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Spiritualist,

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HER CONTINUE DISTRIBUTION OF SPIRITUAL KNOWLEDGE,

CIGLISH CORRESPONDENCE.

MOT A PRINCIPLE, BUT A PERSON. Lesson, March 26, 1856.

> Comment Sport which imiumental basis of all religion of a directing and presiding spirit; and belief all religious are based-by presented in all : however dif- self-creative, and each were God. be arrayed; by whatever name seried, and only fied.

their interior conscious-

hopepus to make the essay. resumed reason for your guide, -then if your particular organizations. a truth, show us your proof? The phys.

hab to as an individuality. If he had more principle, then there is noth- God. to worship, nothing upon which a religious bemandationied, for principle exists but as a To haits own character unvarying, undevimedanging and harmonious only because a frise disorder would ensue, and its very funcion be destroyed; hence its harmony is a neces-Hy consequent upon its unvarying action. A inciple is a single power acting by particular aws, and thus may be said to be self-governing;clence has shown that in nature there are many rinciples, but each acting by its single power, and so harmonious, as repulsion, attraction, or gravitation. There are also those conditions gov-

rned by the principle termed Inertia, as motion,

rest. The laws of Inertia, so far as accortained,

have shown that it requires an equal exertion of force to put a body in motion from a state of rest, principle. as it does to arrest a body already in motion, and TO FOR THE DIFFUSION OF SPIRITUAL reduce it to a state of rest. My limits will not permit me to notice all the principles of nature which science has discovered,-those presented being what may be termed opposites, are sufficient for illustration. There being many principles known to science, it follows if God is a principle, the reverse of the proposition is also true, that each principle is a God; -Science has shown that mercual communications should be addressed principles are the more properties or necessities of organism. It then follows, to say God is a principle, is to deny his existence, for immediately a necessity arises, it shows a controlling power. If, then, a controlling power is shown, then the principle is not omnipotent, and cannot be God,

When it is said that a principle is a necessity of organism or matter, it is not intended to be said that a principle is inherent in matter, any more than that matter is inherent in a principle, but that each has a capacity for the other, and so is depena known, it is indifferent, one and dent, for if they were not dependent, then were they

but that which controls it is God.

Principles are single actions, immediately a second action is produced, a second principle is as who God is, affords a wide field rendered active. The reflection then presents itself v. for almost every mind presents a mys- to the mind, whence comes this action? It might and which few find words to describe, be replied, the interposition of another force. If a spire there is a consciousness that so, it would then follow that if a principle were here are, it is true, men, who, because omnipotent, then the obstruction would be swept away, and the original action continue. We find things, dony his existence, and on the contrary, that a second principle is eafled give expression to that into being, and the first has become dormant, or which they dress their interior | ceased to be the directing impulse. From this, it who words, it does not satisfy themselves, would seem that principles, although controlling ply the dress with which they have powers when exerted, yet are only brought into be temporality does not come up to their action as the necessities of particular organisms respecies. Many there are, also, who quire them; and shows also that principles always sistence of Gol; and because they act in particular relations. In all things science a simulable presentment of him, say he has discovered the existence of two principles, artis last class embraces many Spir- seemingly of an antagonistic character, and these principles are always present in every combination crinciple. This question it is my in- of matter known to man; attraction or gravitation To my mind, to say God is a forcing every atom to a given centre, repulsion forcing them away, and but for which latter action the world would be but a mere ponderous, lifeless toutly asserting, is an individuality or lump, and without the action of gravitation, form r there is no God. I may fail in giving (as the word is generally understood,) could have to ray inserior thoughts, but neverthed no existence. We see in nature besides the action of principles, another law which controls them, es of men, should and makes an unity of principles, a directing whiteasons, that at all times they power. This directing power must be something

substantiality of their claim to be beside the principles. If not, it would show a power in each principle to coerce other principles one to show the reality of their be- to its particular necessity. This directing impulse, impostrate it as they would do any jos will be shown, is so far-seeing that on the single has read in, in what do they differ action the whole of creation was eliminated .a and seas which inundate the world. Science shows that as long as the atomic arrangeso to teach that reality of realities, the | ment continues unchanged, speaking of a princithe soul, whose truths are the gates ple, its action is undeviating, and as is the prin--inflairs a glarious immortality? Spiritu-, ciple in action, so are the organic or atomic aror themselves from the conventional be- rangements. Principles are the grand presentments their f llow men, it therefore behonves them of nature-personification of principles when these

care their bins girded about, and their lights presentments are adapted to particular uses, varying ming -for has not the world a right to say you them as the necessity arrives, and adapting them in

Principles in themselves being single actions, then each acting in its particular direction, may be od, it no proof. The interior sources must be said to be an opposite: thus they never can comsaid to be an opposite. The interior perception only bine. So two principles in action at the same time never can be said to be a single action; as in communion with Spirits, which in Et. By attraction the atoms of matter are said sministers of God. If, then, they are to cohere, but around each atom there is some they fluid which prevents, by mere contact, the absolute cohesion; if this were not so, all the particles would so closely combine, that severance would be It took say they receive from his minis- impossible. This illustration shows that two prinorbi has a right to require, and Spir-ciples are constantly active, and unless one of and to give, a tangible presentment them gains a preponderance—harmoniously each exerting its particular attribute, and governed by ay God exists; are we not bound to its own law. Supposing there was only a single ally that he exists, but also that that ex- principle known, a fair test whether that principle arided or personal. It is only when be God would be its undeviating action, in other are title slepelione of our creed, viz: words, the law of the particular principle would act and existence of God, that our conclu- in like manner in all substances. If it did not, it a investigible. Then can it be shown would be obvious that there is a power controlling discrebis messengers, that they prove it, independent of the particular materialism. It any of the human soul. For unless follows, then, that being subject to control, that God beauth there can be no immortality!— cannot be a principle, nor can he be a collection of principles, for each principle would be impelled in Process of Historia to appeal to the intuition its own direction, regardless of the action of others, for as an argument, this would be and so instead of harmony, we should have nothing but disorder. We find no disorder in nature, that, a must not be forgotten there are an investigation into its governance shows that the have the interior conviction. To nature, laws by which it is regulated are the adaptation of the expanded intelligence there displayed, particular means to fulfil a given end. If God were a principle, this important consideration follows—that man by reason of his intelligence has it frequestion divides itself into two heads—First, always in his power, on a small scale, to defeat the Gil an existence? and secondly, is that we action of a given principle by the substitution of 46 d a principle or an individuality, personifi- another, and so if a principle were God, man gor param. The second head Ishall treat of is able to control him; therefore, greater than

In order to make a collection of principles harmonious, it is necessary to add intelligence. We have then, a collective power governed by an impulee or soul which makes each active, so far as particular organisms requre it, and when necessities arise for a different action, then the production of that action by the introduction of another principle. We have then principles collected, directed, coerced; hence we arrive at a directing power, an intelligence, identification, personification, God.

> A few syllogisms may test the matter further, and aid the text in explanation:

A principle is single, undeviating in action, and acts upon matter.

Matter is subject to diverse actions.

and is harmonious (i. e. has an unison of action.) Principles are opposites in action. Therefore, not harmonious.

Principles, to be harmonious, must have a com-

bining and directing power. Principles are equal with each other, and underiating in action,

Therefore, the governing power is not of them.

Principles are dependent upon matter. Principles are necessities in nature, Therefore, not self-creative.

Matter is governed by fixed laws-Intelligence is governed by no laws known to

Therefore, intelligence and matter are not the

Principles are dependent upon matter. Intelligence is independent of matter. Therefore, intelligence and principles are not the

Intelligence is an identity, An identity is a personification, Therefore, intelligence is a personification.

Omnipotent intelligence has power over all

To be empipotent, it must be collective, Therefore, personified. Intelligence is universal and collective. God is universal and collective, Therefore, collective intelligence is God.

Nature is a collection of principles, governed by ntelligence, and acting upon matter. Intelligence is God, Therefore, God is the Governor of nature.

God is universal, and collective, A principle is not universal and collective, Therefore, a principle is not God.

To show that God is the Ruler and Director of the Universe, it is only necessary to read the effect, blimest effort of fixed law in the form of man, been shown. Contrivance, the result of intellimatter and mind, the receptacle of spirit, the in-

mind, he might refer to internal sensation; this of sense. It is in this design so universally maniwould not be admitted as an argument. He would fested, that we must seek that which is all imthen have to refer to results, to show its existence; portant to religion. The presence of design must that is, he would have to show the effect, that the be insisted upon, whether shown in the sequences cause might be seen. When speaking of the of that which seems to be an universal law of mathuman mind, we talk of its retaining an idea, or ter, as well as in those particular cases, which being heated or depressed by passion. These sub- seem to our reason, to be departures from the gen-

gible adaptation to use. substances, it might then, perhaps, in fairness be of latent heat. said, so far as external things are concerned, that that organism was the mere effect of their presence, a diffused power, but a settled action, condensed, and that beyond nature there was no power, identified, personified. for the same action perceptible on this earth would this inhabited world.

contract in bulk; this is the general rule, so general that it may be almost deemed universal; but tence without a material form. in water there is a departure from this general rule season."—(Arnot.)

"Had water followed the general law, the ice discuss. would have become heavier than the water, and

Switzerland."

and death." (Ibid) very moment its continuance would have been hurtful, much as the infinite transcends the finite. by the interposition of an opposite principle. If God tended for.

Another extraordinary power manifested in water, is that termed latent heat. The thermometer rior, and the mind burthened by no unhealthy the very society there which would have appalled never indicates a higher degree of heat than 212 o action can trace nature to its primal source, and in the educated mind on earth. -180° above the freezing point, the remaining the unity of effect is seen the great origin-a perheat being condensed amongst the particles of the sonified God. fluid. It was long before science arrived at this That God exists personified is proved, and as surely sider whether the influence which Spiritualism can truth, but the fact has been demonstrated in the as he exists, here is to man a manifestation of his will, exercise upon society, would not be more beneficial very nicety of experiment. It is shown that the not given by departing from those laws he has than its reverse? For as in the one case, that inlatent heat in water is 140°. If it had been found stamped on his works, but manifested to man fluence would lead us to act in the apostolic Spirit to be but 1° or 2°, then all would have been through man, through his Spiritual affinity with of universal love and charity; as preached by Jesus confusion, and the earth, except in those regions his creator. where ice and snow is never known, would not The Bible is a record of the manifestations have been habitable, and even these regions would vouchsafed to man in the days of old, and rightly have been materially affected by reason of the law interpreted, might be received as a record of much of fluids. But for the latent heat, the cold of a occurring amongst us. Can we reject such a resingle night would have solidified an ocean, and cord, when that there written shows that the law the heat of a single day would have sufficed to now active amongst us, had place in such remote have converted the accumulated snows of winter ages. To reject the Bible, were to ignore ourinto one sudden and frightful innundation. The selves, and shake the very fundamental principles effect of this law is to make the changes gradual, of our belief, the immutability of every law, which to make the earth, in fact, a fitting habitation for has been promulgated. To reject the Bible, were life. Other substances possess this same principle to reject the revelations concerning Jesus Christ.as tin 242°, zinc 492°. This subject pursued There may be those amongst us who think this might show the nature of solid substances, and ex-would not be much-not much. Is not Jesus plain many of the hidden truths of the laws of Christ the very corner, the foundation stone of Spigravitation and repulsion. Space will not permit ritualism? and if we reject him, do we not reject in order to find the cause, and trace organism from me to show other extraordinary innovations, (if I the only bond which knits us with God, for he is the rock, (not to go beyond,) throughout every may so speak,) especially in the physiology of the the link in the natural chain, that fine gradation range of formation, until it stands forth in the su- animal kingdom, but for illustration enough has which we see in the animal kingdom, linking one gence, is shown. It cannot be said they were accidental, then if not accidental, they must link the MAN GOD linking humanity with the Many are the things which we believe, which we have been designed. It is in the design which mighty and eternal source of power—the one and have not seen, by reasoning analogically. If a science finds to overspread nature, which shows person was required to prove the existence of the the presence of a something superior to the things jects are sufficiently definite, although we have no eral law. It is in the presentment of the design hypothesis by which we are able to show the na- which is shown throughout nature, that we must ture of the phenomena. In the same manner we seek for the evidences of God. It is only through may speak of the accumulation, radiation, and this design, that we can realize his existence to our other affections of light and heat. We know noth- understandings. Without its appreciation, the ing of the cause of gravity, one of the grandest future cannot exist, for to what is the immortal influences in nature, yet its effects can be calcula- | soul of man to flee, if it has no locus standi in eterted with perfect precision. Thus the same course nity? Without design, where were the harmony of you a few words on the subject. which is necessary to prove the existence of any the universe? Without the appreciation of design. of these things, even the human mind; that same where were the appreciation of immortality. But course is only necessary to prove the existence of for the innovations of the general law in respect to man mediumship, and if we consider the influence God. When we look into nature, we see principles water, we see the purposes of the creation of the which Spiritualism in its daily progressing developcontrolled, and every result as it were predestined world had been defeated, and it may not be out of ment may have upon the condition of future genefrom the primal course, until its perfect and tan- place to remark that when an obedience to general law subserves the purposes of creation, the gen- which attaches to that human mediumship, and the If principles presented the same action in all eral law is followed as shown in the instance recited use we make of it in the present day.

