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#### Eristian Spiritualist, PUBLISHED BY TT FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE. Broadway. New-York.

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# SHAKERISM.

grie Roadway Tabernacle by e de New Labaron Society.

. You are aware that we are placed that watches over them, we see that every nation In We are somewhat like strangers in the time of Israel had their Gods, and there is we ret we also feel confident of no doubt at all but that they had communications a kind feelings and friendship. Shakers from them as really as the Israelites had communially known to the community as a phy- cutions from theirs. When Moses threw down his arians elass of people, possessed of cor- rod, it became a serpent. The rods of the Egypor Scripture. One of the foundation pents. Where was the difference between Moses of our theological system is that a new what been commenced upon the earth ; ed a miracle for Moses, an equal miracle was pert. Christ has made his second appearance. win this connection, that we do not con- ed his superiority by causing his rod to swallow up Jous of Nazareth is the Christ. We be-Un takaye been one of the race of Adam, better or not. aborn amongst many brethren, but not a green Christ. We consider that Christ of Israel of old that he should dwell alone, and

to descend upon Jesus in the form of a dove. he was baptized in the river Jordan. hav no claim to infallibility in any respect .-

y ask to be juiged by the light of the dis- perty; 3. The relation of the sexes. don under which we profess to live. This second for will apply to all others, that all Those living in heathen countries will be

ago, it is right to day. Truth never changes, God dispensation, have been ignored by those who have great many in this city who have thrown away the says, "I was begotten in sin, and in the lust of tianity converted Christianity to heathenism,-

never varies. It was not the God of the universe professed to be in a superior dispensation. who spoke to Moses, nor was it the God of the universe who justified the patriarchs in war, in polygamy, de. It was the God of Israel, the God of strict in this respect. They thought a great deal ciples set the example of a community of propery. lowers and the children of this world. He said, temple which John the Revelator was told not to Abraham, Isaac and Jacob. It was the God of of the Sabbath. Their children must not laugh on One person carried the bag, and that was Judas, Israel who brought up the children of Israel out the Sabbath. No traveling was permitted on the the worst of the company. As the Scripture in marriage, but they that follow me in the regene- 1260 years, was the Gentile Christian Church of Egypt, who appeared to Moses in the bush, and Sabbath. There must be nothing done to break | says, "As a nail sticketh between the stone and enabled him to perform many physical and Spirit- the Holy Sabbath of the Lord. Where did we get the mortar, so doth sin stick between buying and world and the resurrection from the dead, neither piration of the 1260 years, Christ wes to make his

dren of Israel from slavery to the Egyptians, and drowned the slaveholders in the red sea. On the principle that revelation is mediatorial their God, and every nation their guardian-Spirit tion. The Jews, instead of having only one Sablarly like the four dispensations, and each one set-

and the Egyptians ? If the God of Israel performdays, one day in seven. formed by the God of the Egyptians. Moses show

the four Jewish Sabbaths.] The first was the Sabthe others. He was stronger than they, whether bath of rest, to be kept as a day of rejoicing, and was not a day of long faces. On that day the rich were all the physical and earthly wants of their nature dist onlekening Spirit was seen by the prophet might be said truly of the Shakers. They are Sabbath was a Sabbath of weeks, (Ref. Lev. 23; none the better perhaps for that. The Shakers are 10, 15, 16,) in which they were to bring a tribute distinct from all other denominations by three great unto the Lord, which tribute went to the poor and principles: 1. Revelation; 2. The relation of pro- needy. They rejoiced in the Lord God by making We believe that these three principles can be the city of New York might keep a Sabbath on tism, and baptism was the sign, I suppose, of sometraced through the four dispensations, and that the this wise. The next was a Sabbath of years or juad women will be judged according to jus- truth has been progressing since the time of Adam bilee, when the land rested. When everything

while dispensation under which they live; to the present day. We hold that he whom we that grew of its own accord was neither reaped rwords, by the light with which they are term Christ, has ever been the guardian Spirit of nor gathered except as persons had need; when circumcision. Baptism, under the law of Moses this earth, and that previous to his manifestations every debt was released, and slaves were made

NEW-YORK, SATURDAY, FEBRUARY 9, 1856. NUMBER 40. meet the Mormons in this respect, if the Bible was dispensation, any more than the collegiate student should become good Jews before we profess to be Now, there is a lawless nature in man. The apostle customs in respect of marriage itself, but to be written by the finger of God? I say that God throws away the rudiments of learning. I shall Christians. I think that every body ought to be says the flesh is not subject to the law of God, content with one wife, that the apostle never re never changes. In him is no variableness or sha- show you that this order has not been generally under the law of Moses, and keep the Sabbaths of neither indeed can be. It was not even subject to quired them to come to the same order as was ob dow of turning. If it was right that any of his observed; that the principles which were taught Moses, or be under the law of Christ and have all the law of Moses, for David, a man after God's erved by the Jewish converts. saints should have two wives two thousand years and inculcated by the revelations of God in one things in common. I am afraid that there are a lown heart, did not go quite straight. Again he | Constantine instead of being converted to Chris-

law of Moses, and all its restraints in regard to pro- coition did my mother conceive me, and my loins What we find described under the reign of the We have been often lectured in regard to obser- perty and the sexes, and have also thrown away all are filled with a loathsome disease,"-lust. Jesus Beast, we shall find was the Church founded by ving the Sabbath. Our Puritan fathers were very the doctrines of Jesus Christ. Jesus and His disdrew a plain line of demarcation between his fol- Constantine the Great. The court without the "The children of this world marry, and are given measure, which was given unto the Gentiles for ration, and are accounted worthy to obtain that founded by Constantine the Great. After the exual manifestations, by which he delivered the chil- our idea of the Sabbath? What we keep for the selling; and I know of nothing in which Shakers marry nor are given in marriage, but are as the second appearance, the sanctuary was to be cleansangels of God in Heaven." Those who choose to ed, an end to be made of sin, and everlasting right-Sabbath, you are all aware is not the Jewish Sab- are so apt to come short of their doctrines as in the be the children of the world, have as good a right cousness to be brought in. We claim that Christ bath, but a day that Constantine, the great head of practice of buying and selling; but I am thankful the Anti-Christian Church appointed to be observ- to say that the principle of honesty and integrity to be so as others have to be disciples. All men has made his second appearance, that the same Spiand not direct from God, that every people have ed with more care and ceremony than any other. is earnestly cultivated and forcibly enjoined upon and women have a right to their choice, and if rit which appeared unto Jesus of Nazareth, and The true Sabbaths were the Jewish Sabbaths, and all connected with this people, who are appointed to they choose to marry, it is their right to do so, and which founded the true Christian Church which types of something under the Christian dispensa- the labor of trade and traffic, with those without. it is the apostles' right to say, that they that marry was destroyed, has again appeared upon the earth I will now speak of the relation of the sexes. It shall have trouble in the flesh. As to the Jewish to a female. If I had time, I could demonstrate bath, had four orders of Sabbaths, ascending regu- is a subject which has much occupied my attention law of divorce, that "if a man did not like his wife beyond all doubt, by the Scriptures, that Christ and I have truths concerning it, which I should he should give her a bill of divorce," Jesus said, "In was to make his appearance a second time to a feting forth the principles of equality to which I have like to speak as plainly as I have those relating to the beginning it was not so, in the beginning they male. If it were not necessary that there should referred, and more distinctly culminated in the property. I could, were I permitted, show beyond were made male and female," and for that cause it be a representative of woman, it would not have tical theological notions, founded neither tian prophets thrown down, also became ser- last, or great Sabbath of Sabbaths, or jubilee of all controversy, that there is a principle running was said, "A man shall forsake father and mother, jubilees. The first Sabbath was the Sabbath of through the Mosaic economy, commencing with the and cleave unto his wife," and that "twain should My remarks this evening will serve, I hope, to rite of circumcision, culminating in a life of virgin be one flesh," and he further said, "What God show that Shakerism is a system composed of cer-The speaker here proceeded at considerable length purity in the Christian church, Jesus being the hath joined together, let not man put asunder," by tain principles, all fitting into one another, forming

> thing required of Abraham who introduced the licentious Spirit in fallen men that is seeking a wid- upon reason, science, and revelation. er field of indulgence than what it finds in the sim-Mosaic dispensation, was the right of circumcision Of that, of course I need say nothing. But that it ple marriage order. Let those who are married, expected to send presents to the poor; to see that was an important thing is evident from the fact and find the marriage life a troublesome one, look that no male could be numbered with the camp of in the right direction, and consider whether there

Lod from Heaven, a quickening Spirit, should not be numbered with the nations, which were supplied. (Ref. Lev. 23; 2:3) The second Israel who was not circumcised. A significance is not something at the root of their misery in their was attached to it which has never been taken into own souls, and not seek to charge till they make consideration by orthodox divines, and I know of bad worse. They had better turn the other way, no commentator who has touched that matter in a and take up their cross, and live a virgin life, but common sense way. I have seen it stated as a if they do live a married life, and live according to one another comfortable. The speaker wished that general thing that circumcision was the sign of bap- the law of marriage, there will not be one quarter of the hatred and confusion that there is now.-"Whence come wars and fighting amongst you? thing else. Baptism was a Jewish rite, not a Christian rite at all; and its meaning has been as effectually lost sight of as the meaning of the rite of cause of a want of respect for the true order of strange secrets of life. meant something. When the Jews took the body

dy the standard of righteonsness existing to Jesus, he had mediators who stood between him free. Ref Deut. 15:12. The law for this Sabbath and washed it all over with soap, and cleansed it well marriage. Let those who choose to marry, do so One morn, while the dew slept in the lone wild and the children of men. When the children of was an organic law of of the land, producing a per- it was a type of the cleansing which the soul would freely, but let them remember that the true ob- flower, a child wandered that way, and heedlessly maker of Slaker societies now in exis- Israel were being brought up out of Egypt, they manent equality among the people which nothing receive by the washing of regeneration-of the bap- ject of marriage is to procreate and nothing else.bending the stalk of a water-lily, it jarred one of were so rebellious and stiff-necked that the God of could overthrow. The fourth Sabbath was a Sab- tism of the HolyGhost and fire, a sign that theywould My opinion is that you would not live that life a the frailest strings, and to her wondering gaze a There are none in any threizh count Israel said, I will not go up in the midst of you, bath of Septimal Sabbaths, a jubilee of jubilees, in burn up the lusts of the fiesh and mind. Sprink- great while before you would want to join a Shaker new world of beauty burst upon her view. Myriling is a sign of popular orthodox religion : that is. ads of children, with their clear eves undimmed by Jesus in speaking to the Pharisees about marsorrow, were flitting among the flowers-talking riage, says that some are born eunuchs of their with the gold-winged butterfly-or watching the mothers. Some are made eunuchs by men, and brilliant tints one might see in the fountain's play. Moses was the high priest of the order of pro-A little plaintive melody came from the grey-wingsome are made eunuchs for the kingdom of heav-Jesus introduced the third dispensation, and he creation. He was not a Christian. He never ed sparrow, and then such music of low thrilling en's sake, and virgins make themselves virgins for strains, gradually dying away, and leaving the

been necessary for a second appearance of Christ. to show the nature and design of what were termed first Christian, and the first Shaker. The first his laws of divorce. Let me warn you against that a complete system of theology, and that it is based

# From the Stars and Stripes THE HARP OF A THOUSAND STRINGS.

BY BELL CACTUS.

Of what strange mechanism is this beautiful harp. It is indeed beautiful! Yet this sequestered vale is equally so, as the cool waters glide noiselessly along, through old mossy banks, covered with golden willow boughs, that sweep the sparkling waves with every wayward breeze. These scenes are far more attractive to those that pass that way, for silent are the silver strings of the harp. Only Come they not hence, even of your lusts, which | those who understand its strange mechanism, can war in your members?" Many a family lives a skilfully touch the mystic wires, so that it will vimiserable life, because of a want of self-denial, be- brate on the ear harmoniously, and reveal all the

payersment being necessary to the exislest I consume you by the way." They were lust-Staker society. The Order was found- ing after the leeks and onions of Egypt, wanting heritance in the land. Ref. Lev. 25: 1:13. This it goes as far to cleanse the soul as sprinkling would thy and the isstrumentality of a female, whom to turn back again, instead of going forward, so the soa shally been accused of regarding as a he would go no further with them. ife, and be: at least we have been supposed to Now I think that in this instance, another mediremain

a the same estimation as we do Christ, it and was appointed between the God of Israel and had nests, but the Son of Man had nowhere to lay gin life. Though he was not a Shaker, he taught whereas we consider him but a man, | state and condition. This law has always been obde was but a woman. He was the first tained. If the people have descended, the number namentst many brethren; she was the first of mediums between them and God has increased : attendst many sisters. She was born in the lif they have ascended, the number has been deand received her revelation in the year creased. So that the Apostle says that "God who She was introduced, as she believed, into had at sundry times and diverse places spoken un-Spirit-world, and received communications to the fathers by the prophets, hath in these last a desus of Nazareth and Moses, from whom the days spoken unto us by his Son." This Son, this d instruction in regard to the principles of Christ, has always stood in the relation of a minspensations which they ushered in. We hold istering Spirit to the earth.

inn; the second extending from Abraham to ath ir to Ann Lee onward

It begining with Adam, and extending to by three principles, to which I have alluded. Rev- tion to the four Sabbaths and to the principles of and the bed was to be washed with water; elation, the relation of prosperty, and the relation is the third from Jesus to Ann Lee; and the endown of prosperse, of the sexes. Moses delivered the children of Israel through revelation. When they were delivered, 1.2, the first society was established near he began, by the same agencies, to tutor, correct,

The Shakers are an isolated people. It was said

The society has always maintained inter- and train them in the wilderness; for they needed its the Spiritual world, as a living prin- instruction. They were a degraded nation of slaves common, and they broke their bread from house it was by bringing of a sin-offering. Why a sinestial to its existence. Visions, revelations, an imbruted people, quite as degraded, perhaps, as tenzues, gifts of healing, in fine, all the our Southern slaves. In various ways, Moses rethe primitive Church have ever existed in cognized the providence of God in the guidance of the children of Israel in the wilderness. When they

of that all truths harmonize, whether Spi- were hungry they got their quails and the diseases signific. All truths will progress to- which followed; but by and by there fell manna and therefore, the system of Shakerism has around over the camp. Here I will call your to fear from the progress of scientific truth. | attention to a principle in regard to property which A topes, it differs from every other theolo- began to be manifest in this instance. This manna a with which I am acquainted. All the was so constituted that every person had to gather legis have had to remodel themselves it for himself, and he could gather no more in a day bety made as science has progressed. We be than was necessary for his subsistence. This was a ed the Kingdom of Heaven, than a cable could get is that all truths we the off shoots of revelation, very nice arrangement. It kept the people industhat was in Adam, its trunk in the line and trious and on a plane of equality. No one could of Heaven is on the plane where all the elements the Messiah, and its branches in every monopolize a great quantity of it, and sell it out to the fire of the earth. We do not think his poorer brethren and sisters, at a great price. He said the Kingdom of Heaven was within or Christ. By law of Moses was the knowledge of

shed has revelation is not direct from Deity — if he gathered much he had nothing over, and if those who were spiritually operated upon, talked to make sacrifices for it. It is said of Jesus that he the the fiel of the universe never communicated little he had no lack. Every one gathered accord- in every known language, and reeled and tottered, was called Jesus, because he should save his peothe any human being. The declaration of ing to his appetite. A beautiful principle commentiplare, that Moses talked with God face to lees here to be exemplified, which we shall see runs in seeing and qualifying, requires to be compared with through every dispensation of God to man. We SerScriptures which correct it. <sup>10</sup>et Moses was spoken to from the fiery bush, certain indienable rights, among which are life lib-

