happiness it did not bestow."

But, again, our author says: "The cultivation of the fine arts, which is so freely eulogized as one of lead to immorality. the most necessary influences for the improvement | This construction is inevitable; for how can hood, generosity nor philanthropy."

which is the highest crown of civilization, is never

It is true that there is often a tendency to luxury, where there is also maintained a high degree of culis not a quality inherent in the character of Art itself-for all true Art is chaste and severe-but heart against the love of beauty, and the mind simply a collateral fact. The same wealth which can adorn its halls with fine pictures and statues. can also contribute to the pleasure of the senses, by pampering the lower propensities of their animal adorns. It would dwarf and disturb the human large sums paid for Works of Art in the decline of and finally it would return man to his cave, and Rome, but that the slave that could cook the best supper of raw roots, a naked and helpless savage. dinner, brought invariably the highest price. This is significant. The themes of the Stoics, the disputes of the Sophists, although they doubtless contributed their due proportion to the impulses of civilization, are more a dead letter to us; but the forms which animate the breathing marble and the glowing canvas, the great thoughts which are perthe highest strains of Music, or petrified in the material harmony of Architecture, cannot die. They

live, and speak to us forever. Behold, amid all the prostration of the Roman Empire, and from the wreck of ages far behind. there comes out a simple vase from the ruins of that so extraordinary a character should be report-Etruria, inscribed with the indelible lineaments of ed to us as that of of a "God." For, to the moneythe classes named, are not only encouraged by beauty. It is all that is left; for the very Goths. in the common destruction, could not lay sacraligious hands upon that high perfection of beauty, his own philosophy; and here I may add, that not, or cannot comprehend a generous idea of free- which even the savage feels to be divine. In the he, for one, appears quite untrammelled by his ob- dom, but because they have risen out of the tram- abundant material and means of the present, it is multiplied by innumerable copies, and carried into nishing an illustration of his own pure mentality, in usages into the higher and larger liberty, which a thousand homes, to influence not only this, but showing the utility and feasibility of reasoning recognizes, first and chiefly, manhood and brother- all future ages, by assisting not only to preserve the hood in all the conditions of men. There is a very first elements and attributes of civilization, but to carry them forward to a higher excellence. We know by this, if there were any want of evidence, monarchy than in a republic; for as the power, that all true Art is not only immortalizing, but im-

Does our author suppose that the influence of Art itself, is really bad, or only that the culture of between the parties than could be in republics, it is demoralizing? One of these conditions, howwhere the wealth, power, learning, and refinement ever, involves a necessity of the other. Did the genius of Apollodorus, or Homer, or Parrhasius, or shall the searching eye turn, and not in vain to see Zenxis, or Appelles, contribute to the dissolution of the advent of truth's messengers-the rising of Athens? or did that of Livy or Virgil hasten the those Spirits, who, overflowing with angel-love, will either one way or another with the specific mode fall of Rome? On the contrary, look at the direct impart, without money and without price, to the influence of Cicero and Demosthenes, of Milton and famishing fold of man? Bunyan; for all those were not only artists, but "politicians;" yet their struggles and sufferings in behalf of Freedom-in their devotion to the common good-were immortal as their works. Lamaristers. Kings have their mission in life as well as tine, the man of Letters, and a leader of the French bestowed upon them freely from the boundless shall eat or wherewith they shall be clothed—who Liberalists, contradicts this assertion by all his public actions; while Victor Hugo, another distinguished man, is now in banishment for his vice of God and all good Spirits, for the salvation that holds the body and soul in close proximity daring efforts in behalf of freedom—for his scathing of mankind. And with the hope,—yes, hope bright to earth. May Heaven's richest blessings rest on Listen to him, the orator, statesman and poet.

who has carried nations, and borne away the heart give. But there must have been a wonderful degree of of the civilized world on the burning tide of his abstraction in the writer, whether caused by a mighty eloquence. Let the slanderous thought be bent of the individual character. The great most, if not quite exclusively, and that every from seeing some of the most remarkable circum- prophet and minister of Freedom; for he, though tening to gather into Truth's garner immoral souls ed is this mission! It is one with that of Christ.

may, perhaps, still be.

But surely there is no need of multiplying exfect, must exert a power to refine, and exalt, and ennoble the character; and this refers especially to the Artist and Naturalist. True beauty is divine,

Our author certainly recommends a very remarkable policy to be applied to the development or education of the human mind. If we may believe his own words (and this is not only difficult, but is rather hard to think he himself believed them,) he would not if he could, have any such men among or Fulton. He would, at least, regard them with whole impetus and power to run directly into and who could drive a nail, or stitch a coat or shoe, because for sooth, the practice of their crafts would

of a people, is, in fact, generally promotive of a re- these numerous classes of men rightfully be called fined and luxurious selfishness, which has neither man- upon not only to immolate, but to demoralize themselves for the good of the State. The question This is directly untrue, both in theory and fact | certainly involves an absurdity; but it is one which All human history teems with evidence to the con- the author's position makes inevitable, since what trary; and the assertion itself, not only shows a is bad for the individual cannot be good for the very low appreciation of the true influence of Art, State. Still it must be confessed that he would but a small acquaintance with these great facts of have us avail ourselves of those degrading services human life which make the significance of history. in a way that it is not generous; for no one will as intensely active and thoroughly cultivated as well as intellectual and material, which we have In the development of the Race, the Fine Arts and pretend that we should give up, for this reason, the

> could be earried out in practice. All active occupations, all art, all science, except the purely me- that the friend and the stranger are sure to sound taphysical and moral sciences, would be to cut off in our ears. The day in which minds of any passat once. It would check all discovery, restrain all invention, discourage all education, and arrest all san, and crush the soul of art. It would close the against the teachings of Nature. It would root out and destroy all that is good, and beautiful, and necessary to life-all that supports, refines, exalts, gratification. We are told, not that there were type, and convert the human being into a monster,

### THE POOR HAVE THE GOSPEL PREACH-ED UNTO THEM.

He who is the reputed author of these words went out into the highways and into the hedges, and bore to the ears of mankind "glad tidings of rit-land enter gently and noiselessly the homes of sonified in the Epic, or the Dream, embodied in great joy." He went out free as the air whose the people, and at the fire-side talk of this life, and gentle breezes fanned his brow and wasted to his of that upon which they have entered. It is true hearers the holy words that fell from his lips, accountable not to any sect, not to any council, but into the remote sections of any portion of our to the Spirit of God that dwelt with him. He la- country, where stranger feet seldom tread, and bored for humanity; and it is not a strange thing getting, close-calculating people of earth, he displayed that love that works for man's elevation without a thought of earthly reward.

> With a calm trust in his Father and our Father, a firm reliance on his God and our God, Jesus, our man, and give undoubting proof of their existence brother, went out into the world truly a savior of mankind. O, for another Christ! for another angel enshrined in human form! another man who will not bow to the adulations of flatteries, or shrink from the cross of wood and iron, or that more painful crucifixion which Public Opinion inflicts.

And such we must have; aye many such, ere earth's children sigh no more in sadness; ere they sing aloud with joy, proclaiming their redemption. And where shall we find such? Who are to be

the blessing and the blest of a world clothed in the sombre habiliments of Error? To what point

Our thoughts naturally turn to the ranks of those who are denominated "Spiritualists."-Knowing in our souls the priceless blessings which such enjoy, and knowing also that they have been men, who go out, taking no thought what they storehouse of heaven's courts, we have looked to had rather earn a star of heaven with which to them for those who are willing to labor in the ser- deck the brow for eternity, than a purse of gold as the dawn of angel-faith, in our own souls, that such—they most assuredly will. Angels coming freely as they had received, so would they freely from the high courts of celestial wisdom crown

And what have we seen? Have we seen men,

gems of humanity—to sparkle with unfading audience through Eternity's ever-enduring morn?-We should expect this. As we turn our eyes from within-turn their glance away from our own firesides and our happy homes,-and behold how much sorrow, how much neglect, how much ignorance, presses down this world of ours, that might be beautiful, and so crowned with joy, basking with extatic bliss in the smile of God,-we cast forth our arms, and with earnest voice beseech those who have light, to bear it forth-those who have the bread of life, to dispense it with liberal hand, and those who partake of the things of God. who feed on angel's food, to go out into the world and strive to elevate, to cheer, to bless struggling humanity.

Alas for humanity! how few are the beaconlights displayed on the shore where its bark is being tossed by a thousand variable winds and waves! The laborer is worthy of his hire." It is not to be expected that man can go forth armed with-

out armor, or that he can be fed and clothed without food and clothing. But it is expected that they who are indeed the blessed recipients of angelgifts will not withhold from a famishing world that Spiritual food which it so much needs, unless a superabundant supply of dollars and dimes be forth-

If it be true that there are those who have that which will bless the world, and if it be also true that the presence of holy beings from another state of existence has purified their souls and made them more angelic-more like God-then it is not asking too much, it is not unreasonable, to expect that they will in some measure, at least, deny themselves personal indulgence in earthly luxuries, that they may be the means of imparting to earth's longing, waiting children, a portion of that truth which enlightens their own souls.

Throughout the entire country there is a loud call for a knowledge of these things. Many voices are saying with an earnestness seldom manifested, "Come over and help us." There is not a city, or town, or village, that will not furnish a large audience to any competent expositor of the facts and philosophy of Spiritualism. In every family the subject is talked of. In the pulpit, in the countingroom and on 'change; in the work-shop and in the street; in car, steamboat and coach; at the marriage feast, at the funeral gathering; at all times and in all places inquiries are made concerning the

truth.
"What do you know of Spiritualism?" is asked about these Spirit manifestations?" are the words able amount of perceptive and reasoning powers rate the subject as a delusion, is passed. The light word, the careless laugh, are superseded by the more substantial expression of deep thought.

Theology may feign to know not of, and care not for, the mighty change Spiritualism is effecting .-Its ministers may deride, condemn and excommunicate; but they by so doing only open wider the windows of heaven through which the glorious truth descend to thirsting souls. An endeavor may be made to frighten the "sheep of the flock," by any and all means that can be devised; but truth is more powerful than mere words, and the effort is useless. The tide flows on, deeper and broader.

It is true that this subject, less than nearly all others, requires lecturers; yet they are needed .-It is true that the winged missionaries of the Spithat you may go far into the western wilds-away printed leaf is seldom seen, and find the people there filled with joy, and in daily communion with those who speak as "having authority and not as the scribes '

Yet, notwithstanding these facts, lectures are wanted. Individuals are wanted through whom the inhabitants of the Spirit-world may speak to and of their actual presence and power to commu-

And besides these, mediums of other classes are wanted, thousands of them, to go to the homes and be the bearers of messages to the hearts of tens of thousands of waiting souls.

Now, it is well known that such exist. It is well known that there are many accustomed to public speaking, whose addresses on the subject would interest and instruct these throngs of inquirers. And there are mediums who might be of the greatest service, and be the instruments in the hands of unseen intelligences of communicating, not the mere theory and declaration, but the blest assurance to man on earth that they do live and love, though unseen with his material eye, and come willing messengers from the world of Spirits to bear unto him truths that are immortal.

Of the lecturers there are many who labor in the service of truth for the truth's sake-working them with unfading laurels of immortal joys.

Of the mediums, there are numbers who devote thus blessed, spring forth to the harvest all white day and night to their angelic mission, giving as "pure mentality" or not, which prevented him silenced by the indignant voice of Kossuth, the with ripened wheat? Have we seen laborers has they receive, freely unto all men. And how bless-

From the New England Spiritualist.

the demands of the living soul. changers. These never fix a price on God's truths, ings, for its daily bread. When, therefore, man's editor. dealing them out at so much for so much; never internals are harmonized with the duties of external take an advantage of their peculiar gifts, and say life, there will be no further need for denunciation, to poor starving, longing humanity—humanity protest or antangonism; for all shall know the Lord, that has for so long a time fed on the husks of from the beast unto the greatest. Then man will earth—"We ask you so much; if you will give it, be an individual selfhood, because a law unto him-There are plenty who will give us our price." Could law, truth and equity—God!! This may be a plain, our inner sight be opened, we should see the at- homely kind of reform; but if it does no greater tendant Spirits of the rejected ones --parents, per- good for the time, it will reform the man, and give haps, brothers or sisters of dear friends—pass out him the consolation "of knowing (to use Carlyle's weeping angels' tears over the lost opportunity to For this reform, the world waits; for it is " a consend a message to earth. No, not so do these. summation devoutly to be wished." Whatsoever is freely given they thankfully accept; but their time is free to all, to rich and poor, and no one goeth empty-handed away.

It is this point I wish to press home to the heart and conscience of every Medium and lecturer. lost sight of by any mind that wishes to compre-Take no undue advantage of the gifts God has be- hend the magnitude and dignity of the effort that stowed upon you, but freely as ye have received, so waits the Reformer's mission. Spiritualism will freely give. A fair price for your time, no reason- then ultimate truly in social life, for it will work by able person will object to pay. If your gifts are love and purify the heart, after which, all things many, or if they are few and highly developed, the will work together for good, to those thus harmonduty is the more binding upon you to exercise them for the general good, unmindful of worldly all.

I have endeavored to open the avenues of sympathy between you and those who ask for bread. Will you give them a stone? Will you refuse to but nothing will, because nothing can be, so signirescue the drowning because they cannot hold up ficant of a true life and a developed manhood, as a well-filled purse as a reward for your effort? I the diviner example of the emancipated man from hope not.