Intelligence was not assumed to be present in

A personified God is an important feature in all have resulted from a law self-existent in nature, creeds. Referring to yourselves, I would ask, and so sufficient for the formation of the whole which is the man? the mental action or the mateuniverse, with its millions of suns, and systems rial form. The answer may be both, yet on reflecflaming in the grandeur of their wondrous beauty. tion, I should not have received it. The human But, in nature there are deviations from general form is a material presentation without power, and laws, and so wondrous in character, that they has not identity in the true significance of the would only have arisen from the direct interposition word, because changing each moment. The mental of intelligence, so far-sighted and imperative in action, though varied, is always present and the results, that it must be received, that the ultimate same. When I say mental action, I mean the soul action was present in the creative thought, even or Spirit, it directs the material form, and is the imwhen the first atom was condensed, nucleus of pulsive power, not being omnipotent is a finite personification of intelligence, and an identification. It is a principle in nature, that as substances because always the same, living linked with a mabecome cool, (to use common phraseology,) they terial form in the world, living untrammeled with an earthly body in the next, a personified exis-

Man finds no difficulty to clothe the soul with a or law, "which, operating through the principle form, because he has seen the identification on of specific gravities, effects most important pur- earth in a material body. He has never seen an them. poses in the economy of nature. Water contracts identification of omnipotent intelligence, and is only down to the temperature of 40 degrees, below therefore, at a loss to conceive a form to clothe it. which towards 32 o or the freezing point, it goes Is it a necessity in belief to localize the universal much lighter than water when in its fluid state; the intelligence, being infinite, every form can be it floats on the surface, and being a slow conductor assumed at will, or that it can exist without form, of heat, defends the water beneath from the effects (as we understand the word,) universally diffused of the cold air, preserves its liquidity, and affords in all forms at one and the same moment? But during the winter, a fitting dwelling place for God himself said in his own image made he man, the finny tribes, until the return of the mild whether the application is to man in his material

converted the rivers and lakes into solid and with a form. When the presentation is made to investigations into the mysteries of Spiritualism, lifeless masses, which the summer suns would reason, is it necessary to enable reason to grasp it and comparing the lives of its professed followers Nature exists by the action of many principles, no more have melted than they do the glaciers of to embody it in a form? Caloric, gravitation, &c., with their teachings, many very beautiful and are all accepted by man as actual existences, but touching examples have been presented to me, "But for this important exception to the general where is the man who stops to embody them, or wherein I clearly recognized in the actions of the law of nature, the most fertile portions of the deny their existence, because a material substance | medium, the very nature of the Spirits who taught earth's surface would have remained forever barren is not presented for analization? Why then, should through them. On the other hand, it does appear and sterile wastes, and the world, excepting a very we be so exacting in things of superior importance? to me, as if a struggle was arising in New York small portion of it, would be a vast tomb of silence If our finity demands a form, can we not accept society, as to whether it should be influenced by, the words of Moses, even taking them in their lit- or influence Spiritualism. The struggle may seem Thus is seen, but for the arresting of the general law, | cral sense, and clothe the infinite intelligence in | an anomalous one, seeing that in the spheres we earth had been unfitted for the purposes for which that form, which to our senses appears the most are led to believe the only aristocracy is the arisit was created. Intelligence interposes even at the perfect, even man's but magnified in beauty by so tocracy of worth, that the degrees in spheres are

The philosopher looks upon the face of nature, while the king may be dating his communications were a principle only, then were he conflicting with and finds design everywhere manifested in the per- from the third sphere, his peasant subject may have himself, but if an intelligence and a personifica- fectness of harmony. This can but have resulted passed on to the seventh, nay more, it has been tion, then is his action in unison and harmonious. from an unity, not of principle, but of design. If asserted through the theories promulgated on the for he has but adopted principles for the reception then an unity of design, then an incorporation of subject of these spheres, that mere intellect is no of the ultimates of matter, viz: life here is shown intelligence. Everywhere this intelligence has been surer passport to a high position in the Spirit-land. a direct evidence of design—design once shown in directed, and is therefore universal, and because than worldly rank and title, and that the purgatory the order of creation establishes the position con- harmonious, single, hence omnipotent, because of great minds, unaccompanied by commensurate omnipresent.

God is present with us, the internal of the exte-

species with another. As even as are those links itors. connecting the species, so is that great and glorious indivisible God. Thus is the circle completed, it begins in God, and by Christ ends in God.

In brotherhood, believe me yours,

PRACTICAL SPIRITUALISM VS. ARIS-TOCRACIES.

Editor of the Christian Spiritualist.

Sir: One of the most frequent enquiries on the lips of Spiritualists seems to be this: "What shall we do with this manifestation which is now in our

The vast importance of this query, and the occasional doubts I feel, whether some of the querists are not, unconscious to themselves, acting an answer to their own question, induces me to address

We know that Spiritual manifestations as they are at present given to us, must come through hurations, we must admit the vast responsibility

In the establishment of Christianity, the Great Founder himself must have deemed his own superprinciples and matter were the all of nature, and nature until proved. It cannot be said to be merely human power and pure example an insufficient legacy to posterity, without delegating his mission and mediumship to his apostles, while the strictness of his charge, and the earnest exhortations with which he enjoined them to walk in his footsteps, evidenced his sense of the high responsibility which devolved upon the first founders of a new religion, and his conviction that Christianity could only be established by men who lived their teach-

Now, the advent of Spiritualism in this day, has been so frequently likened to Christianity from the vast results are expected from the modern as from the ancient manifestations, are we equally prepared to lay the foundation of a dynasty which shall last for eighteen centuries? And if this be our purpose, may we not answer the oft repeated question, now in our midst?" by considering what did Christ and his apostles do with the infinitely higher, because infinitely purer power that was delegated to that existence may be annihilated ere it reaches the

Even as God's mission descended on the house of the poor carpenter, and from thence was disseminated through the world by the tongues of unon dilating again, and when ice is formed, it being intelligence? Is it not more reasonable to assume lettered fishermen; so does this modern manifesta- cations be received by the wayside or in the drawtion descend alike on the high and the low, the ing-room, through the lips of the ignorant or the rich and the poor, speaking the wisdom of the philosopher through the lips of the ignorant and the learning of the schools through the tongues of the unlettered, and in pursuance of a parallel, which the educated man, who preaches the doctrines of all more or less admit to exist, even as Christ and humility, forbearance and love, and practices the or Spiritual nature, space will not permit me to his disciples promulgated his doctrines fearlessly, and lived them truthfully, so are modern Spiritual- an enquiring, but humble Spirit, all that our angel sunk, and have left the surface unprotected. Its personified intelligence, and because of our finite abroad in words, but to illustrate the same in the Scribes and Pharisees.

Therefore, matter is not governed by a single continuous freezing and sinking, would have conceptions, we say a something must be clothed deeds they enjoin upon others. In pursuing my regulated by the degrees in excellence, and that moral worth, has been defined as association with the ignorant and impure, and a condemnation to

If this be so, and we are each day multiplying our reasons for such a belief, should we not con-Christ, and renewed in Spirit teachings, in the other, we are called upon first to receive Spiritualism, first in the form, at the time, and through the mediums which are congenial to the circles in which we may happen to move.

I have been led into these reflections by an expression frequently addressed to me as an investigator, and which I am equally at a loss to comprehend and reconcile to the doctrines of universal charity inculcated by the Spirits. The comment, upon my visiting different mediums, and seeking Spiritual manifestations wherever they were to be found, has been this, "What! do you visit such and such mediums?" "You should not go there it will injure you with other circles, besides bringing bad influences around you." "For my part, I believe in no medium but myself, or Miss this or

The frequent repetition of these phrases has put me upon thinking what is meant by "bad influences." In what way, is one circle formed for Spiritual manifestations, inferior to another, except in be furniture of the room, and the rank

Who is to prove that truth can only be demonstrated through one particular medium or another? And who shall say that evil can arise from seeking truth wherever it may be found? What are bad influences? It cannot be that the poor and ignorant are more likely to attract than the rich and learned, seeing that some of the most beautiful of moral lessons are often uttered through the lips of trance mediums in the lowest ranks of life, while none can deny, that some of the brightest lights of Spiritualism have emanated from the humblest social positions.

Again it is said, that every medium attracts unto him or herself, a class of Spirits congenial to their own feelings. In heaven's name, then, let me listen to the Samaritan and Publican medium, and eave the Levite and Pharisee to preach to well dressed audiences in aristocratic saloons.

To those who seek truth for truth's sake, it may be enough to remember the saving of Jesus touch ing a choice of teachers. "By their fruits ye shall snow them," and if this test were applied to the infallibility of any one particular medium, I should be disposed to doubt if any had yet arisen in this early stage of manifestation, whose fruits of good works so entirely tallied with their good teaching as to point them out as the only well of truth, or the only reliable medium from whom no bad influence could arise. God alone is truth, and he has declared that his rain falls on the just and the unjust. His power is equally manifest in the mighty ocean and the trickling brook. His voice is heard in the thunder, and sighs in the summer breeze.

The angelic essence we call soul forsakes its earthly home, and quits the saloon and the hovel for a land which knows neither place nor title. Spirits can no more communicate without God's permission than that same angelic essence can quit its earthly tenement until the fiat has gone forth Take then humbly and reverently what comes direct from God in this great Spiritual development. Every phase of mediumship offers something interesting, if not instructive. True Spiritualism can not bring any lasting bad influence around you, and the smallest attempt at imposition in the name of Spiritualism should be chased alike from the palace and the hut. Meantime remember that the once pure church of Christ became the soulless formula. t now exists, when that church became aristocratic, when high-salaried bishops preached flowing language and unintelligible dogmas to silks and satins, and low-salaried curates from whose souls vear one, that we cannot forbear asking, if equally poverty had crushed out the flowers, preached the same dogmas at second hand to mgs and fustian, when professing Christians said to unprofessing fellow men, "Stand off-I am holier than thou," when the scribes and Phorisecs rented the pews, and the publicans and sinners stood in the aisles. diums, Spiritualists, and enquirers beware of the What are we to do with the great manifestation leaven of the scribes and pharisees; Spiritualism is as yet but dawning upon us. Love, charity and harmony are the first principles of its existence; and in the disunion of aristocracy and democracy, meridian of day.

Wheresover Spirits communicate there is an es-

sence diffused, mysterious, intelligent and superhuman. There and then would inquiry begin, and not at the question whether those communi-With the medium who lives the life the Spirits teach through him, there is a truth certainly to be found; and that medium will rank higher in the Spirit spheres, with all his ignorance, than works of pride, prejudice, and self-righteousness.

Mediums, Spiritualists and Inquirers receive, in By reason we have arrived at an identified and ists called upon, not only to diffuse their light guides send us, and beware of the leaven of the

in the Footsteps of their Labors. NEW YORK, SATURDAY, MAY 8, 1856.

> THE SCCIETY. ITS THIRD YEAR.

A little over two years have elapsed since this from its enemies. It can never be overthrown. enterprise was commenced. The whole of the facts and circumstances which led to its beginning, deen significance, but may never be made public; yet it seems a fitting moment, in closing the second rior, the law of its being. volume of our paper, to glance at some of the more prominent considerations which led to the establishment of the Society and its organ the Christian SPIRITUALIST, and also to point very briefly to the evidences of their usefulness, and future course.

Whoever will go back with us two short years. and take an impartial survey of the cause of Spiritualism at that time, will be able to underhave since done.

Among many things which retarded the progress of the cause, one of the most formidable consisted in the questionable atmosphere which surrounded and attended much of its public expression, and which in our judgment demanded the most prempt and active efforts to dispel.

We saw that the secular press, with scarcely an exception, treated the subject, and those who were and ridicule; and that they did so, in some cases. with justness and reason, from the course and acts of many of those through whom the manifestations found public utterance.

We saw it was almost impossible for men or women to maintain their proper position in society if known to be connected with Spiritualism-esteemed as it then was. Every prominent man, indeed, who publicly avowed his faith in it, was set down as a mad-man, knave or fool. We found that the Mediums (God's chosen instruments) were distrusted, slandered, and otherwise ill-treated.

We found a very general want of knowledge of fitable expression of Spirits through mediums.

bravely breasted the storm, and came out publicly, were poor in this world's goods.

sincerity, found answers and counsel from the Spirit world. The wisdom and truth of those answers to us, may be found in the present eth" them, but makes them poor indeed. state, here and elsewhere, of the cause itselfclothed, as it now is, in power, dignity and intelli-

stretch out our hands to every Spiritualist in the this present number. and all to rejoice.

While we have differed, and yet do, from many of Woodman, the then Editor. but while thus disavowing any vain-glorious pre- bored, tensions to seperior wisdom or virtue in our course, we still adhere to the same principles and opinions

of reward. We sought to, and have, practiced manifest both in his public and private life. charity towards all. We entered upon our work pointed out for us to do, as far as the means were in our power. We believed when we began, and enlightened and thoughtful mind, than by displays,

We have always believed the best way to spread Brother Toohey. our cause, was in quiet efforts, through the agency of mediums to make individual conversions, one or two at a time, and turning for a moment to the argument in favor of this mode of labor, let us see what would by the result. If every one of the two millions of Spiritualities in the United States should say to himself, within the next month, I will by my individual effort and God's blessing, convert, and bring over from among the skepties, one soul more, this four million thus believing, to do the same the next month, how long, think you, reader would it take to make this nation, a nation of christian Spiritualists? And in a few years, what deep hold the subject is taking upon the public term infidel, when properly understood, that it might we not hope for humanity?

Where is Spiritualism to-day? Glory to God, in the highest! His a power in the nation. Millions of thinking, enlightened men and women recognize it. The magazines, the newspapers, the book makers, all now recognize and receive Spiritualism as an existing power, not to be laughed and sneer- Jarvis" is a "myth," and that the real expounder ed aside.

And last of all, (as is too often the case,) the New York Methodist Church. Church has opened its tardy arms, and taken to sures us that the "method and logic" of the Rev. its embraces this Spiritual babe; discerning, or rather acknowledging, (what has, for a long time, been too clearly established to admit of confutation,) the divinity, glory and grandeur thereof.

In the wilderness of sects, castes and creeds,

cry be heard, "Prepare ye-prepare ye the way of the Lord !"

What comes next? We, who commenced, and have been the instruments in keeping the Society for the Diffusion of Spiritual Knowledge in existence, find the work for which we started, substantially accomplished. And here, we might stop, for Spirltualism, as a science, as a philosophy, has become too securely established to fear any thing

Though our peculiar mission, our original purpose is accomplished, we recognize the great as well as many during its continuation, are full of Heaven appointed work as only fairly begun. Now, we have, and shall have to do with the more inte-

OUR VALEDICTORY.

and labors for the Christian Spiritualist terminate. sense, that determined and authorized the change. and "Nature." But we do feel, to thank our friends of the Spiritstand us when we point (however superficially) to ual and secular presses, as well as those of private the following extracts. "Humanitas" on behalf of what we saw, and thence deduce our motive for life, for the many kind words of encouragement the Bible, says: having started these enterprises, and what we, spoken and written in our behalf. We do so, because we have seen and done some service in the prize at the issues made on the reformer, nor shall we whimper sentimental regrets, because obstacles laboring in it, with open or silent contempt, sneers its dead." Nevertheless, we should be happy, judge when they shall read both communications. existence, and would sooner yield my own existfar as possible, respectful protest against the igno- its friends according to all rules of discussion. rance, insolence, and bigotry of the age.