" intelligence is termed the "Angel of the erty, and the pursuit of happiness." Why shall to please the fancy or wonder-loving bump? By that nature as sinful in the sight of God. Not that the "Lord," and " God." Manifestly, they we say that we have a right to life, unless we have no means: they loved one another so effectually, it was originally sinful, for God made man upright, and a control and a control of the same. I say the Scripture cor- a right to all the elements necessary to sustain it? that they went and sold their possessions, and but he hath sought out many inventions. There A stilled in this respect. In the old theologies I When the children of Israel were brought to the brought the money and threw it into a common was a fall of man. He perverted the noblest fa-The damages taught that the great God of the uni- land of Canaan, Moses was commanded to divide We spoke face to face with Moses, and gave his the land by lot, so that every man woman and Christian principle. But understand that we do geny at the fountain of his existence. Hence we Connected and personally, and that the child in the land of Judea had an inheritance. But not suppose that all will go to hell who are not have at this day a diseased race of mortals, one Striptures were the word of God direct. Now, if the selfish nature of man was not destroyed. I Christians. We should prove to you, perhaps, if half of them dying by the time they are five years "Were so, then the objection brought against wish to show you the operation of the selfish na- we had time, that there is not a Christian in this of age. Is there nothing the matter? Nay, there the would hold good. The Mormons might come ture of man on the one hand, and of the laws of house. It would be no great undertaking, I pre- is something wrong, there is something wrotten in before us, and tell us that polygany was sanctioned God on the other, counteracting it, and leading up-that hole, and fastens on to the by beity; and upon the old theological basis, how ward and onward to something more perfect, and son here that will not be saved and go to Heaven. There is something in human nature wife a mother. The hundred and forty-four thou-jigamaree, and that connects with the erinkum-<sup>can</sup> you need them, when the word of God states excellent in the coming dispensation, than anything If we were to prove that you were not Christians, that needs correcting; and if we would have the sand John the Revelator saw with the lamb, were crankum, and then that man, he's the engineer detinety that Jacob had two wives, that most of established in the Jewish economy. We consider it would not take away a single particle of your higher and holier life, let us read, consider, and those who had not known women. the patriarche hed more than one-some of them the four dispensations progressive, so that every goodness or truth; and if we show that the Chris- look the truth in the face, if it go against all there humber' David, a man after God's own heart, true principle which ran through the three preced- tian character is something higher and holier than is in us. This Jesus did. He was the end of the

had a function of the law as not included in the last. In this sense, the plane on which you are standing, then we have  $a_{a}$  schoolmaster to bring souls to Christ. How was not tian Church and a Gentile Charge the law as not tian Church and a Gentile Charge the law for rightcourses to be an outsider, we don't care which whips. Exchange. me -men of God-and how are you going to No true principle is thrown away in a higher ing but a name-and what is in a name? We made for the righteous man, but for the lawless. that the Gentiles were not required to change their care which whips. Exchange

which every man was to return unto his own in-Sabbath was regarded by the Shakers, as the type go to clean a dirty face.

of the Christian dispensation.]

said that the foxes had holes, the birds of the air | taught it as a principle that a Jew must live a virhis head. The counsel of Jesus to the young man something which culminated in Shakerism. He who asked him what he should do to inherit eter. | taught as the high priest of the generative order. nal life was, "If thou would'st be perfect, sell that | that the law of marriage was sexual intercourse for thou hast, and give to the poor, and come take up procreation only. Anything beyond that is the the cross and follow me." The young man went | lust of the flesh, and is an ungodly violation of the away sorrowing, because he had great possessions. physiological laws of our being. Such was the ar-What was the matter? Jesus commenting upon | rangement in the Jewish economy, that every act of it said, "It is easier for a camel (it should be intercourse that took place between the sexes becallel) to go through the eye of a needle than came a public thing, and the result was that the for a rich man to enter the kingdom of Heav- parties were shut out from the camp until evening.

The Jews were distinguished from the Gentiles en." Now look at that and see if it has any relaequality, which obtained in the distribution of the then they might be admitted again. In addition to manna. See it there was not a principle running this, the female was pronounced to be unclean, and up through the Jewish dispensation, and culminat- shut out of the camp for forty days in the case of ing in the Christian dispensation where private pro. the birth of a male child, and for eighty days after perty was destroyed, where no man said of aught the birth of a female child. Then she went through he had, it was his own, but they had all things in certain days of purification, and when readmitted.

> to house in gladness, and in singleness of heart, offering if no sin had been committed. This re-They lived in that respect a Shaker life. Jesus was ferred to the original fall of man as described in a good Shaker. [Laughter.] One of the prophets the Bible, when Adam and Eve ate the apple, and says, woe unto them that join house to house, and fell. Read the account simply, and you will see at once the meaning of the whole matter. They were iay field to field, until there be no place for the

naked, and were not ashamed ; but by and by they poor, that they may toil alone in the midst of the were ashamed when they knew that they were nakearth. Jesus taught that his disciples should posed, and when the curse came to be pronounced upon sess all things in common, that they should forsake them, it was said to the woman, "I will greatly houses and lands, and all that they had. A rich multiply thy sorrows and thy conceptions; thy deman could no more enter the order which he termsire (lust) shall be to thy husband, and he shall rule over thee," which thousands have found to their through the eye of a needle, because the Kingdom sorrow to be true.

necessary to human existence are enjoyed equally. at make confined to one little spot. [Applause.] But every one had to gather his own manna, and among His disciples. On the day of Pentecost, sin. The Jews were taught what sin was, and how so that the Jews who were opposed, said that they ple from their sins, which he could not do, unless and lands, he cannot be my disciple." Jesus also were drunk. Is it not evident that they were receing and tottering and shaking, if they were said to be condemned as sinful, namely, the marriage rela-and tottering and shaking, if they were said to be condemned as sinful, namely, the marriage rela-and tottering and shaking, if they were said to be condemned as sinful, namely, the marriage rela-and tottering and shaking if they were said to be condemned as sinful, namely, the marriage rela-and tottering and shaking if they were said to be condemned as sinful, namely, the marriage rela-and tottering and shaking if they were said to be condemned as sinful, namely, the marriage rela-and tottering and shaking if they were said to be condemned as sinful, namely, the marriage rela-and tottering and shaking if they were said to be condemned as sinful, namely, the marriage rela-and tottering and shaking if they were said to be condemned as sinful, namely, the marriage rela-and tottering and shaking if they were said to be condemned as sinful, namely the marriage rela-and tottering and shaking if they were said to be condemned as sinful, namely the marriage rela-and tottering and shaking if they were said to be condemned as sinful, namely the marriage rela-and tottering and shaking if they were said to be condemned as sinful and the same doctrine in saying the same doctri believe that "all men are born free and equal, with drunk? What was the practical effect? Was it a tion, for the law of Moses, although it allowed the mere theoretical thing-a speculation-something marriage relation, condemned every operation of disciple."

fund. A community of goods was evidently a culties of his being. He corrupted his own pro-

the kingdom of heaven's sake. Why should he heart entranced. speak in that manner, if it was not necessary for any parties to make themselves eunuchs, or to be- and the child's companion told her that her brow come virgins for the kingdom of heaven's sake?" Jesus said that he was the resurrection. We have been taught that the resurrection was the reanimation of the physical body; but what did Je chambers paved with crystal; and round, as far as sus mean by the resurrection? He said that Lazarus was not dead. Martha says, "I know that he will rise again in the last day. Jesus answered, Martha, "I am the resurrection. He that believeth in me, though he were dead, yet shall he live," &c. | trance to this place, for the way was a very diffi-It is very plain in what sense he was the resurrection, when he says that the children of the resurrection neither marry nor are given in marriage, &c. He did not marry-was not given in marriage, but lived a virgin life, was resurrected from the first Adam into the second, from the plane of generation into the plane of regeneration, which means the opposite of generation, the same as the ter the only substance. This chord of the human resurrection. By this, we know that we have passed from death unto life, if we love the brethren well enough to have all things in common-to live together as brethren and sisters. People cannot do their feet trod only fairy bowers, where ceaseless that, unless they live a virgin life. It is impossible to form a community which will stand except upon the christian basis of a virgin life. This is the rea-with brows bound with wreaths of flowers, which son why all the attemps of Owen, Fourier, and isles are always blooming freshly for them, and the their followers have failed to establish communities faded forest banks of autumn wear a soft velvet They have a community of goods, and they run into hue to their imagination. a community of wives; but they cannot maintain that, neither can the marriage relation be preserved in a community. The proper order of the marriage re- still with sorrow, night waned slowly, and morn Moses was a school master to bring souls to brist. By law of Moses was the learnhold. upon for his wife and children. Those who want to be Christians must go out of that individual or- sad strains.' der. As Jesus says, "except a man forsake father and mother, and wife, and children, and houses and lands, and his own life also, he cannot be my but with different degrees of lustre. Then the harp

By a certain ceremony a man and woman become husband and wife, and by another ceremony heard among the angel-band of the upper world. they become father and mother. This produces children, and where there are children, there are and every man ought to be secured in his house ed by "reflex" action of the mind, by biology, and land by the organic law of the land. But Je-sus says, that except a man hate father and mother, man who explained so clearly to his inquiring proand land by the organic law of the land. But Jeand brother and sister, and even his own life, that geny the movement of the steam-engine

Many contradictory statements of the apostle Paul with reference to marriage will be reconciled boat goes ahead."

While yet she gazed, the tone suddenly changed, had assumed a new expression, and that the string she had touched had revealed to her the emotions of childhood. Now another string awoke, and while she heard the tones, it seemed she walked through the eve could reach, were seen diamonds of thought sometimes they were colorless, at other times they were of dazzling brilliancy. Some of them had been stored in this place for a long time, and it had been by the greatest exertion they had gained encult one. And this was memory-sometimes it would vibrate to my touch.

Now another string awoke. It was found no one could listen to this wild luring strain, as it rolled upon the air, without seeing visions of fame and glory—and walking through imaginary gardens of intellectual beauty, and drinking deep at the fount of learning. And they saw continually before them a glittering existence-they find, perhaps, the glitharp was ambition. It was found that but few of the notes vibrated at a time. But now a string awoke more touchingly beautiful than the rest, and their thoughts grew more beautiful, till it seemed strains of music rolled through the perfumed air on

O, wondrous harp! thou hast some sad strains mingled with the former enchanting visions. Even now the day seemed darkened, the earth was has some sad and fearful tones at times? for sweetest roses have oft a thorn, so sweet music have some

Long had the breeze fluttered o'er its string. till it seemed a weariness came over it-just as the was seen in that bright realm-for it was a human soul, which had kept true to all the emotions of life. Now it had left the earth-its music was

SPIRITUALISM .- To hear the opponents of the brothers and sisters. They need a house to live (legally speaking) well attested cases of "manifesin, and the house must have land to stand upon; tation" phenomena, contend that they are producpsychology, or by "some sort of electricity or ma-

> 'You see, my dears, this thingumbob here, goes you know, kind o'stirs up the what d'ye-call it, with his long poker, and they all shove along, aud the

Messieurs Spiritualists, up and at them! You

# Christian Spiritnalist.

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

NEW YORK, SATURDAY, FEB. 9, 1856.

### TRACTARIANISM.

Occasionally the drama of life receives a fresh impulse from the entrance of some new or " odd force" and society, with its many phased and pcculiar characters develops forward towards its pending and inevitable issues. Thus the world is talk ed of, thought of, and not unfrequently compared i to a stage, on which men and women are "merchy players.

Naturally enough, therefore, the development of some characters, must for the time be uncouth, illmannered and unchristian, doing many things before high heaven and the angels, that both outrage humanity and make the judicious weep. Of this class, is the late manifestation of Tractarianism through the American Messenger, a paper devoted to the interests of the Tract Society in particular, and to the dogmas of orthodoxy in general.

So characteristic, indeed, is this issue, that it has not even the epicurcan virtue of variety, in the se lection of its epithets or the spirit of its denunciations, for they are all old, and consequently "stail, flat, and unprofitable." We have heard them. "many a time and oft," and seen them as often. in the kindred prints, that come to us from other parts of this theological nation.

We take the abuse, therefore, in a very quiet way, remembering from whence it came, since we are admonished by Jesus, to " beware when all men speak well of us.

In order, however, that the reader may know the character of this last unfolding of Tractarian Christianity, we make a few selections. Thus the writer after saying all kinds of *funny* and foolish things about unbelief and infidelity, explodes in the following manner :

"The hoary-headed apostle of Infidelity, Robt. Owen, has crowned his life of blasphemy and inconsistency by an open adhesion to Spiritualism. and is devoting the fragments of a miserable life o fourscore years to the writing up of a delusion which is the exact antipodes of that other phase of falsehood to which his previous years were conse crated! He must be anti-something, and it is enough that this new "manifestation" is anti-Bible and anti-Christ.

It is hardly necessary to comment on the above for the ready sense of the reader will say : the person who could thus write of Robert Owen-a man. whose life labors, have been devoted to, and conse crated by one wish, one thought, labors, that are gemmed by deeds of humanity and daily prayer, is so far below the common standard of mental appreciation and christian courtesy, that he should be classed with those, who, in all ages and stages of life's history, have crucified the Saviors and benefactors of the race, and prayed for, as he "knoweth not" what he says.

Did we, however, live in the Mosaic rather than the Christian dispensation, we should say, put a mark upon that man, that all may know, he is a "blackquard," whether a "fugitive" in the land or

not. As it is, we can but feel, that Christianity is again disgraced by such irrational and inhuman exhibitions of bigotry and intolerance, and pray and work for the speedy abolition of the same. In saving this, we are not complimenting Robert

Owen, so much as Christianity, that has long made us love the true and good in all men, whether Chris- lars, similar, if not identical with the Tract Society tians or Infidels. Spiritualism, however, is no less itself. The Messenger, after presenting the facts hearty in its appreciation of any and all agencies, that draws the soul to God, and harmonizes the mind in "faith, hops and charity," for the good of there is no limit to the wanderings of the human mind the race is the first and great characteristic of His no boundaries to self-assertion for the human will. if Fatherly economy, the evangel and culminating set toose from its moorings to the blessed Lible, and the anthem of which, will ring throughout the soul's throne of God." This is equivalent to an assertion

sands of cases, is a well-known and generally conceded fact, how simple or superficial soever the in- Mr. D. invites it from a variety of stand points. stramentalities may seem to the external mind, or On Sunday morning, Mrs. Davis delivered a very and now permit me to rejoice, that I can so far rethe theologically educated. This one fact is enough beautiful and spiritual address on the ministry of gulate my thoughts, as to entreat you to follow in to vindicate Spiritism, and make the truly religious the angels, which is highly spoken of by those who the path which leads to eternal life. Search the passages, all equally false in the rendering, and all had a few private circles. soul profoundly grateful to the Divinity, that heard it.

watches over, and ministers to the needs of life, for In the evening, Mr. D. lectured. His subject everywhere it has made its modern advent, the "the material side of Spiritualism." He lectures religious sensibilities are quickened, and the mind again on Friday evening of this week. Admit in a measure harmonized. We do not mean by fance 10 cents.

this a cold intellectualism, that is more akin in methed and spirit to paganism than Christianity, but

# P. B. RANDOLPH.

a truly respectful appreciation of the Divine econo-The Buffalo Age of Progress, refering to this memy, that so harmonizes the nature of things, dium. savs :

that those that were mourned for and considered "The Spirits have brought to our city, another "dead," are made active in the minestry of the anspeaking medium, of extraordinary developments. gels for the world's redemption and the soul's It is Paschal B. Randolph, who is widely known part, there we shall know even as we are known.

guardianship. among the Spiritual fraternity, both in this coun. Spiritualism, however, has other and more ruintry and Europe. Spirits who have left the earthly ous defects to answer for than infidelity itself form, either in modern or ancient times, can speal Tractarianism being authority, for we are informed their own native language through him, be that of the "frequent records of the harvest which our language what it may; and that with great elo lunatic asylums, and other humane and criminal quence and fluency.'