We want more Spirituality. We want guardian angels from higher points than earth's plane. Inspired by such we shall not make it our chief inquiry, "What shall we eat and drink, and wherewith shall we be clothed." Angel voices and heavenly promises shall be far more musical to our ears than the chiming of dollars and dimes; and the words of gratitude from souls enfranchised from the bondage to which the fear of death has all their lifetime made them subject, be more ac ceptable than worldly fame or grandeur.

It was such a Spirit that lived in Jesus, manifesting its high nativity in every word that fell from his lips, in every act that his hands performed. Inspired by such a Spirit, we shall go forth Coming of Christ," which, on account of their missionaries of truth, seeking no greater gain than that our brethren may come to a knowledge of it. The world wants such teachers. Some it has,

Reader, to which of these classes do you belong? reserve unfading laurels and crowns of eternal joy?

that has concealed from mortal view the temple of table." A fifth, of a very personal character, gave truth is being withdrawn. Some believe; some us the choice of immediate publication or expodoubt; others deny. The theological world is sure—as there seemed no doubt in the writer's trembling from centre to circumference under the mind but the secular press would come to his aid power of these newly demonstrated truths. Angels in exposing Spiritualism and the editor of the labor for man's redemption from ignorance, super- | Christian Spiritualist in particular. In case of a stition and error. They ask our co-operation, our further refusal, we were to send his letters back, heart sympathy. They ask us to forget the gold which we did, according to orders, taxing ourself of earth, and the sensuality of the past, and with with the postage. We done this, as we inferred them labor for the elevation of man.

beggarly elements of earthly affluence and distincsay, "I am ready; what shall thy servant do?"

this earth and its scenes fade like a dream, and the | manner :realities of the Spirit-life open to your gaze, you may hear myriad voices, saying, "Blessed art Zoin truth been said, "The poor have the gospel call on Partridge & Brittain, who, God willing, must also show Each honest inquirer, however, must be his own itual productions are to be known. preached unto them!" J. S. A. Chelsea, Mass

#### Spiritualist. Christian

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, MAY 26, 1855.

# SPIRITUALISM AND SOCIALISM.

It has been the fortune of nearly every new phase of truth, thus far in the world's history, to be pressed into the most ultra and external refor. the two following extracts, as opening and close:matory effort, and per consequence, it would be somewhat singular if Spiritualism should be an exception. Indeed, so uniform is the testimony of tian (?) Spiritualist, a strong advocate of the delusion of Spiritualism, but owing to his dishonesty, folly, and total blindness, the past, upon this point, that it would seem an lam compelled to drag him before the world, in order to warn impossibility for such a development to take place,

without it being made to do violence, for a time, to

the very harmony it came to aid and bless.

Thus Spiritualism has been, and is courted by some of the most extravagant ultraists that this their hands. If they had been honest men, they would have teeming age of reform has brought forth, and of published my letter. But no. They basely slandered me, and course, it is made to speak the different kinds of misrepresented the contents of my letter, and I publicly stamp languages-theological, philosophical and political -which characterise these issues. These reflections come to us while reading a discourse delivered before the Spiritualists of St. Louis, (Sunday, May 6,) by Edward F. Underhill, on "The Bearings of Spiritualism on Social Reorganization."

We have not the room for extended comment, such as would be called for were we inclined to press Mr. Underhill for the method and detail of the system by which the fine things he speaks of, are to be brought to pass; but we would respectfully suggest to him, and all others who may feel moved to make thus free with Spiritualism, that a little more practical sense, and not so much rant, nor so many words, would be much more pertinent to the world's need and society's reform. Doubtless Mr. Underhill has a theory by which the hungry shall be fed, the naked clothed, and the destitute supplied with the necessaries and comforts of life; but if he will take his theory to the mint of life, and change his assumptions for facts, that we may hear the sterling ring of genuine humanity, instead of the rant, cant and uproar of the do-little and say-much reformer, we shall honor him much more, both as the reformer of political sense, and societies practice.

Painting fine pictures of the future will not do this; for Pope long since told us that-

"Hope reigns eternal in the human breast.

We would suggest an old theme, therefore, for new experiment, which, if successfully analyzed, would do much towards harmonizing the many and conflicting interests of society, and bring peace and good will among men. It is a homely theme we know; but one that has run the rounds and gone the changes of all reforms, and still it remains to invite the efforts of the philosopher and statesman, ere diate one) of my last letter to you, which request I make in the make men honest. When this question is answered, his name-by his faithful servant, society-for all will be workers and doers of Spir-

development of internal and real life in the soul of we are at your service; if not, we close our doors. self, and in harmony with the great fountain of all the door through which they make their exit, language,) there is one scoundrel less in the world."

This reform, however, unites the whole man in the enterprise; for it recognizes the action of the internal on the external, and the reaction of the external on the inner life. These two should not be ized to the higher law of love to God and equity to

In the meantime, the earnest and the spirited exhortation and the friendly counsel may act as stimulants on the slumbering energies of the soul the excess of passion, prejudice, and critical seve rity in judging the motives of others. This must be done before Spiritualism can have much to do it reorganizing society; for, in the social ethics of the gospel, we are exhorted to "weep with those who weep and rejoice with those that do rejoice,' "that love may abound," in honor preferring one another. Thus speaks the Christian Socialism of the

present and the future.

#### MR. GEORGE CARRICO.

An individual, answering to the above name, some time in January last, sent us some long, wordy, and bad-tempered articles on the "Second controversial and theological bias, we concluded not to publish. After having received three articles of this character, we wrote a very mild and candid note to Mr. C., stating the reasons why we did not publish, and why the Christian Spiritualist could On which do you think good angels smile most be | not be the organ of his controversial issues with nignantly? For which do you think there are in Universalists, Infidels, &c. &c. A fourth letter came, supplicating for the publication of his first The Spirit-world is open to our gaze. The veil article-which, like the others, was laid "on the the character of Mr. Carrico to be rather sensitive Will we turn from their glowing forms to the on some points, and wished to return kindness for hard words and threats, hoping he, as a Christian, tion? Rather let each flee to their embrace, and par excellence, would feel the divinity of such treatment. Great was our surprise, therefore, on get-May it be thus with you. May it be that when ting a sixth letter, which opens in the following

> " New Orleans, March 25, 1855. "Editor Christian Spiritualist: Sir-I have kept my their hands; for I will give them a chance to prove their "honpurpose I have sent them a copy of my last letter to you, as it came from the printing press yesterday."

Mr. C., for the benefit of his general health.

We supposed this to be "the all and end all" of the subject, and therefore made neither note or ceived the New Orleans Daily Crescent, of May city. 9th, in which is published a long "communication" from Mr. Carrico on Spiritualism, which contains

"The author of this communication caused to be published in may have been, his present state of Mental and of life, be it religious or scientific. the "Crescent" of March 24, a letter to the editor of the Christian (\*) Spiritualist, a strong advocate of the delusion of Spiritothers from falling into the same snare; to do which I publish extracts from other letters addressed to him."

"I also wrote a friendly letter to Partridge & Brittain, editor: of the "Spiritual Telegraph," who hall from No. 300 Broadway. New York city, for I was desirous that they also should show them as liars and slanderers, for it has been my good fortune through life to have been the victim of such a class."

We have given these extracts a place, and called attention to the author, in the hope that some of his friends may take pity on his condition, and advise and otherwise aid him in preserving the little sanity he now possesses-for we are, and have been apprehensive, that his monomania would end in insanity or madness. In which event, a charitable (?) press would cry aloud-behold the fruits of Spiritualism! Let this illustrate the condition of many minds in the theological world, who may take part in the pros and cons of the Spiritual controversy now agitating society, and save the reader from conceiving that Spiritualism has any tendency to or necessary affinity for insanity.

The advent of Millerism, Mormonism, and the various "revivals"-good, bad and indifferentthat have flooded the churches during the last fifteen or twenty years, has been the seedtime of much of the insanity that has visited society of

How far the secular press can be held excusable in publishing communications-such as we have extracted from-is a question of deep moment to the well-wisher of society, since every gratification only tends to develop the already morbid or frenzied activity of the individual.

That the reader may know we make no fulse accusations against Mr. Carrico, in order to make him obnoxous to sense, we extract the "P. s." of the last letter he sent us, as the all-sufficient proof. After reading which, all further notice should pass from from mental derangement, Will the Daily Crescrent and other papers of New Orleans take the ages. hint?

the successful answer be given. The theme is, How to name of Jesus Christ, my Lord and Master for ever-blessed be in daily life we shall hear less about the evils of And it is also my duty to inform you that a denial of my request, in his name, will be punished with instant death. You itualism, not talkers and dreamers. When that Answer by telegraph.

these recturers and these mentals, these gatherers of eternal treasure, the abundance of the heart, the mouth speaks, the lished in the Spiritual Telegraphs of Oct. 28th, 1854, mortification of a large and deeply interested cirlor humanity; these gatherers of eternal treasure,

In the first we find the following item:

The Christian Spiritualist, it appears to us, regards the subject to which it is devoted rather as an important modification of popular theology, than as a Spiritual philosophy of human nature and relations. It pays less attention to the scientific principles and aspects of Spiritualism than to its ethical and theological bearings.

And in the second, this comparison of the two

The Spiritualist is more miscellaneous in its character than the Telegraph, and on this account it is probably better adapted to the wants of a certain class of readers. It aims to treat Spiritualism in its social and theological aspects rather than in its scientific relations and bearings.

The cautious wording of the first, "impressed" us that Mr. Brittan inferred the theological character of the Christian Spiritualist from its title, rather than from an attentive study of its weekly issues and we concluded to let that pass, hoping time and a better acquaintance would clear up the misconception.

As time, however, has not done that, (judging from the second item,) it may not be improper for us, to call attention to the subject, as there may be others of a like opinion.

1st. Be it understood then, that neither "THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWL-EDGE" nor the editor of the Christian Spiritualist, consider it a theological organ, nor do they seek to make it conform to, or expressive of any distinct phase of theology.

2d. They do wish it to be, and such it has been, the friendly advocate of Progress, in Philosophy, Science, Literature and Religion, since our connection with it. And in order to define positions, it commenced its issues with the theologies, moralithe heat of Hell, whose frontiers, therefore, lie twenty-one ties, manners and customs of society, from the standpoint of Jesus-"Every plant which my heavenly Father hath not planted shall be ROOTED

In doing this, however, it has been the wish of all concerned, to do it in the spirit of charity and religion, remembering that life with all its imperfections is the gift of GoD.

If however, it is theological to acknowledge Jesus above every other name and contend for the Sovereignty of God as director of the agencies and economies of Nature, then in that broad and comprehensive sense it is theological. This view of religious belief, however, we have for some years considered philosophical rather than theological.

If to be scientific or philosophical, however, requires the neglect or ignoration of either of these, it is not scientific, and does not aspire to such a character.

When, however, Spiritualism can be in any sense consistantly called scientific, the Christian Spiritualist will not be behind any paper in the world in vindicating the divinity of such Spiritual unfoldings. Until then, we shall work with the wisdom of the ages, to harmonize man with God, believing that to be the beginning of all wisdom.

### UNRELIABLE MEDIUMS.

As there are many who hold the opinion that there is not a sane man or woman among the Spirmay have its lesson of caution, in knowing that mediums and reformers, who, in fact and in deed, ments, if such information was called for by science.

To the general reader, however, it is enough to know they exist, as such exhibitions often seem to word at considerable sacrifice on my part. You now stand be- warrant the dislike and antogonism he or she may thou; for where thy feet have trod on earth, it has fore the world in your true light. To satisfy yourself, you may manifest towards this or that unpopular reform. judge, in the premise, how far he is warranted in the receipt of said letter, and through the columns tion at present to define the position, nor sketch the over wise in Spiritual things, has at the same of that paper, gave some plain hygienic advice to the limitations of the true and healthy medium, time a lesson for all, as it again demonstrates, whoever it was that sent us that paper, for May | should make us free in acknowledging the limita-

> He has not been long in this country, and was ment and progress of the Spirits. but a few weeks in this city before the Spiritualist Spiritual health was such as to make it dangerous in drawing, excited some expectations as to his future development; but a little observation convinced all, that the least said, the soonest mended, on that subject.

He left New York for better patronage and more to be forthcoming here. We are not at liberty to give the name of this person; but the following description of his peculiarities may aid the observer in identifying the medium :

present poverty of the English language, all of ternatural state. which are variously and profusely ornamented with black-lead filigrees. These types of his mediumship are presented and represented in all kinds of relations and combinations, purporting to be hirogliphical or picture letters by and through W. H. M., "Symbolic and writing medium for Sweedenborg, in the name of God.

Each person will judge how far, if at all, encouragement and sympathy should be extended to the Medium, whatever may be done in behalf of the man W. H. M.

# HELL-ITS LOCALITY.

Hell is a word of very common use, from the fact that it is accommodated to all the modes and tenses of men and society, and therefore represents the whims, whams, and oddities of those who may chance to use it.

This makes it a noun of common gender, if such gender is admissible in theological grammers.-There are nouns, however, both proper and comsupposed to be the Capital of the kingdom of darkness, where dwell his Satanic majesty, Lucifer the 1st. When spoken in this connetion, it is a proper the author to the man, in the hope of saving him noun, and of immense significance in most of the mythologies and theologies of present and past

> Notwithstanding the popularity of this kingdom of darkness, however, men, and not a few women because of the inability of travelers and scientific

subtle disciples, (Iago his name,) informs us that reputation is un idle and most false imposition; oft got without merit and lost without deserving."