We say respectful protest, because the majority of those minds are too far above the cant of the of the above proposition or even with the Bible? creed-maker, and the hypocrisy of the time- When we affirm that the Bible has been a great server—to return "evil for evil." With this class of blessing to mankind, and continues to be such still, truth-seekers and justice livers we have entered into we expect to attempt, at least, to prove it. Nor the peculiar conditions necessary to the most pro- an eternal covenant, by virtue of which we hope will we dodge it by retorting other questions. But as the skepticism that prevents them from examinshall speak to them in the lecture-room, rather than if desired. from the sanctum.

We saw, in short, that MIND AND MONEY were red Knowledge and the Christian Spiritualist, it is un- gard to this claim of Spiritualism, and that larticle quired, and that Spiritualism must be made respect incressary that we offer, at present, comment or of the platform which rejects the Bible as a vol- following from the Belfast Free Press: able before it could begin to have a true birth and commendation, as more reliable authority has cut- ume inspired by the Deity. lined the history and prospective usefulness of both,

REV. J. H. W. TOOHEY.

We do not claim any more in what we have the Editorial charge of the Christian Spiritualist, and independence, and the right of free speech, which discourses are alleged to be spoken through done; but with sincere gratitude to God, we upon the close of the second volume, ending with one of the elements as you claim of human pro- him by departed Spirits. John Wesley preached

land—and with hearts overflowing with emotions of soon after its organization, and entered upon the martyr, if need be. Why this mineing of the mat-progressing, that the planets are inhabited by some charge of the paper, by the retirement of Mr. in regard to the inspiration of this Book."

our Brethren, as to the best modes for labour in In taking leave of our Brother, from his imme- Progress sustains himself as follows: the cause, we complain of none. And we surely diate responsibility as Editor, we cannot resist the

and intimacy with Brother Toobey, and thus be- liable. In other words, whatever is in the Bible, England; and, in the Fall and Winter, should there come cognizant of his efforts, in public and private, or elsewhere, must accord with nature's laws, if we be any demand for his services in the West and placed on the table. Dick was then told to jerk that originally found utterance in the first number come cognizance in senous, in puone and private, or essentite, must accord under the first number to advance the best interests of true Christianity, are to learn from it, our true and legitimate duties South, he will supply to the best of his ability. It his unfaltering and manly struggles to promote the to God, how necessary it is that we should inter-should be remembered, however, that in all cases, We adopted and practiced the giving of Manifes- cause of humanity; cheerfully bear testimony to pret for ourselves. Humanitas and I, understand he will expect to have his expenses paid and some-

never failing.

SIGNS OF PROGRESS.

The accounts we are receiving, from time to ter from San Francisco.

subject of Spiritualism in California, he says: eminent lawyers of this place) discourse on "the ministry of angels."

This is but one of the many indications of the mind; indeed, the churches, in many instances, are almost entirely forsaken. But we know of no instances, of late, where Spiritual meetings, when announced, have not drawn together large and intel ligent audiences.

The Amenia Times informs us, that "Dr. and confounder of Spiritualism and Spiritualists is the Rev. W. H. Ferris, a man high in office in the gentleman "are unexceptionable," and that he is "content to leave Spiritualism in his hands, no matter who may volunteer to be his opponents.' This may be just so, Mr. Times, but as there are knows nothing, or next to nothing of the facts of has the voice gone forth, and even now may its to lose sight of Modern Spiritualism.

CONTROVERSIES ON SPIRITUALISM.

As all mental as well as physical food has to be

masticated and digested before it can assimilate with the system, we are not at all surprised to find that Spiritualism is undergoing analysis and mental digestion in various parts of this country and England. Indeed, we rejoice in the fact, for we recognize innovation, agitation, and respectful discussion as the natural stages of all true and lasting progress. At the same time, it should be borne in mind, that loose and improper use of terms, are among the obstacles that hinder and obstruct progress, and therefore to be avoided. Reflections like these occurred to us, after reading a portion of a discussion in the Richmond (Va.) Palladium of April 10, on the subject of Spiritualism and Pro-

As usual the painful part of the controversy results from the abstract, or vague generalism of the terms employed in the discussion. The "Bible" With this issue, our editorial connection with, and "Nature" are thus made to antagonize each other, because the issue is general, when it should This statement, though brief. comprehends all we be specific and definite. And of a truth, it may desire to say on the subject at present, as we have be said, there are no other two terms in common neither the right nor disposition to question the parlance so destitute of exact meaning, as "Bible"

That the reader may judge for himself, we make

"We will not indulge in personalities or abuse; the same time, we have no disposition to effect sur- resort to abuse, and the perversion and misrepresentation of the language of their opponents.

"There seems a desperate effort to avoid the true oppose his progress, for they are the natural and issue. There were two points which we objected Star in the East. The Doctor says: necessary surroundings of the truly carnest and to in our first number. The arrogance of the name practical progressionist. Nor shall we resurrect assumed-"Friends of Human Progress"-and the our past labors, in order to tinker up our intellect high claims set up for modern Spiritualism. Now tual and Spiritual reputation, for "what's writ is as to which of us the charge of arrogance properly writ," and we shall leave "the dead past to bury belongs, we are willing to leave for the public to were it the custom for men to show anything of In regard to the second point, we asked for some ence, than give up this doctrine of my religious heart in their writings, to say how much of Spi- proofs of the proposition contained in the resoluritual sunshine and blissful association gather tion. Surely 'Libertarian' would not have us to round the memory of the past two years, for we believe without reason! Is this a part of their have seen, shaken hands with, and we hope, made system of 'progress?" To make assertions withfriends of many true and earnest Spiritualists, who out a shadow of an argument to sustain them, are working and praying for the social harmony would show that they had progressed beyond reaand actual Spirituality of the race-men and wo- son and common sense. The proposition is an afmen, who for years have borne positive, though as firmative one, and the burden of proofs rests with

"What has pseudo-christianity to do in the proof

We perhaps ought not to press this point, since practical life. Of the Society for the Diffusion of Spiritual there is an evident disposition to back water in re-

another and a purer state of being, ere we say of other good men. It has no more inspiration months past, has given some wonderful exhibitions. "good bye," and wish for our enemics (should we about it than the Principia of Newton, or a truth- It is said Spirits have spoken through him, and man, and say to the world openly, that you reject meetings weekly, when he goes into a state of inthe Sacred Volume altogether; or that you do not sensibility and becomes the medium of lawyers, jured. This Gentleman and Philanthropist, retires from to man, the creature. You boast of your bravery delivers most elequent and learned discourses, gress. You are not afraid of becoming unpopular. through him a masterly Sermon on Sunday last. Mr. Toohey became connected with this society You can brave public sentiment, and become a Spirits all declare that they are doing well and -sitting on the hearth-rug. but was soon left in sole ter? Tell the public plainly what you do believe superior and some inferior beings to ourselves. - usually came from the Spirit-land to instruct us,

"Humanitas with all his learning seems dull of about "the other world." desire to express our high appreciation of his integ- comprehension. If the Scriptures, throughout, be feel none of the narrow selfinness which would rity, just sense of honor, and holy zeal, in the the word of God, they must agree with the Book claim any special glery due to us as individuals; cause for which he has so long and efficiently la- of Nature. As God is the author of Nature, and no mistake; then all scripture, or that which is Those who have been in immediate connection written, must agree with nature, or it is not reland lecture during the Summer months in New, tations without price or neward, or expectation the many good qualities of his mind and heart, as made the language of the resolution very differently. As thing over, as he has a family to provide for. there can be but one truth conveyed, one of us has Those wishing to hear him, or desirous to aid his pro-Wherever in the Providence of God his footsteps miscenstrued the author's meaning. May it not gress, can make such appointments for him as they may tend he will carry with him our best wishes be the case in reference to the Bible? All we think will be productive of good, and inform him as a missionary one, in spirit and in act. We and highest respect. The labor to sustain the So-know of it is from tradition and history, and very of the same by letter. Address J. H. W. Toohey, have never seamled trumpets, but have done here ciety and the Christian Spiritualist, has been by no little of the latter which may be collateral. Error, 15 Franklin street, Boston, Mass., or at the office and in different parts of the Union, in England, means a small or well-paid one, judging from the or a mistaken view of God's will to man, coming of the Christian Spiritualist. and on the continent of Europe, what was clearly external, and our Brother has struggled with us through such channels, could just as readily reach through good and evil report, never faltering, us as truth, and more readily as we willingly blind and thereby aid our brother and the cause. our eyes and shut out the light of reason-the The Spiritualists of the United States owe boon of God, given as to test what is revelation to we have found it profitable as we have gone along, Brother Toohey much, very much; and the So- us. There is nothing revealed to any individual that the doing the work quietly, and without fana- ciety for the Diffusion of Spiritual Knowledge, that his reason does not approve; this is self-evitical zeal, would tell a thousand fold more upon the bears this testimony, unasked and unneeded though dent. For this God has placed a light within us to withdraw from the lecturing field for a season, by which we may see our duty, and just so far as in order to recruit the energies of his system. The paper will be continued under the charge of the Bible reflects this light, just so much of it is public gatherings, and wrangling discussions, or Members of the Society, until an Editor shall be set truth to us; and just so far as the Bible controlected to take the place so long and so ably filled by verts a law of nature, or seems so to do, then to remainder in the East. He will also visit Pennus it should be an error.

It is as I anticipated, that he would question and conjecture, jump at conclusions, and establish for time, from all parts of the country, are full of pro- himself facts. He must have been a prefound stumise for the future. A friend has handed us a let- dent and an apt scholar while in the school of Voltaire, for he has a marvellous tact of "veiling un-In speaking of the interest manifested upon the der the highest apparent reverence for the institution of christianity the most deadly malignity and "The place where they hold their lectures is virulent attacks." It is remarkable that some of generally well filled; I have seen as many as two these Bible defenders more than some infidels (so thousand sitting to hear Col. Baker (one of the most called) violate its truths. They are forever crying infidel, infidel, after others, when they themselves are the greater infidels in practice. And now, when they find there is nothing immoral in the only means a disbelief in a false and faithless christianity, as preached and practiced by themselves, they endeavor to fasten upon them some other epithet by which they may stigmatize them-" Free Lovers," for instance—or some other villainous thing, the offspring of their own brains. Thus violating a righteous command, "Thou shalt not bear false witness against thy neighbor."

> "My mission now is to defend the cause of Progress and its friends, not their peculiar views; knowing that I might as justly differ from some of them, as I do from him. My objection to discuss. and naturally begets mental and moral obliquity. ing his peculiar hobby, is this: Should we gain

itself to the friends of Progress, notwithstanding our efforts to promote or retard it. Had he met us in fair discussion, he would have seen that we did not convene to oppose the Bible as a whole, or the various opinions of christian and infidel writers in regard to it, or to settle any question for others: but to canvass any subject whatever, and as individuals to think as we please.

"POSITIVE SPIRITUALISM."

Not having heard from our friend, Doctor Gray nor seen any numbers of his "Star in the East" for some months, we were about to conclude our self forgotten, when lo! the April number comes to us, containing the following friendly notice:

"Christian Spiritualist.—This interesting sheet continues its visits weekly, to our sanctum. Its pages, as usual, are richly ladened with rich gems an eight-paged publication, which is caned "The of thought from the ocean of Spiritualism. proclivities partake more of our own conceptions of spiritual being than any other paper.

Bro. Toohey evidently designs his paper to be truthful and courteous, therefore it tends to an elevated field in spirit being. It is an able and talent expositor of spiritual philosophy, and progresses in the positive scale.

Its Editor is a gentleman, and a sound logical writer; we wish the enterprise abundant success, as its merits truly deserve.

Flattering and friendly as this notice is to ourself we should not have copied lt, were it not illustrative of the fact, that the views and philosophy this is the recourse of those who have a weak taught by us, are recognized as truthful, and conmay understand the meaning and importance of extract the following from the April issue of the

> "Postive Spiritualism, or the fact that spirits from the loftiest realms of the Heaven of Heavens, can and do visit this earth, and all unmeasured realms where goodness predominates, and moves and governs all kindred elements and spirits, is a doctrine, which I am as certain of, as I am of mv faith; yes, far rather would I give up every other vestige of spiritual or mortal being, than to be robbed of the sweet consolation of feeling that I can and do commune with God, and with the Spirits of good men who have once lived in the form. Thank God, our separation never can be. Its powers, not only gives us prediction and purity of thought but it unrolls the vast scroll of su pernal knowledge, and stamps its eternal impress upon proper sentiments and feelings. The constant presence of God is a tideless ocean of goodness, and a shoreless sea of love, to all the hand in the same manner on another chair. Stand children of wisdom.

SPIRITUALISM IN MAINE.

The incredulity some manifest, as to the number of Spiritualists in the United States, is as unwise

and mediumistic teaching, is illustrated by the

"There is at the present time considerable excitement in Camden, upon the subject of Spirit-"What could we, what ought we to do?" were questions, which being uttered in earnestness and another part of this issue.

"What could we, what ought we to do?" were questions, which being uttered in earnestness and another part of this issue.

"All truth is the word of God." That is, the Bible is no more inspired by God than the writings laboring as a blacksmith in that town for a few another and a surface of this city, who has been laboring as a blacksmith in that town for a few another and a surface of this city, who has been laboring as a blacksmith in that town for a few another and a surface of this city, who has been laboring as a blacksmith in that town for a few another and a surface of this city, who has been laboring as a blacksmith in that town for a few another and a surface of this city, who has been laboring as a blacksmith in that town for a few another and a surface of this city, who has been laboring as a blacksmith in that town for a few another and a surface of this city, who has been laboring as a blacksmith in that town for a few another part of this issue.