Much of this will, doubtless, be good though uninstitutions are reaping from the fields of infidel Spiritualism. The most recent, and perhaps the expected news, to many of the friends of Brother Randolph. At the same time, we would respectmost gross and horrible instance, is that of the New Haven murder-the leading facts of which we feel fully suggest to the reader that there is much wiswarranted in recording, not to gratify the love of dom, if not absolute truth in the remarks of St the horrible, but as illustrative of the tendencies of Paul, on the value of "unknown tongues," the Spiritualism, when it takes the popular form, and practicale of which has marked significancy for mediums and Spiritualists interested in this kind of ripens into fanaticism." If this was written in good faith, it shows such nanifestation. He says:

a deplorable lack of knowledge, that our pity is ex-Wherefore let him that speaketh in an unknown ongue pray that he may interpret. cited for the mind, that is ao far forgetful of the For if I pray in an unknown tongue, my spirit benefits of civilzation, as to allow itself to "bear prayeth, but my understanding is unfruitful. fulse witness against its neighbor," when any of the What is it then? I will pray with the spirit, daily papers would would have saved it from comand I will pray with the understanding also: I will

miting so great a sin. As it is, however, we cannot | sing with the spirit, and I wifl sing with the understanding also. Else, when thou shalt bless with the spirit, how help thinking it a *very* legitimate manifestation of the infidelity of Tractarianism, since it illustrates shall he that occupieth the room of the unlearned the nature and tendency of that theology, which say Amen at thy giving of thanks, seeing he understandeth not what thou saveth? disbelieves reason, distrusts moral sense, dislikes

For thou verily givest thanks well, but the other science, discredits nature, and for all who are withnot edified. out the Bible and a fit interpretor, disowns the mo-

I thank my God, I speak with tongues more than ral character of God." As we have on more than ve all:

Yet in the church I had rather speak fire words one occasion made protest against the "pious with my understanding, that by my voice I might frauds" of the sectarian press, that associate Spiteach others also, than ten thousand words in an ritualism and "the New Haven murders,"it is hardunknown tongue.-I. Cor. xiv., 13-19. worth while to repeat it at present. Still we ex-

### SINGULAR DEVELOPMENTS.

that the reader may fully realize "what manner of The following will furnish materials whereby to test the more marcelous phases of the manifestations, The writer after referring to the practical infideshould it otherwise fail of interesting the reader. litics of the American Messenger, and the Tract

The editor of the Spiritual Universe says : "We have lately seen some remarkable writings,

"The article is made up, in about equal parts said to have been executed through the mediumof pious cant, personal vituperation, and unblushship of Mr. Mark Allen, of Lorain County, Ohio, ing falsehood. For example, it coolly refers to and supposed to be in the Chinese, Sanscrit and the Wakeman murder at New Havens as the Chaldaic characters. The medium was influenced fruit of so-called "Spiritualism," and, by a cunby the Spirits of Confucius, Josephus, Xenophon, ning collocation of words leaves its ignorant readand others of distinction. Of course we are in no ers to infer that the murders were "Spiritualists." condition to decide as to the fact of the genuineness It is not within the province of THE STANDARD of these extraordinary productions; but they are to offer an opinion as to the reliability of "Spicertainly remarkable, as evidence of Spirituality. rit Manifestations," but it is one of the duties The medium is impressed that the design of the which every press owes to the cause of truth Spirits is, to extend to the Celestials a knowledge and sound morals to expose such pious knavery of the great truths now in the process of unfolding and we think there are good reasons for believing The simple truth is, that the "Wakemanites" of that such may be the case. Letters, under super-New Haven had no connection whatever with the nal direction, have been addressed to different indi-"Spiritualists," and that there is not the remotest viduals in China, and in California, and we shall similarity between the peculiar views of the latter

expect some curious results from this interesting and those held by the former. Nay, more; the movement. views of the "Wakemanites" are, in most particu-MR. GRIMES AND HIS CHALLENGES. It has got to be quite a trick with lecturers on connected with the murder, says : "This is enough biology, psychology, &c., to challenge mediums, of this sickening story. Its moral is easily written:

and call in question facts which are as well authenti cated as human knowledge can make them, because they know if they succeed in destroying the conditions of mediations, their point is gained. In doing this, they are not only inconsistent with the aceternity, when God " will be all in all. This, how- that the New Haven "prophetess" and her follow-hnowledged conditions which the laws of Spirit inter-

souls of others. My prayer has been answered,

Scriptures, and you will find it there, and may you copied verbatim by Protestantism. be like Thomas at last and exclaim, "My Lord, and my God." Obedience, faith, and prayer, will do more to unfold the grand mysteries of the Bible press almost the entire history of Jesus, and why? than any learned or elaborate discussion of mortal measure. To the eve of faith they are unsealed in part, and if our finite minds cannot compass all their glories and mysteries, the promises are many

and sure, that we shall understand more perfectly in another and better state. Here we know in

Blessed assurance, failing never, Let the soul no more repine; Watchful, prayerful, hoping ever,

THE KOONS FAMILY IN NEW YORK We have however, no desire to criticize, although to mourn and pray over my want of feeling for the a principle, but paganism personifies the principle These mediums, so long, so generally and faron in the individual. Jesus said, "Truth is the way obly known to the Spiritual family, are now in the and the life," but Romanism renders it, "I am the city, stopping with some friends, where they have way, the truth, and the life," and so of many other The policy—if such it may be called—adopted by

Mr. Koons from the first, rather separated him und The compilers of the Bible in order to save their Mr. Koons from the sphere of temptation, and in and the sphere of temptation, and in a previously formed creed, found it necessary to suphis family from the criticism which naturally enpress almost the entire history of occus, and that ough is brought to bear against all manifestations. Because it was too absurd to have it known that in dark circles : for he has given his time than any learned or elaborate discussion of mortal Because it was too absult to have a manufestation at in dark circles; for he has given his time, attention their man made God, served an apprenticeship at in dark circles; for he has given his time, attention the served an apprenticeship at it. and the medium labors of himself and for the served and the medium labors of himself and for the served and the medium labors of himself and for the served and the medium labors of himself and for the served and the medium labors of himself and for the served and the medium labors of himself and for the served and the medium labors of himself and for the served and the medium labors of himself and for the served and the served and the medium labors of himself and for the served and the their man made God, served an appression it is and the medium labors of himself and family the carpenter's trade, before he could work at it. and the medium labors of himself and family to the the carpenter's trade, before ne could work at a good of the cause "without money and welling to the The birth of Jesus is recorded, and then there is a good of the cause "without money and welling to the blank in his history, which extends up to his price."

His visit, however, to this and other cities at pretwelvth year, when we find him in the Temple dis-His visit, non-entral relaxation and fraterniz. puting with the doctors. Another blank extends tion with the friends, than for manifestational pur to his thirtieth year, when he began to teach pubposes, as his health is somewhat impaired. He er. licly. There is a significance in this that Protes-

poses, as his return to the city ere long, for other and tants have no excuse for passing over in silence. If they are honest, if they consider their faith worth more public reasons. We call attention to this family more as an act of a straw, why don't they come up to the work like

Waiting on the voice divine. justice, than because we have anything new to Accept my prayer and best wishes, that this men, and abide the issue, or else admit that their offer-the more as of late we have had to bear tes faith is Roman Catholic Paganism, for it is nothing mperfect missive is not written in vain. May we timony against "dark circles," and caution the else. Jesus was our brother, the first born of the meet in heaven. Farewell."

timony against timony against the character of much that passes The reader cannot fail to discover that the author Regenerative family, and I challenge any clergywith many of them for Spiritual manifestations. of the above is a poet and a christian, in the proman to take the gospels of the New Testament for We deem it but justice, therefore, to say so much gressive or transitional state, just bursting from the a platform, and face the issue on that question,gressive or transitional state, just bursting from the a platform, and face the losse on that and copy the following testimony, lest we be found sectarian cocoon. The advice given indicates deep Now then, come to the Cross of Christ. How shall and copy the following testimony, lest we be found bearing "false witness against our neighbor." heartedness, together with a want of point or indeyou come? Not by joining the Baptist, Presby-A correspondent of the Age of Progress, writing finiteness, that betrays a lingering sectarian bias. terian, or any othor formal church, for Jesus never directed the erection of any such institution. Not from Painesville, says : It leaves open a wide field for discussion, but as all

The Koons Family spent a week in this town; by giving donation parties to pampered, high-saladiscussion is declined, there is no alternative but a train of general remarks. The invitation to come and on the six evenings, met with companies of ried clergymen, while the poor are starving in your midst. Not by preaching to the elect, for Jesus from thirty to forty of our citizens each evening. to the Cross of Christ in the sectarian church, practically signifies nothing, theoretically less than said he came to call not the righteous, but sinners There have been manifested the developments that nothing. It is a text, however, suggestive of to repentance. And it should be borne in mind have generally taken place in their presence e thoughts for a sermon, that would reach three that sincers in our day are poor, the rich never rank where. And whereas, a newspaper in the neigh time around the globe. Come to the Cross of among sinners. Come along then, but how? Not boring city of Cleveland, recently visited by the Christ. How shall I come? Shall I climb the spire by pandering to popularity and respectability; not family, has thought fit to cast some suspicions of a Catholic Church and take hold of the piece of by subscribing to a fashionable creed, because their integrity, we feel that it is due to Mr. Kom wood at the top? Shall I approach a modern belle, Truth is unpopular, for it was also so. Not by and family, and no less to truth and justice, to t who suspends a golden cross upon her bosom as an reading a chapter in the Bible every morning as a tify to what we have seen. ornament? Shall I take hold of the same bauble, matter of form, and then repeating over a stereo-The manifestations of the six evenings, he

(made of brass) as it dangles from the watch chain typed prayer, as meaningless as it is useless. of a Broadway dandy? Shall I subscribe to a But how shall you come? Ask Jesus; he can creed, and assist to support a preacher, who denies tell you all about it. Read the sermon on the the ministration of angels? Shall I give money to Mount : read the fourteenth and fifteenth chapters send the gospel to the heathen of foreign lands, of Luke; read the gospels all through; "Search while christendom swarms with the most benighted the Scriptures." I came very near "getting religheathens on earth? Shall I mount the pulpit and ion" at a revival in the Methodist Church once in my

preach a fashionable gospel for five or ten thous- life; that is, I got psycholigized by the action of elder, when all were seated, took a violin a sand dollars a year? Can any one tell me,-does the minds of some twenty Methodist ministers, and anv one know? it is not to be wondered at, that I felt very bad. I

As I have intimated, the invitation to come to wanted relief, and was told that the only way was familiar hymn. Lights were seen passing about the Cross of Christ, when given from the modern to throw myself into the arms of Jesus all smutty pulpit, is the most unmeaning phrase that ever fell as I was, for I could do nothing for myself, and with great velocity; some dim, others very brilliar from mortal lips. It has no meaning in the most claim salvation through the merits of his atoning Judging from the sounds-for the sittings were common acceptation, and I sincerely believe, there blood. This is the grand idea running through all are not ten clergymen in this country, who compre- so called Christian theology. The merits of the hend the deep, interior, Spiritual significance of the vicarious atonement. It is embodied in the methinvitation-Come to the Cross of Christ, given by odist hymns, thus :

any one but a practical christian, it should read :---Go to the Cross of Christ. My friend says, "search the Scriptures," and I answer, as the very obedient servant answered every command of her master: 'I'm-just a going to do it." I am willing to take thus:

advice from any man or woman, who will unfold the interior meaning, and harmonize the seemingly conflicting sentiments of the following texts of Scripture.

Jesus according to Luke says, if any man come to me, and hate not his father and mother, and wife, and children, and brothers and sisters, yea,

and his own life also, he cannot be my disciple .---And whosoever doth not bear his Cross and come after me, cannot be my disciple. And Matthew referring to the same subject, "For this cause shall man leave father and mother, and cleave unto his wife, and they twain shall be one flesh, wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder," and in the same chapter, we are informed, that "every one that hath forsaken houses, or