A greater consolation, however, is in store for him and his friends, since a clew, a faint one to be sure, but still a clew is given of something that feels like the atmosphere of the place. True, this is but partial evidence, since the Sense of smell should be convinced also, as it is supposed the atmosphere surrounding Hell has a very peculiar odor, which, indeed and in fuct is one of its prominent characteristics. The consolotary clew, however, is in the following, which the N. Y. Evening Post gives as part of a sermon delivered by Father Walworth, a Catholic Revivalist, to the citizens of Manhattan-

It may not be convincing, though it is very suggestive, and no doubt was intended to be impressive. It is to be hoped, therefore, the reader will give it all the attention it deserves.

The Post says:

He then inquired into the degree and intensity of this heat, which almost passed the bounds of human concep-tion. As a means of approximating to a result, however, he referred to experiments which had been made with a ometer in Artesian wells and deep mines. Here it themometer in Artesian wells and deep limbs. There is had been observed that with every feet of depth one degree of Fahrenheit had been obtained; consequently, at this ratio of increase, it will only be necessary to penetrate the crust of the earth twenty-one miles in order to reach a state of heat in which the granite would be found molten. Water boils at 300 deg. Fahrenheit, but it requires 2600 things." miles below the surface of the earth. He also cited a wel authenticated miracle, related by one of the Fathers, to the effect that God once permitted a certain religious person to receive a visit for a few moments from one of the damned. In the course of the interview, the latter thrusts his hand into a vase of water in the apartment, which was thereby so powerfully heated, that a bronze candlestick having been placed in it was immediately melted. These illustrations would afford perhaps a slight conception of the fearful nature of the fires that were awaiting the guilty and

How the crudities of this extract pail away be fore the intellectual and Spiritual splendor of Jesus, who in telling us that, the kingdom of heaven is within us, and in a few words, solves the problem of Hell, punishment and pleasure.

In this as in other things, however, it is good to remember that when we were a child, we thought as a child, and we speak as a child, but having become a man, we put away childish things.

#### JUDGE EDMONDS' LETTER ON THE CALIFORNIA FICTIONS.

The reader will find a long and deeply interesting letter of Judge Edmonds on the fourth page of this issue, which should be read by all with care and attention. The facts and fiction embodied in the subject matter of this controversy will be apt to make more noise in the world than Mr. Ewer ples. and his sympathizing friends in and out of the Spiritual family bargained for; and we doubt not. teach each and all a lesson of modesty before the ficially as is the educational bias for truth. Reason close. On the appearance of Mr. Ewer's last letter is a product of all the faculties of the human soul; itualists, it will excite no special wonder, though it in the New York Herald, we prepared a notice of man reasons because he cannot help it, and the the assumptions and falssities of his defence, first efforts, how unsatisfactory are they in comthere are persons pretending to be extraordinary which we now sum up in the observation—that neither Mr. Ewer nor any of his sympathizing are always directed to the supernatural—i. e., to from the waters. Electricity is elicited in cold are not over well balanced intellectually. It would friends can give one solitary good reason, why find supernatural causes for natural effects; but mates; magnetism in warm. The negative is be difficult, if not somewhat perplexing, to say who the original communications should not be taken are responsible in the premise for such develop- as veritable narratives of fact, the history of Spirit- world, and moves onward on the surges of exualism during the past seven years, being the tri- perience. It then becomes matured, superb and bunial of appeal.

If any such reason can be given, we should be most happy to see it, and know the law of development, by which the style and composition of Spir-

While we are waiting for this information, how drawing a general inference from the aberations or ever, it may be proper to remark, that the unex- child; youth follows perfected-man. Man can tion, the various kinds of trees varied in character We were soon convinced that this was true, for hypocracies he may be knowing to, on the part of pected evidence given the reader, in the Judge's then assign a cause for the effect, or wait for its dethe editor of the Spiritual Telegraph acknowledged such persons. We have not the room nor disposi- letter, while it has its special lesson of humility for velopment in time. even had we the necessary knowledge; but we can "There are more things in heaven and earth than inform the editor of the Rochester Daily Union, or are dreamed of in our philosophy." This lesson the illumination of the great principle. comment of it; but within a few days we have re- 15th, that the medium referred to is known in this tions of our intellects and the poverty of our knowledge, when called to pass judgment upon the move- dane.

We are convinced of this, while we have no generally concluded that whatever his antecedents sympathy for know nothingism in any department

Pride and presumption is not reason however, nor for any one to encourage him in the prosecution of will abstract speculations be of any value to the cau-Spiritualism. His own statements, and first efforts tious and discriminating Spiritualist, until he is very in that only can Spiritualism be understandingly much better acquainted with primary forces, and received. In mythology, we read of one of the knows the history of their transmission into final gods who was in the habit of getting angry when laws. In the meantime, we have faith to believe the inhabitants of the earth did not do his will; the most free of all others from the germs of and that there are Spirits out of the body, as we know but not like the God of the Hebrews, he destroyed life. This I boiled in a quantity of water, unt there are such in, that may, because they can do it four times-by water, by wind, by thunder and was reduced to half a pint; this mud I collect sympathy, as neither one or the other seemed likely things not dreamed of in our present philosophy.

## MR. A. J. DAVIS' LECTURE.

The mental developments of this Medium, so far as they are generally known, are associated with word to the nations far and near, that he was de- a time the mud became viscous-for where the He draws readily, rapidly and off hand; har- the abnormal state, and many conclude, and not a sirous of re-peopling the earth, when a princess, is a negative, there is also a positive. I then he soons, swords, juvelins. Tables, chairs, and many few ask, if every thing spoken and published by wearing a resplendant dagger, came and said she for four weeks; at the end of this time I four other things, for which we have no name in the and off Mr. Davis, comes from the abnormal or pre-

> this, other than that the objective evidence, which ments; from these fragments six princes and six in three weeks I found a green coating on the t every thoughtful student will find in his books princesses sprang into being-one of whom, by his I shook it again, and on the fourth day after and lectures. To illustrate what we mean by pre-eminent beauty, excited the jealousy of the found a crimson coating with a green precipita leature we publish in another column:-

The lecture is objectionable, not only for its external and superficial philosophy, but for the occasional irony that gives tone and coloring to cant if urged against a Medium of less pretenreputation?

When, however, we pass from the manner to the matter, we find Mr. D. appropriating the philosophical conclusions of others, without the east acknowledgment or comment. Indeed, as they occur in the lecture, the reader would naturally infer that they were a part of Mr. Davis' revelations to mankind. We have reference to mon, and Hell is one of them; for, it is generally the use Mr. Davis makes of M. Comte's development theory, which is in fact the only thing that can distinguish Comte as an original thinker. If the reader is not familiar with M. Comte's creation.

development theory, it may be enough to say, that he divides the world's progress thus far into three stages of development, which are called-1st, The supernatural or theological; 2d, The metaphysical or logical; 3d, The scientific or posihave commenced to grow skeptical of its existence, tive developments of knowledge. M. Comte's from the heavens to earth and collect the best mamen to fix upon its present or part location. It is burden of proof, which the world's history will true, that Babylon and Tyre have been resurrected give in sustaining these assumptions, so that Mr. | refuse was spread over the world, and from it came from their graves in part, and made to rehearse Davis does nothing for progress or science in pastures, fields and the rest of animated nature.

It indeed brings immortality to light, and answers event takes place, it will be acknowledged to be the MR. S. B. BRITTAN'S OPINION OF THE however, seem to be so completely and entirely or license. If all this is to be attributed to the Jews, was, one of the gods went to earth and string immortality to light, and answers event takes place, it will be acknowledged to be the MR. S. B. BRITTAN'S OPINION OF THE however, seem to be so completely and entirely or license. If all this is to be attributed to the Jews, was, one of the gods went to earth and controlled the second of the gods went to earth and second of the gods went to earth a friends.

# ED UNTO THEM,

The reader will find an article under the above heading on the first page, which we commend to his thoughtful consideration, as the matter is of the first importance. We take the more pleasure venient, he was dwarfed, but his head remained in thus inviting attention to the subject, for while the original size; another god touched it, and from its publication shows the want which some minds it Minerva sprung into being. From this it will be experience in passing from the mental world of seen the infant mind hunts for the supernature. thought and theory to the practical sphere of ef- but in the consummation of reason there is har fort and action, it also serves to republish the orimony. ginal "ends and aims" on which and for which "The Society for the Diffusion of Spiritual Knowl- there is an explanation of it, for everything is comedge" was organized.

It is cheering and gratifying to know thought is ullogies to show the phases of thought which have timating in practical conceptions, for sooner or later, the world's great heart must be moved by the con- them, universal, and then we can repose in them viction, that the actualization of all conception in deed, and the realization of emotion in pleasure and social harmony, is both the will of our heavenly Father and the destiny of the race. For this God ordained purpose, this paper and the other agencies of the "Society" have been working for the past year, "hoping all things, enduring all

The following extracts from the original address of the "Society" will define its present and past things, the star or the stone, show the tree standpoint as to the practical end and aim of con- of this principle-never separate, ever combined centrated action.

In order to become experimentally acquainted with the phenomena of Spiritual guidance in its highest phases, so as to be well able to teach truly and efficiently what pertains to its highest and best developments, the Society propose to PRACTICE and advocate in the world those principles of harmony and good works which they are taught will in the future exist among men on earsh

Freely we receive, and are admonished freely to give.— We have therefore, adopted as our motto, "VERA PRO GRATIS;" and acting under this, one primary aim of our to all serious inquirers after the truth,-by establishing free ircles .- where the honest seekers after truth may receive the light " without money and without price."

For purposes like these, we seek association with men and women of a thoughtful and Spiritualized character, that Spiritualism may commence its divine mission of blessing man, and harmonizing him with God, NATURE and Society.

#### LECTURE BY A. J. DAVIS, On Sunday Evening, April 29th, at Dodworth Hall.

I take my text from the gospel according to St. Nature, first sentence, first chapter of the volume, in these words, the three intercommutable princi-

If I interpret human nature rightly, the mind reasons naturally and distinctly-deeply or superparison with the matured effect. The first efforts reason grows more reasonable, by contact with the grand. The second phase of the reason is metaphysical, and in metaphysical disquisitions reason attempts to account for the phenomena of the world. The third effort of reason is to account for natural things upon natural principles. Reason is tains, and this is how the primeval forests had the eternally progressive; it will be first that of a origin. The speaker then showed how, by culti-

Supernaturalism had its birth in ignorance. Mythology is the parent of religions, as alchemy is of mud. We are not going into the skies to find chemistry. Nature is ever true to herself-true to cause of mundane effects; but in this sphere

Our early mythologies still exist to account for the physical creation. I speak to-night of the Mun-

No doubt in this place you hear much of Spiritualism, and would hear it from me if I visited you often; for Spiritualism is a magnificent temple or fruits may be vitiated by being planted in to those who understand it-to others, the merest castle in the air.

I purpose speaking about life on this globe, for by famine.

The waters rose and hid the earth in the darkness of ignorance. It is then said he lost the power electricity. This I put into a cellar, of the tem of re-creating the race. He then sent forth his ature of forty or forty five degrees. I found a would re-people the world. On his assenting, she thick jelly with a thick yellow coating. By the stood upon the parapet of the heavens and hurled of a microscope, I found there was a vegetal We have no authority to give an answer to the dagger to earth, which was broken into frag- I then shook the jar and amalgamated the content objective evidence, we submit the following re- others. The others made a fire, and by stratagem in about four weeks after, I found a thread; marks upon the subject matter and method of the managed to cast the beauty into it, and as he moths, in drops; after a short time a mildew ca burned, the sun came out and blazed in its gran-on; I supposed air was wanted; I removed deur over the world. All then were desirous of cork to let in air; about eight days after, I s running through the fire to become objects of wor- something crawling up the jar, as seeking the ship, for the beauty of the sun captivated them. but no evidence of animal life. I then brought its wording. These objections would be signifi- Another of them then rushed into the fire, and was jar into a room where the temperature was sixty burned; the moon then came out, but so dim in degrees; in four days after, I saw four moths sion than Mr. D. Can they be less fatal to his lustre compared with the sun, it was not grand worms 1-16 of an inch; three of them came enough. Their ardor was damped, and no other then deposited eggs; I then added some limes sacrifice took place. So the others married, and the end of four weeks there were moths; thenk formed four nations or races.

According to the Chaldeans, Naraciance, one of tured her own germs there; and any one can their gods, was sent to plant two lotus flowers on peat this experiment who will conform to the c the shores of the sea. These brought forth a male and a female and peopled the world.

ocean, at the bottom of which was an egg; it be-

Others say a tortoise came forth; the hard shell of his back formed the rocks, and from the softer parts came an egg, and from this egg, men and but we see in the climax the perfected product women. The Phænicians who dwelt in Sidon, say that four deities were commissioned to go down reputation as a thinker depends much on the terials, and from these materials eight persons were created, four males and four females, and the

antiquarians, have failed to find the slightest evineither Spirtts or men should make free with other in his own image, which, after standing in the sun. It is a pleasant task to make a record here of the Spirit; for, long ago, Jesus told us, and we we are indebted to the above named gentleman antiquarians, have land to find the single standing in the sun, after for humanity; these gatherers of eternal treasure, the abundance of the ab stances, it is but natural that Lucifer should tremble sent; but we hope, if Mr. Davis can, he will always nounced his work good. When the man walked stances, it is out natural that inches should tremble sent; but we hope, in the fields and found nothing after his own kind, for his reputation. If however, he is philosophic in give "honor to whom honor is due," that the Spin in the fields and found nothing after his own kind, for nis reputation. Il nowever, ne is phinosophic in give monor to whom hood is deep the publishing no mate, he became lonely, and his mind was filled his temper, (and he should be judging from what ritual family may not be charged with publishing no mate, he became lonely, and his mind was filled we know of some of his reputed friends,) he will or preaching the views of others, without acknowwe know of some of his reputed menus,) he will or preaching the views of centers, which be above regret on this score, for one of his most ledgment or credit. Spiritualism has been called gested thoughts of suicide. To purge away this an echo long enough; let all its well-wishers see to feeling, it was suggested he should have a mate. A it—that it is not wounded in the house of its sleep was imposed on the man; one of his bones was taken to form the mate—a woman. Man has two hundred and forty-eight bones, yet only one THE POOR HAVE THE GOSPEL PREACH- was necessary to form a woman. When they were mated, a difficulty occurred, and for this difficulty all the subsequent race have to suffer.