"All truth is the word of God." That is, the laboring as a blacksmith in that town for a few another part of this issue.

"All truth is the word of God." That is, the laboring as a blacksmith in that town for a few another part of this issue. regard it in the light which christians do, as con- doctors, and all classes of people who have died,taining a special revelation from God, the Creator, He is an illiterate man, but when in this state

J. H. W. TCCHEY-HIS LECTURING

On leaving New York, Mr. T. will travel East

Will the Spiritual press please notice or copy

P. P. RAYDOLPH.

This celebrated medium and lecturer is about

Previous to this, however, he proposes to give sylvania and Maryland.

Mr. R. seems to be poor, and in need of material aid, so that all who desire to hear him must remember "the laborer is worthy of his hire." The remuneration expected will vary from ten to twenty dollars, and traveling expenses.

Parties West will communicate with Mr. Albro, at the office of the Age of Progress, in Buffaio; and those East will send their favors to Mr. R., at this office—as from each city the letters will be forwarded to Mr. R.

A LUCID EXPLANATION.

The Rondout Courier, of April 25th, in copying Rev. Henry Ward Beecher's letter on Spiritualism, introduces the same with some remarks, in which we find the following:

"Mr. Beecher's idea accords with our notion of the thing. There are undoubtedly some material phenomena connected with the honest sort of 'manifestatiocs' that have not been clearly explained; this, with possibly a share of psychological influence conjoined, is sufficient to account for every thing mysterious in the matter, without any necesof assuming the intervention of external

The cool and lazy impudence of this extract would be laughable, did we not know that all Spiritual laziness and indifference tends towards We say cool, lazy impudence, because we do not

the attention of a few readers, we would soon tire think any thoughtful, investigating mind could be "many men," with many minds on the subject, it their patience—should we not, we [would then exis just as possible as probable that Mr. Ferris | hourt our small stole of most gifted haust our small stock of mentality upon each other, and learned of the scientific world for over seven which would not pay, for the world would move, years. Verily, " Wisdom is approved of her chil nevertheless, and Truth would go on developing drem?"

DEVELOPMENTS AND MANIFESTA-TIONS IN ENGLAND.

As true Spiritualism is preéminently constructive As true Spiritualism is precumently things, and through the medium of which it rein genius, and narmonic in character, housing could be more natural than the fact, that the ceives impressions from external objects; that the many phased and diversified opinions of reformers and religious enthusiasts, are recognized and made significant through the ministry of the Angels.— "Day unto day, uttereth speech," in proof of this the Spirit is so separated from it. "Day unto day, utterein speech, in proof of the Spirit is so separated from the body, it has full nower to see and converged to the body, it has full statement because day by day, we lead in the power to see and converse at will with disembound the progress of Spiritualism, and know in what power to see and converse at will with disembound way its facts and philosophy are impressing the mind.

Thus, within the past week, we have received a letter from Mrs. Lavinia Jones, of Wiltshire, England, informing us of her efforts in behalf of Spiritualism. She prints and issues occasionally Its Comforter," and is devoted to the facts and consolations of Spirit intercourse. Mrs. Jones seems to be, in some sort, a believer in the revelations of Joanna Southcott. She evidently possesses an earnest temperament—a positive mind and stronglymarked religious feelings.

In part four of " The Comforter," while discussagain next Sabbath at the same time and place. ing the nature and mission of Spiritualism, she

"This is no cunningly devised fable, or trick got up in image machinery, to dupe the poor and sincere. These manifestations do take place under the greatest variety of forms and circumstances, battle of life," and know how to value them. At cause. When they have no arguments to offer they sidered sacred by others. And that the reader and only require to be well attended, to at once discover their truth. They are as safe in the Spirittalism Explained: being a series of twelve what Doctor Gray calls positive Spiritualism, we hands of a child as in the hands of the parent.— They can be seen at all hours, -and require no ingenuity to concoct. The Spirit-world come freely and candidly. They take pleasure in their revelations."

In the three numbers of "The Comforter," now before us, we find many predictions and prophecies in favor of a Spiritual Dispensation, as well as elequent thoughts, which should be known by many long articles from the Spiritual papers of this country. As a specimen of the manifestations to formers. Not that we think Mr. Tiffany at all which Mrs. Jones bears witness, we extract the times logical, consistent, or profound, but because following. She savs:

On entering the room, my friend said to me, We are having farther proofs of power. This and Spiritualizing new theories. The method of chair moved across the room to me, without being touched." I said, "Well, now suppose you stand upright, with your back to the wall ;-let your head and heels touch the wall,-and now put one finger on this chair, and one finger of the other between the two chairs. Now let us see what will be the event."

Both chairs began to twist aud twirl about, and my friend was obliged to follow them, -and with difficulty twisted her hands to keep the tip of these ONE fingers on. A favorite pussey was curled in quantity and quality. A complete cure will still to labor for the true, the beautiful, the good. the claims of Spiritualism are now on the tapis; ing the subject, for the effects produced by the de- round on one of the chairs—professing to be fast We saw too, that mest mediums, indeed, all who For the present, however, and for months to come, we when we settle this, then the other may come up velopment of one good medium, are not to be esti- asleep,—yet although the chair tipped and turned able anthropology, a full, perfect, and harmonic mated by the ordinary experiences of history, or about, the lady puss never seemed disturbed in philosophy of the natural and Spiritual man. Is the least. We tried the same experiment with a the mean time, we recommend these lectures, a The effect, however, of individual development, filled jug, placed on one of the chairs-but the chair moved more cautiously, and we asked if the Spirits did not wish the jug to be removed. They intimated that they did wish it to be taken away. The chair then moved freely. I saw in that same room a square table covered with flower-pots,which were stowed up promiscuously,-some with plants, others not. The shaking and bouncing with that table was so violent,-rattling the pots altohave such) speedy conversions, since all such feelings and perversions of mind "in naught enrichings and perversions of mi all smashed-to atoms,-but no,-they were unin-

We enquired what we were to learn by this form, for the subject matter, as well as the method manifestation? We were told by a voice-medium. Thus would the nations be shaken." This was in January, 1855.

I saw an experiment with a large house-dog, who had been witnessing the morning's investigations,

After our séance was over, and our friend, who Mr. Hedges says when he is in his natural state had left us, the table seemed as though it wanted to "Libertarian" on behalf of Spiritualism and that he cannot speak ten sentences consecutively dance, caper, and roll about; -a sort of fun and upon the subject. There will be many opinions frisky conduct. The gentleman present who seemed to understand it best, asked, "Is this our old friend, Dick?" The table tipped itself about, in a written Word. But that which is written comes to use merry, joking manner,-meaning (we took it,) instruction-teaching us what the whole creation is, with Yes.

We were unsuccessful in getting a violin to play a jig, by a gentleman present,—the strings being out of order; so the dog was summoned and the dog into his master's lap. The table (square) took a turn,-threw itself up corner-ways, and tumbled the dog into the gentleman's lap; no one but the medium toching the table.

The dog was then replaced,-and Dick was told to fasten the dog's feet to the table. And with all our efforts and the dog's united, there he stood fixed on the table, until this invisible Dick released him. And so Dick went on, delighted in mischief of this kind, which was his merry character when alive in his earthly body.

The table we were using was square, and standing on three claws. The custom it adopted before our leaving, was to rise and bow one foot, very gracefully, then move round, and bow again with the same foot alternately to us all; after that no

more table-moving from that power. I will tell one tale of this Spirit, (who gave us his history,) that he had while on this earth, been a Catholic Priest, and had resided at Hammersmith. The first time I attended to see the table movements,-we sat more than an hour without having any movement; but, to my surprise, I found I was sitting in a regular dishabille; my hair had been loosened from all its fastenings, and was this work. hanging most untidily upon my shoulders. I was confused, and tried to put it up; and after that we sat down to the table again, -and soon had replies, and the table moved well. On my returning It is to be regretted, that a work so generally up home, I referred to Judge Edmond's book, published exceptionable in its make up, should be subject to at New York, -and found there that ladies' combs | criticism, because of the blured and dingy paper of were frequently removed. (See page 28.) Then which it is printed. The type, however, is large I judged the freaks the Spirits were about, when and may be read with ease. we were innocently sitting in silence round the table. waiting for them to talk to us. This was a witty Priest; we all laughed at his funny way of convincing enquirers.

LAVINIA.

SWEDENBORGIAN PSYCHOLOGY.

Not a few of our Swedenborgian contemporaries nanifested much sensitiveness at the bare prospect of being popularly associated with Spiritualism, as if there was something in the idea very display of fire-arms, knife, axe and hatchet, has distressing. Of course, they have the undoubted right to choose and select their company, but it oc- side the facts of the war, much humorous, descripcurs to us, the efforts made by the Swedenborgian press, to effect a distinction in the public mind be- impartial in his narrative, and not at all interested tween Spiritualism and its "near of kin," will in the controversies that led to, or grew out of, the prove "much ado about nothing," so long as the war. secular press thus popularises Swedenborg. We copy from the N. Y. Tribune of April 26.

"Swedenborg maintains that man is a Spirit, possessing the form and pervading the entire human system; that the Spirit possesses eyes, a nose, its publishers.

hands, a mouth, limbs and feet; and that while i the body, the body is simply a piece of mechan. ism by which the Spirit operates on material Spirit may be separate, even in this life, from the body, and almost unconscious of its existence; that when such is the case, the body retains ani-Spirits; and that, at death, the Spirit is only separated and freed from the body as the butterfly is freed from the bonds which have enveloped it, and that in leaving the body at that time, the Spirit is unconscious of the separation as when separated at any other time, as in a swoon, &c."

LECTURES AT STUYVESANT INSTITUTE Brother R. P. Ambler lectured again last Sunday morning and evening at the Institute, to crowded audiences. We are glad to be able to announce, that this popular and eloquent lecturer will remain with us, while longer. He will speak

BOOK PUBLICATIONS

We should have noticed the following books ere this, were it not that in addition to our other duties, we have had to serve as juror for three weeks. We hope this explanation will be satisfactory to all concerned.

Lectures, delivered before the New York Conference of Spiritualists, by Joel Tiffany. The majority of these lectures might with better

propriety be termed an explanation of the moral ism of Christianity, as they are more closely related to ethical philosophy than modern Spiritualism, At the same time, they contain bold, carnest, and every lover of truth, and studied by not a few rethe lectures constitute a pretty successful effort is the right direction, i. e; simplifying old thoughts Mr. Tiffany in some cases tends to obscurity, for he makes consciousness the premise for most of his reasoning, which is fatal to mental and moral demonstration, (what Mr. T aims at,) the isms and schisms of the age being significant, though on. mon proof of the statement. The only way we know to correct the errors of this method, is to be less subjective and metaphysical, and more matter of factish. Nor will this at all times help the matter, since the experience and education, as well as the consciousness of most individuals differ both come, therefore, only with a scientific and a rethey contain much that is pertinent to the isms of the age, besides being generally suggestive d thought, and explanatory of the emotional man-The reporters and publishers deserve to be well patronized, for the faithfulness with which ther reported the lectures, and got up the book.

THE CONFLICT OF AGES ENDED: A Succedaneum to Beecher's "Conflict of Ages. By Henry Weller. Laporte, Ind.

Although we read much of this in the columns of The Crises, we are heartily glad to see it in book of its discussion, is well worthy preservation and attentive study. The author, Mr. H. Weller, is the editor and proprietor of The Crisa-a liberal and sensible expositor of the theology and philosophy of Swedenborg. As a thing of course, therefore, Mr. Weller looks at the phenomena of life from the Swedenborgian platform, but not to the detriment of his catholicity.

In taking the Divine Word, as our stand-point of visica, I do not mean that it is above the Word which exists in a the works of God. The ereated Word, is, indeed, as fully the manifestion of Divine Love and Wisdom as out which teaching all would have been dumb and men ingless as the rock of the ocean, and the clod of the valle is to the untutored persont. Revelation has been we called the grammar of nature-opening up its hids meaning by giving us principles, and leading us to Great First Cause. But when thus opened, all naturals comes a living book; and God as really speaks to as the myriad voices of creation as in the glowing fire of

As Mr. Weller was, for many years, an Unitaria. and has passed through many phases of specialtive theology, he is fitly qualified to appreciate the Spiritual harmonies of any philosophy, in: bring the WORD and Nature into friendly unity Naturally enough, therefore, his sympathies as enlisted in, while his mind is analizing the fatts and philosophy of Spiritualism. Those breaking of "the Church" who have waxed Spiritualy, 4 may kick against this manifestation of rankal tolerance and charity, but Mr. Weller is abundantly able to vindicate his faith, his philosphy, and his conduct.

We wish him success, and his paper a large cit-

OBLIGATION OF THE SABEATH: A Discussion between Rev. J. Newron Brown and William B. Taylor. New York: Calvin Blanchard, &

Those who may wish to know the pros and at of our "obligation to the Sabbath," should resi

The disputants are able, skillful, and respeciful gyincing a thorough knowledge of the textual. tical, and controversial phases of the subject-

THE WAR IN KANSAS. A Rough Trip to the Border, among New Homes and a Strange Reple. By G. Douglas Brewerton. New-York Derby & Jackson, 119 Nassau Street.

Were there no other proofs that we live in a fast age, the fact that Mr. Brewarton has been to the seat of war; seen, heard and gathered the materials for the work before us in a few months, would go far towards convining the most obstinate skeptic. The work, notwithstanding the external 'that within surpassing show;' for it contains betive and spicy reading. The author professes to be

However this may be, we can bear testimony to the impartial humor of the author, for a good joker is a very democratic sort of an "institution." The work is handsomely got up, and reflects credit on

For the Christian Spiritualist.
TWILIGHT THOUGHTS. come as summer's rain to the parched field ome as cool zephyr to the sun-struck flower, the fresh thoughts within my soul revealed

is sweet hour! geary heart with dew-drops is restored, great, is resto. air reves, for its airs are poured of life's seas.

bud, so long with scales enclosed scales en twilight flow of thought, staries once hidden are disclosed, skeetness fraught!

sons of the mind! how still ye lie influence of this hour! sin the more ares, all with the daylight die,

section a living form, prertions on my soul portrayed, all mellow, bright and warm,

tongue living tongue manus my ear in rapture swells, grandant with that harp are strung . dirells!

her perfect are Thy harmonies! s creation's types upon the soul! Thy perfection mirrored lies tacle - UNDINE.

