oned in



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

VOLUME 2

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THE SPIRITUALISM OF THE PAST

AGES.

GERII, PEMONS, SPIRITS.

NO. IV.

LEING SPIRITS, WHEN OTHERS PRE-

In the Ferce Islands, (Denmark,) many manifes-

tations have been known; they believe them to be

altered in conduct. Hollow men is an expression

SENT HAVE NOT SEEN THEM.

THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL CCIS.

All business letters and communications should be addressed if such were there."

Second sicht, as the Irish term it, taishitaraugh, tinued with me day and night."

the seers, too hits in, from taish, properly a shadowy | In the year 1653, Colonel Monro and others were

haunted a family named Grant, of which name this said, it being deemed folly. Several months after-

King James in his Dæmonology, notices a Spirit to go to the South Highlands, came that way, the

termed a brownie, which was wont to haunt houses foot soldiers being sent another way by the gen-

without doing evil, and appeared like a rough eral, and Colonel Monro, with the horse, were di-

3. The heshelven "can foresee murders, drown-less rugged than the way the foot went. The fore-

ings, weddings, burials, and other sad events, a most party who got down the hill fell to eating the

little before they happen. If a man is to be hanged, barley then growing in the field; and this circum-

they see a gibbet, or rope about his neck; if behead stance reminded the Colonel of what the seer had

an anexpected death, a winding sheet about the seer, to be attended by a Spirit of a man, with his

head So also marriages, riches, preferments, peace, head leaning on her shoulder. This, the seer said,

faman, to whom she was afterwards married, lady and her husband, said the gentleman was the

Some things are forefold, which occur several years man he had seen attending her, and whom he had

not die.

the child has it also, unless it be haptised immediational should first enter the church. Blows were struck,

ed, a man without a head; if drowned, water to seen.

ately on its birth; then it is free from it.

cious, although some good persons have it also.

[For the Christian Spiritualist.]

NEW-YORK, SATURDAY, JUNE 16, 1855.

he opened his eyes. He afterwards affirmed he 9. It is a usual thing for them to see in bar-sion, when the man answered that he had as serious stood—quite imperfectly, however; and owing to Speaking of Mr. Aubrey's account of second- was led before a judge, who vehemently chid the remplaces houses and trees, which in time is al- thoughts during the service as his neighbors, and the strong pantheistic tendency of the age, desighted people, our author states: "That for a time Spirits for bringing him there; for Carina, the ways accomplished. he saw hundreds of persons, but never in the night blacksmith, was the man wanted. Persons being 10. To see a spark of fire fall on a person's arm saw a corpse laid on the ground near the pulpit, to learn the great truth in these times, that God time, nor unless a candle or fire was burning; and sent to his house, he was found to have died at the or breast is the forerunner of a dead child to be which he said would soon be accomplished. There will not be rejected from the councils of His peo-

and other Spirits would come to them and inquire The doctor and his wife were residing with Sir Ro- doors, on coming near a fire he always swoons. So in the chapel, a body had been buried in the pre- giveth, acknowledging Him as the Source of all "One Spirit, who was in the habit of coming and bert Drury, who accompanied Lord Hay on his the seers often see a crowd of persons carrying a cise spot pointed out by the seer. ringing a bell in my ear, said its name was Ariel. embassy to France, and Dr. Donne went with him, corpse, and can describe the persons they saw if Other places have seers and manifestations. The cal. Otherwise that gift, which is designed as a The two Spirits attending me were dressed as fe- eaving his wife at home, who was near her confine- acquaintances, also the bearers, but not the corpse, author states that at Teridon, in Italy, if a citizen good gift to man, will inevitably prove by its permales; about three feet high, in loose net-work ment. Two days after their arrival in Paris, Sir and usually come in perspiring. Seers do not all is to die that year, when he goes to his field a great version to be an evil gift, and a means of robbing gowns, with black sashes tied round them; within Robert going into a room, found Dr. Donne alone in ways see the visions at the same time, although effusion of blood appears. the net work were gowns of a golden color, with a an extacy, by which his looks were much altered. many of them may be together; but if one having Lord Henry Howard, writing against supposed light shining through; and on their heads, a white Sir Robert, being amazed, asked him what was the the vision designedly touch another seer, the other prophecies, says, after the decease of a gentleman, linen cap with lace, and a black net-work over it." matter. After some hesitation, the Doctor said he immediately sees it.

I did not like, came to the door, at which I struck was a dream. This the Doctor would not assent to, resembling the voice of the person about to die. the devices of Satan; and people who have seen also says: "On the Spirits first coming to me, my tor, being still of this opinion, and insisting on it flesh, fire—when neither are in the house. In 1467, a person in these islands was sick in its would kill me;" and so for three nights I conthe Doctor received the visitation. Isaac Walton time. with shisting elethes, the room appearing full of bolder, and knocked for a relation, "who came,

ras; not receiving an answer, the Spirit stroked past; this was two o'clock in the morning. I told has with his hand down his breast, by which action him that five Spirits were in the room, who threating both strung, and tuned to an equal pitch, then dogs also." when one is played upon, the other lying on a table, will warble a faint audible melody in answer to the 1. In Mr. Aubrey's book of Miscellanies, (1695,) continue awake longer, and now defied them. I same tune; yet many will not believe there is any people of these isles are temperate, and in their

ened to kill me if I slept; but that I was unable to

wards, a party of English soldiers having occasion

rected to pass down the hill, it being, although bad,

before described. The author then tells another

the gentleman had an arrow in the thigh.

an account of second-sighted persons is given. then slept well; but still for three months they consuch sympathy with souls." walking in the highlands of Scotland, at a place called Ulabill, where, in a little plain at the foot of a rugsubstance discerned by sight, but not sensible to walking in the highlands of Scotland, at a place called 2. These persons (the sects) see ordinarily many persons about them. One, by looking into the fire, stare strangely, the Colonel supposed he was a seer, and if any of his cattle or goods were misseen an army of Englishmen lead their horses down to he lady with whom he was staying would have occorded to the lady with whom he was staying would have occorded to give the world a satisfactory account of these to give the world a satisfactory account of the seen an army of Englishmen lead their horses down the lady with whom he was staying would have occorded to give the world a satisfactory account of these to give the world a satisfactory account of the lady with whom he was staying would have occorded to give the world a satisfactory account of these to give the world a satisfactory account of the lady with whom he was staying would have occorded to give the world a satisfactory account of these to give the world a satisfactory to give the world a satisfactory account of these visions. To this he says: "If every thing for the lady with whom he was staying would have occorded to give the world a satisfactory account of these visions. To this he says: "If every thing for the lady with whom he was staying would have occorded to give the world a satisfactory visions. To this he says: "If every thing for the lady with whom he was staying would have occorded to give the world a satisfactory account of these to give the world a satisfactory account of these to give the world a satisfactory account of these to give the world a satisfactory account of these to give the world a satisfactory account of these to give the world a satisfactory account of these to give the world a satisfactory account of these to give the world a satisfactory account of these to give the world a satisfactory account of these to give the world a satisfactory account of these to give the world a satisfactory account of these to give the world a satisfactory account of these to give the world a satisfactory account of these to give the world a sati 2. These persons (the seers) see ordinarily many ged hill, a man was at work. Perceiving him to London, and also a friend of his own. This vision a vision of second sight." he could direct his servants where they could that hill, and that a number of them came down to ing him; one he termed Brownie, the other, Meg near the hill. This was before the barley was for them. The same gentleman, also in a trance, must be rejected as unworthy of belief." Mallach, both of which, it was popularly reported, sown in the field. Little store was set on what he had before seen a friend of his dead in London. On

inquiry, the exact time was proved. not heard, had died at that very hour. The place of the reality of second sight." Pinty, and good weather." An instance is told of indicated she would marry him. Two years after, his mother resided in, was forty-two miles from There are visions seen by seers in whose lifetime a gentlewoman "who was attended by the figure the lady was married, when the seer, seeing the Pavia.

A second account of second sight in Scotland, derstood until accomplished. -is given by our author.

4. "In the lide of Sky several families had the instance of a seer predicating that a man, the att as a succession. Cardan says it runs in the next day, would be seated in a certain chair, with bired among the Turks, who cast themselves into his arm broken, and he dead. The next day, an Engtancies at will. Some say the gift comes from lish trooper was thrown from his horse and his arm are pensive or joyous, according to the nature of sent, not one for ten then being now affected. the Devil, or by converse with Dæmons called was broken; he was brought into the house, and the object presented. fire." It is also said they can communicate the placed in the very chair, in a swoon. The man did

5. The persons having the gift are much troubled Sir Norman McLeod was present at a house with with it. "If the object be a terrible one, they a gentleman; a number of seers were there also,

reem to sweat and tremble, and shrick at it. At when they said they saw an arrow in his thigh, other times, they laugh and tell their seeing cheer- and predicated the gentleman would die by such a be drawn back with the fingers. fully." "Some who have it, believe it comes from death. Years passed on, and the gentleman died the Devil, and they believing it a sin, have applied without such an accident. On taking the corpse

to corgymen to rid them of it." If a woman has to the church, another funeral had come, and a count by Mr. Aubrey, and that the reasons given Wales, which are well attested. it, and she be married to a man similarly effected, contention arose between the attendants as to which by Mr. Martin are not conclusive.

gave true predictions of certain persons, especially at noon, then accomplished that day. If in the desire of his marrying her. The Jews had a custom, on the seventh day of the presence of the feast of tabernacies—on the 21st of September for by the priest, who told him it was an illusion of plishment according to the time of night it is seen; the productions of certain persons, especially at noon, then accomplished that night, but later of accomplished that night, but later of accomplished and others were playing at hoon, then accomplished that night, but later of accomplished and others were playing at hoon, then accomplished that night, but later of accomplished and others were playing at hoon, then accomplished that night, but later of accomplished and others were playing at hoon, then accomplished that night, but later of accomplished the persons and of their hear and dear friends; an union which has no need of the presence of the body; which at certain times absence makes not more absent, nor presence more present; an union which has no need of the presence of the body; which at certain times absence makes not plishment according to the time of night it is seen; tables, when there happened a difficult point, which has no need of the presence of the body; which at certain times absence makes not more absent, nor presence more present; an union which has no need of the presence o things to happen within the year, would be fore souls of the dead he saw, but were some deceitful the vision is verified.