Another mythology says that man was originally made as large as the gods; this being found incon-

Nothing occurs in the world but in the world tained in the germ. We revert to the past mythe had place with men. I take my texts as I find with unlimited confidence, for then they never deceive.

We come here to-night and we are associated and all creation is to be explained by that we jud2. to be association; the next in advance is progression, the third development. The two first at married, and from them spring development. If a germ is planted in the earth, the earth arone

is stirred; this shows a power in its centre.

they are the creation of a law, and make but the expression of the deific principle. They are deits they act everywhere, in all states. They first contogether, then follows expansion, advancement, 22 these explain the reason why life is on the globe, Let us suppose a primeval forest: the trees has never been disturbed. Nature has a method accomplish her work—she does her own work volcano or an earthquake are among her mean the trees burn and produce alkalis; the fire Wesucceeds the burnt forest-was the germ there's by the action of acids and alkalis. The speak then traced the succession of vegetation to be grass, and then to the ruder kinds of grain, then ou from oats, rye; from rye, wheat. The wheat It speaking of is not that which we know now ast

article of commerce, but Egyptian wheat, which

coarse even in its taste.

He then spoke of the gourd family; how the sa of the wild cucumber, growing in the swamps; duces when carried by the wind to the hill gourd, which eventuates in the pumpkin, which rolling into the valley, decomposing with the cumber, produces the water-melon, and so on co tinually combining and forming new genus. Whe we look into nature we are not surprised mythole conceived an universal ocean. The granite cra of the earth breaks; bolders are formed by rock torn from the surface; these rolling about the waters are pulverized, and form mud; theg. beneath the waters are filled, and earth protrait neath, the positive above; life begins from the versal brain in the bottom of the sea; a gelating mass is first formed, differing in its nature as lon ities differ, for nature forms her own germs in: cordance with conditions; this gelatinous mass comes vitalized. From the action above, vegetat succeeds, then trees, and these creep up the most how the pines are succeeded by other trees-ea maple, sassafras. I am not taking you into clouds, but trying to make everything as clear can find the cause of the effect. In doing this am not derogating from the deity or your conc tion of the deity. When a germ is deposited the mind, new associations, new progressions

The speaker then illustrated how even good tr

congenial soils or neighborhoods. Plant a g apple tree in a field where there are pleaty of (: ada thistles and sorrels growing, the acidity fr these plants is communicated to the apple. then said that he had tried an experiment. I some gypsom, which is supposed to be a substa and put into a glass jar, putting a cork into it,: through the cork introduced an iron rod, to col short time flies came out. Nature then manuf ditions. Nature progresses not in particles, but a whole; but all things are in a climax of per The Ojibbeway Indians say all was an universal tion. This dies and succeeds in another form, so it goes on. Creation is like a tree-a tree came detached, and came to the surface and vivified; | righteousness; the roots go downward. It rise; from it a man and woman came and they peopled a tree, throws out branches, then follows the bi and so on; and so does the animal kingdom ! gress until it ultimates in man. It is difficult to where the one order ends and the other commen

When nature made the first spawn of a fish, made a magnificent vessel. She builds like a builder. When the spine of the fish was produce the structure was laid of a human being.

Hugh Miller says he can prove progressive gradation as well as progressive development he had not the truth, for this degradation is but G. C. the wonders of an age but partly known. Hell, making use of a conjectural theory, without credit Another theory of Egyptian origin, adopted by subsidence of the species, and an elimination in

this bad, this vice and misery, we see the beautiful lilles shining in their superb beauty. When we can understand how nature works, then only can we understand the organization of society. I would go to nature as my Bible to show the being of God—to nature as she is. The elicitation of these laws—to nature as she is. The elicitation of these laws—to mature as she is. The elicitation of these laws—to mature as she is. The elicitation of these laws—to mature as she is. The elicitation of these laws—to mature as she is. The elicitation of these laws—to mature as she is. The elicitation of these laws—to mature as she is. The elicitation of these laws—to mature as she is. illes shining in their superb beauty. When we can see nature as she is. The elicitation of these laws beautiful and true, and then we have not to seek in beautiful and true, and then we have not to seek in one day in the week for a Sunday, but every day will be one. We shall then feel all days are holy, and that all men are the priests of an universal divinity. Blair wrote: An undevout astronomer is vinity. Blair wrote Spiritualist is insane; for mad; but an undevout Spiritualist is insane; for mad; but an undevout Spiritualist is insane; for mad; but an undevout Spiritualist is insane; for the house to when the vision had been narrated on its occurrence. mad; out an arrightly pursued produces the lily, ms moreogener gleaning above the mud and the slime of the world.

of the words. The speaker concluded by reciting a few lines of beautiful poetry illustrative of his subject.

ONE BY ONE.

#### From Household Words.

One by one the sands are flowing.

One by one the moments full; Some are coming, some are going. Do not strive to grasp them all.

One by one thy duties want thee, Let my whole strength go to each, Let no future dreams elate thee, Learn thou first what those can teach.

One by one (bright gifts from Heaven.) Joys are sent thee here below; Take them readily when given, Ready, too. to let them go.

One by one thy griefs shall meet thee, Do not fear an armed band; One will tade as others greet thee, Shadows passing through the land

See how small each moment's pain ; God will help thee for to-morrow, Every day begin again. Every hour that fleets so slowly,

Do not look at life's long sorrow;

Has its task to do or bear; anamous the crown, and holy, If then set each gem with care. Do not larger with regretting,

Or for passion hours despond; Nor, the daily toil forzetting, Look too caserly beyond. Hours are golden links, God's token, Reaching Heaven: but one by one, Take them lest the chain be broken Ene the pilatinage be done.

#### THE BETTER LIFE. BY B. HATHAWAY.

Why do our souls go mourning down the world, Like rayished orbs of light and beauty reft! for radiant Pleiads from their orbits hurled, Alone in chaos and in darkness left, We see the clory from our life depart, its starry lights evanish one by one

an deep ning gloom enshrouding mind and heart, Still wayward, on we wide erratic run, Norround our circle to Love's higher Sun. That can alone true life and light import. When will we learn, amid our carnest strife, And longing for the light to set us free, hat though the truth may teach the better life, Love, only love, can bring the mystic key.

#### INVOCATION.

BY MRS. HEMANS. Come to me, thoughts of heaven! My fainting Spirit bear On your bright wings, by morning given, Up to celestial air; Away, far. far away,
From thoughts by passion given,
Fold me in pure, still, cloudless day,

or the seed thoughts of heaven Come in my tempted hour, Sweet months! and yet again Orrsinful wish and memory, shower

Your son effacing rain; Wan me where cales divine Win das clouds ne er have striven; Where living founts forever shine; Objessed troughts of heaven!

### FACTS AND PHENOMENA.

The following from the Cincinnati Daily Times y remind the reader of the coop Spiritualism is doing and promises to do for the afflicted:

THE BLIND RECEIVE THEIR SIGHT .- Visiting th lowing particulars in relation to a wonderful cure lately matter of nodes, without expressing any opinion upon the Spirit of theory, which has so many ardent believers in

A stort time at a Frances Jane Price, a notive of this ty, and an organic, in very destitute circumstances, came the "Hone of the Friendiess" for assistance.
She is 17 years of age, and had been previous to the oc-

cars als opinion that she had the consumption, and in safed terms predicted that her days were very few. She is indired to her ted at the "Home," when it was suggestive some person who telt interested in her case, to him Mr. H———, a gentleman of this che. Mr. H——, a gentleman of this city, who through mysterious power, has lately performed several won-Mr. H., in company with Rev. J. H. Fowler, accordingly

e sigk girl, whom they found in a very weak searcely able to sit up. Mr. II. seated himself , took her hand, and after making a few "passes". ther was land neck, pronounced that her lungs were in manner affected; that they were susceptible, but yet that, and without giving one particle of medicine, or while any prescriptions of directions, took his leave.—
the that time the girl commenced improving. Her cough
1464 at once, and the appeared stronger. Mr. H. came y, and repeated his "passes" over the ch, and took his leave as before. Strange ware, a dim, pule light began to appear in the eye, is a for eleven years well been rayless as a stone. It in the series of eleven years and been rayless as a stone. It inthe series which that surely, to the astonishment of every
the at the noise, and to the great joy of the poor girl.—
Aran Mr. H. performed his manipulations, and stronger
trew his eye, and its sight was perfectly restored! And
this cure was performed within the space of eight days.—
Not only any terror with the first state of the stronger of the state of the stronger of the state of the stronger Not only was the ever rendered perfect, but the girl was re-cored to good health, and has left the "Home" for a place

All the above statements as well authenticated and true. Every person to the "Home" is acquainted with the circums after and can testify to the condition of the girl when she entered and when she left. Mr. and Mrs, Cathel, the Superintendents, who iso give affidavits, if necessary, or the remarks according to the remark. They were most of Spiritualism, and or first looked upon the efforts of Mr. II. with muon dorst. However, they must believe their own senses, and in such a plain and simple case it is difficult to be instanced. Who can trill whether, if Mr. H. and not been called to attend the rid, she might not have been called to attend the grader the pressure of first looked upon the efforts of

Casacian partial bladness, or under the pressure of decrees, seen strended for the tomb. People interested in Spiritual matters will find in the in maple materials for wonder and investigation.

SINGULAR SPIRITUAL INTERVIEW .- Mr. E. H. Rock Mock a plane of Dr. Venndye, of the Reformed Dutch Cauchi mand to Dr. Latinpe-from whom we received in feet-on small reast mee of an interview between two Spans in the body which occurred some twenty or thirty to receive out and, and in connection with the death of one of the is the scheen of Dr. Vermilye had a dream or visions the state of Dr. Vermilye had a dream or visions that in which he saw in a brother, who was then had in Ones, die. The following morning, as he appeared seawant depressed, his tamily questioned him respecting the ease, whereupon he assured them that his brother was dead, related what he had witnessed, and also a conversation when presented in the vision, herweap himself. versation which occurred in the vision between himself and the deceased. Some days after the family received a letter from Ohio announcing the death of the brother before alluded to, and stating the significant fact, that on wakadded to, and stating the significant jact, that on was-ing from a quiet sleep just before his death, he assured his friends that he had seen his brother in New York, and he has related a conversation which occurred between them, and which in the details of time, subjects referred to, etc., received that the details of time, subjects referred to, etc., reponded precisely to the account of the same New as given by the surviving brother .- Spiritual Tel.

PROPHETIC VISION.-Goethe, the German writer and port, makes the following statement in his autobiography "Notwithstanding the anxiety and extreme affliction felt, I could not withstand the desire of seeing Frederic thate more, it was a cruel day to us, and its circumstances will never be effaced from my memory. When I had mounted my horse and offered my hand for the last time, I saw here saws. tears swimming in her eyes, and my heart suffered as much was a swimming in her eyes, and my neart suncted a said ers. I proceeded along a path that leads to Drusenheim, when a strange vision, which must have been a presentiment, suddenly disturbed my mind. I thought I saw my hand the same of the same o

occurrence.

Query: If the above narrations were to be found in the Bible, would they not be considered, by religious people, as not only worthy of all credence, but as indicative of something highly important to mankind.—N. E. Spiritualist.

For the Christian Spiritualist. LEADINGS OF THE SPIRIT.

IN A SERIES OF LETTERS.

LETTER III. PSYCHOLOGY.

New York, Sept. 22, 1849.

I congratulate you, my dear Louise, on your safe arrival in the land of the Wolf's Den and Israel Putnam, two things, perhaps, more than any other that have given celebrity to the good State of Connecticut, and especially that part of it which is included in the boundaries of Pomfret; for there, as am told, both the heroes kept their domestic head-quarters. I suppose that the wolves are now all extinct in that part of the world, except those in "sheep's clothing;" and I hope that even such are becoming so scarce, that they would be a profitable speculation to be caged, and shown to the wondering public at a shilling a sight.

You always have the luck of an adventure when you travel. Some people might go half the world over without any accident befalling them, to give zest to their peregrinations. But you have the fortune of being too late or too early, or too something else, to allow you to doze easily along on your journey; and thus you are enabled always to have something to relate of your mishaps "by flood or by field." How very odd that you should have fallen in with a Professor on a pilgrimage to the same shrine as yourself!

I have fallen in with that other Professor of the same name, and last evening heard him explain the laws of Psychology. Allow me the pleasure, my dear Louise, to introduce to your acquaintance another new science. We have one or more of these crudities come upon us almost every day; and they are all dignified by having the word, science, tacked on to them, like a false diamond on gaudy belle. It certainly gets up a very imposing show, with a kind of flashy play of colors; and it may be, does just as well as the genuine, or even better for the vender thereof, since it costs much less, and there is not one in five thousand probably, who could tell the genuine from the false.