ANGEL PRIENDS. Reating on the breath of evening, Breathing in the morning prayer, Hear I of the tender voices That ence made my world so fair; I forget, while listening to them, All the sorrow I have known, and upon the troubles present, Faith's pure shining light is thrown.

Sections, with their magic whispers, Calming all my wildest fears, Thus they bring me sweet submission, Peace for sorrow, smiles for tears. Eless yez, angel friends, oh never Leare me lonely on the way ; For your gentle teachings ever Meetly may I watch and pray.

PIRITUAL RAPPING IN TURKEY.

id, and the medium found, than the manifes-

old, credulous and incredulous, nervous as as these or strong frames and powerful nerves. to latter ame alment of the spectators. More ady q frimal rappings have been experimenta-

Amerika Physician, Dr. Shishman, a pupil minury of the Rev. Mr. Hamlin, (Anter-Lodgary,) of Bebek, on the Bosphorus, returned here from Paris, where he had gone et his medical studies. While in this cap-Scalar heard or saw experiments of and animal magnetism, and explained the ome of his countrymen of this placedig't, to their surprise and curi-

anival, jalvate individuals have en-It ascertain whether or not they possessed I magnetism, and succeeded entirely. og Armenian lady of Galata, of a very mi crament, (it has been now clearly asi san serve as a medium between invoked and Luman beings still of this life. Startling taution source, the facts which I shall de-

na where the to state that I am strongly inas, Fast. Because I believe there never has and never will be, any intersourse between age of this existence and the souls of the laward; and Secondly, Because of the un-Lanner in which it is supposed the latter direct with living men and women in this

goog hely in question had, until recently, She was I laced under Dr. S.'s care , and at the request of the Doctor, she orth he an attempt at serving as a mecircular table supported by a tripod. argut hand upon this table, and any Table podemast be made in the lanthe Spiriturest have spoken (his na-

the resonant have filled all those presaprile. The incredulous have been magnetism the brought into action, lose of departed Armetians, and conse-

e persons in this place who have the faculty letter relating to the hat, I had occasion to go to a and drove all love and joy from her pale face.

The impression which these facts-for such they certainly are-have made in Constantinople. is very great. Animal magnetism has, however, been practised here by some of the deverishes for many, many years, for the curing of diseases, and allaving of pain. I have witnessed this a hundred times, and fully believe in its efficacy. It is nothing more than manipulation; of the part affected. I verily believe that the operator is wholly unacquainted with all magnetism (as a science) and ascribes it to the superhuman powers given him by Allah or the Prophet in recompense for his piety and constant mention or contemplation of the name

SPIRITUAL INVESTIGATION AND WHAT COME OF IT.

BURLINGTON Co., N. J., April 18, 1856.

NO IV. As I have stated that the Spirit of W. pinched my daughter, when he wished to communicate, and having just done so, I requested as a favor, he would pinch her on the side of her neck immediately under the point of my finger. Suddenly she peared before putting my finger on it.

when I did not think of it. In about two hours, form you. when I was not thinking of it, he said, "I am going," and the dial ceased to communicate. In a few minutes the Spirit of his daughter-in-law announced herself, and asked, if we knew what W. was doing? We said no, and was informed he masslave been consequent on the carrying was hiding my hat. I jumped up, but too late, the Risso-Turkey War," nothing could be hat was gone, and could not be found. I begged and reason than the desire of the Spirits to as a special favor, that he should tell me where it miche with their earthly friends and rela- was. He said, hunt the closet up-stairs. We did Accordingly, no sconer are the conditions so, but it was not till we hunted every closet, up- ened and brightened; for her spirit was both strong stairs and down, that we found it, and then it was and calm. as commence. At least so a correspondent of covered up in a closet, with about twenty or thirty T. T. Aure informs us, who, writing from old newspapers. I took the hat, and we went back translaple, under date of March 17, 1856, to the dial, when the Spirit of his daughter-in-law told us he was now tearing my old hat. I went For more than a year or so post, news of the immediately back, and found the silk from about the Scientific American to read, when something bright twirled past the edge of the paper, and made a kind of circuitous track, and fell near my foot. At the same instant, my daughter exclaimed, is this city, with equal success and as little "he has taken the pin I had, pinning my work on my knee." I returned the pin, and she again pinned her work, putting it in more securely, which in about three minutes was again dropped on the pa-

> way through, where her cars were pierced. They were taken out, and in about the same time they were gone again, when he spelled out "pin cushion." "no, the cake cushion," and behold, in a cake be- then only without definite thought. fore our face, were two needles. Again, they were returned, and again, with another needle became is, because we see in it innocence, freedom, and invisible, when again he spelled out they young life. She was plairly clad, and clean, and ment of happiness? Its teachings uproot the were in her hair. Sure enough, there they were, healthful. just as I enclose them to you, all on one thread.-My daughter here remarked that she hoped they proached into a girl. A young, fair girl, with eyes wrap the fair form of nature's beauty in a gloomy had not taken her whole paper of needles; and mild, grey, and somewhat deeper in expression shroud, crowning life's radiant brow with the getting the paper, opened it, but there was only a than many you see. She looked with a strained express wreath of mourning; and whispering of pin left! He spelled "her hair" again, and with a gaze upon the future; and O, how joyous expecta- decay and death, amid life's fairest and brightest thread similar to that with those enclosed, were tion gleamed from those young eyes! strung seventeen needles, which had been taken from the paper, and threaded in about three min- gic mirror, she seemed to see there herself, but enshrouding our world's Spirit reflected beauty .utes. One of the threads used in his tricks I ex- greatly beautified, and surrounded by a dazzling No longer a "vale of tears," our lovely earth amined, and found it different from that she was halo of joy. She seemed as if struggling vainly to beams radiantly beneath the Creator's life-giving using, when the Spirit informed us he had taken it quicken her pace, or rather to fly to the bewitching and approving smile. No more resound the dismal from her frock, when on examination, we found scenes before her. the tear made by another Spirit on a former occa-sion. The next operation was his spelling out the she turned her eyes upon him, they grew deeper which clusters ever-changing forms of beauty, at 146 Tenth Street, between Broadway and Bowand found the family Bible covered with a cloth, eager now, a satisfaction, a fruition seemed to striving Spirits. and a china saucer with a cold potato set upon it, charm the present for her, yet present and future

is indisposition. She became frequently the thread drawn out, which had been used to sew By and by, as she came on, another was seen not even of the flowret's life-power! Only beautithe hystern, and suffered much from a the tear made by another Spirit on a former occa- walking by her side—a tall and fair youth, and as ful and progressive change, a Spiritual ladder, round son. The next operation was his spening out the land warmer in their expression, and a certain love deep-toned celestial harmonies and the boundless, ery, in the evening.

Solved with the tables with an and warmer in their expression, and a certain love deep-toned celestial harmonies and the boundless, ery, in the evening.

Mrs. A. L. Brown, 1 Ludlow Place, corner of with the tables with extraordi- dining room." We all hastened to see what it was, sphere seemed to surround both. She was not so unchecked aspirations, of freed and for perfectionwhile the spirits and those who chose We were looking around, and all passed into the wore the same rosy hue, and gladness and alacrity For this purpose she seats herself kitchen, but returned immediately, when we found were in her step. A soft warm light had enthroned a cup and saucer added, which were taken from a itself upon her brow-she had grown to be a woshelf seven feet high, and on the plate near the po man, and had experienced a woman's love. stilling decided to ask whether a cer- tato was a tea spoonful of apple jelly. We were Soon came another picture, the same fair wowith applicon, Lord Byron, or Mira- here called to tea, and on being scated, my wife man, with a still softer shade upon her face, a still resignation be truly found, that is religions' boasted will talk or her question, makes missed the cream out of the vessel she put it in, and mellower light in her eye, and now a little child evidence of power? Has the departing Spirit was about to go for a fresh supply, when I told her was in her arms. A very levely child, with fair ceased to be surrounded by weeping and wailing the Spirit would tell where it was, which he did, blue eyes and curling hair, and a winning babyish friends? And does not Time alone bring the consoby spelling out, -"in the sugar dish, it will save smile, that strove to answer to that upon the harpy lation, their faith, confers not amid the starless trouble." She looked, and loaf sugar and milk mother's face. Clinging to her dress were two night of bereavement? Far from elevating the were there all ready for tea. On returning from more little ones happy and beaming, and the moth- Spirit to communion with higher worlds, its unavailpected, as my daughter has found fault with my ingly. It was a happy group and another love had linger around the mound of earth, containing the them, and like myself, all finish it, which he did while we were at tea, there come a mother. the most be crear some deception, or being no other person in the house. These, Mr.

Editor, are only a part of the performances this day, dreamer. Next came a funeral procession, a long the Father's boundless mercy, doubts of the eternal Most of the Spirits invoked for all of which, we can and would swear to, if ne-coffin, and a mourning train, and in that coffin re-union, their faith so mystically and unsatisfaccessary. I find no fault, as I have asked for such through which the eye of the seeress penetrated, torily promises, intangible and unmeaningly conhuguage spoken is the Armenian, with things to be done. I see daily such wonderful she saw the cold, stiff shape that had once been whelly unacquainted. One Spirit re-things, I can hardly believe my own senses, and the body of her husband. He had gone from her with the bitter thoughts of the eternal separation, was a cherubim. None seemed dis- no doubt, had the same things been done before now—love had received a terrible wound, and as who would have arisen from the despairing posture, seemed dis- no doubt, had the same things been done before now—love had received along on the arm of a friend, joyfully and exultingly, if blessed by the assurance, she slowly faltered along on the arm of a friend, joyfully and exultingly, if blessed by the assurance, have been, and still are, is freely men- alarmed us all. As it is, however, we all take it in deeply draped in black, how little was she like the the given proof of progressive immortality, of unthe Spirit of M. Carabet Dey Oglou, an good part, it being performed by an intimate friend, From glady serving as a medium, was with whom we converse daily, as with one another. in the preceding pictures. Three more processions shores of the better worlds. Einroked, and she had to be cut off im- On Sunday, my daughter and I, attended church, followed this, each time a smaller coffin was carried from her condition of medium, or she but on our reaching home, we had each forgotten fainted, so much was she affected by it. the chapter and verse of the text. Not so with our as it is only necessary for a stranger to Spirit friend, for he spelled out the book, chapter, the hard placed upon the table. On Lord and verse, and before I could turn to the passage, as phis being invoked, the rappings on the he spelled out the entire text. We asked him how were nearly violent and so alarmed those he liked the sermon. He answered "not much." at that the regium had to be cut off imme- I asked his objection, when he said the preacher said the same thing over and over," and added, that which opposed itself to her, and a deep an-

own repugnance as from that of her friends and return, the crown which had been sewn in, was being developed in her heart' She began, out of Future's destined field of Love and Labor; not an relations, she has determined not to attempt it again cut out, and then trimmed around until her deep sorrow, to feel that a great calm joy was emotion of the soul exists, but Spiritualism re Spiritualism re about three inches in diameter, and the remainder of about to be born to her, a joy that no sorrow sponds to its outpourings; not an aspiration dwells I would add that one of my particular friends, the rim, was what the ladies call, scolloped all could destroy, no death could take away. a young Armenian, full of conscientious convic round. My wife informed me, she purchased some tions and a probity and morality beyond all suspi- oysters, and set them in the pantry, but when she present of fifty years of age, she could look tri- that earth cannot give. It sanctifies with angel tions and a probity and morality beyond all suspicion, has a brother, a priest at the Armenian College of St. Lazarus in Venice, to whom he is
greatly attached. As an experiment he asked greatly attached. As an experiment he asked My daughter in the mean time had got a few in a come out of her struggle with grief, and with life's the heart that enshrines their gifts, and love-illumwhether the "guardian spirit" of this brother saucer, and went to get supper, &c., but on her necessities, and had prevailed. There was no ining its sphere of thought and action. would manifest itself to him. It did so, and return, the oysters were gone, and could not be longer any death. Life to her was everlastsaid that it was no human spirit, but a "cheru- found until informed by the Spirit, when they were

> want a drink of cool water." She took a little, and the wife and the wife and mother no power but that of goodness, no invocation but turned round after setting the cup on the table, her own. even through the shadow of that of Love and Sympathy, can attract the Spirit Franklin street. Price 571-2 cents. when suddenly its entire contents was emptied on knew her own, even through the shadow of the top of her head, and the tin-cup thrown back death. They were there awaiting her. on the table, in a rather violent manner, causing it | She went forward in spirit to meet them. Lovwill," when the pulling ceased.

asked him also, where he got the knife to cut my monized and mingled with her own. and saw distinctly what appeared to be, the print there now? said I. "Yes." I went, and looked, of a human nail on her skin, where no mark ap- and on the highest shelf of a dresser was an old hoped that she should in some way, meet in another be glad if W. would hide my old hat, which I had his daughter-in-law.) I must now close, and if nstead of hiding, the pure mysteries of life. just left in the dining room; he said he would these wonderful manifestations continue, I will in-Yeurs, &c.

INVESTIGATOR

For the Christian Spiritualist. YESTERDAY, TO-DAY, AND TO-MORROW.

She sate beside the open window, with her face turned toward the setting sun. Her eyes reflected the mellow evening ray, with a light at once soft-

She was a widow. Fifty years of life's wholesome discipline had purified and developed her woman's soul.