Man naving descended from the Spiritual to the say, is the exposition of numbers 14, 9. "Their was found to have been severely beaten by the unmarried at the time the apparition was seen. If had never played, but that he saw the Spirit natural plane, has been obliged to resort to arbihadow is departed from them." This, they say, Spirits; but from that time the visitation ceased. two or three are seen at the same time, then all Brownie reaching his arm over the player's head, trary signs, in order to form a language which could convey his thought to the mind of another. the shadow of the shadow, for there is a twofold before the death of a person, and instances the Embadov, the second being a reflection of the first. Peror Julian, who saw his genius looking sad, whom

sepulchres and is sometimes visible." And this is a breathing at the nostrils, which ceasing, he was heartily welcome, for we have had repeated appathat part of the soul drawn out by the necroman- pronounced dead; when the dictum had been given, ritions of your person."

Isaac Walton, in his life of Dr. Donne, says: of his death. Where a novice has a vision out of fore the minister's return, in a fortnight, to preach deed, they must act from the power which He

> Spirits; one came and touched me on the side, hair hanging about her shoulders, and a dead child this they term Taisk, which in the lowlands is answerable, and threw her into a strange conwhich I sensibly perceived; another Spirit, whom in her arms. Sir Robert tried to persuade him it called a Wraith: a loud cry is heard without doors dition."

Mr. Martin, in answer to the objections that the seers are visionary, melancholy people, says: "The dict simple and moderate; so that their brains are not disordered by the undigested fumes of meat and drink, and free from hysteric fits or convulafternoon retired to his chamber, when he saw a and drink, and free from hysteric fits or convul-

casion to visit London immediately. He then told which the learned are not able to give a satisfactory be found. He had constantly two Spirits attend- the plain and ate the barley then growing on a field the lady that which he had seen, and almost im- account shall be condemned as false and impossible, we mediately afterwards, a coach came from London shall find many other things, generally believed, which has been in the Divine order manifested to the

who believe on them credulous and easily imposed tion of the Divine Life. Cardan gives a similar relation. A kinsman of upon. He answers: "The seers are generally ilwhen he heard a voice say, "Farewell, my son, I design, and the people not so credulous as to beam going to Rome." He then saw a spiendid light, have an impossibility of the seers were deceivers, can it and use in the external church of the present day, which he was affrighted, and ran and hid himself be reasonable to imagine that all the inhabitants of beneath the bed clothes, until some of his fellow the islands should combine together and offer riolence scholars came, when he told them what he had to their understandings and senses, and force themseen, and said he believed his mother was dead, seltes to believe a lie from age to age? Nor can the the threat; if stabbed, a dagger in the breast; if Another case was: A lady was observed by a This they made a jest of. The next day word was world believe that children, horses and cows could brought that his mother, of whose sickness he had be engaged in a combination to persuade the world

are not accomplished, and others which are not un-

appearing in a work by Mr. Martin, in a work de- | Second sight is not late discovery, seen by one scribing the westernisles of Scotland-the Hebrides or two in a corner, but seen by many severed by a great distance, with whom the others have not had 1. The vision makes a lively impression on the the least communication. It is to be observed the her: she, in many instances, alludes to her Spirit-

A person at Bommel, in Holland, had second erected, and the eyes continue staring until the ob- who were about to die. So also in the Isle of 3. A man in the Isle of Skye had his eye-lids men, and on landing in the Isle of Man, he was told turned, at these times, so far back that they had to he had lost 13 men. On the Captain inquiring how Man. Captain Leaths, in a voyage, (1690,) lost 13 the knowledge was obtained, he was answered by Combe,) I was surprised to feel an interior grace, 4. The faculty does not descend in families. thirteen lights having been seen to come to the which I may call communication, and such as I ways communicative, without being able to utter The author notices this differs from the prior ac church yard. This is like the corpse candles in never had before with any person. It seemed to one word."

togo into the moonshine; because they thought all the devil;" that they could not possibly be the weeks, months, and sometimes years, elapse before ate, since the game depended on the place where rience it; por can it ever be experienced but besous of the dead he saw, but were some decentual the vision is verned.

Sous of the dead he saw, but were some decentual the vision is verned.

Sous of the dead he saw, but were some decentual the vision is verned.

Sous of the dead he saw, but were some decentual the vision is verned.

The put his piece. The butler, who stood by, in a he prayed earnestly to God, and protested against the prayed earnestly to Go have sheets around them; any man's head which obeying them (the Spirits) any longer, he would be the height it has attained on the body. If not player did as advised, and won the game. Sir heard tell of the like. It never gave me any doubt 15 Wanter in the shadow, dies in the year. If a freed from that diabolical delusion and madness of above the middle, then not for a year, perhaps Norman asked who advised him to place his piece of its belong from God; for, far from turning away on him. When it came, he cried out that he would of a floring three finest of a specific transfer of the graph of the first of a specific transfer of the graph of the first of a specific transfer of the graph of the first of a specific transfer of the graph of the that of a daughter; if no shadow at all, then death, which is certain, is impending.

This, the Rabbins

The outer he made, brought the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be his wife, whether married or the people of the house to him, when he left hand, she will be him the peo

In the destring of the Cabalists, they held "there some long time before he had seen looking cheer- the house, and if not known to the seer, so vivid a surprised by the apparition of two men hanging as, external language has hitherto proved the great be clothed in flesh or otherwise. And in his true the chief parts of the soul; the first, wholly divine, abstracted and separated from the body; the sec
stand in ms date

surprised by the apparation of two men nanging as, external language has hitherto proved the great position, God only knows what man is capable of description is given, that when the person comes, and it means to the nantional soul, which particles of the district and separated from the body; the sec
surprised by the apparation of two men nanging as, external language has hitherto proved the great position, God only knows what man is capable of description is given, that when the person comes, by the ropes which secured the mast, but could by the ropes which secured the mast, but could by the ropes which secured the mast, but could by the ropes which secured the mast, but could one speech to herd together and to separate themsud is the rational soul, which particles of the district position. They still pursued one speech to herd together and to separate themsud is the rational soul, which particles of the district position. They still pursued one speech to herd together and to separate themsud is the rational soul, which particles of the district position. They still pursued one speech to herd together and to separate themsud is the rational soul, which particles of the district position. They still pursued one speech to herd together and to separate themsud is the rational soul, which particles are represented in the second of the district position. They still pursued one speech to herd together and to separate themsud is the rational soul, which particles are represented in the second of the district position. They still pursued one speech to herd together and to separate themsud is the rational soul, which particles are represented in the second of the district position. They still pursued one speech to herd together and to separate themsud is the rational soul, which particles are represented in the second of the representation of the representation of the representati old is the national soul, which partakes of the divinity and the by, and is the cause that it shall tions are so occult that it cannot be told whether expression of the face he can tell whether he will be brought not abhor the fraity of the flesh; the third part of they are alive or not—hence some are said to be come in a good or bad temper. Mr. Daniel Mor- where they found Sir Donald MacDonald keeping a line God, will be the means of building up the third part of they are alive or not—hence some are said to be come in a good or bad temper. the soul is that which dissolves this harmony, and raised from the dead, who are not really dead." St. rison, a minister, visiting the island of Rona, he sheriff's court, and two criminals receiving sentence kingdom of God in the earth, by the union and is, as the idol image, the shadow; the outcast drawn Austin relates a case of this kind. "The friends being a stranger, was affectionately welcomed by of death. The ropes and masts of the very boat harmony of man. from the surface of the body, which wanders about would have buried the body, but that they perceived the salutation, "God save you, pilgrim, you are were made use of to hang the criminals.