man in a primitive state of existence, draws his Milo Harris, Elisha Abbott, rethren, or sisters, or father, or mother, or whe, first idea of Deity, from external nature. The warn or children, or lands, for my name's sake, shall re- sunshine; the gentle breeze, and the genial rain, ceive an hundred fold, and inherit everlasting life." by their combined influence giving birth to fruits Paul addressing Timothy, says, "But if a man so necessary to his existence, are viewed as the provide not for his own, and especially for those of gifts of a good God. But when the earthquake, and his own household, he has denied the faith, and is the hurricane spread desolation around, God seems worse than an infidel." I have selected these pas- to be very angry about something, and His wrath sages for the consideration of all who are ready to must be appeased. The poor savage has nothing say "search the Scriptures." We shall see whether to give but fruit, and so he selects the best he can they are harmonized or not, by any of that class, PAINESVILLE, Jan. 28, 182. find as a gift. He knows not how to find God. who are fond of saying, "Come to the Cross of and so he lays it upon wood and burns it, "and We certify that we were present on Saturdays ening, Jan. 26th, in Painesville, at one of the rate Christ," to all who are outside of our Church .-the Lord smells a sweet savour." This is the lowest ings above referred to, and are satisfied that ar her to They are plain enough to me, but let us see if any form of Paganism. The hunter, and the shepherd, of my would be teachers are competent to explain as Mr. Koons and his son Nahum are center ber fr in a more advanced stage of existence, sacrifice their own texts. Come to the Cross of Christ; 1 animals, and further on in progression man resorts they did not move from their seats during the relop pass the invitation along. There is a clergyman tigation, as our positions were such as to have that to human sacrifice as a greater gift, and consequentthe ro in this city who cxplains the Bible for ten thousand tecced them, if an effort had been made to get ly more acceptable to a God, who gets out of hudollars a year, (my friend says the Bible explains sive n H. FLOYD. mor about once a week. The history of humanity itself.) and lives in a house, the furnishing of which T. C. FLOYI read in the Bible elaborates these different stages of hucost twenty thousand dollars. I say to that clergy-As U man life. The sacrifice made by Jeptha of his man, read the texts I have quoted, and come to the I certify that I was present on Saturday event the he daughter, is one of the most diabolical acts that Cross of Christ. I will particularize no further, Jan. 20th, in Painesville, at one of the meeting would superstitious man was ever guilty of. In the time come to the Cross of Christ, all of you. But you above referred to. I was standing behind the chil of the prophet Jeremiah, human sacrifice was comturn upon me and ask : how shall we come ? I anof Mrs. J. and am confident that she did not have mon among the Jews. Jeremiah, in referring to swer, search the Scriptures, and by the word Scripher seat during the whole performance. And las the matter, says, that they were guilty of things tures. I mean all revelation, written or unwritten. state, that I was present on four of the optics that God never thought of. But the church of Read the Bible for yourselves, all of you, and save above referred to; and I believe it was not past Constantine demanded a higher form of sacrifice to the eighteen millions that are expended annually to for any one person to make the demonstrations eclipse all the rest, and so the sacrifice of a God support the sectarian church. In this way, you there performed; and I further state that two was promulgated as a Christian doctrine. Even will force forty thousand clergymen into honest and the family put up at my house, while at Painestille the ignorance of that age would sneer at the possiand from the acquaintance I and my family fam of the useful employments, perhaps to farming, which bility of the thing, so to make it palatable, God will tend to bring down the price of provisions esed with them, believe them to be strictly hous. mere was made to sacrifice Himself by, and through the sentially, and advance practical christianinity amaand have no hand in making the demonstrative W88 1 instrumentality of ignorant men, and the poor zingly. Come to the Cross of Christ. How shall aside from being good Spirit Mediums. wretches, as a reward of obedience, were damned we come? "Good master, what shall I do to in-PAINESVILLE, Jan. 28, 1856. MILO HASSES. thron to all eternity. herit eternal life? And Jesus said unto him, why over ] Could absurdity go ony higher? It did; for afcallest thou me good? there is none good but one, eyes I certify that I was present on Saturday events ter killing their God in the Crucifixion, they eat lowin January 26th, in Painesvills, at one of the mail Him in the Sacrament. This, I say, is the climax ol the bound the co ings above referred to. I was sitting near " of Paganism, for after killing and eating God, there Keons' daughter, and am confident that she s nothing left to do in the religion of forms. not leave her seat, or make any part of the The abominable Pagan idea of the necessity o hat, h monstrations shown on that evening. bloody sacrifice, to appease the wrath of a God of passages of similar import, yet in the face of all Painesville, Jan. 28, 1856. ALVAN STUR love; is a fundamental idea in Protestant theology. the fi In addition to the above, we are offered number The saving merits of the blood of Christ, as indisous certificates from Ohio City, and other place pensable to salvation, is nowhere taught in the goswhere the above-named family stopped; but " pels. The religion of Christ is not a religion of have not room for them; nor are they necess? faith, forms and observances, but a religion of as they are all to the same effect as those we have knowledge, principles, and works. When men am one. The passages that refute the commonly learn to do as they would be done by-when they given. I understood idea of that one, are too numerous to learn to love all men and all women with a brothernote. If Jesus was God, he was praying to him-ITEMS. ly and sisterly love-when they do their whole self when he said, "Not my will but Thine be The following is going the rounds of the preduty to their fellow men, they will do their duty to done," and again, " My God, my God, why hast and is therefore "pretty good proof" the pub God, and become truthful, and harmonial, and Thou forsaken me?" In the face of all this, theoare not insensible to the progress of Spiritualis Spiritual, which is all that is required in the invilogy holds on to the old pagan idea of the Godship tation, come to the cross of Christ. We copy from Life Illustrated. of Christ, and then contradicts itself, by placing The friend who furnished the text for this article SPIRITUALISTS IN CONGRESS,--- H. Gray, one of the him in a mediatorial position, making intercession will understand that no personal allusion is made. editors of the Cleveland Plaindealer, and postmas Neither can I say farewell to that friend, for we are of that city, has just returned home from Washin bound by an eternal bond of union. Will some ton, and says that one half of the members of Co of that day, and that hour, knoweth no man, no, other Christian friend forward a text? I feel very gress are believers of the fact of Spirit manifestr much like sermonizing. tion and intercourse.

ble and carried about the room, generally ov head; and, at times, with almost the velocity thought; all feeling the rush of wind; and gene ally the tambourine, while thus flying about ti room, was played upon in a superior manner; an at times, with great power. Then the other instr ments would be taken from the table and pass around with the tambourine, playing in harmer with the same. The instruments, as they pasabout the room, apparently, for a moment, res upon the heads and hands of many present. At,

been in the main, the same on each evening. T

company have been seated in circles about

room. Upon the table, in the centre of the row

were placed a small brass horn, with a spiral flering

about midway its length; two straight tin he

about two feet in length; a tambourine; a ham

nica, and two brass dinner bells. Mr. Koons,

through the sitting, most of the time, quietly place

upon the same, and the company would sing son

different parts of the room; some slowly, oth

darkness-the tambourine was taken from the ta

Instead of working out one's "salvation with fear tervals in the music, human voices, apparently h and trembling," or by good, and purifying works, ing through the long horns, sung and talked r as Jesus and all his Apostles taught, we are instruct- us. ed in a system of wheel barrow religion; that is, by In a testimonial of this kind, it cannot be esti-

observing certain forms and ceremonies we are to ted, that we should give a minute statement of be dragged into a place, that we have no affinity manifestations, as our special object is to say, it for, or knowledge of. Hear Jesus on that. "The we held such relative situations, to Mr. Koonsa: Kingdom of God cometh not with observation. all his company, during these sittings, that we know Neither shall they say, Lo here! or lo there! for they did not leave their seats, which were so behold the kingdom of God is within you." distance from the table. And indeed, the main The doctrine of the atonement as taught by sec. | tations were frequently of such a nature, that it tarian theology, is a pagan doctrine. In truth it is could not have been made by Mr. Koons and the climax of paganism. The primitive man, or family, if they had been all on the table.

"Here Lord I give myself away, 'Tis all that I can do.'

The Calvinistic theology is still worse. The idea there takes in only a small position of humanity,

"Who shall the Lord's elect condemn, 'Tis God who justifies their souls; And mercy like a mighty stream, O'er all their sins divinely rolls.

ever, to the Tructurian is the "very head and front | ers were led into the crime of merder by their unof its offending," for had Robert Owen taken up belief of the inspiration of the Bible. The frict, tent with the method they observe in producing the with any phase of orthodoxy, no matter how blue however, is, that they are strictly "evangelical" in so ever its complexion, it would have been all right their views of the Scriptures, and also in regard to and religious. From such narrowness may God the death and sufferings of Christ, and the final state of the rightcous and the wicked. To suppose deliver us.

as this.

Spiritualism, however, has other sins to answer that the writer in the Messenger did not know that for, according to the logic of this tractarian "oracle." for the conversion of Robert Owen from norant of their creed, as stated by themselves and published in the daily papers. So far from deny-Nothingarianism to Spiritualism, is equalled only ing the inspiration of the Bible, their very delusions by the enormity that makes Prof. Hare partaker were founded upon passages in that book, which of the sweets of immortal life and Spirit intercourse. He says :- In our country, a new champion of they interpreted as an infallible revelations of God's Spiritualism has entered the arena, with Broadway will. We say this, not because it proves anything that case, was five hundred dollars—in some re-Tabernacle for his lecture-room, and a thronged as against the claims of the Bible-for it does not audience for his hearers. The unrest of three -but simply to illustrate the unscrupulous mendacity of the managers of the American Tract Soscore years and ten of Skepticism, finds its equiliciety. There is one passage of that "blessed brium in the mutterings of table-tipping spirits, who praise his poetry; and the professional learn-Bible" which they so much abuse and pervert that ing, unhallowed and unblest, of a long life, is laid we beg leave to commend to their special attention, at the feet of a bold delusion. He rejects "the viz: "All liars shall have their part in the lake sure word of phophecy," attested by ten thousand that burneth with fire and brimstone."

evidences, and takes the testimony of a "spirit sister." as the basis of his "animadversions upon the doctrines imputed to Christ, but," as he says, "not on Jesus himself!"

# SHAKERISM.

tract the following from the Anti-Slavery Standard,

Society to the Reforms of the Age, says:

man" this Tracterian is.

Under this head we publish an article on the first

page, which should be read with attention. We We are reminded by this reference to, and crisay attention, because it outlines the principles and ticism of Prof. Hare, and his book, of that class, views of a quiet and industrious people, who have who in ancient times had "Abrahum" for a father, been and are misrepresented, because the public, and in modern times, the thirty nine articles for up to this time, have had few opportunities for bean inheritance, the latter being, when associated coming acquainted with the peculiarities of their with the long catechism, the "law and the proph theology and government. We hope, therefore, the ets," of modern theology. We are reminded of matter will receive a thoughtful and an honest consideration, for it would be humiliating, if in this age them, for the ill conceived and badly painted sneer at "the mutterings of the table tipping Spirits," is in of progress and emancipation, the Shakers were full fellowship with the segucity of that "individual" made exceptional to the general expression of symwho hearing the divine instruction of Jesus, asked, pathy that yearns for, and demands, the harmoniis not this the Carpenter's son? Few, however, zation of the race in a practical brotherhood. We who know the facts in the case, and appreciate say so much, not because we have any sympathy honest disbelief, in preferance to by ocritical cant for the theology expressed in the article, but beand sectarian animosity, that will not think the cause good sense and common honesty demand skepticism of Prof. Hare, a far nobler compliment they should be heard in their own defence, and that to Christ and Christianity, than the empty formalby liberally disposed minds. We also hope the day ity, and make-believe devotion, which everywhere is not far distant, when those who profess to love characterizes the religion of the times. the great central thought of Christianity, will prac-We say this, not in vindication of Prof. Hare. lically work for the BROTHERHOOD of the race, in his life, logic, or writings, for we regret the issue he which there shall be "neither barbarian, Scythian,

made on Christ and the Testament, as much as this Tractarian, though for other reasons, but because we recognize a higher law than conformity, and would awaken, if possible, a more general appreciation of that integrity of soul, that will not subscribe to any creed, system or law, that does violence to HONESTY.

bond nor free," for all shall be one in God. THE LECTURE OF A. J. DAVIS. This friend of progress and reform commenced his lectures at the Stuveysant Institute on Friday

evening of last week. His subject was "the Formation and Perpetuity of Character," which he

phenomena of biology, &c. From the following, the honesty of all such may be questioned. We copy from the Age of Progress : MR. EDITOR :- Having attended one of the so

called lectures of Mr. Grimes, at Townsend Hall, such was the fact, is to charge him with being ig- in this city, and heard his challenge to mediums, and his offer of one thousand dollars for a rap, which he could not detect, I deem it proper to apprize your readers that I accepted a similar proposition of his in Troy, three years ago, with a proviso that he would deposit the money-which, in sponsible man's hands. Finding me in earnest, he equivocated, and said, if I could not trust the money in his hands, he would not trust it in any body's else hands. Thus he backed out, as he always intends to do.

> During the same course of lectures, another gen tleman (S. M. Peters) took him up, intending to offer me as the medium. Mr. Grimes equivocated, shuffled and backed out in the same manner; and thus he will do as often as any male medium comes forward and accepts his proffered terms. He feels safe in relation to female media, as he depends upon wounding their sensibilities and driving them from him, by his insulting vulgarity.

L. D. MCWAIN.

# For the Christian Spiritualist. THE CROSS OF CHRIST.

BY S. M. PETERS, S. R.

Quite recently, I have been favored with a letter from a friend, a true friend, and one whose individuality moves in the same sphere with mine .--There is a mingling of the essences and affinities of that is God." The invitation to come to the Cross our natures that make us one in sentiment and in of Christ has no meaning whatever, unless we unfact. False customs, and the necessities of the derstand who Jesus was. In the last passage of times separate us now externally, but we are to. Scripture quoted, we are told in plain words that gether in Spirit, wayfarers and companions in the Christ was not God. The Gospels abound with endless journey of eternity. It will be seen, however, by a subjoined extract from the letter of my these, the Church of Constantine defied a man, as friend, that a slight misunderstanding exists be- was the common practice in those days among the tween us in technicalities and forms. My friend is pagans of Rome, Greece, and Egypt. The Protesafraid that I am not sufficiently obedient to time- tant Church endorsed the error with only one pashonored authority. The following outlines the sage to build upon, namely, "I and the Father idea.

"Forgive the allusion, yet accept the wish. would that your talents were enlisted in a better cause. Without entering upon any theological discussion or abstract principle, let me direct your attention at once to the Cross of Christ. The require-

ments of the Gospel are simple as they are sublime, And we cannot help thinking, that if modesty discussed in an ingenious manner. We were pleasand the rewards of obedience are infinitely glorious. ed to see the use Mr. Davis made of Phrenology, was as native to tractarianism as dogmatism seems They are also perfectly adapted to the cravings of to be, the theology of the Age, instead of denounas it affords the best and only method of making the immortal soul, for if we drink of the fountain with himself. If Jesus is God, and God is uncing the advent of Spiritualism, and the ministry plain and practical the distinctions of mental of living waters, we shall never thirst. "Come changeable, what does this passage mean? "But of angels, would be penitent and respectful; the philosophy. Still, we discovered in this introducunto me, and ye shall find rest unto your souls .-former, because its members had lived to see the tory lecture, that Mr. D. has made additions to. Take my yoke upon you and learn of me, for my not the angels, which are in heaven, neither the impotency of their logic and the failure of their and classifications of this science, which may need yoke is easy, and my burden light." O, listen to Son, but the Father." And again, "Then answersystems, in the non conversion of such men as more demonstration than Mr. Davis is in the habit the voice divine, and Christ will appear to you as ed Jesus, and said unto them, verily, I say unto Robert Owen, and Prof. Hare, to the beauty of of giving in his lectures. Of course, he has the the chiefest among ten thousand, and the one alto- you, the Son can do nothing of himself, but what religion and the consolation of Immortal life; the undoubted right to make these alterations, if fucts latter, beause it hath pleased the Father of all authorize them, but as science has a very exact- gether lovely. He can understand all our sorrows, he seeth, the Father do."

when the world seems receding from us, and the good to develop instumentalities by which the er- ing method of its own, we hope Mr. D. will give ring in logic and the skeptical in spirit may be the facts, that call for these amendments as other- path of life is desolate and lone. Long years ago, brought back to a knowledge of Jesus and spiritual wise, he may be darkening council rather than aiding my intellectual nature was satisfied with the lead-sub the bille but I may affer a course of the Bible but I may affe ing doctrines of the Bible, but I was afterwards led of errors with it. Jesus was the representative of out a plausible case. things. That Spiritualism has done this in thou-progress.

New York, Feb. 1856.

alluding to A. J. Davis' lecture on Spiritualism in P. Osgood, Universalist, of Maine, have become There is no chance for an argument, it is all on that place, says: "We are told he endeavored to converts to Spiritualism. The former has recently in the says is the says of the says is the says of the says is one side. The pagan idea of the deification of Je- prove the truth of Spiritualism by the Bible. He delivered a course of lectures on the subject; the

Diana Abbott,	Samuel Stocking,	Ŀ
Mrs. S. B. Morrell,	Catherine McCreek	
Mrs. Sophia Howe,	Mrs. E. H. Palmer,	
Mrs. N. A. Harris,	Mrs. Proctor,	
S. B. Morrell,	L. W. Ashley,	ļ
John N. Duer,	Clarissa Stocking,	1
Cordelia S. Smalley,	Mrs. J. Chase,	ļ.
P. C. Wilcox,	E. D. Howe.	ľ
F. McCrew,	J. Palmer.	į.