She looked gently on the west, and smiledsuch a smile as was only the brighter and more The soul of the spiritualist becomes the abiding place of an undisturbed peacefulness; the and the state of t eyelids shut, and the sight of the mild grey eyes find limitless expansion, and endeavour meets with was turned within.

them was full of flowers.

ment bespoke life and wondering joy. The eye in watchword girds the aspiring souls of millions, in tions: We all started to hunt the pin cushion, but he said variable light, seldom was turned to the future, and the "Onward and Upward" march of human pro-

She was not beautiful, only as childhood always

before the mourner to the grave yard, and love was wounded mortally then, for she was a widow and childless.

Then came a trial time, a dark chaotic struggle the desolated hearth of the widowed one. Wearily at first, and almost in despair, she strove with

periment with entire success, but, as well from her ing in the garden,) on the kitchen table, but on my that a deeper, greater, holier love, was about liance upon the past, no doubting hope of the

to roll on the floor. "There," said my wife, "you ingly her hand was clasped by the living husband rification of the heart from all evil intentions, and may pick it up again," and left the cup lay where of her youth; softly and warmly was the kiss unworthy aims, is the necessary preparation for 21, 1808. By Allen Putnam. Price 25 cents. it fell; but in two or three minutes, the cup was that she was wont to covet, imprinted upon her again placed on the table without being touched by any human being! It was again thrown to the floor, she so loved. They had seemed to die once, she hope, untiring endeavor, ceaseless effort in humanand the Spirit ordered her again to pick it up. She thought then, believed then that they were dead, ity's cause, forgiveness for wrongs inflicted; selfrefused, when the hair pins, from my daughter's and her own heart died within her. But now she reformation, and holy contentment amid lifes' oft head, started out, and were thrown violently against saw how it was, saw that there is no death; and that times thorny path, are among its gifts of blessed trailism and its teachings to purchase and read the world to the started out, and were thrown violently against saw how it was, saw that there is no death; and that my wife, when she agreed to lift it. My daughter's a love once born into being can never die. Her hair in the mean time, fell down over her shoulders, and she said, "there, I shan't put it up again," when and vigor flowed into it. She saw that she was—and calms the rebellious Spirit. In return for the Together with a Early by Verlphilos Credens. Price 15 cts. my wife, when she agreed to lift it. My daughter's a love once born into being can never die. Her ness. It leads no soul astray from the path of and vigor flowed into it. She saw that she was— and calms the rebellious Spirit. In return for the herself, unchanged as to her individuality; but her being she felt to be intensified, ennobled, and abject worship, nor set and formal rules. From the philosophy of Man, Spirit and the Spirit-World, by the grateful hearts of His hopeful children swells the Spirit pulled her hair, until she said, "yes, I herself, unchanged as to her individuality; but Heavenly Father's manifold mercies, it enjoins no On my return home, I inquired what he (the bared as it were to the more direct influxes of life. - the grateful hearts of His hopeful children swells Spirit) meant by such doings; he said "fun." I Spirits surrounded her, whose interior life har- the anthem of continued worship, in Spirit adora-

exclaimed, "Oh my!" when I removed my finger, hat. He replied, "on the shelf, sharp." Is it and good. She knew that whereas once she had dimly probable. rusty pocket knife, I had seen laying out of doors life, those whom death had separated from her; Proofs, Mr. Editor, are accumulating whilst a few days before. I took it up, and told the Spi- now she knew that no such separation had been writing this letter. Having set down with my wife rit, that the hat was not cut with that knife, as it real, that they had lived and she had lived in imand daughter in the kitchen, and the Spirit of W. was too dull, and the hat appeared to have been mortality together. And now death-what was it being present, our conversation turned on the hidut with a sharp knife. The Spirit then said, it
ing of Mr. H.'s hat, when I remarked that I would was V.'s knife it was cut with. (V. is the Spirit of
eye, but transparent now to her, and revealing,
public of the continued labors of Miss Fox at

> beginning of her spirit's life and love; her to-day and to-morrow were their development and use.-Her heart was full of love, her hands of labor; of Spirit Mediation. and as she looked into the everlasting future, she felt that this was human destiny—to love—to work | Sunday excepted. and to progress forever.

For the Christian Spiritualist. THE INFLUENCE OF SPIRITUALISM. BY CORA WILBURN.

The more we reflect upon the revealments afforded us by the new dispensation, the deeper and by the consideration, that those who may wish stronger becomes the conviction of its mission of communications from their Spirit friends can, and beauty and holiness, of its sanctifying utility, and should, avail themselves of the services of other knowledge bestowing power.

The soul of the true Spiritualist becomes the no barriers of opposing fear, in its earnest soulful It was not sunset there, but only a little past investigations. Many and bitter have been the mid-day. Upon her Spiritual sky, a strong sun- calumnies by superstition hurled, the accusations light had arisen, and shone down upon her soul; by malice invented, the anathemas by tottering latter has written an elaborate introduction and brightening the past, the present, and the future. dogmas directed against our pure and holy cause; appendix to the work. In the backward perspective, she saw a little the Spiritual belief founded upon incontestible evichild—such a child as we may every day see; dence, upon the truthful testimony of thousands of postage 30 cents. Orders from the trade and per I was reading. This was repeated a third time. glad, wandering; yet, never wandering back; her living witnesses. But, unharmed, serone and angel Society for the Diffusion of Spiritual Knowledge, The Spirit then knotted the thread in her needle young eye taking in the prospect of the present; guarded, the heaven-sent truths keep on their on- 558 Broadway, N. Y. with five knots, and hid the needle. She got an- and wondering at the beauty and the joy that ward course of enlightenment; and consolation other, and in three minutes it was gone. He every moment brought. Tears had been in her folds her scraph wings around sorrowing mertal speiled out "cars." I looked in her ears, and eyes, but they had been brushed a ray; and a rose hearts, and opens to the worshiping soul the bound there was the two needles, one in each ear, half stain upon her cheek told that the hand that wiped less realms of the Hereafter. Undismayed by mortal invective, whether by priest or tyrant The light brown hair was free; and every move- hurled, at sacred Freedom's cause, the Spirit's persons, who are authorized to receive subscrip-

gress. What harm has Spiritualism rightly understood, ever done to the cause of Religion, to the attainworse than pagan errors, that represent the Spirit This child came on and on, and grew as she ap- | Father as a Being of wrath and vengeance, that scenes. The Spiritual belief, with daring and hal-Looking constantly into the future as into a ma- lowed hand, has removed the gloomy veil, hitherto the movements of Lecturers and Mediums. Those words "for ever gone;" no death, no annihilation,

For many ages, the world's inhabitants have bent the knee in formal prayer, in accordance with transmitted belief, and early implanted instruction. Many, and conflicting have been, and still remain, the various dogmas taught; yet amid the so-called pious of all creeds and climes, can the joyful tea, I found the crown of my old hat. This I ex- cr held out a hand to them lovingly and protect- ing tears, water the grave-yard soil; its footsteps wearing it, and the Spirit promised before tea to developed itself in the woman's soul-she had be- cast off robe, no longer the fitting abode for the soul-aspiring to a brighter form. And doubts and Rapidly the scenes shifted before the eye of the fears intrude upon those sorrowing souls; fears of veys. How many hearts have been sorrow-bowed happy young wife and mother who stood foremost avoidable re-union of loving hearts, on the blissful

Creed unshackled, trembling humanity! Fear and gloom have overcast the Future's prospect; and this beautiful, ever renovated world, is darkened to your sight. By the light of this new faith which only the irreligious can condemn, and the with life; for poverty, as well as grief, confronted materialist deny, the sorrows and the groundless fears of the doubting soul are removed by power divine; while the inspirations of truth and freedom, upraise the thankful spirits of emancipated milsaid the same thing over and over," and added, that which opposed usen to her, and a deep and stated that there are true too." Since writing that portion of this guish, a fearful despondency shut in her heart, lions, rejoicing in the light, heaven-sent, and earth there are true too." Since writing that portion of this guish, a fearful despondency shut in her heart, lions, rejoicing in the light, heaven-sent, and earth there are true too." Psychometric Delineations of Character, with Conjugal Adap and drove all love and joy from her pale face.

Psychometric Delineations of Character, with Conjugal Adap and drove all love and joy from her pale face.

Ting as mediums. Some of them are known village near by, and of course had to put on my new asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter. Willing that those asked must always accompany the letter relating to the hat, I had occasion to go to a undertone required to prove of great utility to that the low for the individual that the low for the individual that the individual

about to be born to her, a joy that no sorrow sponds to its outpourings; not an aspiration dwells within the Spirit; but it supplies the want, confineding the History of Man. from his creation to his finality, within the Spirit; but it supplies the want, converted by the supplies the want, converted by the supplies to her, that now, in her vincingly revealing the future fulfilment, of much the supplies that a spirit is outpourings; not an aspiration dwells within the Spirit; but it supplies the want, converted by the supplies th

found until informed by the Spirit, when they were discovered to be on a shelf seven feet high.

After this, the Spirit requested, or rather ordered my wife, to bring a tin-cup full of water from the spring house, which she did and said: "I would be drawn away, and she should see clearly wonder what he is going to do with the water."—
My daughter replied, "it is for me to drink, I want a drink of cool water." She took a little, and the representation for the spirit requested, or rather ordered this life she had a few more works of love to do, and then the thin veil that shrouded the future life pends the power of communicating with angel natures; that purity, thoughtfulness, and a loving and forgiving Spirit are the moral requisites, for the attainment of Spiritual intercourse. That outward the future. In this life she had a few more works of love to do, and then the thin veil that shrouded the future life pends the power of communicating with angel natures; that purity, thoughtfulness, and a loving and forgiving Spirit are the moral requisites, for the attainment of Spiritual intercourse. That outward the future. In this life she had a few more works of love to do, and then the thin veil that shrouded the future life pends the power of communicating with angel natures; that purity, thoughtfulness, and a loving and forgiving Spirit are the moral requisites, for the attainment of Spiritual intercourse, and Inquiries Relating to the Manifestations of any earth-joy denied. It knows that upon itself depoments are progressive immortality, can never sorrow long for any earth-joy denied. It knows that upon itself depoments are progressive immortality, can never sorrow long for any earth-joy denied. It knows that upon itself depoments are progressive immortality, can never sorrow long for any earth-joy denied. It knows that upon itself depoments are progressive immortality, can never sorrow long for any earth-joy denied. It knows that upon itself depoments are progressive immortality, can never sorrow long for any eart and beauty of contentment; firmly assured of its friends and counsellors, ever mindful of our earthly happiness and future advancement. That the pution, in thoughts that lead to deeds of greatness

PHILADELPHIA, April 19, 1856.

MISS KATE FOX. FREE COMMUNICATIONS.

It is with pleasure that the Society for The the Rooms of the Society, subject to the direct Thus had it become with the woman of fifty tion and pay of the same. She will in this, years; her yesterday she had treasured up as the as in her former engagements, sit, without charge to the public, for the benefit of Skeptics or such ENOTIRERS as are not yet convinced of the reality of Spirit-intercourse, and know not the consolations

Hours, from 11 to 1, every day, Saturday and

The Society wish it distinctly borne in mind that Miss Fox is employed for the purpose of converting the skeptical, rather than to contribute to the pleasure of the Spiritualistic believer, and it is expected. therefore, that those who are CONVERTED will NOT occupy the time of the Medium.

This change is warranted not only by the xperience of the past year and a half, but suggested

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In the forthcoming volume of this paper, we propose giving a standing notice of approved public mediums in all sections of the country, under the above head. Also an account, from time to time, of friends who desire to avail themselves of the freedom of our columns for this purpose, will please forward their names at their earliest convenience.

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IBEAL LAND. D. J. WALLACE.

The twilight hour has come again, And, like au angel's wing, It sheds a holy, heavenly calm O'er everything.

Within my soul a quiet reigns, And peace and ,oy flow there, In noiseless waves, till I have quite Forgotten care.

I know not why it is, but yet The twingst ever brings A peace, for which I would not take All earthly things.

And while the soul is lulled to rest. How sweetly do the dreams Of other days flow back again In half-hid streams.

To-day I walked the city streets, Where rolls life's varied tide; And felt alone, though thousands were Upon each side.

But here, within my little cot, With twilight on her throne, I think of absent ones, and feel I'm net alone.

With keys thrown to me by the hand Of the departed Day, I ope the portals of the land Where loved ones slay.

Mysterious land! for there the dead And living are as one; O bliss! I met them all as I In life have done.

They all seem beings of a clime Uncursed with grief or care; And free from toil's corroding hand They wander there.

Some of them live, and some are dead, Yet an unbroken band I often meet them all within Ideal Land.

ANGEL MUSIC.

The following lines contain literally "words that breathe and thoughts that burn." We gather them from the sea o literature, where we find them drifting anonymously When the twilight weeps 'neath her azure veil, And the sweet flowers sigh as the day grows pale, Then an angel comes on her silver wings, And a golden harp in her hand she brings; Soft, sweet and low,

Rich numbers flow, And I hush my breath while the angel sings!

Oh! the love-rays fall from her dew-filled eye, Like the soft star-beams from the twilight sky. And she fans my brow with her fragrant wings, While she gently strikes on the golden strings! Soft, sweet and low,

Rich numbers flow And I weep for joy while the angel sings!

Like the soft, south wind, when he woos the flowers, Like the glad bird's note in his love-wreath'd bowers, Like the thrilling sigh of the wind's harp-strings, Are the rapture tones that the angel sings! Soft, sweet and low,

Glad breathings flow, And I dream of love while the angel sings!

Like the plaintive voice of the mouning pine, Like the wild, wild wail of the heaving brine, Like the groans that sweep on the night-wind's $wings_i$

Is the strange, sad song that the angel sings! Dark, deep and low. Sad meanings flow, And I weep o'er the lost, while the angel sings!

Then a lofty strain on a rich harp swells, And the soul of bliss in its music dwells; And the tide of song, o'er its glowing strings!

Flows fresh and free from the Eden springs! Soft, sweet and low, Rich breathings flow, And I dream of Heaven, while the angel sings. Sentinel and Witness.