A minister in Skye, once rebuking a seer, and kinds are more and more developing themselves to

"the devil appeared to one of his daughters in his "When sitting by the fire, I have seen several had seen his wife pass twice through the room, her | 11. They sometimes foretell a death by a cry; wonted shape, with a voice and countenance

Cammerarius writes of a man in his neighborat it with a pair of tongs, whereon it vanished." He asserting he had not slept. The next day the Doc- 12. So things are foretold by smelling—as fish, hood who was famous for his management of se- man be able to communicate with man, through rious affairs, he is kept now under guard; at certain the medium of the same spirit of love; especially Spirits, which they term hollow men, have become feelings were dreadful. At first the only called to with more deliberation. Sir Robert then sent a 13. Children, horses and cows have second sight intervals of time he is acted upon by a wonderful in the perfect conjugal relation can this take place. me at my chamber windows, rung bells, sung to messenger to see whether anything had happened The children cry out when a corpse is seen by a and troublesome spirit. He calls strangers by The thought that lies in the bosom of the one will agreeing with that of Virgil, when he speaks of the me, and played on music. These five at first came, to Mrs. Donne. On the twelfth day, the messenger seer. Horses show it by sudden and violent start- their proper names, as familiarly as if he had long Syll who undertook to carry away Eneas to the and at last they came in hundreds, and told me returned, and stated he had found Mrs. Donne very ing, and will not go forward by that way, and known them, and when in a troubled state, mixed Eyslan fields: the Spirits appearing at the entrance they would kill me if I told any person they were sick, and that after a long and dangerous time, she have to be led by another road. Cows—if a wo- false and obscene things with his talk. When the a Hell, as Hacas said, not with solid bodies of there. One of the Spirits, a woman, came and lay had been delivered of a dead child, which, on ex- man milking it sees a vision, the cows runs away the Massacre of Bartholemew occurred, on the beside me on my bed, and said if I slept, the Spir- amination, appeared to be the same day and hour in a great fright, and will not be pacified for some night of the tragedy he cried out, "All is bloodgreat troops of devils do I see wandering in the and the fourteenth day there came to him a per- tinued sleepless. On the fourth night, I grew adds: "This relation may beget some wonder, for In reference to this, Paracelsus says: "Horses air on every side, coming from remote parts, conit is the opinion of the world that miracles have have their augeries, who perceive by sight and gratulating each other and skipping for joy, as and asked the sick man where his pain and said he saw I had been disturbed for four days ceased; though it is most certain that two lutes beenterprise long devised by them."

> [For the Christian Spiritualist.] COMMUNION.

be accomplished, when the forms in which religion world, shall become again living and purified Thirdly, that seers are imposters, and persons them as vessels for the reception and disseminaforms; we shall see their interior beauty, and use

Cardan gives a similar relation. A kinsman of apon. He answers the again his was trying to make a fire in a grate, at Pavia, literate, well meaning people, altogether void of dwell the Divine Idea of Spiritual Communion, when he heard a voice say, Farewell, my Son, I design, and the Friends and going to Rome." He then saw a splendid light, lieve an impossibility before the thing foretold be Saints," and so far perverted from its true meaning as that church has deteriorated into materialism.

> Communion is the love-converse of Spirit with Spirit. And when all that is external can be brought into a state of rest or passivity, so that His, than by speech. Thou made me conceive, O. the innermosts of Spirits can commingle freely, the Communion is of that perfect nature which God has designed that man shall attain to, on earth as well as in the heavens.

None have had a clearer perception of this reality than Madame Guyon, whese experience of it speak no more; and that there was formed in was full and beautiful. In her autobiography, which we would recommend to all who can obtain it, as infinitely superior to any other life written of hended that God was willing to show me that her; she, in many instances, alludes to her Spirit-men might in this life learn the language of an-1. The vision makes a rively impression on the table common years ago than at presers, who attend to nothing else whilst it lasts, and faculty was more common years ago than at presual connection and communication with other Spirits in the flesh. She was frequently intromitted into the states of others, experiencing from keen able and all divine. Our hearts spoke to each 2. During the time the eye-lids of the person are sight, by seeing a smoke about the face of persons interior sympathy all their trials, and bearing their other, communicating a grace which no works. burdens with all the willingness of love. She thus

me that an influence of Grace came from him to A man at Knochew, in Skye, was sitting with me, through the innermost of the soul, and rey Mr. Martin are not conclusive.

A man at knockew, in Skye, was sitting with turned from me to him, in such sort that he felt the same effect. Like a tide of grace, it caused a flux and bows and arrows were resorted to; when the from his chair and fell to vomiting. On his coming to himself, a seer present said the illness was

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or the persons having the at a distance. As the objects appear in the day or occasioned by a woman living in an adjoining vilthe gentleman nad an arrow in the union.

A person having the gift, was used, when walk.

Laurentius Ananius writes of circumstances night time, so will it sooner or later come to pass.

Laurentius Ananius writes of circumstances night time, so will it sooner or later come to pass.

Laurentius Ananius writes of circumstances night time, so will it sooner or later come to pass. the streets, to see persons without heads, whom somewhat allied to second sight. At Venice was 6. If seen early in the morning, it will be accommouth full of reproaches. The woman had a fancy cause those who are blessed with it to rejoice in he would predicate would die within the year, and an upright man, named Mark Antony, (1581,) "who plished in a few hours—but this is rare. If seen for the man, and was like to be disappointed in her the willing and patient sufferings for Christ, both toward the Invisible. To such, in these days, is of themselves and of their near and dear friends; God committing his Gospel, and not to those who.

In these latter days, as Spiritual truths of all wings toward the heavenly beatitudes.

said he hoped he had got rid of his unhappy delu- man, this fact is among others becoming underwhen listening to the sermon; yet even then he graded from its highest and purest ideal. We have their life, whether Spiritual, intellectual or physiman of his blessing and his birthright.

NUMBER 6.

In regard then to this interior communion between man and man, it must, in order to be realized in its highest sense, spring from love-the love which is infused into the heart from heart-relations between man and man, or between man and woman. Then, as man can communicate with God in inward and ineffable language of prayer, so will be read by the Spiritual eye of the other, so that there will scarcely be need to ask the question-"What thinkest thou? for the thought of one shall be the love of the other. And out of holy silence will be born delicious converse, in which wisdom shall strengthen love, and love wisdom, and the result shall be ineffable joy. This communion has its perversions or evil uses,

as well as its good uses. Falses from the mind of a man, who is governed by love of self, may, in this way, be impressed upon the mind of one who is in Spiritual rapport with him. By this Psychological power, the mind of the recipient may be made to believe as truth what is evil and false. But we may know that any power of this sort is evil, because it takes away the freedom of the recipient, and makes an oppressor of him who exercises it. A certain power has God over man, a certain power has man over woman; but in the one as in the other, it is a power perfectly consistent with free dom, and originating only in love.

The form of silence which the Quakers make use of in their worship, has a deep interior beauty and wisdom. It will take on more Spirituality, and become a matter of experience with others. External silence being a correspondence of that which is internal, will come to be known more as a means of communication with God, and through Him with each other. Then we shall become acquainted Then, in the form of external silence will again with a language that is too living and rich to be confined in earthly forms, which we must retire within the external ear to hear, and within the external tongue to speak. We cannot forbear here again quoting Madame Guyon, who seems to us the peculiar prophetess of this subject :-

"The Lord gradually taught me, that there was another manner of conversing among souls wholly operating in a soul, though therein thou appearest in profound silence, so there was also a way of communication in thy creatures, in an ineffable silence I then learned a language which before had been unknown to me. I gradually perceived my soul the same silence in regard to him, as was formed in it in regard to God. I compregels. I was gradually reduced to speak to him only in silence. It was in that that we understood each other in God, after a manner unuttercan express. It was like a new country, both for him and for me, but so divine that I cannot de scribe it. At first this was done in a manner so perceptible, that is to say, God penetrated us with himself in a manner so pure and so sweet, that we passed hours in this profound silence, al-

We are aware that to the swinish eye of externalism, whether of philosophy or religion, all this would appear dark and incomprehensible. We things; especially among those, who, outcast from the visible church, are turning their longing eyes with darkened eyes and legend-stopped ears, are making the beginning and end of their worship the mouthing of creeds and the upholding of dead forms. Man must worship something that is alive, and idols, whether they be of clay, or of gold, or of parchment, will not give life to the Spirit. It is God that giveth life; God, in his ineffable sweetness and love, that can answer the demands of his Spirit child. Through *Him*, by the life he gives, can man accomplish all things, and become toward God and his fellow man, the being that he was created to be. As the natural world was created for ends of natural use, so was man the Spirit created for ends of Spiritual use-ends which he can never attain but by the cultivation of his Spiritual powers by exercise and influx from God.

noble position in the Universe; he performs the cover in themselves faculties which are infinite in their development, and on which they may rise as

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CHURCH ORGANIZATIONS VS. PRO-

and life. No wonder, therefore, that religion and theology, in common with Sociology and Politics, have used it to give finish and completeness to the conception that called them into being.

Nor should we wonder that man has mistaken the true method in his attempt to make practical his conception of it, since there is a broad line of demarcation, of education and Spiritual culture, between the ideal and the actual. But what we may wonder at, in the love of it." is, that in this age, and in sight of such errors, that any one can be so insensible to the claims of reason and common sense as to insist on the need of perpetuating such misconception and abuse.

We have in mind the fact, that church excomme nications have been the great error of such organi- Spirit and comprehend the practical value of the 13th chap. zations; for, in making that a terror to the mind, of 15th Corinthians. As a consequence, there are few, i it virtually acknowledged more confidence should any portions of Paul's writings, so generally read, or as be placed in fear than in love, in mental bondage than in Spiritual freedom. This conception may have had its day of use; but now the large and do us good; but when we fail of that, go where you can find more of God, good and happiness.