CLERICAL CONVERTS TO SPIRITUALISM. -The Re-The EDITOR of the Norristown, (Pa.) Olive Branch A. Bucknor, Baptist, of Georgia, and the Rev. E year ago,

KATY DARLING.

We know of no song, "Home, Sweet Home," We know the staken so deep and firm a hold of stations of the many as Katy Darling. the been sung, whistled, and played in and

has been survey le variation, to meet the ne-they met. ester the various phases of social life, while et the have realized hote fully and truly the t of the poem expressed the native ycarndue soul for Spirit-communion, and guardian-

with and by the "loved of other days." with any struction of the mourner, however, as well detrogenetic of the Irish than any other narechnatterste of Spiritualism will awaken, the article sentiments of humade marine them with the institutions of naterunded by divinity, and death higher mission of Angel ministherefore, the reader will here- be his portion out of life. He had always believed her and more universal meaning | that one day he should be loved, and accordingly, and sentiment of the following greals to, and speaks for that unity "extends through all life," and is the harmonies of angelic inter-

She came.

gan to love

 $(\cdot, \cdot)$ and dead Katy Darling entel may never more behold ; Jaco rise, Katy Darling, Partial ever grown cold ? w rot the loving nts of Erin's sons, to thine, Katy Darling, to the race that he runs. mersweet Katy! erers creet me Katy Darling. the birds are singing on each tree, ing I'm waiting for thee.

- Katy Darling ! Sail a blank world to me or hear my wailing Katy Darling, . I'm sighing for thee. the stars are weeping. soft and lambent light, the melting Katy Darling, of see thy lone Dermot this night. sten dear Katy ! ideors are sleeping. Katy Darling, which are nestling on each tree; , Katy Darling 'm. I am kinceling by thee?

sollmy weeping Katy Darling! pay that thy Spirit be my guide ! along the be spent Kacy Darling, ar me down to rest by thy side. rest grief I'm bearing, Is and can heave a sight be dreaming Katy Darling, every day till I die. en weet Katy,overs will blossom Katy Darling, have a presentiment." whirds will warble on each tree, Just sout the Kity Lettling, spectroading for not.

For the Christif a Spiritualist,

BV THE FIRESIDE. DY ALFREDE.

The tire dieth, And low heth, sive the momentary gleiming O'er me titting. Where I'm sitting Shent, in my arm-chair dreaming.

Dreaming, dreaming on the gleaming. Of two dark and dewy eyes, Jay enhancing, sont-orrancing. Dark and deep as evening skies.

Foodly pressing, And curessing It swhps all soft and warm, Arms infolding, Nearer holding, To my heart a shadowy form.

Words unspoken, All unbroken, Is the silence round, but seeming. on her face, O, the calm joy that radiated from her well beloved," she said, "I go, but I return," and and humorous nature. We hope this statement traveled far and wide, by land and sea, meeting eyes. She sat then thus until he spoke again. "My wife !" "Dear husbaud !"

Again those radiant eyes were full on his, again they fell as overcharged beneath the loving look

Ernest Thornton was interiorly a poet, though the rhythm of his nature found no other outward meaningly at what to them was nothing but the air, expression than the tone it gave to his strong voice, the power that it gave his fine eye, and the aura certainly think that child saw something," said his that it spread around his noble head. He was one nurse one day to a friend who had come in to see

of those strong and silent men, whose influence how the baby grew, "that is if there were any statistion or and shere in the set of the rething to see. He looks so strangely out of his cognized by the more delicate and Spiritual senses. eyes sometimes, that it frightens me almost."

From an early age, a calm consciousness of him-"How like his mother's eyes!" said the friend. self and his own powers had given a steadiness and 'Just that wierd wondering look she always had. It is very plain that he has inherited her nature. balance to his character quite remarkable in a There you could almost imagine you saw Sybil young man, and he had been accustomed patiently to hope for, and wait for that which he believed to now, out of those strange eyes."

Little Gabriel, for so his mother had named him at the hour of his birth, grew up a beautiful child. the ordinary motives that sway young men in the Large of his age, his form at three years old had ant face, and a physical force that scarcely warchoice of a wife, had never had any influence over the majesty and grace of a king; he sat in his lit- ranted the belief that he could perform the superhim. He waited for the loved one in patient faith. the chair beside his father at the fire, or in his high chair at the table, or in the miniature carriage in

The first time Ernest ever saw Sybil, he knew which his nurse daily drew him through the garthat she was his. Knew it by that strange power den paths; the very personification of princely of Spiritual recognition with which all true lovers dignity. His large head was crowned with pale are gifted, but which in this age of blind materialism is scarcely believed in, nay ridiculed and dis. his regular yet bold features were softened by an believed in except by the few who are simple of expression of the most perfect gentleness. The heart, and true to their own souls. It was with eye was his mother's eye, blue, and with a strange Ernest a first love in every sense of the word, for prophetic light in it that every one saw and recoghe was an orphan, and the sweet home-love of early nized. He sat by his father in his little chair at childhood and youth were to him matters of faith. come round. Suddenly, he laid his little hand upbut not of experience. Ilis young days had been on his father's knee and said, turning his eager given to Alma Mater, the only mother he knew, eyes up to his father's face, "There she is, father, and she had been a generous mother to him, for he had contracted the purest love of study, and had there !"

"Where my son and who?" asked Ernest roussought by all the lore ancient and modern that he ed from his own thoughts by a sudden recollection could possess himself of, to master the great lifeof the dying words of his wife, "can you tell me problems which his soul had ever been propounding to him. He found as every student finds, that who you see? I see nothing !" "Up there father." intellectual culture though valuable even to pre- said the child, pointing with his finger, in the direcciousness, is not sufficient for man's needs, that tion of his eyes, which seemed rivetted now on something fascinating. "She is a pretty lady, she wisdom without love can never keep a scul alive. He found the key to his life problems when he be- has long hair, she loves Gabriel," and the child smiled a sweet smile, a smile of perfect happiness!

"Do you see her, my son? Do you indeed see 'Ah, could I but see her, as I have felt her presoul. She seemed to be. They had been married sence these three long years ! O Sybil, it is true,

he has interior vision, he sees thy lovely face and form ! Were they but mine to see once more !"and he wept as he did on the night of her death. Sybil looked up into the face of her husband with "Father," said the little Gabriel, his wise eyes turned upward once more to the face of Ernest.

'she is gone now. You must not cry, for she goes He started a little, for the speech aroused him suddenly out of thought. "A presentiment of away if you cry."

had been his habit to do many things for the child, that other fathers would have left a nurse to do; he and Spirit all the more. Death cannot part thee always accompanied him to his little bed at night, to all the friends' was found written upon the paside, then would come the glorious vision that he was to him upside down. This was repeated several times. so loved and longed to see of the beauteous lady with the long hair and gentle eyes that smiled so sweetly on him, and convinced his young heart that he was more tenderly beloved by her than by

any one he saw around him. So years passed on, and the child grew, and none but his father knew his strange gift; though changed their places to perform the wonders ex-

into a kind of semi-trance, and if Ernest was pre-

visited him from the Spirit world. It was a beau- mances evinced a clear perception of everything. When he raised his face to Sybil's, again it retiful sight to see the father and son so occupied tolected the calm sweet smile that was on her's-

with a long, deep loving gaze, she looked her last will prevent the reader from so closely identifying with many vicissitudes, many changes of life and upon her husband's face. Then she closed her Mr. Shellaber with the interests of Spiritualism, as fortune. eyes and slept the sleep of physical death. to make his testimony of none effect, for he is not

But now I awoke from that long and troubled that we are aware of, in any way associated with Everybody that looked upon it, said it was a sleep, to find myself once more beside my own strange baby that Sybil left. No one knew exactly Spiritualists, beyond the relation of observer and loved mother, sitting as I had often sat, in childwhy, but when he opened his eyes and looked so truth teller. The following was written by him and hood and in opening youth, on the low stool at her published in the Boston Post of the 18th of Janfeet; her gentle hands placed caressingly, with a they felt a strange kind of awe of him. "I should uary; the facts of which were developed in the house mother's grace and tenderness, upon my bowed "of one of our most respectable merchants, at the head, while I read to her some story of the olden west end of the city" of Boston. He says : time, or some sweet heart-spoken poem.

"Among the parties was one who was confes-The sun was showering a flood of golden radisedly a disbeliever in all matters super-mundane, and he was requested to examine the table, in or-

shrubbery and clustering vines of our tropical abode. The graceful plantain waved its broad ANSWEES TO SEVENTEEN OBJECTIONS against Spi-tural Intercourse and Inquiries Palation to the Manifesterious of der to convince himself that there was no machinery about it. The idea of trickery could not for a moment be entertained, but yet the table was beamed gloriously overhead; the feathered cocoas inclined toward the smoothly flowing wave; all turned bottom up by the medium, and it was seen that there were no springs or wires there which was beautiful, serene, and dream-like, yet vivid and well remembered before me.

And it seemed, that from my heart was removed

past experience and of heart-mourning, receded to

give place to present joy, and a feeling of delicious

happiness, of purest delight, pervaded my being, as

could be pressed in to produce effects. The medium was a young man of 17, with an honest, pleashuman things said to be done through his agency. The table about which the party seated them-

selves was between three and four feet in diameter, I gazed into the starry depths of the maternal eyes. without castors, and weighing, perhaps, fifty pounds. and felt the soft pressure of that blessed hand. The first act that was performed was the watch ex-I told my dream; of the seemingly many years brown hair falling in curls upon his shoulders, and periment described by 'W.' A gold watch was hung that had passed by, fraught with many a dearby the chain upon the medium's right hand, his bought experience, saddened by many a care, illuhand clenched, and tied close with a handkerchief. med by some stray beams of joy. I told her of my This hand was placed beneath the table, the many wanderings; how never again had I met with left hand upon the table. The lights were one so good and unselfish, as she that now smiled burning in the room. A request was made so benignantly upon me; how no other hand had the fire one day, soon after his third birth-day had that the watch might be opened. Immediately it so soft and soothing a touch, as that of my childwas heard to swing violently, and the peculiar hood's angel; I told her of the world's cold and sounds of opening a watch were heard. The re- hardening lessons of endurance; of the duplicity quest was made that the watch should be closed on that wore the smiling garb of friendship; of the counting three, in order to show that there was an shafts of calumny, aimed at the lone and the de-

ntelligence in the experiment. This was done se- | fenceless; of the solitude of orphanhood, and of the veral times, when, at a signal rap upon the table, heart's desolation, when summer friends forsook the hand was withdrawn, the watch found open, and adversity's gloomy banner was unrolled; I told and the cap found thrust tightly between the hand- her of the wide difference between the world in kerchief and the medium's hand. The watch was books and in our dreams, to the cold and stern reagain hung beneath the table without being tied, ality of life; where enthusiasm and feeling is when it was wrenched from the medium's hand, repudiated by the many, acknowledged only by the and placed in that of the friend alluded to in the "chosen few." And as I spoke of past and souloutset, for whose especial conviction the odd Spirits wrung experience that had rendered life a path of seemed disposed to work. He was much startled sorrow, seldom cheered by the genial ray of symmarry, believing her to be the true partner of his your mother ?" asked the eager Ernest of his child. at the act. The watch was afterwards set at a giv- pathy until youth had faded, and the once loving

en hour by the invisibles, and the crystal taken out heart had grown cold and silent; there seemed to roll o'er my spirit a vast and deep and bitter flood and placed in the medium's hand. A large card was then taken, about ten by six of yet untold experiences, of world-given deadening

inches square, upon which was laid a sheet of pa- influences, that even there, within my mother's per and a pencil, held by the medium by one end sheltering arms, with the air and sunshine of home beneath the table, the end by which it was held be. around me, seemed to throng back my new-found ing marked in order to show that its position did happiness-my restoration to my mother's bosom not change, when it was apparently seized by some and render the blooming scene around, so gloriouspower beneath the table with an evident intention ly vivid, so lovingly familiar, seem but the sub-

From this time, the father knew that there was of taking it out of his hands. The motion of the stance of a dream that would fade away, leaving daily intercourse between the mother and son. It card was seen by one who sat opposite, and it me, the sorrowful dreamer, to desolation and solitouched several of the party. The pencil was heard tude!

So we sat for hours, listening to the near ocean's to write, and taking up the card, a 'Good evening sullen murmurs, to the music of the rushing river, and his "good night" had always been the last per, to have written which the medium must have to the waving of the dense and luxurious foliage ; word Gabriel heard before he slept. But when all held the card and written with the same hand, with and for me earth held no higher happiness; for the was silent and dark, and the father had left the bed an entire reversion of the order of writing, for it object of my heart's deepest love, and boundless reverence, my own idolized and long-wept-for mother was beside me, and all else of life was as

naught. All around me, so beautifully familiar, so The room was then darkened, even to the shutting out of the fire-light-a course which is unsa- endeared by pleasant associations; the well-rememtisfactory to those who are skeptical. But all the bered easy chair; the favorite books, the little captrust that was required in a case like the present tive warbler, in his gilded cage in the window; the was merely that in the darkness none of the circle same blooming roses, the struggling vine; the pet

dog-all, all, so real, so dear, so fondly rememberall who knew him continued to wonder at his perienced, and probabilities were against this, for ed! And amid the happiness of the joy-giving strange ways. He never spoke of what he saw to it was preposterous to suppose that any one, unless Present, we made such plans for the future ! happy any one but his father. But as he grew older, his endowed with cat-like vision, could traverse that plans of love and home-the mother promising her vision seemed to increase, and he would often pass | crowded chamber, and pass among those assem. | continual care and watchful solicitude, her hallowing bled there in the dark, without jostling against or affection; the daughter vowing obedience and resent, would describe faces and forms of those who overthrowing some one of them, and the perfor- newed love and gratitude, the dedication of life's aims, the purification of heart and spirit, to the The party then assembled about the table, when, guiding and consoling maternal influence, for the

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ance, that quivered caressingly amid the fragrant BEECHER, Beferring the Manifestations of the Present The to the Agency of Evil Spirits. By John S. Adams. Price e

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fet no stience, For the presence by me as I'm sitting dreaming.

Dreaming, dreaming, Never deeming Timmfored, alone, am I, While this vision With elysian 78.1 th still return to me.

THE SPIRIT BRIDE.

"Thy will be done, burst simultaneously from their lips.

He married Sybil Grey, as few in this world

They had sat together on the bench under the

old tree for a long time silently happy. At length,

a quiet happy smile, and said, "Dear Ernest, I

"A feeling that I shall not live long with you en

earth. It would be very sad to me to think so, if I

did not know that I should be with you in heart

"Death ?" Ernest pressed his hand upon his

brow, as if to collect his thoughts. It had never

occurred to him that Sybil could die-he had felt

as if his love could keep her alive. O, the self

confidence of love! But he looked at her, and

there was such an awful revelation in her face, that

he shook. A prophesy was written there. It had

been revealed to her that she was to leave him.

and he understood it now. He bowed himself be-

fore the thought. Could he bear it? Now that

his great joy had come, could he bear te have it

taken away !  $\Lambda$  strange bewilderment came over

him-the power of thought was gone; but the

struggling soul with groanings that cannot be ut-

tered, pleaded with God for strength and resigna-

two years at the time my story begins.

what darling ?" he asked.

and me, Ernest !"

tion.