THE INSPIRATION OF SPRING.

thus eloquently of the approach of the season of buds and birds :-

arboral herbs which give their perpendicular tory. Talking and moving in sleep, though ap- it will sink into oblivion and be forgotten. breasts to the rude solicitation of the auger .- parently phenomena irreconcilable with this theory, Elder spouts and rough hewn troughs are the are not so in reality; for there are degrees of milker's hand and bucket, April! Does it not sleep, and these things only occur where the slummake you think of flocks of birds just come from ber is imperfect. It may be urged again, that the the South, wild with new love, or pensive with mere absence of volition would not produce that nests to be built or revamped? There must be insensibility to sight and sound which is the charbuds where there birds. There are little flowers acteristic of the sleeper, but few persons are aware in resurrection robes. These sparrows and robins, impressions in the senses. One who is absorbed and blue birds, and black birds, are trumpet in reading or writing will not hear words addressed sounders that call the flowers from their graves. to him in the ordinary tone, though their physheart? Is not the germinant and springing influ- usual. ence at work at your pulse? Do you not love the balsamic smell of poplar buds just unglued,—and gested that they took place only in the momentary the smell of grass just sprouting, and of moist state of transition from sleep to waking. But facts we call spring scents."

lishes the following extraordinary narrative: "The | not measured by hours and days, but by the numto a state of great excitement by an event of the these is in the world without us, not in the constispectators of this appaling scene were deeply difference, though less strongly marked.

MEMENTOS.

will make them bloom again on other soil.

stars through the falling storm; they are like the ably, the utmost daily period for which real exerdew in the darkness, descending on fervid brows tion of the mind can be carried on. and lips touching them with refreshing coolness, and strength for the long To-morrow.

Mementos like the ivy creep about the withering heart, and protect it from the semblance of glitter of its jewels beameth beyond the Now.

some cherished eglantine perfumed the air; or "within" where Christ located it. And vice versa, beheld, were loved by the softest zephys of the tive and secretive organs to the exclusion of the Spring, and breathed their latest on its sighing higher faculties, in the end consigns man to the

grim wanderer along, and point him to shrines he the kingdom of Hell, as a condition of the soul.cannot see, for those he knows are broken.

symbolize. They often are event and circumstance

Mementos are whatever link our thoughts, our ill, and let our spirit glance beyond its clay.

Turn we not often to Mementos as to some sasolitude, when stars look through its curtain folds, however so often read before, and feel their sorrow and their truth? And from the page that dims through rising tears, seem not some living eyes to look with all the trust and peace they had of yore, till hope rekindles in their fancied light?

Are there no locks of hair, thus far outvying purest gold, and that Gugonno's skill to darkenwhich call up rose-colored phantoms that were being once? Does not the glossy texture seem to move while ir our grasp it rests, as rest it did when on its smoothness our pale hands in blessing lay, and we essayed to speak farewell? Has not that of the soul, which is realized only by the good." sister and mother.—Lake Zurich Banker. tiny glove, that little ring, that poor attempt of art to copy soul, that volume in whose thoughts twin sion "the greatest of all is charity." By a law ef natures found translation of their own—an influ- Spiritual affinity the pure and wise pass into a poence on us still—a force upon our fate?

Sure such Mementos have, and those that only those are similar; they bring their healing with | yond. them, and they reach that sickness science fails to learn .- Cincinnati Times.

SLEEP, DREAMS, MENTAL DECAY. in a London paper, of Sir Bonjamin Brodie's Psy- reason. chological Inquiries:

A writer in the New York Independent discourses | confined to those functions over which the will has | understanding, the subject revealed. power; all involuntary actions are continued Spiritualism, like all new things, is greatly mis-

earth, and of woods full of old leaves, and of the contradict this theory, since persons will mutter very air that reeks with these nameless odors which to themselves, and utter inarticulate sounds, indicative of dreaming, at intervals of several minutes. The common puzzle as to how dreams, apparently long, can pass in a moment of time, EXTRAORDINARY BIRTH.—The Paris Steele pub- presents no difficulty to the psychologist. Life is Rue de Faubourg du Temple has been thrown in- ber of new impressions received; and limit to most extraordinary kind. At noon yesterday, at ution of our minds. To a child, whose imaginathe moment when the corpse of a woman named tion a constantly excited by new objects, twelve to exertion, to reach constantly upward, to struggle vagary of a speculative mind, yet the thought is truest, most devoted wives, the fondest, wisest being removed for interment, drops of blood were advance in life, time flies faster. The butterfly, seen to coze out from the coffin. The undertaker living for a single season, may really enjoy a powers are our foes, to refuse submission to any sure of Our Father, may we not yet inherit? Afordered the bearers to stop, and on the coffin being longer existence than the tortoise, whose years ex- evils however frowning, are conditions we must

deceased had given birth to a child of the male sex and, as a general rule, experience justifies the confined and crushes the world. Remorse for crime is guawing stretch of the surface of his talent, and for a victory, which shall enable his thoughts as our thoughts, and there is nothing at his heartstrings, and as he looks far back into and crushes the whole system with it. The child, perfectly well-formed, was living. I clusion. But Newton, Byron, and others, were him to stand unabashed in the last day. He who inconsistent with His goodness and majesty in the the past, there is no bright spot for the eye to rest is over-worked—and the physique under well-formed, was living. I clusion. But Newton, Byron, and others, were him to stand unabashed in the last day. He who inconsistent with His goodness and majesty in the the past, there is no bright spot for the eye to rest is over-worked—and the physique under well-formed. was immediately consigned to the care of a nurse, exceptions to it; and it is quite certain that a large strives need fear no fallure. His triumph, though belief that our kindred may inhabit the very stars on, and be satisfied. No mother loved him, There is not enough physical to counterballs.

Many remarks scattered through this little The present is linked to the past by dark and treatise are worthy the recollection of all ages and ron ligaments, but through them run fine veins of classes. "The failure of the mind in old age," gold that close inspection only shows. These fi- says Sir Benjamin Brodie, "is often less the rebres have power to make the past worthy, fair- sult of mature decay than of disuse." Ambition to sink the horizon of the night, and reveal the has ceased to operate; contentment brings indosun below, when it has risen upon another sphere. | lence; indolence decay of mental power, ennui These fibres, binding the to-day and yesterday, and sometimes death. Men have been known to can enfold and interpret the oracles of God, any are mementos-those of the sweet and happy by- die, literally speaking, of disease induced by intelgone, which as fragrant plants having blossomed lectual vacancy. On the other hand, the amount of and wilted into seed-time, contain the germ that possible mental labor is far less than many persons imagine. If professional men are enabled to work Mementos like these are supporters of our weak- twelve or fifteen hours daily, it is because most of ness, guards against temptation—they shine their business has become, from habit, a mere through our surrounding cares and tribulations as matter of routine. From four to six hours is prob-

> From the Olive Branch. CHRISTIAN SPIRITUALISM.

Did Christ teach saluation by faith? He gave decay. Though they sustain not its weakness, us fully to understand that works are to be the beautify its failing, and crown its last beatings with great instrument in the soul's development. Spirripeness and a show of life beyond itself. While itualism teaches, with Christ, that the greatest of all they make a partial Pactolus of the merest Lybia is charity. This it shows to be philosophically, as of existence they touch the coming Future with a well as morally, true. It is an established law of glowing pencil; they mirror to the aching, anx- nature, that the healthy exercise of a member or ious mind, what will be, by the streamlets, whose organ increases its strength. The blacksmith's whimperings suggest love, and sunny hours tremb- right arm is more powerful than the left from this ling with pure emotions, that have been in depart- cause. The farmer and the mechanic become ed days. They unearth the buried casket, and the strong in body from a similar reason. And the same is true in Phrenology. By frequent acts of All of us have Mementos more or less-all can genuine charity, the organs of Benevolence, Hope, look backward, be their path drear or radiant, and Conscientiousness are increased in power, and smooth or rugged now,-toward the spot where the Heaven of true happiness is established where a few remembered violets that fewer eyes a constant and prolonged exercise of the acquisislavery of avarice, destroys the very sources of Thank Heaven for these Mementos in that they happiness, of which money is but the mere agent cheer and make hope where hope was not; that prevents all enjoyment of the elevated pleasure they lead, though with a sweet delusion, the pil- flowing from Benevolence; in a word he developes Thus "it is less difficult for a camel to go through Mementos are not gifts nor substance, save at the eye of a needle, than a rich man to enter the times—not always outward shapes and forms that kingdom of Heaven." Because man, in the exerwe may wear above the pulse of our life, and cise of a sufficient amount of economy to accumubreathe our kisses on, in harmony of what they late riches, is apt to compromise the elements of true enjoyments, and become a miser. To reach and time, outstanding from all else, and real and Hell, and suffer its torments, the miser need not essential from the happiness they brought—live await the hour of dissolution. He has it all within dreams and dreaming lives which come as pictures him, and feels its scorching flames hourly. "It from within, whenever our eye turns inward to the is more blessed to give than receive." Every act of true charity is a ray of warmth to the divinity within, and a benefit to the donor's immortal soul, feelings, our affections, to the good, the beautiful, which is to be eternal. The miser is without this the true—the signs of those fair periods in our life infinite, elevating pleasure, and the priceless benwhen angels seemed to hedge us round about from efits flowing from its benign influence. A great error of the church, has, no doubt, been in a confusion of the terms Heaven and Hell. Christ's cred words a buried mother's hand has written for Heaven and Hell were conditions, and a verdict of our good, that we may clearly see our way by exclusion from the one, or consignment to the thinking what has been? Within our chamber's other, did not allude to the existence hereafter to be enjoyed by the spirit. The danger is in conand we have doffed the mask we play our world- tracting the kingdoms (conditioned) to be carpart in, are there no letters that we read again, ried as a barrier to our happiness in the Spirit

The spirit of man is reached through his organism. The purpose of life is to individualize the self." spirit. Thus every act becomes either a savior or destroyer. If life be true to itself, neighbor and God, the spirit will emerge from its tabernacle, beautiful and lovely to the sight: if its probation has been one of injustice, neglect, bigotry and part of the price-to the service of humanity. falsehood, it emerges from it into its new existence mentally and morally deformed or diseased, and is a stranger still to that precious enjoyment This doctrine is forcibly embodied in the expressition, figuratively expressed as high-into the sweet companionship of their kind with their lie within the heart withal. In thechambers of our Heaven still "within;" and the other, to its dark

> We hold that this is Christ's teaching; but men's minds have been perverted from a right understanding of Him by bonds and fetters of prejudice, forged by bigots in the dark ages; and

But we hold that an infallible revelation is im-"Dreams are next discussed, as also the pro- possible as long as the human mind—the reclares insoluble. The sense of weariness appears structed, and each receives according to his own

left under fences, or on edges of the wood, and gradually exhausted during the day. But these soon come when all odium shall be removed, takes them all away. The ground looks up and are words only; for who can define or explain the and great minds will probe and sift it thoroughly-

PROGRESSION.

THE PRICE OF SUCCESS.

Effort is the price of success in every departmental knowledge to the salvation of the soul, somewhere that nobody has ever looked at, new, fresh, how much the will is concerned in the reception of every step in progress is made by undaunted toil. The boy drones over his book, a slave to listless laziness, thereby securing to himself a place at the Science explotes the grand highway to the heavens. foot of society. The Christian, who, like Bunyan's but her vagaries and even her statistics, satisfy us Do you not feel the air blowing through your very ical effect on the ear must be the same as Timorous Mistrust, flees at the voice of lions, is un- not. Worlds of light say some, bodies of flame done. The man who shrinks from difficulty in his say others, luminous by reflection speculate still Dreams are inexplicable; Lord Brougham sugcause the rock is sharp and the way steep, must yet stumbles on, guessing and wondering, quesshadows below, while others use him as a stepping exploding old, and yet what a star really is, no one stone to their own rising. For this-such is the can certainly explain." constitution of society—there is no help. The poet wrote truely who said-

"Thou must either soar or stoop, Fall or triumph, stand or droop, Thou must either serve or govern, Must be slave or must be sovereign, Must in fact be block or wedge, Must be anvil or must be sledge."

with a firm foothold on the most slippery places, to wrestle manfully, even when principalities and

WHAT GOOD IS SPIRITUALISM? not argue much for the enquirer's mind.

I answer, it establishes the soul's immortality on power to humbug the people with the idea that he batter than the wayfaring man though a fool. It takes out the last prop from the strongholds

of materialism, or etherialism—both of which have royed so destructive to man's highest good. It introduces to us a religion, with a philosophy, which our reason can grasp, embrace, and allows

nan to he down upon the couch of entire certainty. Our present systems of religion are void of a philosophy, and our present systems of philosophy are equally without the companionship of religion. wo, so long divorced.

Spiritualism reveals to mankind that they are surrounded by, and are in the immediate presence of beings like themselves. The effect of such revealment is to prevent wrong and abolish crime. Who does not act more circumspect when the

eyes of his fellow men are upon him? Spirit life is omnipresent, and he who is so exalted as to see and know of the kingdom of Heaven, sees and knows that not even a thought can escape detection. If a man can think no wrong without the fact is known, then he will do no wrong, for conception always precedes a birth.

How guarded the acts of men when they know all eyes are upon them. What crime or wrong can stand before the focal blaze of Spiritual detec-

Spiritualism unfolds the fact that the Spirit is us beyond the rapid Jordan. not the offspring of, nor dependant upon the body for its being; that the parent of the body is not the father of the Spirit, and the real child, or the spiritual man, is as nearly related to me, as much my mother, sister, brother, as of those who gave reached the estimate of human progression, life to the mere flesh. It takes away that selfish claim which makes me love my child any more brotherhood upon the solid, enduring, and eternal overthrows their time-honored notions. Christians, he will not forfeit his word when overtexted in which his destiny rests, and lays condition, color, sex, nationalities, one and all, down into the grave of merited oblivion. This, Spiritualism has done already, and its mission has only just begun.

The effect it has produced on the efforts of men for the mere external, would have sufficed to give it large credit on the books of posterity.