Were this Christian courtesy a practical thing, rainbow are formed in the mellowing beauties of And we hope it may remind all who read, that "now that "bow of promise" which makes it "a thing abideth faith, hope, charity-these three-but the greatest of beauty," and "a joy for ever." Instead of this, of these is charity." however, we met with those, occasionally, who insist that, once in the church, always in the church. (in their church,) and from the church there can nostrils is like the perfume from the hills of Araby be no divorce, except it be through the ordeal of "ex- thy words are sweet as honey, and thy speech as communication." Let this be generally published, charming as the music of birds. Blessed is he that all, in joining the church, may know that our who listens to thy teachings. Blessed is he who popular and theological associations now, as in days taketh thy mantle and covereth up the sins of dence of a former notorious whiskey seller; but agone, know of but one way to vindicate the dig-others. Thou see'st good in everything, and where nity of the church, and that is, by excommunicating the good may not be, there thou dost create good. and exposing the member that dares honestly to Charity looketh upon the stormy ocean of life and say, he or she has outgrown the creed of the church when the billows of passion surge, and roll, and and the practice of the association.

of the church, both Protestant and Romish, in this | quiet of the summer lake. Charity sees no leprosv particular, has done much to be repented of, as in the leper, no poverty in the beggar, no sin in their sins are remembered, to the injury of religion the criminal, but sees one of his own kind, needand social order. We are glad to see, therefore, ling help, and support, and consolation and brotherthat the secular press are calling attention to this ly assistance. Charity strides towards the gates truth, and hope the following plain, practical re- of Heaven, and with giant force knocks for admitmarks may prove suggestive to the reader, of a tance, and when the gate is opened, steps not in large magnanimity and a rational conception of the himself, but thrusteth in his brother, whom he has true uses of organization. We clip from the Phila- dragged from the gulfs below, and goeth back for delphia Saturday Evening Post:

is, their valuing the increase and prosperify of their sect above the pure truth of Christianity. The great danger of political parties is, their caring more for their own paltry success than for the welfare and honor of the country. And she great danger of all nations is, their putting their own all things for itself. Charity is like the dove, which selfish interests above the interests of Justice and Freedom. though long confined, being sent forth from the and thus of mankind at large. No matter what the organization may be—Church, Party,

or Astron—it possesses, in itself, nothing sacred. It is venerable and worthy of preservation, only so long as it is an aid in the maintenance or promulzation of some great truth or principle. When it becomes a barrier against the truth or principle. When it becomes a barrier against the progress of the Truth—and argues that the Truth must be discouraged, or else it cannot live—it is a proof that the time has come for it to die. The moral and religious wartime has come for it to die. The moral and religious wartime has come for it to die. The moral and religious wartime has come for it to die. The moral and religious wartime has come for a to dre. The moral and congress and fare of the world is always a rainst selfish principalities and powers, and corruption in high places. No forms or organizations are sacred—Fruth only is sacred.

LECTURERS---HOW THEY ARE UN-DERSTOOD.

The Lecturer has a department and mission to fill, which should not be overlooked by those who wish to adopt means to ends. The business of life as well as a neglected education, often prevents many from enjoying the blessing of mental and Spiritual intercourse through the medium of books, papers, or letters, and if there were no speciality to meet their case, it would be somewhat difficult to conceive how humanity would have reached its present development. The Lecturer and Preacher are therefore as providential in their mission as any other of the many agents used by the "Divinity that shapes our ends."

Spiritualism has inspired men and women like every other phase of Spiritual development, with the effect, that whatever we saw in it, could be no the desire to tell the glad tidings, in hopes it might good reason why she should not publish her views become of great joy unto all people. That they told the story of another and a better life to some effect, is evident, since their names are honored among the progressive Spirits of the age, and associated with the "children of light and reform."

Pa., in noticing Sunday Sermons and Lecturers in must, in the very unture of things, be destructive in the following friendly manner:

Mrs. Randall lectured in the Odd Fellows Hall to a crowded house on "Sprittualism." She assumed the truth of the Spiritual manifestations, and attempted to prove that they were not unreasonable, but closely analogous to the Spiritual manifestations by the exhibitions of the mind, and, therefore have, on all suitable occasions, persuaded the investigating student or that were made to her senses. Among other things, she related the feat of the Spirits writing with a pencil without any human agency. She says we must not suppose the Spirits to be Gods, that they are but man Spirits and liable to be mistaken, and that they frequently mislead others.— Her conclusion seems to be that they occupy a more ele-vated condition than we do, and are able of progressing higher, but that some do not so progress. That there are mundane world

she says moreover, that they sometimes resort to stra-tagem and talschood in order to convince us of the truth of the "Spirit mandestations." We suppose they learned that marghty doctrine of "doing evil that good may come," in this corrupt world, and have never advanced far enough

The theology of this lady may or may not be acceptable to the reader, but if it is not to your liking, wisdom would say, do not quarrel with her idea, but give the world a better one. The mild and temperate philosophy of this extract, however, will go far in recommending the lady and the subject to the majority of minds, as it is consistant at once with the best inductions of reason and the communications of the Spirits, who, certainly, should be the best authority on the subject.

We are happy in knowing that Spiritualism commends itself thus fully to woman, since she professes the great actors in it, is certainly opening a wide field for and advocates it, making it a part of humanity as our observation and delight. Who would not like to look well as of religion, for woman has ever been the upon the faces of the great men who have given laws and first to welcome its advent, and the last to neglect the duties that associate with its development,-The scoffer and the external man may ignore the of the great Socrates the other exening, at one of the lecclaims of Spiritualism with the sarcasm, that it is tures delivered here by Mr. S. B. Brittan. It purported to only fit for woman, but those, whose culture and have been drawn, through the hand of a young lady of New humanity alike fit them to do honor to human na- York, by the Spirit of an ancient Greek sculptor, and wheture, will see in this, ready recognition of the ther actually a portrait or not, was certainly worthy of the claims and authority of Spiritism by woman, an additional reason, why its facts should be examined, and its arguments met.

That Spiritualism meets with loving sympathy the needs of humanity, the following will testify, and the philosophy of ism has to give way, it is beforc the sad and sorrowing eyes of those who in deed, the whole phenomena is but one grand test, morn the loved but departed Spirit.

We clip from the Lockport Weekly Messenger ism.

the following: Joel Tiffany of Painsville, Ohio, who preached the fu-GRESS.

The beauty of order has ever been acknowledged as suggestive of Heaven's first law; so fundamental and universal is it to all the institutions of society and universal is it to all the institutions of society and universal is it to all the proper that religion and constructions. The beauty of order has ever been acknowledged us one of the best sennons we ever heard on an occasion of the kind; showing what life and death are in their true sense. We intended giving a synopsis of the sermon, but have not received it yet. We expect that he will yet visit the property of the prope

tures upon Spiritualism. if they can; we hope to see them waked up on both sides, and after a fair investigation, believe for themselves, account from each article being done up in Toron. He always invites opponents to meet him and refute him

way difficult to believe that he "spoke the truth

BEAUTY OF CHARITY.

Paul's philosophy of charity has received the general commendation of nearly every mind qualified by thought, offices of charity and practical tolerance.

How far the following reflects the heat and light of the great original, we will leave the reader to infer, when he generous mind would say: come with us, and stay has refreshed his memory, by comparing it with the startwith us as long as we can do you good, or you can ling declaration of Paul: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling symbal." The communication was spoken by Mr. J. F. Coles in a Circle in this city on Wednesday evening, May 30th, and is thought organizations would be the golden casket in which to be Spiritual, since its development was unexpected Spiritual gems of rare brilliancy and beauty would both by the medium and those composing the Circle. Whatmeet and harmonize, as the varying colors of the

How beautiful are thy ways, O Charity! how comely thou art to behold! The breath of thy break upon each other's back, poureth the oil of This painful fact should be known; for the policy peace upon its bosom, and levels it down to the still another. Charity weareth no crown itself, but Social Organizations.—The great danger of churches beareth the crown to others. Charity leveth all things, and therefore enjoyeth all things. Charity seeketh nothing for itself, and therefore possesseth all things for itself. Charity is like the dove, which ark, stoppeth not to eat the olive, but bringeth the branch back to gladden the hearts of those that sent it forth. Charity condemneth not, but weeps they are all humility,—like the earth that is continually giving forth increase and like the great ocean of waters, for they are always bearing burthens for others. Charity is like itself charity!!

MR. BUCHANAN'S ARTICLE.

We copied some six or more weeks ago, an article from the "Journal of Man," edited by Dr. J. R. philosophy" on "the moral influence of the Intel- Spirit would be found in such company," when, may lectual Organs," which proved, however, to be neither clear nor positive to some of our readers, kept by the same family, and imbibed freely a while others considered the truths of the article the one thing needful to be known by many of the socalled wise of the age.

Frances H. Green, in writing to us, expressed thought we could not have seen the full consequences of such philosophy. Our answer was to upon the subject, if she felt thus disposed.

The result was, her published articles, which none will regret, asit will only tend to invite attention to a subject that sooner or later must become both a scientific and a religious question, since the The editor of the Olive Branch of Narristown, excessive cultivation of the intellect, like all excesses, that place, introduces Mrs. RANDALL to its readers of the harmony of the Spirit and the full and fair had concluded it was an ultimate in the philosophy Spirits." occasions, persuaded the investigating student or reader to give the strength of their labor to construction and method, rather than originating theo ries or seeking "far reaching fancies."

In sight of this conviction, we cherish large respect for the labors of every one attempting to polazy and idle Spirits in the Spirit-world as well as in this pularize the facts and harmonize the philosophy of Phrenology, Physiology, Masmerism, and Psychology, with one another and general knowledge, that sooner or later there may be a scientific Anthropology.

in this corrupt world, and have never advanced far enough to see the had policy of such a course.