But I was going to speak of the Professor and his Lecture, which I attended last evening, and heard him explain the laws of Psychology, or some such matter. He entertained an audience quite respectable in numbers, at the Clinton Hall, with an exposition of the wonders of Electricity. And certainly, according to that authority, man is nothing more nor less than a very good kind of electrical machine. I confess he said some things quite new to me, and which I am bound to give and fishing tackle—give you pin money, and me him the credit of having discovered; for I believe pipes and tobacco. Make myself positive against they are new to all the world besides. But whether his facts are the result of experiment, or of do you know I am a Doctor; and will you not trust Psychological perceptions, they no doubt answer me when I say, I need it as a sedative. I doubt if an excellent purpose, in a popular crowd of eager listeners, who are generally ready to swallow any form. Frankess' vesterday, we gathered the fol- thing marvellous, with a prodigious gusto.

Well; after the talk we had the demonstrations. bealing medium," or Spiritualist. Well; after the talk we had the demonstrations. The magnetic coins were handed round to those who sat on the anxious benches-I included in the lot. After we had stared sufficiently long at the mysterious metal, we underwent the usual tion of women-kind. What a queer place will it stars glimmering through the obscurity. The Rerubbing dewn, accompanied by the magical incan- not then be?—you and Miss F—. I came near formation presented a new phase of the Old tations "for all such cases made and provided"-if tations if years of age, and man over previous to the original of the construction and the Cry Infirmary, a poor, sick friendless that is after Forder a generated physician of this city had constructed physician of this city had constructed a few on a construction of the construction o Obedient to instructions, we closed our eyes; and then, a little while after, were told we could not the hen-roosts. (Had the Greeks any such?) I spired intellect that reigned, in Medieval Catholiopen them, which was true enough of some of us, among whom you may reckon the writer of these who, by special grace, might occasionally show my the enlightened understanding. Hence the won-

> Sure it was that my windows were seated up, with three or four others, on the public stage for a grand spectacle.

It, however, unfortunately fell out, that when he countenance the performance.

You can imagine how the "young gentleman who had never appeared on any stage before" sustained the thundering applause, which followed the announcement. I didn't bow and smile, as I should

from such potent charms.

But to speak truly and honestly, now that I time being, with all its faculties and affections. mind, he may transfer to the mind of his subject, most splendid results may be obtained.

Under these favorable circumstances, the opera- and without a coal to warm myself. tor generally keeps himself a little withdrawn from that he may more successfully maintain his will- And this dead capital, which could do nothing of, dential instruments must also be of iron. power, and concentrate his mind to a perfect or by itself, through his necessities, governed the But it is a sweet and consoling thought that that ment, suddenly disturbed my mind. I module a consideration of horseback in the same road. The figure wore a grey coat with gold lace, such as I had never worn. I awoke from this dream and type image of his thought. He then conceives of enriching others, while it still left him poor. focus, from which may be thrown the daguerreo- Man-compelling him to surrender the means of which ceases to appear, does not, therefore, cease

hibit the most wonderful pathos and power.

There must be danger, I think, to very sensitive that a young lady, while under the influence of a certain Professor, fainted away, and it was very difficult to restore her.

pleasant little melo-dramatic scenes; and in these, last writing. My cold is much easier, and my the subjects generally are exercised together. They gather strawberries and other fruits, and is excellent; but I am more nervous than I ever Rev. L. C. Benning will lecture at the same place, eat them with the greatest apparent zest. They was before. Can it be the Hypericum, which, June 3d. behold flights of birds; they pluck flowers and while it bas relieved the head, which it certainly twine them into garlands; they welcome friends has, thus affects the nervous system? from a distance, or bid them adieu for long journies, and all these actions are perfectly naturaland more -being performed under the direct influence of the sce :es out of which they flow, they become realities, and are, in fact, nature itself.

If there could be such acting as this on the stage, it would carry every thing before it.

In the lower phenomena, or those which affect the muscles and the physical system, the lecturer for the present. Ever your own. T. L. D. has also wonderful power. There is something exceedingly ludicrous in the attempts to jump over a cane, which lies flat on the floor, to rise, or sit lown, and to do, or not to do, fifty other things.

Upon the whole, you will come to believe that I got the worth of my money, at the least. Let me see. Didn't I set out with the idea that Psychology is all a humbug, or something equivalent to that? And where am I now? Not a believer, I trust; but we shall see. I have learned some things since I last wrote you, which, if they are the shall there is an interest of the shall be any more pain: for the former things are passed away. see. Didn't I set out with the idea that Psycholotrue, must essentially affect my opinion in all these matters; but I will still seek for evidence, and thus fulfil the command-" Try all things, and hold fast that which is good."

As to my health, give yourself no uneasiness concerning it. I shall be getting myself "positive" by and by, and that, as my friend Professor Brittan (you perceive my social conditions are changing) will be all that is necessary for me. According chemist and philosophers so much bother, is a no need of pills, nor powders, nor wet sheets, nor, in short, any thing else. I am getting up the perhaps better than when I last wrote. It is true, I continue to cough a little; but it is much in compliance with an old and time-honored habit, as from any actual love of the practice.

I wish you to understand that I, too, am in earnest about our getting a place in the country. I am fully satisfied, whatever may be the difficulties 'chickens" is one that would prove highly profitable and agreeable; and I should like to set a factory for the production of eggs by thousands, to work out and test my opinions. Two thousand fowls, I imagine, would be worth, after every expense attending them had been defrayed, at least \$1,000 a year, and probably considerable more. For this purpose, I should like a place not far from the city, where I could fish occasionally, if I thought probees. I should also try to do a little writing for but by the Church itself. Witness the magazines, which would keep us in groceries I could live very well without tobacco, in some

But to return to my picture. I could then supbowers, and the deities who would preside over the primitive days of Christianity, it was the inshould be a kind of fawn, or some such animal, cism the blindest affections bore sway; now it is and vines. Ono; it will not do to permit any such ment of all external arts. To speak phrenologiand the Professor had a triumph by sending me, arrangement. I should by turns be jealous of both cally, we should say, that in the days of the Aposof you. A consorting of that nature wouldn't tles and primitive Disciples, Christianity was enrenewed his operations on me, I had grown too words, be agreeable to the doctrines of the human Middle Ages she descended and ruled in the dopositive to be in any way affected. In short, after soul. Ask Mr. B or any of the Doctors of main of imagination and fancy; in Protestant repeated trials to make something of me for the Psychology, if this view isn't correct. The like times she sits upon the lowest edge of the brow; entertainment of the company, I was found to be conditions, or the two positives or negatives, repel and having thus reached the extremities, the cycle altogether impracticable for Psychological pure each other, while the opposites attract, as you well is complete. The mission of the Old Church is poses, and thereupon was dismissed, by being in- know. I should have to stand as a negative force accomplished. The way is prepared for a new troduced to the company as a very learned Doctor, between your positives, to keep you from flying Unfolding of a higher and purer life. Every plane who had honored the place by condescending to out of the house at opposite doors. With such an has been filled out, the harmonic age can now arrangement, there would be a harmonious dispo- begin anew. sition of the two forces.

There, I have shown how vivacious and vigorous

The cure is regarded as marvellous. Sometimes I have had my laugh out, this Psychology is, indeed, a wonderful thing. Without at all altering the condition it takes a Rapping and Writing Medium, at No. 653 BROADcondition, it takes possession of the mind, for the Perhaps I shall commence with a medical book, Guion, the profound insight of the Mystics, the The secret seems to be this, that whatever the disease, and its mode of cure, (consumption, for response in the bosom of Catholicism. But Caloperator can conceive of very vividly in his own instance,) I have already, as you well know, writwhere it will be, to all intents and purposes, a though they are even below mediocrity in skill while Madame Guion takes up her long, solitary reality. Consequently, in exact proportion to the and science, they are, I am told, both realizing abode in the terrible Bastile, and the accomplished power of conception in the operator, will be his large fortunes out of the speculation. I visited one of Fenelon retires from the Court in disgrace. Comability to impress his subjects; and if they also them last evening, when he showed me a report of pare the calm, Spiritual face of John Huss with have large imaginative and conceptive power, while, his income for the last year, net profits of \$16,000, the grosser features of Martin Luther, and we may, at the same time, they are very impressible, the and I meanwhile, to whom he owes all his wealth, I perhaps, see why the latter only has impressed But this is the way of the world, as it now goes.

But it is not all tracedy. There are sometimes happy to tell you that I am better than I was at my rheumatism is by no means painful. My appetite will lecture at the above place, Sunday, May 27th.

No equinoctial tempest yet! How odd! The weather all along has been charming in spite of the and hearty sympathy from many, who have subtimes! It has generally been thought that the sun could not possibly get across the line without some how or other getting into a row with the elements. But this time he appears to have slipped over, while all nature was napping.

And now, my kindest and best of friends, adieu

For the Christian Spiritualist.

### THE OLD CHURCH AND THE NEW.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was ne more sea.

"And I John saw the holy city, new Jerusalem, coming
down from God out of heaven, prepared as a bride adorned for

passed away.
"And he that sat upon the throne said, Behold, I make all things new.

sentative of Faith, was type of the Old; of which, room for more reading matter per week than any also, Paul was the inspired expositor. But as doc- other paper now published. trines, in which this Church had its foundation, do not necessarily have their root in the inmost or may best illustrate the various phases of Spirit vital principal of man, but properly belong to the phenomena, that all in love with progress may find to him, the very Elixir of Life, which gave the old | Spiritual domain, and may even be inserted in the external understanding, we see, at once, how easy compound of types, ink and paper, and contained it was for that Church to fall away. As Peter was made to send the paper regularly, that it may be in precisely two words, "keep positive." There is soon led, notwithstanding his protestations, to with our subscribers by Saturday. deny his Lord, as in his old age he was to be bound and carried whither he would not, so the friends will send us names, we will most cheerfully steam every day, and you will be prepared for Church of which he was type only severed the insomething wonderful. I think I am as well, or ternal bond of union, by which it received its in- ter of our issue. spired gifts, and in its extreme decrepitude, bound and delivered into the hands of its enemies, is born hither and thither, swayed by worldly minds and material interests. Standing, as it were, in the intermediate, between the inner and outer, it could recede in either direction. If it left the inner and approached the utter, it must necessarily become in the way of the truck farming, that the project of superficial and void of life, and so pass away; or withdrawing in the opposite direction, it must also disappear from the world, like the man-child

caught up from earth to heaven. And such has been the history of the Church from the earliest ages. Its fairest flowers have soonest withered and disappear. The pure manifestation of that inner and Divine Life has never yet been permitted. The holiest minds, the meek- ciety for the Diffusion of Spiritual Knowledge," est of God's children, have been pursued to their 553 Broadway, N. Y. per; do much gardening; raise fruit, and keen graves; not merely by the heathen and worldly,

# ——"The slaughtered saints whose bones Lie bleaching on the Alpine mountains cold, Slain by the bloody Piedmontese who rolled Mother and son adown the rocks."

Witness, dungeon and fagot, the sighs of the Houston and Sullivan sts. exile and groans of the tortured-all mortal woes heaped upon the chosen of God by priestly perse-

inspired form of the Christian Church receded with way, daily from 10 to 12 A. M., and from 8 to 5 port myself in the dignity of an easy kind of philo- the apostolic age, lingering only as a faint twilight P. M. Wednesday and Saturday afternoons exsopher. But, perhaps, this is not your plan of the in the times of the early Christian Fathers, shroud- cepted. new Arcadia. I am not sure that you don't medi- ed in deepest gloom during the long night of the tate giving the premises over solely to the occupa- Dark Ages, with only here and there a few faint ping Medium, 483 Broadway. calling her dear Mary—the reigning genii of the Church; it was the same manifestation, still more the following named persons, who are authorized rustic retreat—the hamadryads of the sylvan in ultimates, descending to a still lower plane. In to receive subscriptions: satyr face among the fragrant foliage of the trees ders of modern science, the progress and developstand to reason," as they say in Connecticut. It throned on the summit of the forehead, the region wouldn't be Psychological; it wouldn't, in other of Spirituality and intellectual inspiration; in the

That this was necessary, the intuitive mind will easily discern. It may also be shown by a few al-I am both in body and mind, by filling my letter lusions. In every age, the more interior, and, as THE GREAT PIANO & MUSIC ESTABLISHMENT OF announcement. I didn't bow and smile, as I should have done if I had been mannerly; but I sat still in my chair, and looked excessively sleepish, beyond a doubt.

The Professor is getting up classes for both males and females; and it may be soon that we shall be blundering over Psychologists of both genders, at every turn; and I begin to fear that I shall, nolens volens, be brought within the cabalistic spells of some of the newly-fledged syrens, without possessing the secret of extricating myself from such potent charms.

Tall both in word and smile, as I should have worked and, after all, I might just it were, feminine natures have found no home in this world. Poets, the most delicate and ethereal of the children of earth, pass through mighty sor of the children of earth, pass throug with a heap of trash. Well, after all, I might just it were, feminine natures have found no home in not be harmoniously developed and manifested in almost think I shall return to the practice of my the Medieval Church. The Reformation only perwhich shall be a familiar treatise on a particular gentle sentiments of the Pietists, could find no full vinism was composed of sterner stuff. The Geneten two such, for two Doctors of this city. And van becomes the architect of modern theology, am shivering in an attic, lighted by a tallow candle, his character and mode of belief upon the mind of Christendom. It is necessary that even divine those whom it addresses. In an iron age the providential instruments must also be of iron.