They sat long there together, talking of the future. How they should always be together, and how they would still continue to talk together even if the veil of physical death should intervene between them. "Love can pierce through any veil, said Ernest. Then came talk of the expected one, the human soul that had come from out the heavens of love and wisdom, and taken form beneath

the heart of the gentle Sybil. "Whether I live or say of Sybil Thornton to identify a laterior vision? Would you look at child will live, and will become a man. For him in his heart." a the est-de, and in the lithe and well defigure, the "plenty" of golden hair, of we will both pray and labor, for is he not mine and thine, and God's?"

by an alphabet the soul that duelt within ? his pale wife, and shared her joy in lovingly wel- his son. A strange beautiful sight it was to see the There was an unmistakable feel of fingers branches of the lonely trees; star and moonbeam be would utterly fail to interpret to you coming the infant son that Heaven had given them. father listening with rapt attention to every word about it all-a spiritual palpability never dreamt revealing the snow-enshrouded earth; all so calm, at stanguige, these externals of the woman Young father and young mother, you know the that fell from the lips of the inspired young man; of in ghostology, where form without substance was so cold, so still. And I have been dreaming of the ab parts to reveal to you the woman's joy, the mysterious joy of such a moment. In their loving him too with a double affection, as being all the most that was ever claimed. These performan- loved and from earth departed; dreaming of the the second and the se and her that is in my mind.

straig by her open window one day, they forgot all thought of Sybil's presentiment. the read, yes, she certainly read the She was very strong and very happy, why from the knowledge of others, indeed they could itual fingers were picking at his toes. "her, yet how was it that one could should she die? After all, it was only an impres- not be; for a light cannot be lighted and be unseen a she riveted her eyes on the page, and sion, and young mothers are liable to just such of all men. A strong Spiritual attraction drew filly the leaves, that what she was read-impressions. "She will live and bless me and our around him many friends, and it was a joy unspeak- mistake made-no pawing about in the absence "impression but on the dead externals child, in spite of our foreboding," said Ernest to able to these, when they could be present, when of light-but they took hold as if they saw what "All She read not mechanically, but hinself, when the thought did present itself. She he was entranced, and listen to the golden words they were about. Pillows, besides, were thrown the standing, but minisch, when the thought dat present house the standard bird and be standing lips. He was very beau. with unerring precision, without injury to the gaso un int ished from his mind. attent with her delicate fingers passing Not so with Sybil herself. She knew that she head; his dark blue eye was deep and full of love which many were in the room. The top of one of attention.

the bed-posts was then taken off, struck violently with that indescribable light in it ever, that no the bed-posts was then taken off, struck violently er breaten, sit there with those wondrous about it, she did not speak to Ernest any more on word but *prophetic* can be applied to. Sweet lips, upon the table, and thrown around in a manner to It append with those wondrous about it, she did not speak to Ernest any more on word out *prophetic* can be appred to. Ence ups, it is about it, she did not speak to Ernest any more on word out *prophetic* can be appred to. Ence ups, it is about it, she did not speak to Ernest any more on word out *prophetic* can be appred to. Ence ups, it is about it, she did not speak to Ernest any more on word out *prophetic* can be appred to. Ence ups, it is about it, she did not speak to Ernest any more on word out *prophetic* can be appred to. Ence ups, it is a specific to the subject, for he no longer seemed to think of it, that when apart, displayed the comely rows of gently touch all the party. Our infidel friend his thought, as the boat follows in the wave but she looked on her young babe with a smile, pearly teeth, set off by the contrast of the dark hig to shich it is field, but with that ever and said softly, "I leave thee to him, and I shall brown beard that was allowed to grow. a wate of feeling underneath that strained be near you both."

and would have broken it at The day passed by, laden with love and joy to lovely youth, and it would not have been difficult due something occurred to snap it short, the young husband. But about midnight, a for any of them to believe that they loved him.--Energy the an apparition, stood before her strange frightened cry from the nurse startled him But he thought not of these things. Gentle and catch that hand? Our friend confessed to having the state build be a seened from his light slumber in the large chair where he kind to all to a degree that won all hearts, his own tried to catch the hand, but it constantly cluded at all other a youth, whose face seemed from his light slumber in the large chair where he kind to an to a degree that won an nears, ins on a him. There was an evidence in it that, whatever the super super a without alarm, gently disengaged the bedside of his wife, and there on her sweet edge of any conjugal want. In daily converse with the power was, it could see in the dark. heither hist up her hair, and calmly placed countenance was the shadow of the wing of the Spiritual world, what wonder that the strong She then let her eyes fall soothly up- death angel, and he knew how soon they two must attractions of the heavenly societies should more illan. part.

he read, but had you been where you the hid your hand upon her heart, you the bed; Sybil had just awaked from sleep, and Heavens? 1946 total beside her thus silently for a mo- more uncarthly than ever before, and said, "Erblien in a deep sweet voice asked,

What occupies these Sybil ?" If the fire of intense love. One moment they

a sternswered smiling radiantly, "thou!" I live. Ili, is programming might have known

then come with mer-

nest, the time has come." "I know it," said the trembling husband, scarce the missible eves to his face, and they were able to speak, O, Sybil, it is hard for me to bear !" "Believe," she said most carnestly; then with

A not Withelm Miester that occupied thee.— and a flood of tears came, and he bowed his head bifestations, and occasionally have met with him in a man rest upon the air, that one might also walk

upon the bed and groaned bitterly.

main the raised herself up in the bed, "Erthe effect thus, without saying any more, nest," said she in a clear beli like voice, that seem- er, and is known in the former as B. P. Shellaber, they cannot to a little woody spot, where un- ed to speak from eternity to him, "our child will Esq., and in the latter, as Mrs. Partington; in eath an oak tree, was a rule bench on which see me when I am gone from your sight. He will either af which, he is genial, having as quick an seated themselves. She laid her hand in his have interior vision. He will see me, and you will eye for the *actual*, although surrounded by the *mar*had her hand in his have interior vision. The will see me, and you will eye for the instant, although sufficiency in life, over which he dreams. Methought I had become old, by sorrow,

gether; especially when the dear object of their mutual love was near and conversing with them. Communications of thought were made to the father through the son by means of impression .-that his Sybil had " returned."

Meanwhile the interiors of the boy's mind were cana were opened to the father's mind. Still he made at that article, and came nigh being scalped. of prayer and peace, and, as I had often done in

Thus the boy grew to be a man. As the father's hair became mingled with silver threads, as his scized. The writer hereof had a grasp like a

It was not long after this, that the child so look- eye grew dim with premature age, he sought more vice upon his knee, and came nigh being drawn

seized it, and secreted it beneath the table, where, as he afterward said, it was clutched at by the in-Young maidens were tenderly drawn toward the

in a hoarse, unnatural voice, asked the question, "How long do you expect to try, before you can The last experiment was that of overcoming the law of gravitation. The party formed a circle, the than counterbalance those of earth, and lead him writer hereof, and the individual alluded to in the

[To be continued.]

Quivering with awe and pain, he stood beside to seek his nearer and dearer affinities in the

above paragraph, holding each a hand of the medium, when he was lifted up as far the arms of with him, seemingly as buoyant as the air on which

The character of those giving testimony for the his feet touched the heads of those composing the nurcels of Spiritualism have been so often called circle. The experiment was several times repeatin question, that we feel impressed to introduce the ed, others of the narty taking him by the hands. helf fill then him, as if to convey her soul into an inspired look continued, " though I die, yet shall author of the following narrative of facts. We have with the same result, and even our infidel friend, known him for some years, as a quiet investigator whose belief in miricles was not, as may be sup-"I know that also, darling, but I am human," of the "fucts and fanaticisms" of the Spiritual ma- posed, very acute, confessed it possible, after secing

upon water.

A CASTLE IN THE AIR. BY CORA WILBURN

after a few moments' conversation with the invisi- sweet reward of the mother's smile of approval. bles, one said to his neighbor, 'Did you touch me?' And so the shades of evening closed around this -a question that several about the board asked. scene of holy reunion; the sun departing, shed his A hand, delicate, soft, and warm, apparently a last farewell of light upon the distant mountains; Thus many an hour of sweet and loving converse child's, was placed upon the back of the writer's the murmur of ocean broke in upon the stillness was passed, and the sorrowing Ernest felt indeed hand, and allowed to remain there several seconds of advancing twilight; the rosy tints faded from drumming gently all the while. No hand of the the azure sky, and amid its cloudless canory apcircle corresponded to it in form or character. Of peared the lights of heaven in all their tropical strangely opened. Words of deep wisdom would this he was positive. The touch was several times refulgency. A soothing and heavenly silence was sometimes flow from his lips, so rapidly that no repeated. All at the table felt the touch of hands. shed over earth, and sea, and air; beneath its short hand could catch them. Thus heavenly ar. One of the party, who wore a wig, had a grasp solemn stillness I felt my heart moved to thoughts

die, Ernest, said the young wife, "I know that my told no one, but like Mary "pondered these things One gentleman, whose hand was resting upon the childhood, I laid my head upon my mother's knee, medium's, was taken by the wrist, and his and with the dear hand resting on my brow, fell hand thrown aside. Several were violently into a deep and dreamless sleep.

Winter, and snow and storm ! the piercing winds ed for, came to them. Ernest stood by the bed of and more solitude, broken only by the society of from his chair by a sturdy pull at his foot. wailing their dirge-like notes amid the denuded born "image of God" which had come to them, wife of his youth. The great Spiritual gifts of the yous individual left the room, afraid to think that whose home is in the glorious spheres of immortal young Gabriel had not been altogether concealed spiritual eyes were looking into his, and that spir- life; dreaming of tropical skies, and of the "cocoa and the palm trees' shade," while surrounded by

The room was dark as Erebus, but yet the od bleak January's icy winds and drifting snows. Oh! Memory and Imagination, ye are holy gifts fellows knew just where to grab. There was no Philadelphia, Jan. 29, 1856.

MISS EMMA F. JAY is lecturing in Portland, Me. to the Association of Spiritualists, at Dearing Hall. tiful. Long curls of dark hair, hung round his shades, or any of the pictures or ornaments, of When in Portland before, Miss Jay attracted much

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I had been sleeping long, and dreaming strange 32 E. 12th street, corner of University Place, and will make examinations daily from 10 to 12, and from 2 to 4. faction on his shoulder. O, the love that was He rose up, and caught her in his arms, "Fare- so often throws the sun light of a compassionate s.ill mere than by the lapse of years; that I had O. H. WELLINGTON, M. D

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seat, mode of action on the body, and final destination,

belong exclusively to metaphysicians and theologians;

"Both Gall and I, therefore, have always declar-

under which they take place, and that in using the

animals independently of the soul.

Spirit voices in the twilight marmur messages of love, To the lone and musing Spirit, of the brighter worlds above, Tell of joys that are unending, of the limitless expanse Of the future's holy marvels, of humanity's advance.

To the holy angel natures, dwelling in those distant spheres Telling of the hope that sanctifies bereavement's bitter tears, Of the holy calm pervading the caraest soul of truth,

Of the bright realization of the fairy dreams of youth. In the sunshine's vivilying ray the power of beauty dwells

And rosy morn, and eve are bright with Spiritual spells, The forest's solitude awakes thoughts of the future far, And angel's eyes serencly beam from the depths of even ing's star

In the deep silence of the night, come glorious thought that bring,

Foreshadowings of future bliss upon the soul, and fling A radiance from that better world, revealings from on High Of the human Spirits angel powers, and God-like destiny

The Spirit of the beautiful dwells on the face of earth; It breathes upon the world of flowers, and lights the hom lit hearth ;

It dwells within the smile of love, in childhood's voice

And earth, and air, and sea are bright with Spirit melody

#### ANGEL WHISPERS.

BY S. M. PETERS, Fast gathering shadows Clothed mortands and meadows, As the day-god went down in the far distant wave, My heart was despairing, For thought was comparing The season of might to the gloom of the grave

As lowly reclining. I sat thus replining, The angel of mercy was hovering near; Her low whispered measure, Was a heaven-born treasure, A charm to the soul, as it fell on the car

" Poor mortal, thy sorrow Will fly, when the morrow appears, on the sun's gilded beam ; When the glad light of morning, In glory The landscape adoming, **Shines** upward and onward o'er life's turbid stream.<sup>2</sup>

" Thus the nathway of duty There's a suite for a tear-drop, wherever we roam; There's a beaven above us, And a Father to love us, And our Father is calling His weary ones hom

From Buchanan's Journal of Man.

RELATIONS OF PHRENOLOGY AND SPIRIT-UALISM.

The word Phrenology signifies the science of the mind, and is not, therefore, limited in its application to the craniological doctrines of Gall and Spurz- lit is founded on belief, and only supported by hyheim, and the mental philosophy which was pothesis. It is an essential item in metaphysics. associated with them. A true science of mind Opinions upon such points must vary continually; must necessarily be of vast extent, and must con- and none can ever gain general assent. Those stitute the very foundation of Pheumatology, or Spiritualism.

Pneumatology, the science of the soul, can be satisfactorily studied only by the study of the living soul in the brain, the workings of which we may continually observe, and clearly understand, and immortal. Stahl and his school understand in our fellow beings. Pneumatology is a very im- by the term soul, a being that produces all the portant branch of the great science of Anthropolo-phenomena of man, as well the vegetative as the gy; but the attempts to develope Pneumatology animal functions. alone, without first obtaining a proper knowledge of the soul by a true and comprehensive Phrenology, must always be fallacious; hence those Spirit- and which is immaterial and immortal. ualists who begin with the study of the separate

soul, without first understanding the soul in the brain, may not attain more accurate results than the old metaphysicians, who practiced the same error in its most aggravated form ; studying mental phenomena entirely in their own consciousness, they are beyond the province of the physiologist. forgetting that mind is connected with matter, and that its true nature can be learned only by seeing it in action, with its necessary apparatus of manifestation, with which and by the use of which it

attains its natural growth and full development. Spiritualists who perpetuate this old metaphysical error, by rising above our mundane existence and endeavoring to understand man solely by ex-

ness as the prolific source of visions, delusions, and

ly to Socrates, Swedenborg, Jung Stilling, Rienzi is sin; "that death has no sting, the grave no vicof the science, practical phrenologists in our counand others whom he considers honest, but deluded tory." try have been accustomed, for the past-twenty years, to speak of the organ of Marvelousness by the overaction of the organ of Marvelousness into the belief that their visions were realities. mercly as the source of credulity, of a belief in It is obvious from these quotations and referenwitches, ghosts, dreams, and superstitious fancies ces, that the Gallian Phrenology virtually excluded at the following conclusions :

in general. Marvelousness, as the source of creduthe marvelous, ignored the higher phenomena of 1. That our existence, commenced in this life lity, was compared with the organ of Causality, the animal magnetism, and effectually forbade the in- is everlasting, unceasing, and, if we choose to exer source of skepticism, and men were described as universal skeptics from Causality, or universal dupes from Marvelousness-the only organ through which the Spiritual phenomena were recognized. Thus it would seem that all but materialistic skeptics were the victims of a superstitious credulity.