Mrs. R. does not look nor speak like a crazy woman or even a fanatic. Her becture was a straight forward and sensible discourse; without any attempt at rhetoric, although she was a times quite pathetic. We want light, Mrs. R., before we can believe, though we are unwilling to conclude that Spiritualism is a humbig because we don't such as school of progression. We shall be prompt, thereschool of progression. We shall be prompt, therefore, to give our readers the further reflections of Dr. Buchanan on this subject, as he has promised anything remaining you due,) it shall be forwarded us the early proof of his article.

> SPIRIT PICTURES.-Mr. S. B. Brittan, editor of the Spiritual Telegraph, has been lecturing in Portland to very general acceptance; and of the many wonderful things said and shown by Mr. B. to the good folks of that city, the Portland Transcript, among others, gives us the following note:-

> "The Spirits, of late, seem to be turning their talents to good advantage. Spirit art, in reproducing the past, and opinions to all ages-of Moses, Plato, Socrates, and the rest. If we are to believe the invisible gentlemen who go rapping about people's houses, we actually saw the portrait old philosopher. The mountainous brow and classic Greek features were worth going far to look upon. Several of the other heads, whether coming from a hand of flesh or Spirit, were admirably drawn."

TESTING MEDIUMS.

The word test, is used frequently in such a way for if there is any place where the logic of creed as to imply that one Spirit Manifestation can be more satisfactory than another, when, in fact, and the parties in contest being Materialism vs. Spiritual-

We were reminded of this by an old friend, who, on his return from the West, stopped at the original and, placing the articles on a table, requested the cording to the merit in the case, and not as heretofore be-lieve according to what they think will be popular and according to old education.

There were several "knowing ones" looking on, who could not form the faintest conception of the who could not form the faintest conception of the Most of our readers are already acquainted with atture or character of the articles, and waited in Mr. Tiffany "by reputation," and will find it no patience until the Spirits, through Miss Catherine Fox, gave the name of each article, and told the part of the house and the person they came from. The nature of the articles would place guessing at defiance, so miscellaneous was the assortment.

The first was a stone from the cellar of the house; the second, a branch of a cherry tree from near and an acquaintance with the Bible, to understand the the door; the third, a piece of wood from one of one whose sex is a pledge of co-operation in the the rooms; the fourth, a cake taken from the teatable; the fifth, an apple; and last, a saucer of will wait and see.

THE GOOD OF SPIRITUALISM.

GREENSBURG, Ind., June 6, 1855. EDITOR CHRISTIAN SPIRITUATIST: - A few words n relation to the cause in this section of the country may not prove uninteresting to your readers. I came here some three weeks since, and I

day since I left a year since; and I will here give a condensed account of the manifestations which are occurring and have occurred in this vicinity. The friends have had various manifestations of intelligence and power, among which are the rappings, writings, seeing and feeling the Spirits. At present, the demonstrations are strongest at the resithe Spirits came there, convinced the whole family of the reality of Spirit intercourse, and reformed the low, debased beings. It is strange to see the astonishing result of this intercourse among them. Before, they were brutish animals merely, with no thought above the spirits barrelled up and distributed at a fip a drink, with no thought of a future. of progression, or even of existence-ignorant, depised, degraded, they groveled along in the lowest sinks of iniquity; but there came a change. Angelic ones had not ceased to watch, and upon a favorable time struck a blow. They were astontonished, believed it to be a devil, and would have nothing to do with it, but finally the power manifested itself in so startling a manner that they no longer rejected an investigation, and in a short time were convinced, gave up retailing ARDENT spirits, and commenced taking lessons of wisdom from an gelic ones; while infidelity or disbelief of a future life, vanished, and debasement fled to climes more congenial. Now, one looks into those faces, and radiating therefrom is a light of Spirituality and elevation, with which six-sevenths of the priests in the land are unacquainted. "The old liquor seller" has taken to a respectable business, and now earns a good support by day labor. His wife was an ignorant thing, and withal, some say, naturally foolish; but I've seen her ignorance confound the would-be-thought-wise, and her foolishness is Godlike wisdom compared with some who are croaking

more damning flery spirit than the imaginary devil could be. Consistency!

We generally "stop their mouths" by referring to an ancient Medium, who was often seen with the her dissent from the teachings of the article, and scribes, the lowly, sinful, and degraded—healing, business up town."

At Mr. Howard's, the place referred to in this communication. Spirit music is heard in sweet warbling strains, and darkened rooms are illuminated by brilliant lights; and though it is a lowly place, still I believe elevated Spirits are working a blessed work, for many others have been brought from an idol worship to a Spiritual, living faith and knowledge.

"WHAT GOOD DOES IT DO?" Read the above long an idea with us, that, rightly or wrongly, we be ascribed to this "foolishness" of "rapping JAMES E. COWEE.

> MILFIELD, ATHENS Co., OHIO, June 3, 1855. BROTHER TOOHEY: Dear and much esteemed friend, there appears to be a spoke loose somewhere in our social correspondence, and we are unable to tell where. We have not received the Christian Spiritualist for the last month. Neither have we received any private intelligence from you, since your kind favor containing the token of brotherly love, in forwarding contributions to our aid and relief, in our labors and losses, in spreading the light from the higher spheres, which is shed forth in this place through our humble means and instrumen-

We desire to be favored with the Christian Spiritualist, as before; and if you will send the balance of our bill, for the receipt of the same, (if there is found that there was no other alternative for us, tain ourselves and the cause in which we are engaged. We accordingly partook ourselves to un- every organ and faculty to the highest point comusually hard labor the present summer, so as to patible with the symmetry of that normal developgain sustainance for ourselves and visiters. Our ment, which is productive of health, virtue, happi- heat has left my mind, I consider, as a reader, of days were, therefore, devoted to the duties of our temporal lives, and the evenings, in general, to the cordance with this principle. support of our Spiritual requirements. Hence, you see, we had but little time to devote to correspondence, except that of foul days and Sabbaths. And even the acknowledgment of this, might induce 'plucked ears of corn, and did eat" on the Sabbath. But we are ready to meet any attack made upon us, pertaining to the subject. We therefore make the acknowledgment, fearless of any result that might grow from it.

we crave their pardon and sympathy.

We are constantly crowded with foreign visiters, and it is utterly impossible for us to give them the house in Hidesville, where the Spirits first made attention they generally desire. But all I can offer virtue, are propositions so evidently true to well the Spirit of God, and what can so well induce their modern advent, and got several items with re- in the way of apply, is, our limited means and cir- balanced minds, as to render any argumentative this receptive condition as quiet and repose,—pass cumstances, which would be useless for me to set forth in this letter. I now submit this hasty scrowl to your consideration, as you deem most proper, JONATHAN KOONS.

BUCHANAN'S PHILOSOPHY.

TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST: Probably none of your readers have perused with PASSIVITY, LUNACY, SPIRITUALISM. more pleasure than myself, the vigorous and spirited essays under the above caption, in your last numbers. It gives me a cordial gratification to recognize the intellectual efforts of woman, especially in the sphere of progressive science and substantial thought, and to perceive ability in the writings of great effort now making for the elevation of woman.

The essay of Frances H. Green indicates a vigwell known as those relating to the kind and sympathetic maple sugar. These items were spelled out in orous, cultivated and progressive mind, and allittle more than the time taken to write this state- though pervaded by a certain sarcastic pugnacity, dence, in answer to which I send a few remarks. ment. Will some one explain this manifestation this quality may well be excused in view of the according to the acknowledged laws of mind? We enormous absurdities which called it forth-absurdities so flagrant as to need no criticism to consign journal, it becomes public property, and as such is them to oblivion. Indeed, the fair entic expresses a doubt herself whether the author could possibly believe his own paradoxical doctrines, and I am happy to assure her, from an intimate personal knowledge, that he does not. On the contrary, he sympathizes heartily in the main with the views of F. H. G.; nor does he object to the sarcastic tone Many parts of it may challenge criticism, aboundlearned that progression had been the order of the of her remarks. An amiable and beautiful woman is always more piquant and interesting when a little sarcastic, and those who have not this amiable attractiveness, seldem dare to use their sarcastic

The destructive criticism of F. H. G. is a vigorous assault upon a man of straw, being mainly in the quiet of the closet. The concluding chapter, based upon an essential misconception of the essay if no other, contains many things of deep meanwhich she criticises. The author is not so absurd, one ideaed, pugnacious, and monomaniacal as she supposes; he has not forgotten any of the first principles of common sense and good-natured liberlity; he is not entirely a stranger to the philosophic principles which F. H. G. administers in altopathic doses to cure his mental infirmities. On hostile as they have always shown themselves to the contrary, he recognizes them as true, very true, all things emanating from such a source, even aland not only true, but very familiar, even to triteness. Indeed, the whole affair has something of the air of a practical joke, reminding one of the absent-minded lady who, when conveying a spoonful of medicine to her child, thrust it into the mouth of the physician who was examining it, instead of the suffering infant.

ibelious and half crazy affair, is but a brief statement of scientific principles, derived from the inalytic investigation of the brain and the mind, addressed to the readers of the Journal of Man. most of whom are familiar with the principles of mental analysis, which are involved in the essay. It was with some surprise that I saw this essay transferred to the columns of the Spiritualist, instead of articles of a more popular character. Had I suspected that it would reach an unfamiliar circle ew anthropology which adds to our former know-

the normal action. restoring, lifting, and redeeming; and it makes as elementary forces running to destructive results, "libellous." "absurd." "insane." "pugnacious."