But it is a sweet and consoling thought that that which ceases to appear, does not, therefore, cease to be and to act. The slain of earth become the the centre of the stage, where the subject is placed, He had a little to begin with, which I have not. those whom it addresses. In an iron age the provi-

higher order. We commence in the dark mud, and then progress into light and perfection. I was willing in a meadow beside a stream, and saw illies growing. I wondered whence they could originate. Investigated, and saw all manner of nauseous filth all collected at the base, and the lily blooming in this imperfection. This is an illustration of society. We see beneath the vice and the misery, yet from the extreme affliction in which this farewell day had this vice and the misery, we see the beautiful at the base, and the beautiful at the base in the fall of long of the stream and wills specified at the base, and the misery, we see the beautiful at the base in the fall of long of the stream at sea—and wills some scene—for instance, a storm at sea—and wills some scene—for instance, a storm at sea—and wills some scene—for instance, a storm at sea—and wills as an actual truth. She is exalted by its subject to see it. She not only sees, but she feels it as an actual truth. She is exalted by its subject to see it. She not only sees, but she feels it as an actual truth. She is exalted by its sublimity; she is appalled by its terrors, and as which says I am not a rich man? We will still look to the country, and all that was lovely and belowed in it, gradually softened, I roused myself at length of the will be subject to see it. She not only sees, but she feels it as an actual truth. She is exalted by its sublimity; she is appalled by its terrors, and as which was a point of the subject to see it. She not only sees, but she feels it as an actual truth. She is exalted by its sublimity; she is appalled by its terrors, and as which was an an who says I am not a rich man? We will still look to the country, and who says I am not a rich man? We will still look to the country and who says I am not a rich man? We will still look to the country and who says I am not a rich man? I have ever witnessed on the stage, has they dead the subject to see it. She not only sees, but she feels it as an actual truth. She is exalted by its subli some scene—for instance, a storm at sea—and wills the subject to see it. She not only sees, but she feels it as an actual truth. She is exalted by its sublimity; she is appalled by its terrors, and as she sees and feels, so does she act the scene; and nothing I have ever witnessed on the stage, has equalled the grandeur of some of these scenes, especially when delineated by Mrs. H——, who is specially when delineated by Mrs. H——, who is some scene—for instance, a storm at sea—and wills the subject to see it. She not only sees, but she Remember now you owe me at least two letters—I homes they have been prepared as instruments of a more lasting good to mortals. From their pure abodes, from the Father's boundless stores, they come forth bearing the seeds of a more abundant the one copy of each series, 40 cents; postage 10 cents. The Inner Life to which they aspired on this mality, between the scene; and a more lasting good to mortals. From their pure abodes, from the Father's boundless stores, they abodes, from the Father's boundless stores, they abodes, from the Father's boundless stores, they are lasting good to mortals. From their pure abodes, from the Father's boundless stores, they are lasting good to mortals. From their pure abodes, from the Father's boundless stores, they are lasting good to mortals. From their pure abodes, from the Father's boundless stores, they are lasting good to mortals.

Spill Lida's TALES OF EURAL HOME; A Collection of Stories for Children. A package containing the list of the section of the season of the seaso devoutly to be wished." Adieu.

Monday afternoon. After all, I did not send this letter away on Saturday as I had intended—I remembered that you could not get it from the Post-office on Sunday, so I deferred it until to-day, which makes out the week. We are beginning to have autumnal weather. Yesterday and to-day I have been wearing an overcoat, not indeed because I am cold, but because I may take coid. I am

After all, I did not send this folding perfection. Thus one sweet and continuous Experience, while investigating the new Phenomena of Spirit Thought and Action; with various Spirit communications wonders of Divine Providence, is, in every way, doubly and abundantly blessed—by the labors of her sterner cultivators in her ruder periods, and now by the white hands of angel guests and heavenly ministrants.

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LECTURES AT VERPLANCE .- Rev. Wm. Fishhugh

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tinue to send the paper until directed otherwise.

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PSYCHOMETERICAL DELINEATIONS OF CHARACTER.

### JOY COMETH WITH THE MORNING.

BY E. Y. "The night of sorrow has been long and dark; yet faint not, for lo, joy cometh with the morning."

TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST, Dear Sir: The following lines were suggested to me by the communication which is their heading. It was given in been. Joy did truly come to me with the morning light of Spiritualism, and grows stronger as the day advances.

Joy cometh to the earth with morning's ray, The little flower unfolds its tiny cup, The lark thrills gaily out his morning lay, The bees go forth the homed sweets to sup; Fresh breezes come from off the dewy mead, The green trees glisten in the rising beam; The brook goes sparkling on its pebly bed, Old ocean's waves are golden in the gleam. All nature glad'ning in the genial rays, Sings loud its songs of joy in morning's praise.

Joy cometh with the morning light to those Whose patient toil wears out the long, long night The palid check with warmer rapture glows, The tired even rejoices in its light. The fireman looks up from his sooty toil, The pressman bares his brow to greet its beam, The helmsman with delight hears morning's call, The fevered patient brightens in its gleam, And tired head, and hand, and aching sight,

And throbbing brow, bless God for Morning's Light. Joy cometh truly with the morning light When doubt and sorrow make the night too long, Waking the soul to its full sense of might, Dispersing evil, ignorance and wrong, Cherishing faith, hope, love and joy in all, Binding with gentle cords the broken heart, Helping the weak and weary lest they fall, Teaching that each in patience bear his part Our soul, the world, dark ignorance, the night, God's love, the sunshine and the morning light Goshen, May 20th, 1855.

The Great Spiritualist Controversy Retween Judge Edmonds and Mr. Ewer, of San Francisco. Extraordinary Letter from the Judge-Mr. Ewer's Fictitious Hero no Fiction at all.

Trinity Building, May 14, 1855. To Jas. Gordon Benner, Esq., Editor Herald:

Sir-You were kind enough some time since to insert for me a letter in answer to an attack made on me through your columns by the editor of the San Francisco magazine, The Pioneer.

I then said all I could say at that time. But since then I have received further information on the subject, which I have embodied in the accompanying article, and as that article is necessary to my full defence, I take the liberty of asking for it a place in your columns, that the same readers who saw the attack may see the defence.

#### Yours, &c., J. W. EDMONDS. THE CALIFORNIA MANIFESTATIONS.

I find that a more important lesson than I dreamed of is to be learned from that which was intended as a fiction, and was exulted over as a successful imposition on my credulity.

It will be recollected by our readers, that when I obtained the number of the San Francisco magazine, which contained the first of the articles, I received through a medium in whom I had great confidence, a communication from what purported to be the Spirit of the man whose death was there recorded, and that afterwards I received another communication purporting to be from the same source, and which came to me through the same medium. These I knew to be as veritable Spiritcommunion as any I had ever received, and when afterward the editor of that magazine announced his whole narrative to be a sheer fabrication of his own, I was much less disturbed by the exposure of my credulousness and his abuse of confidence, in the use he made of a private letter, than I was by the apparent falsity of the Spirit-communica-I had had occasion to witness instances of false given what appeared so strange in this matter. communications, and had often warned myself and experienced so marked an instance of this danger. the unreliability of the intercourse. Yet that I what his interior existence was here. could not help, and I had no right to complain that even at my expense, so important a lesson as that dium without his knowing it, thus exemplifying of due caution should be taught to myself and another great truth, that we are evermore frequentothers, and I submitted, therefore, with as good a ly and more intimately connected with and influgrace as I could to the mortification, hoping that enced by the Spirit-world for good or evil than the good could grow out of it.

fornia magazine purported to be an account of the and so little acquainted with the operations of his death, and manifestation afterward, from a man by mind, that he says he could not discover any evithe name of "John F. Lane." The communica- dence of the interposition of disembodied Spirits tions which I received here, purported to be from he was yet used as the unconscious instrument of the same "John F. Lane;" and now the letter of giving utterance to the incoherent ravings of a exposure from the editor of that magazine, avowed mind not yet recovered from the disease which acthat there was no such man as "John F. Lane," companied its exit from this life. Had he possessbut he was a fiction merely, an imaginary characted more knowledge of the subject on which he has ter, existing only in the fancy of that writer. He ventured to betray his own ignorance—had he innothing to my astonishment on being made ac- matter, he would not only have known when he quainted by him with the fact that he had several was used as a medium, but he would not have been Spiritual interviews with my defunct fictitious character, John F. Lane."

person professing to be his "John F. Lane," Iknew, that conflicted with the generally received docfor I could not be mistaken in respect to the cir- trines of Spiritualism. cumstances attending them, and I knew that they could in no respect be fabrications of the medium; but if "John F. Lane" was merely a "fictitious" character, a figment of that writer's brain, then ought not to be unmindful of them. his articles were in no respect Spiritual, and I had connection with them.

tions with which that editor had ornamented his which is his destiny. story, it was in fact, in its material parts, a Spirit communication and that the same Spirit which had of insanity upon the Spirit-life has been revealed to influenced bin to write to you on the late vexatious subject by the Dupotet, who, however, attempts no explanation of the precincts of a small written volume? If it is no possible thus to circumstribe Deity, then to that influenced him to write it, had in very deed spoken me. I will mention a few others, because they influenced him to write it, had in very deed spoken to me. I will mention a few others, because they to me. I was surprised that the idea had not occurred to me, because that writer says, "with recurred to me, because that gard to my being a writing medium, I had never much of this life, its perversions as well as its pro- Ewer, was induced to write, and publish what we to a man named Bottel, and asked for some bread, on forbidden ground, when we search for her wherever traces of Divinity may appear? Does had any hesitancy in saying that my hand was at gression, we bear with us in our passage through impressed on him. I had also been to Judge Edtimes moved in a very singular manner, without the valley of death. any direct volition on my part to my knowledge."

ters' and Ordinance Departments."

From that pamphlet it appears that John F. place. Lane was a captain and brevet lieutenant colonel mination ordered by General Jessup, and subsequently to another board ordered by Col. Brooks, the reports of both of which boards are contained Lane's invention. Then follow these extracts:

[From the Army and Navy Chronicle, Washington City.] PONTOON EQUIPAGE.—In our last paper we gave the reports of two boards of officers, upon experiments made with the pontoon bridge invented by Col. J. F. Lane, of the United States Army; and in the present number we have copied an article from the "United States Service Journal" for Audifferent descriptions of pontoons on the river Medway.

The decided superiority of the invention of Col. Lane over the English improvements may be seen

at a glance. The pontoons and cordage for the entire bridge of Col. Lane, sufficient to cross a deep and rapid river of 350 feet width, were easily conveyed to boasts that a portion only of the apparatus, sufficient for forming twenty-one feet of bridge, was packed up in a wagon drawn by four horses. transport, therefore, the apparatus of the English plan, to construct a bridge of 350 feet, would reof Col. Lane's was conveyed in a single wagon.

Again, to form a bridge of 350 feet on the Eng-

lish plan required 16 canoes of 22 feet each, and seven men are employed to manage two canoes, thus calling for fifty-six men, although it is said is simple, and the entire equipment is capable of the utmost facility and rapidity of use, and may be manœuvred and secured by a few men.

American ingenuity has achieved another triumph and laid the military community under additional obligations.

As Col. Lane's bridge is formed of india rubber contoons, we have extracted from some English publication, as germain to the subject, an account of various plants which produce caoutchouc.

It is to be lamented that the early and distressing death of Col. Lane should have occurred before he had seen his invention generally used as well in this country as in England.

WASHINGTON CITY, Nov. 3, 1836. By officers in the army, just arrived in this city from Florida, we learn that a very tragical affair occurred at the encampment near the old site of Fort Lorane, on the 1Sth ult.

Col. John F. Lane, of the 2d regiment of Dragoons, had arrived that day with his command consisting of six hundred and ninety friendly Creek Indians and ninety regular troops: he had complained several times on the march of oppressive pain in the forehead, and it was thought that he exhibited some symptoms of insanity.

On the day of his arrival, however, he appeared to be in good spirits, and conversed freely with the officers. While in Capt. Galt's tent he again com. plained of the severe pain in his forehead. He soon after retired to his own tent, and when some persons entered they found him reclining on his tnee with his sword pierced through his right eye, so as to penetrate the brain; he lingered about half an hour.

No cause can be assigned for the act other than a supposition that the responsibilities and the fatigues of the march had produced an inflammation of the brain.

Col. Lane was much respected by his brother officers, and possessed the entire confidence of Gen. Jessup, who conferred upon him the important and responsible command of the friendly Creeks.

I confess that this whole matter is as surprising to me as it can be to any one, and it show how action. To have my confidence so shaken in Spirit- curate is the information conveyed through Mr.