The unsoundness of this doctrine, as a portion of ing to Spurzheim, "is principally manifested by a ror attached thereto, is the result alone of ignor practical Phrenology, early attracted my notice, belief in miraculous and supernatural circumstan- ance, and "cunningly devised Church fables." but I have never observed, from any very authorices, in the foundation of religion by supernatural tative source in Phrenology, a more liberal view of means, and in its points called doctrines." Hence that the mortal body is no more than the covering the subject. The leading followers of Gall have been rather inclined to the materialistic philosophy -his most conspicuous advocate in England at the system, it must be conceded, was rather favorable spiritual garment, there can be no more use for the present time, Dr. Elliotson, being a resolute oppoent of Spiritualism. arguments, while omitting those facts in the philo- surrection of the body," is a priestly fabrication,

The doctrines of Spurzheim on the subject, as set forth in his Phrenology, are expressed as follows :-- "All who have studied nature in general, It is true that the doctrine did not necessarily re Gospel, nature, or common sense. and man in particular, have always paid the great- sult in Materialism, but might well be construed 3. That the time has come when the Spirits of perfect order, and most unchanging beauties, the est attention to the causes of the phenomena they into harmony with Spiritual doctrines, nor was it the second sphere are permited and instructed to identified with Materialism in the minds of the ma- commune with, and endeavor to raise np comfort, observed. They are divided into two classes, Materialists and Spiritualists. The former looked for jority of its supporters, yet as a philosophical sys- and instruct their fellows in this, the rudimental an explanation of the phenomena in various combi- tem it was widely separated from Pneumatology, sphere, as God promised from the beginning-a antecedence and sequence.-I believe in a motion nations of constituent elements, or in the mixture the latter science or doctrine. and form of bodies. The latter attributed all phe-

nomena to beings, principles, entities, substances, spirits, or souls. According to them, planets and been almost entirely null and void, notwithstand- to foreshow the possibility of spirit intercourse. comets are moved, plants grow, and animals exhiing the fact that the true Phrenology and Pneumabit their functions by the influence of souls. All activity is a consequence of the agency of immatetology are as intimately connected and identified as man and his soul. Nor can the proper relations of and if evil, less powerful, less inclined for evil. rial beings. Inertness and form are the essential Phrenology and Pneumatology be established until characters of matter. There is a certain number of elementary matters, and these can exist either we shall have answered those very questions which having no other existence than the mind of the evil-Spurzheim declined investigating-and referred to doer. singly or in a compound state, but in every case metaphysicians and theologians-viz.: how is the "The doctrine of the son', or Psychology, is inorgans does it directly act?-these are the quesvolved in the most inextricable difficulties. Nowa days, matter is considered as active, or endowed tions which the new Anthropology solves. with various qualities, and as exercising some in-

SPIRITUALISM : ITS ANCIENT TESTIMONY AND MODERN MANIFESTATION.

sufficiently amenable to the test of the observation; As it may interest the reader to know the conclusions of Spiritualists in other parts of the world, we part of the phenomena is, the inveterate opposition extract the following from a Spiritual work, published in San Francisco.

The article prefaced some lectures on "Immorwhich flatter the wishes of man the most, which tality," purporting to come from Lord Bacon, and the legitimate range of their consideration, one astonish and promise the greatest advantage, will Emanuel Swedenborg, of which, we have no room would naturally suppose that they, of all other peofor comment at present. The views of the "circle" "Many ancient Spiritualists admitted two souls to whom the lectures were delivered, are here one irrational and mortal, and the other rational investigation of the facts of ancient and modern Spiritualism. We bespeak for the article an atten- ly preach, but so seldom practice. That men who tive reading, as it comes to us, as a voice from "The majority of modern Spiritualists define the California.-Ed. Ch. Spt. soul, a being which has consciousness and will.

"And Jesus said unto them, Do ye not therefore teachers of that fact should be the foremost in dis- interest, if it should not instruct the reader. err, because ye know not the Scriptures, neither puting its tangible and demonstrable proof, is certhe power of God? For in the resurrection they tainly a greater wonder than any of the phenomena neither marry nor are given in marriage, but are of Spiritualism. as the Angels of God in Heaven. They forget that the fact of unceasing, unpausing

"But as touching the resurrection of the dead, Immortality was taught by Christ and His immehave ye not read that which was spoken unto you diate followers, while they, His modern ostensible by God, saying, I am the God of Abraham, the disciples, so distort and mystify those teachings ed, that we mercly observe the affective and intel- God of Isaac, and the God of Jacob? God is not that they are no longer recognizable. There are, son, or some faithful friend, and tumbled into a ery. Whitney was not a maker of cotton n lectual manifestations, and the organic conditions | the God of the dead, but of the living." of course, many noble exceptions; many who, after

So spake the Saviour, who thus proclaimed the a candid investigation, have confessed the Truth, word organs, we mean only the organic parts, by Father "the God of the llving," not the God of the and suffered the obloquy of their ignorant breth- of his virtues or his faults. With the rich man it means of which the faculties of the mind become dead; not the God of dead bodies, as the present ren; many others, who, knowing the Truth, *fear to* is different. His good qualities are enhanced in the ler, and the Rev. E. Burt, of Manchester apparent, but not that these constitute the mind." material Church insist. Who, we ask, can study duchare it; and among this class of Gospel minis-In accordance with the foregoing views, which the Gospel teachings, and believe in the doctrines ters, we have known two-preachers and pastors Virtue, when associated with large possessions, ploring his post inertene life, can never by such a are not very clear or positive, but plainly ignore that the Church so love to inculcate—a future re-

end Spurzheim recognized an organ of Marcelous- Religion, by which the honest and sincere visiona- They will teach him, not as the Church delights to may be an Infidel, a Deist, or an Atheist, yet he ry felt himself impelled as if by an exterior power. inculcate, that the Creator is a vindictive and terri-In other words, he considered all such visions ble God, but that He is one whose love no man can lief is his creed, and nothing else can be called Following up their teachings from the founders subjective instead of objective, and he refers especial- imagine. They will teach him that the only curse such. The Atheist, consequently, as well as the such. The Atnesst, consequency, is not be out of of perfect and unassuming beauty, they penetrate Theist, has his creed, and it may not be out of of perfect and unassuming beauty, they penetrate Theist, has his creed, and it may be object the ideal longings of the heart, embodied in State. which we have in view in doing this, is to show ful form, color and sweet fragrance.

Such has been our case, and after a patient inthat Christians are, to say the very least, not the vestigation over a space of two years, of the phenonly credulous class of creatures in the world. omena of spiritual manifestations, we have arrived What then are the articles of the Atheist's creed ?

We select the following as a specimen : I do not believe that there is a God. I deny animal magnetism, and effectually forbade the in- is everlasting, unceasing, and, it we choose to every in the benefic set of the benefic set of the set o tercommunication of terrestrial humanity with the our energies in the right direction, canstantly pro-Spiritual world, by providing no faculty of the gressive; that this mundane life is the first phase wise Being, who made the Universe. I believe that is indiffer-pass carelessly on, heedless of the wise Being and uncreated—that it is indiffer-Spiritual world, by providing no faculty of the gressive; that this mundane life is the first phase wise Being, who made the entressed - that it is indiffer-mind through which such communications could in that endless existence; that the change called matter is eternal and uncreated -- that it is indiffer-form and emblematic purity; of the rest and motion, which. occur, and by recognizing all phenomena of that death, is simply, as St. Peter expresses it, "a put- ent from its very nature to rest and motion, which, class as belonging to the delusions arising from ex- ting off of this our tabernacle," a natural transition without any first mover, gave motion to itself. I cited Marvelousness, the function of which, accord- into the second state or sphere; and that the ter- believe that this matter, which existed from all eterbelieve that this matter, which existed notice, by exchanging nature's bountcous gifts for work the same time fortuitous jumbling glitter and fashion's empty pomp. a blind, but at the same time, fortuitous jumbling

2. That the true man, the real being, is a Spirit; together of its parts, produced the earth, the sea, the heavens, and all that is contained in them. I means, and in its points called doctrines." Hence that the mortal body is no more than the covering the interest, and a universe, as a whole, is just a vast turer years; does the sight of a humble for a number of a variable for the well-remembered fragrance of a site of the well-rem many phrenologists have been resolute materialists, or clothing; and, consequently, that when the Spir- beneve, that the universe, as a whole, is just a value of the solution of a humble flower, and the general tendency of the old phrenological it throws off this covering at death, and puts on the machine, complete in all its parts, every wheel of the well-remembered fragrance of a simple leaf machine, complete in all its parts, every wheel of recall the scenes of our past happy childish which commenced its movements, and now conti-days? Our mother's voice returns with childish system, it must be conceded, was rather favorable spiritual garment, there can be no more use for the which commenced in most perfect regularity, by of unforgotten tenderness; the meres to the is accents to Materialism, by furnishing it with its strongest old one. Hence, the Church doctrine of the "re- chance. I acknowledge the best selected means, over grassy mound, and rugged hill be grandowledge with the most perfect regularity by of unforgotten tenderness; the mere grandowledge here best selected means, over grassy mound, and rugged hill be grandowledge here g chance. I acknowledge the best selected means, sophy of mind which are favorable to Spiritualism. for which there is no warrant or authority in either but without any object or intention; the wisest designs, and no wisdom forming them; the most de its first unalloyed hopes, its signs, and no wisdom forming them; the most

nicest and most ingenious combination, produced by mere chance. I believe that all cause and ef- flower.-Phil. Sunday Mercury. fect is reducible into mere physical causation-

and furnished much more evidence against than for privilege enjoyed by the Prophets and Seers of old, perfectly regular, and no mover; a chance which so forms the human body, that it could not have and more especially by the Saviour, Christ, who, We may, therefore, admit that the relations of when He allowed His disciples to be present at his been formed with more art or more design; eyes Phrenology and Pneumatology have heretofore interview with Moses and Elias, distinctly intended that were not made for seeing; cars not contrived for hearing, but that we happen to make use of, 4. That the Spirit, freed from the trammels of because we find them in our heads. I admit that sorrowful to reflect upon the sufferings which earth, becomes, if good, more powerful for good, a complicated piece of mechanism, such as a watch cient inventors endured for those heaven-born or locomotive, must necessarily be the product of some wise and intelligent mechanic, but at the same 5. The Devils and Hells are priestly fables, Creator was at all necessary to construct and put vex glasses, the camera obscura, and burning To recount the facts which have led to these conin motion the vast universe, with its millions upon soul connected with the body, and through what victions, would be only to repeat the experience of millions of complicated and whirling wheels. I bethousands of Spiritualists who have already written

> heart there is no God; I do not know him, I do sold themselves to Satan, and were regarded shafts of ridicule, bigotry and ignorance fall like harmless snow-flakes; and for this reason, that not wish to know him, or believe in him, or fear suspicion. him, or love him, or be dependent upon him or ac- ence, discovery and invention, but time and an Spiritualism appeals to the intelligence of men. countable to him for my actions. I believe in all would fail us. We rejoice that the days of g while the reign of superstition is passing away. But perhaps the strangest, and only inexplicable that is incredible.

Such is in substance the Atheist's creed; it is or profound indifference manifested by the so-call- extravagant and absurd. Oh, it is colder than ed spiritual pastors and masters of the age. Inex- death, and far more gloomy than the grave. plicable, because, being a matter certainly within IOTA.

## FUNERAL CEREMONIES.

ple, would have looked into and thoroughly inves-The burial of the dead has not only its sectarian, tigated so important a development of the age, or but its national forms, all of which need correction summed up; and will enable the reader to judge discovery, as Spirit intercourse may be called, of and simplification. There are, however, many of the uniformity of belief, likely to spring from an fering, as it does, a verification of many of the facts beautiful associations connected therewith, which loom. These trade prejudices are perfectly me narrated in that Book from which they so constant- in a manner offset the most absurd forms, and for the machinist may well consider that a we therefore should not be lost sight of. The follow- cannot be very conversant with lathes and have no fixed faith in Immortality should continue ing from the Sun Francisco Herald, gives one phase of the burial service among the Chinese, and may to doubt, is no wonder; but that the professional

"Yesterday was a great day in Chinadom. A rich man had died. He had, during life, been a prominent merchant, and occupied a positiors of influence among his countrymen. His death was, defects, and to plan and labor to make therefore, considered to be an event. If he had ments. This is perhaps not a general rul been a poor man, he might have been carried out, folded up in a winding sheet, on the back of his valuable improvement in cotton spinning r

The poetry of nature, the ornaments of field and monntain, of forest and river's side, sweet emblem

FLOWERS. BY CORA WILBURN.

"They speak of Hope to the fainting heart With a voice of promise they come and bar

They are among the best gifts of our lleavent They are among one and lonely, at duayenly Father, and, like most pure, and lonely, at duayenly preciated blessings, are too often passed heedlessing form and emblematic purity; of the rose's bin dying fragrance, the violet's sweet humility the dying tragrance, the violet's sweet numbin te daisy's unassuming loveliness, we pass on any from the true and beautiful, to the vain and the

Yet how often surrounded by all the artificht glare of health, the vain mockeries its gifts being glare of meaning, by the cares and the joys of ma days? Our mother's voice returns, with its accents of unforgotten tendences; the meny gambols over grassy mound, and rugged hill, the scenes and sounds of home return, and youth's magic spell is its first unalloyed hopes, its sunny unfulfilled dreams, its first earnest aspirations, its earliest joys all are renewed by the simple magic of a humble

# ANCIENT AND MODERN TIMES

OPPOSITION TO INVENTIONS AND DISCOVERIES. We live in better times than did our forefather times of more enlightenment and public cander examining into the claims of discoveries and inve tions, and in awarding their authors that honer as remuneration which they so justly deserve, which now command so much admiration. Bacon was forbidden to lecture, and when four years of age was imprisoned in his cell f. ses. Galileo was also imprisoned for his ies in astronomy, and good evidence of his put to the torture secretly for publishing his lieve that I am a mere irresponsible link in the ions, is not wanting. Guttenburg and Faust on the subject, and against whose testimony the chain of phenomena. In fact, I have said in my inventors of printing, were looked upon as has

We might present a long list of martyrpersecutions and trials are gone past forera Still there may be many persons living day, who are imbued with prejudices against h projects and new discoveries, and may be give the habit of sneering at new improvements intri-chinery, especially if made by inventors hotes ged in the line of business which the machiner designed to improve and advance. It is cure, ion that such prejudices are not uncommon in tory or workshop-but they are wrong, very wro A machinist is liable to sneer at an inventionne by a weaver, if it relates to a tool; and a weap and the weaver may well exclaim, "what day engineer know about a loom ?" This is not say, but not always correct. The man whe customed to work at one branch of busin comes habituated to its very defects, and measure, insensible or blind to them. other hand, a stranger to that business, if genious turn of mind, is more ready to not

has happened in very many instances. Arkwright was a barber, yet he invented

nastily constructed grave, and with the last sod when he invented the saw-gig. Cartwright, laid over him would have perished all recollections ventor of the power-loom, was an l clergyman. Forsyth, the inventor of i public estimation by a knowledge of his wealth, was the inventor of the first American ches We could present a long list of inventors wi made valuable improvements on machines

process learn to understand terrestrial mate, nor Pneumatology, Spurzheim's description of the or- surrection after the lapse of ages, and censequent Spiritualism, have shrunk from avowing their coneven acquire the true laws and analytical philoso- gan of Marvelousness shows distinctly that he had annihilation till that day comes? phy of the soul, from that sphere of existence in no regard for the Spiritual and marvelous, although Christ our Lord spent his life in imparting to fashionable congregations !! which its terrestrial manifestations have ceased or from his peculiar style as a writer he does not pre- man the knowledge of Immortality; but the Church Verily, the "Kingdom of Heaven does not come a most curious ceremony was performed yeschanged—and in which it is not revealed to us by sent his opinions with emphatic distinctness, but of the present day do most injuriously pervert and by observation "—neither does it come by saying terday, died about three weeks ago. He was rits and demerits,—judge it on its its connection with solid matter, tangible forms and leaves them to be inferred. The following is his contradict those teachings. visible action. language in reference to Marvelousness :

"There is still a sentiment which exerts a very That a true, comprehensive Phrenology necessaand ignored his Spiritual relations, that Phrenolofrom the phenomena of Spiritual science.