> For this meaning I refer her to the pages of the vious alternative to present itself. Journal of Man, and my system of anthropology, the indications of analytic science are to develop cious fields of the Divinity in our minds."

And from all misconceptions, however, there is a things." material difference between F. H. G. and the writer, Despite all S. E. says of sybils, oracles, and flyphysical knowledge.

We had a social visit the last week from Mr. W. tellect, virtue and vice are as distinct things as water, the world ever knew, "by their fruits ye shall S. Watkins and Charles Partridge, proprietor of sugar and citric acid; that they may be mingled in know them." It does not follow, that all the Spithe Spiritual Telegraph. But in consequence of the lemonade of daily life, making it sweeter, source, rits may write through the passive hand of S. E.'s the derangement of our circle, we failed in giving or more translucent and dilute, as the different in- friend, is to be received by him; let the teaching them such attention as would have been given un- gredients predominate; that intellect, like water, come, and then let him judge it. When men walk der more favorable circumstances, for which failure clarifies and dilutes, but neither sweetens nor sours by their own governance, as S. E. seems to advise discussion superfluous.

> Not having the essay of F. H. G. within reach at present, I cannot review and explain fully the source Gospel test, then all men must pronounce them to prolong my comments upon such a subject. Jos. R. BUCHANAN.

Cincinnati, June 8, 1855.

Some two or three weeks and an article appeared in attacking Spiritualism, written in a quiet yet determined spirit, and we thought if uncontradicted from its specious ness and plausibility, calculated to turn many from com-mencing an enquiry into the truths now untolding in the The letter, we understand, has received an answer, which has been published in the journal in which the attack appeared. Not having seen it and being favored by orrespondent with a comment, we publish it.

[For the Christian Spiritualist] Sir: Some few weeks back I saw an article in the Manufacturers and Farmers Journal of Provi-

The letter purports to be written to a private friend, yet by appearing in a widely circulated open to criticism. In respect to the work noticed "The Healing of

madge claims for it, yet considering the person through whom it was written-a blacksmith, it is, to say the least of it, an extraordinary production. ing as it does, with many deep philosophical and religious truths, and from the perusal of which, I do not think, many would rise without learning something. Had it been presented to the world without a word being said of its production by the ing, and yet even being read for its surface story. it would have been highly prized; but when it is put forth as the production of a medium, of course. according to the usual custom in respect to such things, it must from the unthinking and unreflecting meet with condemnation. The New York press, low it has merits.

I did not take up the pen to defend the book. but to correct some very grave errors into which their correspondent S. E. appears to have fallen. He has assumed he has full knowledge of the subhis remarks in the order in which they occur. He The essay so vigorously attacked as a false, says, quoting I presume his friend,

"The first step, my dear B-, in the path toward Spiritnal communication in propria persona, is found in a perfect passivity, a surrender of all relation, a suspension of all action, and a calm, quiet willingness to receive any Spiritual impressions which may come. The object of this passi-

And then adopts the quotation as his own text. From all that he says, it appears to me very clear that he totally, it may be wilfully, misunderstands the meaning of the word passivity, which in truth, of readers, I should have written in a manner that means no more than that which every thinking would have prevented the misconceptions of such mind must resort to, to condence and collect his readers as F. H. G. To counteract the miscon-thoughts. The philosophers of old practiced it. centions which she has expressed, I must explain The reflecting men of this time do the same, as the that the doctrines of the essay in question are not same class, I presume, have done in all ages of the against Spiritualism in the pulpits here. She was based upon the well-known system of phrenology world, for it is a self evident fact that quiet and retaught to write, by the Spirits, in three hours, though established by Gall and Spurzheim, but upon the pose make the mind receptive. I presume S. E., the writer of the article, has read the Bible, and Our opposers have a "knock down argument" ledge by showing the essential character and ten- therefore understands what inspiration is. Does now, for they point to the reformed family, and dency of our organs, when thoroughly analyzed he think the prophets of old, amid the bustle of say, "It must be the devils, sure, to go to such a and radically seperated; thus including not only the world and the rude activities of life, gleaned normal" exercise. The old adage, early to bed, Buchanan, which appeared to us to be "positive hole as that, and rap and show themselves; no decent normal action, but that excessive action of organs, the glorious truths they have enunciated in the sawhich is more or less abnormal as regards the in- cred word of God? Amid the turmoil of sensual as nature. Spirit would be found in such company," when, may which is more or less abhordian as regards and the speaker has been at the groggery, formerly tegritity of the entire character. It is this excestibility of the entire character in the entire character in the entire character in the entire charac sive action which the writer condemns as resulting Aristotle, and others, their learned associates, acin evil, when F. H. G. supposes him to condemn quired? Was it in quiet and contemplation, or amid the strife of life that the Savior passed the There is a vast difference between considering ordeal of the passion, and prepared himself for his organs or faculties as elements of a balanced char- cross and sufferings? That which all the men acter, and considering the same organs or faculties enumerated, and HE did, was to acquire passivity, in other words, to fit themselves for their respectthem wink and blink and shrug, and finally "have and productive of evil, because unbalanced by their ive missions. There is no occasion for a surrender ed with man. History tells us that since the comproper antagonism. F. H. G. appears to be totally of "all volition." St. John expressly tells us we ing of Christ, these visitations have been permitted. unacquainted with this view, and consequently, are to try the Spirits. Is it not written "ask and Does not this show that it was an ordinance of (being in a very critical mood,) essentially miscon- ye shall receive?" How receive, how have comceives the whole essay. Whether its language munion with God, in the mart of life, or in the really justifies her misconception, and conveys the quiet and reflection of the lonely chamber? where understand it, is the Gospel of Jesus, and the very crazy conceit and puerile absurdities which she at- the inmost Spirit can go forth and seek its inspira- truth he inculcated. Christ when he ascended, tributes to the writer, I need not stop to consider; tion from that in which it had its being. From said he would send the comforter. Do the mebut when she imagines the writer to be objecting such a course "no true man" should shrink, for if diums of this time pretend to other than we read entirely to the cultivation of the perceptive organs, a man does not seek a communion with his guar- were the visitations of the early Church? and pursuit of mechanical occupations, to insist dian Spirits in quiet and solitude, and this is Gosproportions of the soul. Indeed, this has been so skeptic, and oblige one whose salvation can only upon cultivating reason alone, and wish to "brand pel truth, surely he were unworthy of their guidwith disgrace" all who cultivate the perceptive ance. Socrates was not above saying he had a is nothing. You may say, if then I admit this faculties in natural science, business or mechanic guide. Plato confessed to some such guidance, and what was the need of the manifestations? I anarts—when she gravely and earnestly undertakes Aristotle chose to call his genius an "intellectus swer, to awaken men from their apathy, for the to defend the mechanic arts! the natural sciences! agens." There is no occasion to seek any "Delphic simple rap on, and tip of the "pine table," has and their votaries from a malignant assault, a discreet respect for the intelligence of others might cious pencil." That men can, and do write, as it the thousand tongued oratory of the pulpit of the bave led her to suppose the writer not quite insane, were, impulsively, thousands can attest, and this present time, and the millions of volumes written and to have sought to ascertain his true meaning fact I should have thought would have been conas a teacher of positive science before publishing ceded by S. E., who assumes he has sufficient denunciations of the essay and its author as "false," knowledge to set up for a teacher. If I wrong him in supposing he possesses knowledge of the subject, I am sorry, yet there seems but one other ob- the Stuyvesant Institute on last Sunday, to the

> Scaliger commenting upon Socrates and Plato with which I regret that she is unacquainted. It says: "it is common for men to write intelligently is to be regretted that a writer of the progressive upon secret things, who after the celestial heat is the scientific demonstration of anthropology, which way they were directed and dictated, nor do I is before the public, just as the dogmatic conserva- think it happened otherwise to Plato." "As for trance state. forthwith, with our best wishes for the cause of tives in medical science have ignored the discoveries myself, who am not to be compared to them, if truth and light that has been beaming forth from of Gall; and I trust that when she has perused the any thing falls from me at any time unawares, I your columns. We have labored under difficult works referred to, she will sympathize with the re- may not hope so much may be performed by me and pecuniary circumstances the past spring. We gret which I have expressed, and will discover that afterwards, which is the reason I never set upon turned from New Orleans, looking quite well, coninstead of desiring to cramp and degrade humanity, meditation, or writing unless invited by my genius sidering how much work he has done since he left save that of our own physical labor, in order to sus- by repressing the perceptive and artistic faculties, who speaks inwardly within me, showing the spa- us. Still he does not feel swong enough for conti-

myself, I am not able to aspire to, which after the weeks. ness and wisdom, and that all its details are in ac- another man's works," and concludes by saying, uninitiated persons do not understand these

as she is disposed to deny that the intellectual organs ing birds, if he is read in history, he must know ject-The Facts and Philosophy of Spiritualism. are radically distinct from the coronal and basilar, many extraordinary things were foretold by their Seats free. some to censure us, as did the enemies of Christ but capable of co-operating with either, (which is means. How, I cannot say, yet ancient authors, and his apostles, when they were enhungered, and the doctrine of the essay,) and that the reflective and even the fathers of the church, were not backorgans giving wisdom, are much more nearly allied ward in admitting such were facts, and also framed to the moral than are the perceptive, which give theories suitable to their particular thinkings to account for them. The theories they assumed may As to this real difference between us, I do not be right or wrong, God knows, yet there is an in- copied into our column on Facts and Phenomena two think it necessary to offer an argument. That in-fallible test pronounced by the highest authority weeks ago, is not reliable.

materially the temper; and that great intellect, they usually act under the impulses of the animal whether in Bacon, Bonaparte, Sylla, Anthony, or sentiments rather than of a God Spirit. A right Milton's Devil, may be allied to vice as well as to condition of mind is necessary to know the will of sivity as it is termed.