Any one who will carefully read the communicaeditor—a medium as he confesses himself to be. nor one so unaccountable. The only solution I will observe two intellectual features which cha-

The Western editor was evidently used as a meignorant and unreflecting have any idea of. Sup-The point was this, that the articles in the Cali- posing himself to be uttering his own thoughts,

> this incident than the mere exposure of the absurdities into which ignorance may betray us, and we

Col. Lane passed into the Spirit world a lunatic. to know that he is only now, after a lapse of neargazine, The Sacred Circle. That letter conveyed to and in New York, has been a main instrument in thought. me for the first time the idea that after all the fic- arousing him and starting him in that progression

Nor is this the only instance in which the effect

It is not long since that a gentleman called at Still I supposed that John F. Lane was indeed a my house, who had for several years been connect- he knew of us. fictitious personage, who might as well have been ed as physician with some of our most important lucalled Doesticks or Smith. Our readers will then natic asylums. Through one of the Mediums then the indicated progenitor of Melchisedec, have projudge of my surprise when, a few days since, a present he got into communication with the Spigentleman accosted me in the street, and asked me rits, and among them was a young girl, who had more than the revel of fancy. But Mr. Ewer will without any visible cause, and several other unaction with the soul outle gentleman accosted me in the street, and asked me rits, and among them was a young girl, who had more than the revel of fancy. But Mr. Ewer will without any visible cause, and several other unaction with the soul outle gentleman accosted me in the street, and asked me rits, and among them was a young girl, who had more than the revel of fancy. But Mr. Ewer will without any visible cause, and several other unaction with the soul outle gentleman accosted me in the street, and asked me rits, and among them was a young girl, who had more than the revel of fancy. if I had ever known or heard of Colonel Lane, of been one of his patients, who had been a raving yet have proof that I did come to him and impress countable phenomena occurred; and the girl going his investigations until the eye of science found aphabet the soul quite gets outside of the body. He must have elbow-room—he must breathe—therefore his the army? This gentleman took no interest in maniac, and had died in the asylum within two or him, and from the whole being brought before the Spiritualism, but he had seen Mr. Ewer's letter in three years. She had not yet entirely recovered has been called to the subject than otherwise there

called "Reports on India Rubber Air Pontoons beautiful description of Erskine-not that reason and Bridges, from the United States Quartermas- was entirely overthrown, but that distraction sat

Once I had come to me a female, who, in her writing inrough my own name, as a time when as trush and healty were not so well appreciated as they have since in the 2d regiment. United States Dragoons, and insanity, had committed suicide. When she awoke was engaged under General Jessup in the Florida in the Spirit world her mind was still distracted, ridicule a subject they dislike. This—this is the war. He had invented an improvement in pon- but her mental aberation having been produced by reason, why they have left things as they have toons and bridges for the use of the army, which physical causes only, it soon passed away after the toons and bridges for the use of the army, which physical causes only, it soon passed away after the rejoice with exceeding great joy when they, in the in August, 1836, was submitted to a board of exacuse had been removed, and she became sane and future, will see that out of a little confusion and conscious.

I have had many interviews with the Spirit of a woman who died in Vermont at the age of thirtyin the pamphlet, and speak favorably of Capt. six. Her name, she says, was Sally Crocker. At the early age of two or three years, when a prothe early age of two or three years, when a pro-mising child, she had a brain fever, from which ceived from San Francisco a number of the Daily she arose a confirmed idiot, and so continued until California Chronicle for April 16, in which I find her death. And it has been one of the most inte- the following article:resting manifestations I have ever had, to witness the progress of her mind, even in her Spirit life, in live and die in our own day and generation a real arising out of the darkness of its idiocy. At first gust, giving an account of the exhibition of two her conversations were those of helpless inanity, with only here and there glimpses of thought and intellect. But as she continued to commune with us, her mind rapidly progressed, her child-like simplicitly continued, her gentle temper and kindly affections were displayed, but she was day by day becoming more capable of thinking and reathe place in a single wagon; the English account soning and realizing her condition. And she thus came to earth-in this manner exemplifying to me June, 1834 to May 17, 1835. Captain 2d Draanother great truth of our nature—she thus came, goons, June 8th, 1836. Colonel, commanding regiin order, by her intercourse with earth, to learn the lessons which it is the end and aim of our quire seventeen four horse wagons, while the whole earthly existence to teach to us all, but which, in Florida. her case, her existence here had failed to teach.

There is still another instance now in my recol lection. It was that of an elderly person whom I had known in life. She died a maniac, and had that thirty will be sufficient. Col. Lane's bridge been frightfully so for months before her exit. I was permitted to behold her Spirit life after her entrance there. It was indeed melancholy. Her not continue. Her regeneration at length begun, and she is now progressing, but slowly-very slowly; for in her case there was at the foundation of her nature an obtuse selfishness, which ever, in man's existence, here or in the Spirit world, produces its depressing effects, while in the idiot girl there was a self-sacrificing, affectionate nature, which was faithfully performing its task of Spiritual elevation.

What was the condition of Col. Lane in these respects, I know not, nor what there was in his earthly propensities or life to retard or haston his regeneration. These things are certain; that there he died a lunatic; that he has influenced that Western editor, and spoken through him; that he has ritual possibilitiescommuned with me through a Medium here, and directly through myself, and that his communications to me, and through that editor, have all dis- racketing spectre, and it has usually been supposed

And from this incident, as from many, many others, we gather the warning that the life here be well directed, for its perversions will follow it here-J. W. E. after.

P. S.—Since writing the foregoing, I have received the following letter from my friend, Dr. Gardner, with its accompanying communication. tion indeed of many of the mysteries at present, They speak for themselves, and show that there and for many years, so occult and shadowy. are more things in heaven and earth than are dreamed of in Mr. Ewer's philosophy.

Возтох, Мау 7, 1855.

DEAR JEDGE-Enclosed I send you a document as I received it from the hands of the Medium, communing worried me not a little. And though Gamble, and how satisfactory a solution is thus the Ewer letter was published, thought that perhaps, after all, Mr. Ewer might have written that account under Spirit impression, unconsciously to himself, and if that should prove to be the case on desired them to sit down and go on with their others of the dangers from this source, I had never tions from Col. Lane, given through that Western investigation, it will prove of greater value to the work. Being timid, they went one by one, and bid you stultify yourself by refusing to exercise the most salutary. I do not speak of it as a dissinot Mr. Ewer acknowledged himself a liar for could imagine was, that some unprogressed Spirit, racterized Col. L.—one, his mechanical genius, and popular ridicule and contempt. I do not know designing to expose and mortify me, and perhaps the other his mental aberration; and the believers what amount of reliance can be placed on the comimpair my usefulness in this new field of labor, had in the Spiritual philosophy will see in this instance munication, but as I was about visiting Springfield the Presbytery that the Spirit might be exercised. assumed a character or indentity which did not be- strong corroboration of their belief, that man en- when I received it, I took the trouble of going to The curate, however, being a sensible man, refuslong to him. And it worried me, because I saw how many timid minds, just entering upon investigation, life is but a continuation of this, and until he bemight be driven back by so glaring an instance of gins his progression, his existence there is just and ascertain whether or not it originated in the field of the fact, he bade them take her to a physuper-mundane spheres. I, of course, did not let sician. Mrs. M. know any thing of the character of the document, but simply requested her to give me her impressions concerning it, which she did as folforehead, and I see a very bright light, like the radiations of the sun; I see an aged male Spirit, by his side two female Spirits, back of him, over each shoulder, stand two male Spirits, each possessing ed when she was on a carpet or even a waxed different developments of mind, but all comingling, cloth, were most remarkable when she was on the forming the more perfect oneness. The aged man bare earth. They sometimes entirely ceased for two has had more experience, has been longer in the Spirit world than either of the others; he represents Wisdom; the two middle-aged male Spirits represent Will, possessing active, energetic minds, keen and active perception; the females represent Love; they lean on the arm of the aged man, Wisdom, as their guide, thus representing Love, Will and Wisdom, which give three prominent characteristics, which should be the governing principles in says: "I gave the name of John F. Lane to my deed been as well instructed only as the merest leading fictitious character"—"the surprise was as novice among the candid investigators of this great combination of Spirit influences that influenced needle suspended horizontally, oscillated rapidly this communication; it partakes of both Spiritual and the earthly-a strong desire on the part of the Spirit, as well as the individual through whom this so superfluous as to expect from all Spirit communi- is dictated, to advance some new and mystified direction. Great numbers of enlightened medical cations entire accuracy, or to wonder that we subjects, which they cannot comprehend them and scientific men witnessed these phenomena, and able.—The Wis. Home. That I had had "several spiritual interviews" with a should receive as Spiritual intercourse, teachings selves, nor can any other person fully comprehend There is a great deal of excitement, I should judge, existing in the brain of the Medium; But there are more valuable lessons taught us by not distinctly explain the subject. I cannot arrive were poor, and they brought her to Paris, where at any distinct character; it is a mixture of characteristics, and a curious conglomeration of things unexplained and unexplainable." Thus, you have the document, and can take it for what it is worth. I hope you will find it convenient to examine this which once was real. had no communication with any Spirit having any and I have recent, and to me satisfactory, reason matter further, and ascertain the facts in the case through reliable Media, as I have felt, and still From his avowal of his fiction I supposed that ly twenty years, beginning to awaken from the swing from their own gallows. I hope soon to be such was the fact, until I received the letter from condition of mental derangement which marked in your city, and will then more fully explain the do abounds, the fishermen knew when one is the Word of God, viz.: the Bible. It is the latter Mr. Gamble, a medium in Philadelphia, which I the close of his earthly life; and this incident, with circumstances of this case. I should, in justice, among the fish they have caught, by the shock class to whom our article is addressed; and we feel published in the April number of our monthly ma- which he has had much to do both in California say that the Medium, through whom this came, has never read Ewer's letter, or given the subject any

Fraternally yours,
H. F. GARDNER. Dedham, April 28, 1355. monds, and for causes which we shall hereafter explain, we were not permitted to explain to the

the Herald, and having himself known Colonel the soundness of her mind. She was sufficiently would have been. It has been a source of some

course of two or three days he brought to my of her mind would, yet at times wander in spite of Judge, and especially among his friends; but let and out of bravado, placed himself on the same the lightning and subjugated it to his control in the course of two of three days no states, published in this city in 1849, herself, realizing, even in the Spirit world, the line assure you that the great good will arise from spot, when he left almost suffocated, and was so construction of his telegraph? And does the his-Judge Edmonds publishing what he was induced to by his own circle of guardian Spirits.

Many, to ridicule a subject (which the Bible was down beside it, and held her mind trembling in its written to prove, the power of inspiration, or direct the house. Spiritual instruction to man,) will make every effort to become acquainted with many leading particulars, and sometimes will investigate much of what they think the minutia, for greater power to been; but not only the Judge, but his friends, will some uneasiness has arisen much good to many. JOHN F. LANE.

Written by the hand of a Medium in Dedham Mass. ELIZA H. TAFT.

2d P. S.—Evidence on this subject is accumula

EDITORS CHRONICLE—It is a curious fact, if Mr. Ewer's "John F. Lane" be fiction, that there did John F. Lane." tract from the list of graduates of the Military Academy, published in 1850:

"John F. Lane, Brevet 2d Lieut. of Artillery, July 1st, 1828. Second Lieut. 4th Artillery, same date. Acting Assistant Professor of Mathematics. Military Academy, from August 31st, 1828, to Feb. 1st, 1829. Assistant Quartermaster from ment mounted Creek Volunteers, serving in Flo- an average salary of \$500, which makes an annual rlda War, from Sept. 1st, 1836, to October 19, Died October 19, 1836, at Fort Lorane, 1836.

There, Messrs. Editors, is a veritable, genuine 'John F. Lane," and no mistake. When Judge A.

the Spiritualists tells us. What matters it whether mania continued-nay, it increased-until she the "Cocklane Ghost" itself, or the "Spirit" of our departed Spirit friends are willing to come into sunk into a state of drivelling idiocy. But that did Baron Munchausen, or of "the genuine John," trotted out and "sold" this crazy Judge Edmonds? To adopt the sentiment of Lord Grizzle's excellent remark to Queen Dollalolla, we may say-

" Spirits !-- why, madam, 'tis all flummery : He made the Spirits first, and then he saw them."]

#### [From Dream Land and Ghost Land.] MYSTERIOUS NOISES.

many people, especially a most unlikely trickthat a ghost should make itself visible appears to be barely possible, still within the reach of possibilities; but ghosts knocking and clattering about was such a man in reality as "John F. Lane;" that a house among pots and pans, creating a disturbance world is not all for which he is to live, and that an for promotion. In the Christian church there is hongest life here will give him happiness hereafter of this sort, it is not quite out of the range of Spi-

Our readers have heard of the Poltergiere of the Our readers have heard of the Poltergiere of the If what I say may meet your convictions, be honest Germans, or, as it has been called by others, the with yourself and act accordingly. On the other played the characteristics which marked his earth- to be a mischievous elf, creating everywhere alarms and noises, but without any apparition.