No longer is the mind made the slave of the body. The fashions of this world have not a feather's weight when viewed through the Telescope of Spiritual vision. The force, power and reality of the words of Jesus are felt, "take no thought for the morrow, for the morrow will take care of it-

Men who have accumulated wealth will be ready. under Spiritual teaching, to devote themselves not only, but their capital, their houses, lands, and every earthly claim, keeping back, unlike Ananias, no

Through Spiritual influence men will cease to cheat, lie and steal from their brothers, but will see and feel that every human being is a brother,

which are so "near of kin" to Spiritualism, and so external eye e'er gazed upon. But these and nectar of truth from the fountain of harmony be- the facts and teachings of the Spirit intercourse, than they are willing to have known.

The following, from a late issue of that paper, wil

"Draw your thoughts from this world so full of with its bleak face and lean limbs; where sickness clothes of time-worn absurdities. breathes in stifled chambers, and death rides on The Jews are a unit, so are the Catholies, while character. The mind, in order to be a look in their unchanging brightness? Man is born, claim of man's equality is a fixed fact. through our resting as well as our waking hours.— represented by those who would rather destroy sorrows and drops into the grave, and there they "Winter seeks for little snow searfs which she Sleep accumulates the nervous force, which is than inquire into it. But we trust the time will remain placid as the bosom of a lake when the The Empress of France is no better than my wife. how frightful are the moral depravites winds are locked in their treasuries. Did you ever | Farewell, sectarianism, the world will be all the cherished habit of loose imagination pro begs the sum to warm it. Gentle days and cool "nervous force?" Darwin's axiom, "that the If it be of God, it will take its proper place lips that you loved had whitened and stiffened in look in bitterness on their lofty serenity just after better without you. - Lake Zurich Panker. nights the maple trees love,—good and motherly essential part of sleep is the suspension of voli- in men's hearts and accomplish the great redeath? Did you ever cry out with agony that trees, full of sap and blue birds. Maple groves are tion," still holds good, and is accepted as satisfactorms promised, but if it be an invention of man, the stars so still and grand, lighted their glittering temples, while your star, the brightest perhaps, the only star of your life had set in darkness? And did you not worder how they could dumbly gaze church-yard-upon that grave where a human mony. ment of human action. From attainment of rudi heart was turning to dust while yours was break-

The stars! where are they? Who can answer? God placed them there—so much we know .-

"The morning stars sang together;" did the silent world listen while they sung? Did melody, such as mortals never made, float on the enrapechoes caught by one human ear? And could they sing together, were they not worlds filled with intelligence, light and beauty? So love we to think, To shake off an indolent spirit, or stir one's self sorrows of earth; and though it may be but the it forth to meet its doom. All this one of the sweet and pleasant.

What glory to explore those wonderful heights- less and friendless, he had been an outcast-hish-I am glad the question is asked, though it does to revel in their splendors, and feel that no sudden been a blighted life! ly descending sword shall sever the life from the renewed body! Here, the soul expands, and the moonbeams rest lovingly on that rigid face, on I answer, it establishes the sour's immortanty on tenered sour. The silver a practical basis. It leaves the matter no longer a heart swells and warms at the anticipation of some which is the ghastly shadow of death. The silver a practical basis. It leaves the matter no longer a meant swells and matter were class vanishes—there rays fall strangely pure, on that dead Magdalen's we shall not only feel the rapture of anticipation, face, so dark and rigid, in its mute despair. Oh but sweeping over the full soul shall come the debut sweeping over the introduction but sweeping over the introduction but sweeping over the introduction in the lights of possession, delights that shall never grow might be loosed from the seal of death. A story lights of possession, delignis that shan never give that would turn your indignation against her, into Spirit soars exulting in the possession of a being the purest pity. But the shadow of the grant think if you rects now over her blickted us. spirit soars extining in the position, think, if you rests now over her blighted life. On many a will,

of perfect felicity you may behold this atom in the fallen the sentence of a blighted life.—Bester, Olic. universe, and see in every trial passed, an angel Branch. hand leading you up the celestial road. And as Spiritualism is the marriage supper of these you look upon the darkness here, the slips, the trials, the perplexities, the dangers of the first life, The Infidel and the highest form of orthodoxy oh! what unutterable emotions of praise will throng are brought into harmony, and are made brothers vour soul as the reflection comes with newer, sweeter power, all these are gone forever and forever, here are unending delights, here are no uncertain to-morrows, no fearful separations, no mortal pangs. My companions are angels, my food is the fruit of the tree of life; I cannot grow old, for Time has no cycles here. Immortal joy shall create immortal beauty, immortal yearning be satisfied with immortal love.

The homes of the angels. Let this be our redection as we gaze up in those starry worlds. Let them become familiar to us as resting-places on the way to heaven-golden gates that open into the streets of the New Jerusalem, Thus they will be significant in the highest and holiest degree, and as we dwell upon such thoughts, our minds must become Spiritualized, and assimilate more and more to those of the redeemed who wait for M. A. D.

SECTARIANISM.

The Jews think that God had revealed all He his own admission, at least twenty times a control of the second secon was ever going to, ages before Christ. They re- merely to make a good bargain, and gain and than any other, and rests the frame work of man's ject every new form of truth which they think pence. Why is he called henorable: Every

existence of the soul. It lays the foundation of in turn, think that the New Testament was the "cuter man?" because he pays all his debes man's brotherhood deeper than the skin or the sex. last of Revelation, and believe just that much more due, to keep up his credit? Yes. These open It makes every man his own prophet, priest and than the Jews, forgetting that just as much need ficient in the business world. Why is harmon king. It unfolds the broader and deeper view of exists for a further revelation, adapted to the prehuman equality. It no longer deprives one of the sent age, as there was for the coming of Christ at communicant, and gives liberally to beneroless rights claimed for any other human being. It the time he did. There is the same bigotry among cieties. tells mankind of that inner being or principle on the Christians as marks the pathway of the Jews.

many ages, leaving time to do the work of elabo- what claims have they to such titles is Critical We take our food periodically, and it would be pected to come before the discrimination of

that we should never want food again, as to suppose that the revelations made to men who thought supposed to be no observances. When the God was a Golden Calf, were sufficient for the community is not upon men, is the member to moral nature of man in all coming time. When men learn that our moral nature needs progression just as much as our mental or physi-

That man is the greatest fool in the world, who deal in falsehoods, or die? No; God fall thinks he knows it all. This is exactly the position is a libed on the human race, to you we of every sectarian.

I would as soon think of using the same plough answer, "We must be dishonest," how many in Illinois, which we worked among the clay and ever thoroughly tried the opposite course gravel in Vermont, as to preach and pray and sing as our fathers did.

I remember when men believed in Hell Fire self to the extent of his sagacity, if not to the and Brimstone, and really thought if they died better of a bargain, at least not to get cheated without repentance the smoke of just such tor- need a host of ministers, yes, home mission ment would ascend up forever. I remember when preach against this growing takinlessness this HOMES OF THE ANGELS. the doctrine of the greatest Divines was, that Hell fidelity, not theoretical, but practical indistribution. The Boston Olive Branch, although a violent and was paved with infants not a span long. Both of this beggary of faith to preach to each other. unfair opponent of Spiritualism, publishes occa- these have long since been abandoned, or so mo- verily Magazine. sionally articles, the thoughts and sentiments of dified as to change the whole nature of the belief.

These concessions have been wrung from sectaspirit there are letters written by no mortal hand; kindred, accompanied with deep regrets for past unlike "orthodoxy," that we sometimes are half in- rians, by come-outers, who showed their absurdity tresses that were never severed; volumes that no folly; and languishing for one drop of the pure clined to think the Editors see more significancy in so plain as to stop all accessions to the sect, unless they abandoned the obnexious position.

The Jews as a people are far behind other na. watchful regard to his character in cuty y tions, for the very reason that they aling with will be of inconceivable value to him in all it deathly tenacity to old fogyism.

Christians are relatively in the same fix. Take viate from strict propriety of depertment her sorrows, this dark earth, where, throw the glitter the great divisions of Catholic and Protestant, ask himself, can I afford this can I ender which to-day sway almost a disputed sceptre of poesy over it as you will, sin curses every ob. The Catholics are just as far behind as they are after to look upon this? The following passages are from a brief review, over the most sacred of God's ordinances—human ject, however beautiful; where misery stalks by more like the Jews, clinging to the swaddling

every breeze; gaze from this point of clashing in- the Protestant, by admitting the entering wedge must be employed in topics of thought a blem, "What is sleep?" which our author de- ceptacle—is fallible. Minds are differently con- terests, jealous rivalries and destroying hate, to the of human progression, has become divided into a themselves lovely, chaste and elevate calm stars that stand in the blue ether, far, far thousand different sects, out of which has come the mind has the power to select its own that over the highest range of thought. How pure they elevation of man, until now-a-days the impudent meditation. If youth only knew how day

BLIGHTED LIVES. BY IVY STARR.

from its bondage, and your lightest tone is discord sublimities of truth, invigorates the intelect upon your misery—upon the pathway to the old to the ear attuned to Heaven's sweetest har to the will independence of base products

> around the pale lips, and dark shadows of earthly lead out the whole nature of man lete these grief, settled on the waxen brow of her who lies of action and impression by which its energi so calm and white, on the borders of the spirit-land. most appropriately be employed, and by white Even the stern conflict of death, has failed to erase high destination may be most effectually ter them, or soften their intensity.

She was a gambler's wife—a suicide's mother.— She had given in the morning of life, her affections business or profession, who refuses to climb be- others, but O! how vaguely and blindly the world to one who valued not the charge; she had seen him going the downward path, had prayed for, and make up his mind to slide back and to be in the tioning and replying—advancing new theories and pleaded with him in vain; had suffered all that an age like this. The promises of 6.348 woman can suffer, and live, yet knew him to be lost forever.

And she bent over the cradle of her beautifu boy, and as she traced his father's likeness in his innocent face, she prayed that there the resemtured air? and were those mysteriously sweet blance might end—that he might live to be a blessing to her and himself. But a father's counsel prevailed, the boy followed him to the wine saloon, and gaming table, and in the flush of manhood, with as we behold them moving above the joys and the his own hand, urbound his fettered soul, and sent mother, the most self-denying christian, was called days since, had often been warned by his And those golden worlds, formed by the plea- upon to bear-her's was a blighted life.

The summer moon looks coldly down with a was dangerous for him, but he estaid not opened, cries were heard issuing from the bloody ceed a century. Even between the busy and the either fulfil or sink to littleness, to uselessness, after our beauty has dissolved and dust displaced a young man, almost a boy, who, with his face deaths from apoplexy, among business men. -perchance to ruin. Therefore, with a brave the remnants of mortality, may not the freed Spirit buried in his hands, is sitting there. As the cold cibly admonish us all, that we must take heart and unconquerable spirit, every man should clad in immortal youth, walk the luminous streets sepulchral light falls over the stone floor, he groans time for leisure, recreation and enjoyments movel. But what was their astonishment when, address himself to the work of the day; striving of those very orbs, wondering, adoring and wor- aloud, for it seems like some ghasily shadow from kind or other. Mind cannot stand the on the grave clothes being torn, they saw that the more powerful thinking machines than small ones; with pure views and religious trust for an increase shiping? God's ways are not as our ways, nor the other world. Remorse for crime is gnawing stretch of the street, and breaks down to the other world. and the internent of the mother was postponed brain may be accompanied with the most dense delayed for a time, shall come at last.—Advertage that meet our gaze, although to us they may seem through the helpless years of infancy; no father intense intellectual activity of the city. too tangible to be the abodes of redeemed Spirits. smiled with parental tenderness on the boy; home- and work less.—Republican Banner.

Draw the curtain gently aside! Let the white never to be tainted with corruption, the thought. tombstone, are their records traced; on many a white another than the trace of the tr You who have suffered, wondering why to you meek and face turning from the curious gaze; or You who have sunered, wondering may the sendence and more desolate hearts, have follow the sentence of the desolate hearts, have

> INFIDELITY OF LIFE. "How much is this a yard?" said a lady ac. quaintance of mine to the proprietor of a large

"That ma'am, is worth"—and he tlen help it up for inspection—"that is selling for three dollars. It is a beautiful piece, ma'am; the best for the price

"It is more than I am willing to give," said the lady. "I will take it at two dollars." The merchant went on, in the wall style, asserting that it was less than cost, but it being her she might have it.

After the lady had gone, said I, "Why did yo sell that without a profit?"

"Why did I?" You don't think me so much 6 a fool as that? I never dispose of goods without

"But you told the lady so?" said I. "Pooh! I ted the same to twenty every day, made fifty per cent, on that very cloth,"

He then went to attend to another customer, and I thought to myself, here is a man recketed here crable as a business man, in good stancing man How natural it is for men to think they have member of — church, enterned a lenerder liberal christian, and absolutely lying, according

Judging from the acts of such, and acred the Great revelations, like comets, come but once in most correct interpreters of a personal Carte. and honorable men? It is not by those areas just as sensible, when our belig is full, to reason izing public, that men are to be known. these little everyday transactions where the of their honesty. Ask a tradesman why ! sists in such a course, and he will readily as

"We must do so if we would live

Has mankind so degenerated that a noncal, they will persecute one another less for opintegrity must starve? Are all knoves, that re prosper and be honest. Let me ask than

Now, have conscience and integrity law barriers to right and success Each cruck

A YOUNG MAN'S CHARACTER.

No young man, who has a just some of his value, will sport with his own character. maining years of his life. When tempted

It is of amazing worth to a young man tra pure mind; for this is the foundation of how dismal is the injury produced by the the soul, they would shun them as the serpent. The power of books to excluination, is a fearful element of ments ployed in the service of vice.

The cultivation of an amiable, elevated at-Tread gently-speak softly-a soul is passing ing heart, alive to all the beauties of nature, the affections that power of adhesion to wi There are deep lines of auguish, engraved is pure, and good, and grand, which is add

The opportunities for exciting these field benevolent and self-denying efforts for the of our fellow men are so many and gress really is worth while to live. The heart, @ pressibly rich, the main tendencies of manifestly in accordance with them the external moral influence is so great, and decified employment so visible, that wheerer aspires benevolent action, and reaches forth for this remain for us, to the true dignity of hi can find free scope for his interfect, and a ing themes for his heart.

OVERTASKING THE MIND .- Mr. Nelson Elic the New Nork broker, who died suddenly attendant that the continued excitement of bus