If Spiritual manifestations are to be tried by the of its misconceptions and errors, nor is it necessary good, for thousands are there who from being infidels have been awakened from their apathy to the things of the eternal life by the motion of the "pine table" or the raps resounding upon its surface, for the intelligence disclosed by such means has demonstrated to a certainty that the departed are there, and communing with those still in the

The assumption of S. E. that this particular "abnegation of the will" or passivity is injurious, scarcely needs an answer. Who are the men who have benefitted the world by their scientific and mental discoveries, but those who have practiced this very passivity, and who in the practice have burned the midnight lamp in search of knowledge?

Is S. E. forgetful that an abnegation of self, or will, if he pleases, is one of the christian principles, for whilst in the flesh, it will predominate? How then is frail man to do the duty enjoined on him by Jesus, "love his neighbor as himself?" Surely, this is one of those religious obligations which man is induced to practice only by reflecting that the Nations," although it may not be all Gov. Tall- such a duty is necessary. How then, shall be attain the power to do this duty, unless it is imparted to him? How shall be overcome the frailties of the flesh, the selfishness of humanity, but by being inspired in his way of duty by the directions of the Spirit, which is of God? How then, I ask, is this to be induced but by the sneered at, and despised passivity?

As to the observations respecting insanity, they have been so frequently urged and answered, that aid of Spirits, it would have been received and read it is almost presuming upon your patience to discuss such a subject. It is sufficient to say, that if the returns of the insane institutions were examined, for one genuine case of Spirit mania, there would be found 50 cases of mania in other religious beliefs. I say of religious beliefs, for those who truly know of Spiritual things, are truly Christians, even as those were who walked with Christ, lived with the apostles after his death, and in the early ages of the Church, but when the passivity departed, and the things of this life assumed an active place, the cloud descended, the darkness was visible, and Christ for the time was not known in his Church. Do not the dissenters, and other denominations of Christians claim Spiritual inspiration, and guiding under another name? Do not all sects and creeds do the same? Do not all numject, and so I shall without further preface, notice ber enthusiasts amongst them? And how many of such have peopled lunatic asylums? Is Spiritualism to bear the reproach alone? Is it to be reviled and despised because there has been beings who have not been able to bear the glory of the truth propounded for their instruction, or who vity, this abnegation of will-power, is simply that the Sprits have mistaken its meaning, and have become, as it may have full opportunity to exercise their perfect influence in toward depended. It is not to be a little of the second of the is termed, deranged? It is not to be denied that in the Spiritual ranks there have been some such persons, but where there has been one such amongst them, the sects can furnish a score.

The concluding paragraph of S. E.'s letter, I do not understand. It may be that the medium has been visited by pains and head-aches, but this is not usual. It may be that he is a person requiring much exercise, and has applied himself in search of his "passivity" too closely. Then, should I say, let him get up early in the morning, and take a walk, and by the invigorating freshness of the air, all his pains will pass away, and he will

Spiritualism, it appears to me, will be always and needs but a fair field to show that which it really teaches. If it be an error, it will sink and die away of itself, but if it be a truth, it will shine and shine even as the sun of righteousness, despite all the oppositions of man.

The Bible teaches that Spirits have communicat-God, for without his will, it could not be!

Spiritualism as I and hundreds, nay thousands.

REV. S. P. AMBLER.—This brother lectured at great satisfaction of all who heard him.

His discourse in the morning was on Inspiration, and in the evening, on the relation between Spiritualism and Christianity. On both occasions, the school should undertake to enlighten the public over, admire the writings, yet do not own them as subject matter was analyzed and harmonized in upon subjects of this character, while thus ignoring theirs, and do not understand some things after the being the "master builders," as Br. A. spoke in the

He speaks again next Sunday at the same place.

REV. T. L. HARRIS.-This brother has just renuous effort, and will leave this city for a time. Hensius says: "Here are some things, being We shall probably hear him, however, ere many

> LECTURE IN BROOKLYN .-- Dr. Orton will lecture before the Spiritualists of Brooklyn, at the Institute, corner of Washington and Concord streets, on Sunday next, at half-past 3 o'clock, P. M. Sub-

At Verplanck Point, Rev. T. C. Benning will lecture next Sunday.

Correction.-It would seem from a correction published in the Spiritual Telegraph of last week that the communication read by Mr. Partridge, at the Conference, and

PRIMARY CLASS-BOOK OF BOTANY. BY FRANCES II. GREEN.

D. APPLETON & COMPANY, 346-318 groups and of the most beautiful studies of nature, has been rendered almost unaccessible to all, but enspecial remarks and an account to any our enthe science has been clothed by writers on the

t. Ger to keep pace with the advances made in other

construction of Borany is a necessary, teaching, as e, and showing the occase, and incliniony observable authors hattie. It has been reserved for a lady to make as atherto complex subject plant, to lighten up the dry details, and make the support of the method, we let her sayle is easy and smooth; as to her method, we let her the, habits, and the man habit may be termed their social or rela-we negard them in what may be termed their social or rela-The first comprehends Vegetable "The way in which this operates was h, she says: I to way in somen this operates was a subject of much doubt and mystery, the assent of a suggest and contrary to gravitation; and thus one of agnest laws of nature was supposed to be contravened. majory of capillary attraction was objectionable, behare are no continuous tubes in the vegetable frame. oly closed cells and short interrupted passages. Yet all the circumstances necessary to a maintenance ande of circulation discovered by Dutrochet, and is m. con the principle current is called Endosmose, or on the means of every person to verify it. "Immerse," says, " a bladder partly filled with milk, or a weak soon of sugar in a vessel of pure water and the bladder be gradually filled by the action of endosmose, while as same time the water in the vessels will be slightly read or whitened by a transudation of the denser hii through exasmose." If a glass tube have the lower

and by her treatise has cut the Gordian knot of difdullest intellect can be made to comprehend, whilst, at same time, there are no pubrilities to disgust an edu-

closed with a membrane, the progress of the experiment

The work is nicely printed, properly and apply illustrated. contains a clossary of all the difficult words and will it be together, my sweet Louise? We can predict, that at no distant day, the work be considered the hand-book of Botany, and the classas it aims to be, of the public schools and seminaries urhout the Republic.

For the Christian Spiritualist. AN ADDRESS TO THE SPIRITUAL POWERS. BY JAMES E. COWEE

tuss ther for wisdom, I would ask thee for truth, Ther Spiritual Powers : has thee for knowledge to guide my wayward youth,

Towarh earth's dark bowers. the tree for beauty, for purity of soul. My Stant Love :

would ask thee for strength, my passions to control. They Angel Dove.

would ask thee for light from the Spiritual Sun, Great Celestial Host :

would ask thee for aught which can benefit one

I would ask thee at last, to let thy radiant form, Guardian of name, Hoter near me to lead through sunshine and storm,

To the "Inner Shain The hand will lead aright, thine eye shall give the light.

Bless'd Angel Mate :

cy saules drives fear without, thy roice dispel the doubt-

Love's hopes relate har 6, 1955.

From the Saturday Evening Post. A FABLE.

BY ALICE CARY

The lily arose at the dawn of the day, And threw off the sheets of the mist And while in her dew-bath she presently lay. A breeze that was carelessly roving that way, Stooped low as he passed, and they kissed

And grew in her beauty so white.

A subleam that came on the pathway of morn. The love-making saw, and for envy, not scorn, Spread the secret as wide as the light. Fig. for from his lily-love rested the breeze

Not far from the vale where the lily was born.

On a tose-bough so tresh and so red. While the sumbeam, from cossipping over the seas, Andorf on the prairies, and up in the trees.

Crypt close to his pillow, and said:

My friend, your sweet lify has need of your care-A. scandal I so disapprove.

Lacytesine (the more that her face is so fair)
Fasay I stopped in at her house, and found there Abstronly talking of love.

"I kiew that my conduct appears most unkind. So thank still your lily is true; may have construed what was friendship refined large most wacked light-or I may have been blindsawaad me in all things-Adieu !"

The breeze drew has wings up in anger-alas! Too quek to believe the sad he— The sunleams held up his great forchead of brass In the face of the world-in her home in the grass Wronged and scorned, stayed the fify to die

GONE HOME.

Oa Smelay morning, June 10th, after a short but severe coess, Daniel Webster Taylor, youngest son of D. to and Elizabeth Taylor, died at his late residence, No 1-7 West Sixteenth St , azed 21 years and eight months. The sceaness and death of this young man is a sudden d unexpected affliction to his family and friends, as he e every promise of a long and useful life. We sympaie with the mourners sincerely, as we know they feel compresent joy.

For the Christian Spiritualist. LEADINGS OF THE SPIRIT.

IN A SERIES OF LETTERS. LETTER VI.

A MODERN MIRACLE.

New York, Jan. 3, 1850.

Weight, are much increased. My complexion and resist.

smaller fry; it has checked every civilized country plined to articulate words. with railroad, putting in almost everywhere a fine I am rather a questionable representative of my seates me!