But magnetism throws light upon this also.-What if it should be found that certain bodieshuman bodies and others, are so highy charged with magnetism that they possess the power to disturb innumerable things, and even persons in their neighborhood. Then would be a very simple solu-

Angelique Coltin was a native of Lee Porrien, aged fourteen, when on the 15th January, 1846, at eight o'clock in the evening, whilst weaving silk gloves at an oaken frame, in company with other girls, the frame began to jerk and they could not through whose hand it came. I have, ever since by any efforts keep it steady. It seemed as if it about us. were alive, and becoming alarmed, they called in the neighbors, who would not believe them; but Spiritualism that it could have been, had the frame remained still, till Angelique approached, when it recommenced its movements, whilst she was also attracted by the frame; thinking she was bewitched or possessed, her parents took her to to do it; but set himself, on the contrary, to observe the phenomenon; and being perfectly satis-

Meanwhile, the intensity of the influence, whatever was augmented; not only articles made of lows: She said-"The first sensation is as if I was oak, but all sorts of things were acted upon by it floating in air; the next a burning sensation on the and reacted upon her, whilst persons who were near her, even without contact, frequently felt electric shocks. The effects, which were diminishor three days, and then recommenced. Metals were not affected. Anything touched by her apron her dress would fly off, although a person held it; and Monsieur Hebert, whilst seated on a heavy tub or trough, was raised up with it. In short, the only place she could repose on, was a stone covered with cork; they also kept her still by isolating her. needle suspended horizontally, oscillated rapidly catalogue with the motion of her arm without contact, or remained fixed, whilst deviating from the magnetic investigated them with every precaution to prevent imposition. She was often hurt by the expeideas do not come clear; 'tis mystified, and does riments upon her. Unfortunately her parents she was exhibited for money, and it is highly probable that when the phenomena ceased, which it strictly one of ethics; and as such, we shall approcertainly did, she simulated those appearances priate it to the Religionist. To him it is one of no

traordinary power.—In places where the torpe-

Lane, he would show me who he was. In the restored to be conscious of her situation, and that doubts and many unpleasant feelings with the The carter who was standing by, laughed at her, Morse commit an unpardonable sin when he tamed the brim.

er or two, before he was attacked in the same man their wits.

cago, on Spiritualism, which we find reported in He was a young gentleman of ritualist. That portion of his remarks which bear distinguished ability and attainments, but impal upon the practical advantages of Spiritualism is Divinity. More anon. tient of distinction. He died by his own hand naturally of more than a passing interest. It will during the Florida war. The following is an ex- be perceived that he declares that within his legal experience, he has found Spiritualism useful in detecting crime. If it can be so applied, it is no longer to be considered a dreamy abstraction, and is as times thought we could write an Under-Side—that valuable to society as the electric telegraph, etc.-He concludes:

"Another says, what is the use of all these Spirit reachings, we have the Bible and that is enough? f the Bible is enough, why are the people of the United States supporting 36,000 clergymen, upon tax of \$18,000,000.

Another says, the Bible and Priests together at all events are enough. Is this true? For 1800 years the world has had the Bible and Priests to expound it. Yet in Judea where it was written. hardly an honest man can be found at the present Edmonds summoned the Spirit of "J. F. L.," who day. Even in enlightened America not one-fifth is authorized to say that the genuine John did not profess to adopt christianity. Of that one-fifth, judging by their fruits, how many are honest?-Let each man answer for himself, and looking Oh there are lots of liars in the other world, so around among his neighbors, see if he does not see need for reform. If the angels from Heaven and every family and teach purity and truth, without money and without price, shall we refuse to hear them because we have a priesthood who preach for

> clergy or churches, but upon crime and vice. Why immediate rivals. But it is a portion of human in should the clergy refuse to receive their help? God knows they must have help from some source, as they cannot stay the vice and crime which is now running rampant over the land.

"The pulpit has some of the first men of the land That a ghost should make a noise appears to advocating truth and right, and we honor them for use all. A body of men, organized and comit; while others are wolves in sheep's clothing, preaching for pay. My ordinary business is not preaching, but trying causes in courts of justice. However, if any remarks that I make to my fellow man, shall have a tendency to satisfy him that this the general victory, as to forget their petty claims honest life here will give him happiness hereafter, then will I be content. Freely have I heard and freely do I speak to you of the things that I know. hand, if these suggestions do not produce conviction, of course you will not adopt them. Let your reason and common sense be your guides in ex amining this as well as all other subjects.

"The objector says, suppose this be all true, what good is to come out of it? Does it need a prophet to tell you, if a man is once convinced, that his mother, or sister, or other loved friends are continually watching over him, and not only see every act, but his secret thoughts, that it will produce an

effect upon his conduct?
"When the murderer knows that within an hour the spirit of his victim can tell us the particulars which will lead to the detection of the criminal, will the hand of guilt not be stayed? Within my own knowledge those things have taken place, and although perhaps the time has not arrived for action, yet you need not be surprised if the occasion shall soon arrive, when the guilty will be brought to justice by evidence suggested by the spirits

"We are told that we have no right to use our reason, but must close our eyes and ears and refuse cise. It is suitable for all classes, all ages, both to see or hear the evidence presented to us. Who sexes. It is a most elegant and most exhilerating dares stand between you and your Creator, and exercise. It is one of the most ancient, and one of rour intellectual powers and the reason which was given for your development?

eyes of an ignorant people; but, thank God, in this and for consumptives. I have known one of the country, where we have some mental as well as worst cases of consumption I ever knew cured by political freedom, men are found who dare think for | dancing alone, practiced daily for many months.themselves.

"Let us then boldly and candidly look into this lt is deplorable that dancing and amusement of subject, and see whether it be true or false. If nearly all kinds should have fallen under the ban of found to be true, angels or spirits can teach us. the clergy, and should be preached against as sin-God speed the day when they shall convince man- ful. It is doubtful whether the morals of mankind to be honest in all things, and to do to others kind are benefitted by forbidding all amusements as they would that they should do to them, and and is most certain that the health of thousands thus establish a kingdom of heaven in every man's are sacrificed by it. Who are those that sink earlsoul."—Milwaukie Wisconsin.

Sectarianism.—During a sojourn in Wisconsin, I. W. Brown, of the Cayuga Chief, an Auburn, New York paper, furnished a series of letters for jects. the Chief; and from one of them we clip the following pertinent queries:

"Has it ever occurred to you, Emma, that it will be a bad state of things 'over Jordan,' if sects cannot keep up a separate church organization?-Or will there be a Heaven for each denomination of people, with a chance to proselyte the angels?-When-when shall professing christians be less afraid of each other, and work more for God than for 'our church?' Does the record in Heaven read : This is a Baptist prayer—this a Methodist—this the apostle, and is a complete summary of all the a Presbyterian—and so on to the end of a long teachings of the Bible upon this subject.

We do not object to each person doing what he can to build up his own church, provided he does nothing to injure others. True religion is charit-

[From the Beloit Journal.] WHAT IS TRUTH .- Mr. Editor: This question, propounded by a Roman ruler to Christ eighteen hundred years ago, and ofttimes since repeated, is unmeaning verbosity, but one fraught with deep and momentous importance; one which concerns, The cases are very well authenticated, and number and deeply too, his interests, both temporal and merous too, of persons who had possessed this execution. Then, what is truth? The Mohammedan tells us it is contained in the Koran. The professed they receive in pouring water over the others. - conscious the definition we shall give is one to Mrs. Crowe relates a very extraordinary circum- which they all will unhesitatingly subscribe, namestance, which occurred at Rambouillett, in November, 1846. They were published by a gentlember, 1846. They were published by a gentlember of the standard of the s Dr. Gardner: Dear Sir-I am now impressed man residing on the spot, and published by Baron broad as the universe, can it be confined within thee."—Fanny Fern. which the maid servant gave them and they went away. Subsequently one of the party returned to vision, to gaze if possible beyond where the eye of in a bargain. He measures distances by miles.

unable to command his movements, that he was torian have the least misgivings when he records the deeds of the past, or the prophet when he anoverturned into a large pool that was in front of nounces events of the future? If they extended their investigation with impunity, may not we, Upon this, they rushed to the cure of the par-stimulated by their example, employ the godlike ish for assistance, but he had scarcely said a pray- powers implanted within us, and push onward, onward, onward? Where or on what page, either of Sature or Revelation, do we find inscribed: Hitherto, ner, though in his own house; and his furniture oh, man, may you employ your ever active powbeginning to oscillate and crack as if it were be- ers, but beware lest you proceed farther. But we witched, the poor people were frightened out of are cautioned by our Reverend Divines against lifting the veil and prying into the mysterious things of God. This revealed, they say, belong to man; By and by the phenomena intermitted, and they but hidden things to Deity. Time was when their hoped all was over; but presently it began again; admonitions were headed with blind reverence and and this occurred more than once before it subsid- implicit obedience. Time is when, in spite of all their efforts to check investigation, to keep the world shrouded in darkness, man is beginning to exercise his own powers of thought, and rays of divine What Spiritualism can teach.—Gen. E. F. light and truth are penetrating his benighted un-Bullard, formerly of Waterford, N. Y., and now of derstanding. Time soon will be, for "the morning Rockford, Illinois, has delivered a lecture in Chi- clouds are breaking," when man shall no longer be the blinded, bigoted, dwarfed being he is at present. the Tribune of that city. Gen. Bullard, though an but, divested of superstition, the legitimate offsping able lawyer, is also a devoted and enthusiastic Spi- of ignorance, he shall stand creet in conscious man hood, bearing upon his forehead his true insignia,

A SEARCHER FOR TRUTE

either of these volumes. Ministers have troubles enough, it is true, but those troubles do not all come from restless churches and meddlesome deacons. They often come from each other. With sorrow we confess it; there is among ministers, as in every other professional class, an unworthy jealousy of the reputation and success of those who are more popular. In conversations about brethren, we sometimes mark with pain a disposition to criticise and to disparage, rather than to approve, and to rejoice in their success. We know sincere and good men, who are yet extremely sensitive to their own reputations, that they cannot bear to hear anybody praised but themselves-as if whatever was added to onother's fame was so much taken from their own. They seem unwilling to concede the talents of superior men. If a distinguished preacher is named, they throw in abatements to qualify the general praise. These criticisms may be just, but they seem to be made in an unbrotherly spirit. Not that this jealousy is peculiar to one profession; on the contrary, we think ministers "The Spirits do not come to make war upon the for they do not so often come into close contact as Why immediate rivals. But it is a nortion of human infirmity which cleaves even to good men, and which stains the whiteness of their garments. Is it not time to have done with this miserable feel-

JEALOUSY AMONG MINISTERS. - We have read

Sunny-Side and Shady-Side, and we have some-

might contain revelations not brought to light in

ing and to cherish a noble and generous pride and joy in the labors of others? The world is wide enough bined for a great moral end, ought to be animated by the noblest passions and by the most generous spirit toward each other. Comrades in war, brave champions in arms, they ought to be so intent on ample space for thousands of the gifted good. The more strong men we have in the pulpit the better. Our numbers are all too few for the battle we have to fight. We hail, therefore, every mighty man as a new champion in the Christian host, and our heasts swell with joy as we see a fresh young giant rushing into the battle. All honor to the learned and the eloquent, whose pens and tongues are wielded in the service of truth. Most humbly do we give thanks to God, whenever we see a man of power rising up in one of our cities. Our hope for the church revives, as we think how many such are scattered over the land; and when one by one they depart, we mourn their death, and pray that God would raise up others of equal courage to fight over the same battles for the next generation.- N Y. Evangelist.

DANCING FOR HEALTH.—The following extract may be suggestive to those who cannot associate dancing with anything but dissipation. It is taken from a work, the primary object of which, is to teach the reader how to prevent Consumption:

Dr. Fish on the use of the lungs says: "Dancing is the king and queen of indoor exer-

pation, but as an exhilirating and valuable exerci-Among the exercises it is a second to none. It is "The Bulls from the Pope would do to close the extremely suitable for the sedentary, for invalids, The cure was permanent and complete.

> iest into consumption among ladies? Allow me to say it is those who take least exercise, and refrain from all amusement; -who at school, at church, at home, are marked as models, whose walk is slow. and whose conversation is always on serious sub-

In a few years death does his work, and their long prayed for heaven is soon obtained. No greater truth was ever uttered, than that-

"Religion never was designed To make our pleasure less

Neither in its letter or spirit does our happy and blessed religion—the religion of our Lord and Savior Jesus Christ, to whom be eternal praise and obedience, -- anywhere forbid pure rational pleasures and gratification. 'Use the things of this world as not abusing them,' is the injunction of

EARTH AND HEAVEN.

"You have two children," said I. "I have four," was the reply. "Two on earth, wo in heaven. There spoke the mother! Still her's! only "gene

Still remembered, loved and cherished. by the hearth and at the board; their places not et filled; even though their successors draw life rom that same faithful breast where their dying eads were pillowed. Safely housed from storm and tempest; no sick-

ness there; nor drooping head, nor fading eye, nor weary feet. By the green pastures; tended by the Good Shepherd, linger the little lambs of the heavenly fold. "Two in heaven!" Earth is less attractive! Eternity nearer! In-

visible cords drawing the maternal soul upwards. Still small " voices, ever whispering come! to the vorld-weary spirit. "Two in heaven!"

Mother of angels! Walk softly! holy eyes watch thy footsteps! cherub forms bend to listen! Keep thy spirit free from earth's taint; so shalt thou go to them," though "they may not return to

Mrs. E. K. Smith likes the people of the great West. She says, in the Phode Island School-master : "The Western man has none of the vices of thrift. He carries on operation upon so vast a

Judge, who was induced to write and publish what ask for more, and was refused. The man I be- man has never reached, to discover, perchance, not feet. He counts money by dollars, not penlieve expressed some resentment, and uttered some new astronomical truth, tremble, fearing he is nies. He seems ashamed to come down to pence. Many—very many—from the first ages, or from the immediate progenitor of Melchisedec, have prophesied, in prose and verse, of man's future without being conscious at the time that it was any thing to the door and chancing to place herself just parent discrepancies between nature and revela- have elbow-room—he must breathe—therefore his where the pediar had stood, she was seized with upon the fall of an apple downward, feel condemn-uncomfortable. The bed is high and wide; the tion? Did Isaac Newton, when philosophizing house is large; the rooms large, and sometimes convulsions and an extraordinary rotatory motion. ed for prying into the arcana of Nature? Or did tea-cup ample, heavy, and like the lakes, filled to