That Phrenology and Pneumatology have thus heretofore stood distinct, was owing to the rudi-heretofore stood distinct, was owing to the rudi-mankind at large, both among savages and civilized istence. Now, here was a manifestation in which humble To an outside barbarian it looked very like a well diameter. Here we put up at an early mental development of both—a condition in which nations. In every age and under every sky, man the shephards both saw and heard these high Spirits they stand apart, unfinished and unconnected, as has been guided and led by his credulity and su, says, "Take heed that ye despise not one of these lists are difficult to believe of the saw and heard these high Spirits to believe of the saw and heard these heard these high Spirits to believe of the saw and heard these high Spirits to believe of the saw and heard these high Spirits to believe of the saw and heard thes they stand apart, unfinished and unconnected, as has been guided and led by his credulity and su- says, "Take heed that ye despise not one of these Is the relation more difficult to believe, after wit- that the Chinese present required in order to story about this ram's head. Indian lege do the separate hemispheres of the cerebrum in perstition. The founders of all nations have had little ones, for I say unto you that in Heaven their nessing similar facts? But let any one dare to ques- make a very good meal, which would certainly that one of the first Flathead Indians, the third month, when they are but smooth mem- a fabulous origin ascribed to them, and in all count, the Church doom him to be a very sensible way of testifying their respect this way, attacked a mountain ram as branous sacs, imperfect and unconnected, present-ing none of the rich countering their deceased friend, were the ing none of the rich countering their deceased friend, were the ing none of the rich complexity of development which they finally offer, when, completed in growth | turies, reported seriously, supernatural facts. Her- | death until they see the Kingdom of God." and identified by extensive commissures, they act cules, in his cradle, suffocated serpents; Romulus was nourished by a she-wolf. There are many priests ever teach the living fact? No, never. A Reflect, then, that this life is but the commenceas one organ. Thus Phrenology and Pneumatology, when fully expanded, become so intertwined disposed to believe in dreams, sorcery, amulets, Spiritual chapter is read parrot-like from the Bible, ment of an endless existence, which has for its aim had been in the flesh,) and which it was supposed ture. and mutually connected, as to become parts of one magic, astrology, in the mystic *influence of spirits* and immediately succeeded by a sermon on mate- a happier, brighter object than the grave; that was hovering around, smacking its lips over the which they say, by the circumstance to great unitary science - the science of man, which and angels, in the power of the devil, in second sight, rialism. reveals the mind, the brain, and the body, as united and in miracles and incomprehensible representaparts of one great organism, inseparable in its tions of all sorts. Some, also, are disposed to have rial, connect and mingle in their great theatre of to the false prophet, aids superstition, but is also continual reaction and conjoint operation.

essential to the belief in the doctrines of refined nent teacher among the English, the organs of the functions are often disordered, constituting one us that we are indeed "children of God." mind were studied only as to their phrenological form of insanity, called monomania. "The legislators of antiquity, aware of the great receive this dispensation? Why, laugh it to scorn, manifestations in material life. The higher capacities of the mind, far transcending the exact limits influence of this faculty, made frequent use of it to like the Pharisees of old, and deny the possibility, of sensation, in Clairvoyance-the powers which enforce and to confirm their laws. They spoke in like the Sadducees. Yet they read, "That as he prove the independent existence of the soul, and the name of God, of angels, and of supernatural prayed, the fashion of his countenance was altered, the immense range of phenomena which belong to powers. The angel Gabriel purified the heart of his raiment was white and glistening, and behold the relations of terrestrial and supernal life, were Mahomet when a child. Mahomet visited at night there talked with him two men, which were Moses left unexplored. Nevertheless, as this immense the different mansions in heaven, and being intro- and Elias." class of facts constitutes an important portion of duced by Gabriel, he was welcomed everywhere the history of the human mind, they could not be and saluted as the greatest prophet. Whatever entirely ignored. Hence the organ of Religion was Mahomet did, is represented as miraculous, and no their dead; go ye and preach the Kingdom of recognized by Gall, which by Spurzheim was repious Mahometan doubts of its truth. In our own God." duced to the simple organ of Revenue, being un- days the religious sects of Swedenborgians, Methowilling to recognize distinctly the religious senti- dists, Quakers, and many others, particularly dement as the innate function of the organ, or even monstrate its influence and presence. Men at be ashamed of me, and of my words, of him shall give it therefore as we find it, in the columns of the fruits and flowers, and the matting were all care or, when good affections are in the heart's the first it is used to be ashamed of me, and of my words, of him shall give it therefore as we find it, in the columns of the matting were all care. to give it so profound a title as Veneration, thus large have a strong propensity to believe in mira- the Son of Man be ashamed." coming down from the divine and universal senti- cles, but the fact, that accounts of supernatural ment of Religion, to the simple terrestrial sentiment agency prove so generally false, is a reason for or not, the *fact* is still here; it is with us. "The

## of Reverance.

looking upon them with distrust." The relations of man to the supernal were thus Gall, as skeptical as Spurzheim, and more posigreatly obscured, and the doctrine of influx from tive in his expressions, regarded the higher pheno- skepticism and infidelity, by the irrational mystifi- cil of Trent published its decrees. Indeed, creeds the divine distinctly negatived; nevertheless, as mena of animal magnetism as the effects of irregular cation of a superstitious faith—no more misled by are as old as the first family of our race.—Every visions, mysterious dreams, and supernatural phe- action of the cerebral organs, and considered the "blind leaders of the blind." His kindred, his once man that lives, and thinks, and knows anything, eats a good apple, pear, peach, or any other fruit, steps the mountain breezes blow, and free nomena, have marked the history of mankind, their belief in some of its phenomena, which are now explanation had to be sought, if not in the unques- well established, the result of excessive Marvelous- persons, the tangible assurance of the truth of Im- dwells--it matters not whether his views of religion hence it is that the woods and roadside of Spain around you upon the distinguished method. tionable faculties of the human mind, at least in ness. As for Spiritual intercourse and inspiration, mortality. They will teach him that it is "God's are true or false, right or wrong—it matters not have more fruit in and along them than those of department of life, who guide and control it

victions-and why? because it would not suit their

The Church's favorite material doctrine of the Some think that everything from Heaven ought to any pomp. Vesterday, however, a large number vented for years, from finding their way necessity of a dead body resurrection is entirely come through the Church; but the Gospel relates of relations and friends proceeded to his grave for eral use, simply because of prejudice in each rily forms the basis, or central body or Pneumato- great influence over religious conceptions, and contrary to the truth of a spiritual resurrection; "that certain shephards, watching their flocks by the purpose of making offerings to his manes. A logy, is a self-evident proposition; but so long has which, in my opinion, contributes more than Ven- for St. Paul says, "We shall all be changed, even night," were deemed more worthy of receiving in- reverence for the dead is one of the most striking the public mind been accustomed to dwell upon cration to religious faith. Some find all things in the twinkling of an eye;" and again, "Flesh telligence of great import to mankind, than the characteristics of the Chinese race. It is, in fact, the rudimentary system of Gall and Spurzheim, natural and regulated by the laws of creation; and blood cannot inherit the Kingdom of Heaven." fashionable orthodoxy of that day, when "the An-the corner stone of their religious belief. On ar-ground, is growing up with the tree are which recognized man only in his terrestrial life, many others are amused with fictions, tales of The Saviour alluded continually to the state of gel of the Lord said unto them, Fear not, for behold riving at the grave, the whole company alighted with the horns still attached to it; wonders, and miraculous occurrences. They find, the blessed in Heaven. "For he came to save I bring you good tidings of great joy, which shall from the carriages in which they had been convey- and imbedded is it in the tree that is gy, according to the Gallian system, has been in every passing event, extraordinary and wonder-that which was lost" (in ignorance.) And not on-be unto all people; and suddenly there was with recognized as a science entirely apart and distinct ful circumstances and are constantly searching by spreading horns and more than half of the heavenly Host preise. recognized as a science entirely apart and distinct ful circumstances, and are constantly searching ly in the above striking passages, but throughout the Angel a multitude of the Heavenly Host, prais- meats all around it. A roast pig was placed at the the tree; but most of the other horn at after whatever can excite imagination and astonish- the whole Bible, allusion is made to the existence ing God and saying, Glory to God, peace on earth. ment. This sentiment is to be observed among of the Saints in Heaven-not a future, far away ex- good will to man."

> Almost all histories, until within the last two cen- there be some standing here who shall not taste of might see with their own eyes, and hear with their chopsticks. The delicacies were, however, all in- who, taking shelter behind the tree, there These passages are read in church daily, but do nounced as "evil."

To rescue humanity from this lamentable ignor-that monks have painted it, but simply a transition all the eatables were laid on the grave, the widow all animals; hundreds, therefore, in all the eatables were laid on the grave, the widow war socrifice something to the widow ance, the blindness of an arrogant and superstitious into a higher state; and that the cemetery should of the deceased hobbled up and took her stand at study, and presenting its focus of interest in the visions, and to see ghosts, demons and phantoms. faith, the Lord has opened a means of communica- no longer be regarded as the resting-place of loved the foot. Around her head several yards of white the god of hunters, hung a bit of tobac brain. Here all the Spiritual, and all that is mate- This sentiment gains credence to the true and also tion between this carthly sphere and that which is friend, but only as the receptacle for that which is friend, but only as the receptacle for that which beyond the gates of death; the Mortal may com- they have abandoned forever-for the day of every tail, a very long blue gown, reaching to his feet, mune with the Immortal; Jacob's dream is fulfilled; man's death is the "day of his resurrection." To and a very long face, stood at the head. The friends In the Gallian system of Phrenology, as propa- religion. It is more or less active, not only in dif- the ladder is at last let down from Heaven, and the those who are sorrowing for their beloved kindred, and relatives stood around. As soon as the woman gated by Dr. Spurzheim, who has been its promi- ferent individuals, but also in whole nations; its messengers of God ascend and descend, to assure gone, they know not whither, this knowledge commenced to wail, all the clothes of the deceased

> But how do the Church, the spiritual Church, good cheer, for they shall meet again.

SPIRITUALISTS.

#### THE CREED OF THE ATHEIST.

In this age of "No erecd," and positive denial, it may be interesting to see what kind of a belief ultimates from negation and Scepticism : We copy the following therefore, that the reader may be re-Cemeteries are consecrated, and the living Soul minded that mental extravagance and logical abneglected; while Jesus said, "Let the dead bury surdity, is not confined to, nor the exclusive pro-Is Spiritualism too low for the investigation of spiritual teachers? Jesus said, "Whosever shall that it will need little if any modification. We solemn indeed. The pig and apple-dumplings, and not the homeliest face become pleasant t But whether the Church will open its leaden eyes

to his liking .- Ed. Ch. Spt. Creeds and confessions of faith existed long benight is far spent, the day is at hand." No more fore the Westminster Divines compiled their con-

shall the earnest aspirant for truth be driven to fession, the Synod of Dart its canons, or the Coun-

communities, and the Chinese have not been bad of prejudice against any new invention the imitators. The Chinese merchant, at whose grave be brought under your consideration, no "Lord, Lord;" but "by doing the will of God." interred in the lone Mountain Cemetery, without alone, for many good improvements havele

foot, something else at the head, while all over it the head protrudes out at least a foot.

were strewed apple dumplings, fruits and flowers. own ears, are pronounced as "humbug," or de- tended for the hungry soul of the merchant, which against it with all his force, so that

the change called Death is not that terrible thing dainty food they had provided for it. As soon as ferred on them the power of masteringe

comes like a kind comforter, bidding them be of were taken out of a trunk and set on fire.

Among the clothes were several pieces of fine silk, which had apparently never been worn. Four canary birds were let loose, in order to help the soul of the deceased in its flight to another world, and when the clothes were consumed, and the ca- ugly. No matter how fair a face a la nary birds had taken shelter in the neighboring shrubs, the priest with the long face rang a bell which he had in his hand, at the same time muttering a prayer or incantation. A general howl, The ceremony was concluded by the whole compaperty of the popular religionist. The picture here ny marching around the grave, headed by the drawn is so generally correct in its delineations, priest, who rang his bell at every step, and looked the Sentinel and Witness, hoping each will frame it fully packed up and placed in the carriages, and other life, we shall appear as we really are the whole party then returned to town, where, we

will be sold in small pieces at exorbitant prices to as her face now is."-Arthur's Magazina those who are religiously inclined."

A GOOD CUSTOM.-A Spanish peasant, when he manly energy and neaven chapter areas lost, dearest friends, shall give him, in their own has a creed. It matters not in what country he in a forest or by the roadside, plants the seed; and countenance all the virtues gather strengt the vagaries of human credulity, and the fantastie he considered all such phenomena the effects of good pleasure to give us the Kingdom." For we whether he is a warm-hearted friend, or a cold any other country. Can not we, in this country, their early fortunes. Were they as a gener to give us the kingdom." For we whether he is a warm-hearted friend, or a cold any other country. To this high activity in the organs of Maryelousness and shall be called "the children of the Living God." hearted foe of Christianity, he has a creed. He do the same?—Lz.

who its author may be. Examine the in do so carefully, and then candidly judge of into their merits .- Scientific American

AN INDIAN LEGEND -Out of a time is ined both, and found the tree scarecly horn through it; but before he could get All Indians reverence the celebrat way, sacrifice something to the rand Hunters of the Far West, by Alexander les

THE GOOD ARE BEAUTIFUL .- " Oh! what little creature.' "She will be beautiful in heaven, ma

plied a lady. "WIll she, indeed !" returned the indiv

spoke so lightly of the homely child. like to know how you can tell that? "In the other life," replied the wes have had in this life, it will, in the next changed into beauty or ugliness, accordhas been good or evil.

"How do you know this ?" inquired speaker.

"Any one who opens his eyes may know that this will be true," was replied. the most beautiful face rendered disagrees any bad passion is felt and exhibited? course, evil passions will deform the face affections make it beautiful. And she will ! are informed, the catables exposed on the grave affections make it beautitum, and and little girl

POVERTY A BLESSING .- Poverty is the manly energy and heaven elimbing thet and inquire what was their origin and what