4Expossore and Exassore." Explanation—"Two all consciousness, that my superior strength and This morning, however, the sun is very bright and perhaps, I can give the best delineation of which I courage were necessary to you. Now, you are a cheering, and the snow is rapidly melting. I hope am capable of these experiences, by citing a letter sedate and chastened woman of twenty-five; and to end my telions confinement by taking this to to a friend, which, owing to some unknown influand though far more beautiful than I could have the Post-office. dreamed of then; yet still so much like your former self, that as I now look back from the present to the past, I see that it could have been no other. Yes; it is true, dear Louise! you have kept the I have witnessed in the development of this princi- in attempting to record them in the external. I child-life, the innocence, the purity, the sweet sincerity of feeling much better than I

When will all these transmutations end? Alas! fear only with life. The world—the inanimate, physical world—is a type of the moral, the intellectual—I had almost said the Spiritual world—just to turn the period, as, doubtless, many a one before me, has used the same phrase for the same ry, when the details have been mastered. We contially reason. But having let all that folly go by with amend the work to our readers, and especially to the my boyhood, I cannot consent to recall it-even wis of schools and families, for by the method parsued. for effect. Well; to go on with my reflections, all and every thing is changing. Twenty years hence, if the thread of life be not sooner broken on either hand, we shall be descending the hill of life, and

> There may be many struggles for us both, as there doubtless will be much disappointment and suffering. But you know what a thumping organ of Hope I've been provided with; and so, come what may-let the auguries, signs, and stars, tell what they like: still I don't mean to hang myself in anticination of death, nor make my confession before I've committed the murder. "Sufficient for the day," &c. Is it not so with you, my dear friend? What can be the use for us to set our teeth on edge, by eating sour apples-at least in anticipation-when we may yet come to have sweet and delicious ones in reality. Let us take the good things of life, when and how we can get them. This is the true philosopher's stone. Always do the best, which, under the circumstances, can be done, and then be satisfied.

What a glorious day New Year was in this city. It only comes once in twelve months here; but I am sure that there be many who would rejoice to see it once a month. The whole air was gilded fed on husks. Home! O, would that I had one. with one of the brightest suns that ever gladdened the world; and there was just enough snow to make the sleighing all that either horse or rider could desire.

You know that New Year day is the Dutch car nival. Every body visits every body's wife and daughter; drinks wine with them; makes a smart speech and a holiday bow, and then hurries away to do the same thing in fifty other places, till the "dear five hundred" are all duly honored, the social accounts of last year all footed up, and a new ledger duly opened for the next; for, on this day, family and personal feuds are settled; old scores are rubbed out, and a new account is opened, to be adjusted in the same way as annuity-once a

Of course, I was caught in the general current that was setting in all directions, and away I went with the gay crowds, and made my respects to several ladies, who have the pleasure of my acquaintance, and who honor me with their friendship. That the day, like all its predecessors, came to an end at length, I did not much regret; for, soon after it came night, to go to an early bed. appointed that you were not here. But you may be health and spirits. Remember, I have now been expecting you more than two months.

By the way, what a marvellous resurrection that was, which was accomplished at Springfield!* racters on a bit of scrawled paper, cast spells Spiritual manifestations explain the Bible. about you, (you do that already, as I can testify,) The Psycometric phenomena are among the

would have acquired a strain of thought equal to have been like some of Mr. Willis' Speculations—port may be entered a strain of thought equal to have been like some of Mr. Willis' Speculations—port may be entered a strain of thought equal to have been like some of Mr. Willis' Speculations—port may be entered a strain of thought equal to have been like some of Mr. Willis' Speculations—port may be entered a strain of thought equal to have been like some of Mr. Willis' Speculations—port may be entered as the same of thought equal to have been like some of Mr. Willis' Speculations—port may be entered as the same of thought equal to have been like some of Mr. Willis' Speculations—port may be entered as the same of thought of the investigator. It is a strain of thought equal to have been like some of Mr. Willis' Speculations—port may be entered as the same of thought of the investigator. It is a the same of thought of the investigator. Thus I have often asked a friend, who has a remarkable gift of this kind, and who is known to the same nature that I did then; but it and to the best of my ability vindicate the claims have been like some of Mr. Willis' Speculations—port may be entered as transfer of the gentler particulars, address T. Culberrson, Agent Putsburge. In m with a crowd more motley and dense, than you see at great country numerous and dense, than you see at great country numerous and dense, than you see at great country for the investigator. Thus I have often asked a friend, who has a remarkable gift of this kind, and who is known to the same nature that I did then; but it and to the best of my ability vindicate the claims of the gentler sex, plantation of the investigator. Thus I have often asked a friend, who has a remarkable gift of this kind, and who is known to the readers of this journal by a series of excellent and boldly visible. The design and purport of the readers of this journal by a series of excellent and boldly visible. The design and purport of the same advantage for the continuity of the s I am taught not only the folly but the

perhaps, I am no wiser,) with the same common tongue was mute, and who is now sixteen years of tion and right direction of this faculty would be of Such are a few of my night-visions; but all the passions and attributes moving me that stirred age, has been taken from the asylum within a essential service in literature, particularly in the interior wisdom, except the most general impresme then, though, perhaps, with some additions. month, and has been taught to hear. He already departments of history and biography. How much sions, recedes and will not mingle with my exter-Through what new scenes and changes have I begins to speak; he repeats the letters of the alpassed since that almost forgotten time! The phabet, and reads the elementary or short words of much useless speculation in regard to the motives in the hours of external consciousness, beheld one world has been convulsed with revolutions; gov- the primer, pronouncing many of them with great of public men, might be avoided if historical and form of face from the Spirit-world, though preernments have been altered by a breath; science accuracy. He only requires to have his ears other writers possessed, in some good degree, the viously I saw those of transcendant beauty and has discovered one new planet, and a host of schooled in sounds, and his organs of speech discidevelopment of this faculty. How many innocent

and so completely moulded into new shapes, that of Physic of me! Bah! how the very word nau- guided children, to be mercifully restrained, in-

And you, Louise—can it really be that you are the dainty little chit of five years, who first inducted me into lessons of grace and gallantry, and in reluting the dainty little chit of five years, who first inducted me into lessons of grace and gallantry, and in reluting the definition of the last two days I have been keeping my room, and taking more or less of Doctor's stuff! Heavily defended from cross dogs, naughty boys, mischievous girls, and the hissing old gander that problem of the last two days I have been keeping my room, a listed to chase us over the stone causeway? Ah, Louise! how many sweet and precious memories are stirred by a simple thought of the pugnacious we knew him twenty years ago. Then I was your we knew him twenty years ago. Then I was your we knew him twenty years ago. Then I was your we knew him twenty years ago. Then I was your we knew him twenty years ago. Then I was your we knew him twenty years ago. Then I was your we knew him twenty years ago. Then I was your we knew him twenty years ago. Then I was your we knew him twenty years ago. Then I was publicated to be a sufficiently and the little of the default of impression received.

And let the general reader also make all due allow and the hours of repose. It is also distinguished from ordinary dreaming by the default also specially and during the hours of repose. It is also distinguished from ordinary dreaming by the default also peculials of the mind to discern the creation of classes in Cambridge Displaying the propose. It is also distinguished from ordinary dreaming by the default also peculials of the mind to discern the creation of classes in Cambridge Displaying the propose. It is also distinguished from ordinary dreaming by the default also goeing of the internals of the mind to discern the creation of classes in Cambridge Displaying the propose. It is also distinguished from ordinary dreaming by the full that the class of the mind to discern the creation of the mental vision. The concernation of the internal dilumination. So And yet, to make a sudden transition, I have

it, when I say, that the exhibitions of power which delineations may be more truthful; for even then, ple, have done more toward shaking my old unbe- was conscious that the essential and inner life of these things seem to show, how can it die? If deed, become the "shadow of a shade." these things are true, the Spirit of man must be godlike, and possessod of godlike attributes! I

hang very heavily on my hands. I wish you were here to take some of the weight of them of. Can you give me any idea of the length of time vou will stay—that is, if you ever come? It is a curi-ous fact that my physical man gets deranged and a reticence foreign to my nature. When one sees me. Can it be that you are the positive principle. and I the negative? The new philosophers, I be- unperverted nature, is hidden from 'the wise and each other. The male is the positive power, the human faculties. female the negative. But how long you have been gone, and here I have been expecting you since the stand you, how much more clearly I perceive and middle of October! How tantalizing!

But for the very reason that you are so dear to me. I cannot be so selfish as to wish you to shorten your visit among friends and scenes of carlier days
—at least, on my account. No, no Make your
self happy in every way you can; mad I know of nothing that can more contribute to this recent to meet with those objects we have loved when younger and more joyous, after a long and dreary you not as friend meets friend, but as a Spirit with absence, spent amid the coldness and selfishness of purer vision regards the companions of its earthly the external world. It is like a wanderer returning home again, after he has lived among swine and belongs not to the pure Spirit, but is, as it were, its where I could find repose and happiness!

Since writing the last, I hear that you are coming the day after to-morrow. I can hardly believe it! What remains unsaid, I leave till then!

> T. D. H. Adieu.

* See the Life of Mrs. Samantha Mettler, chap. 15.

For the Christian Spiritualist, PSYCHOMETRIC DREAMING.

"No man who sinks to sleep at night, Knows what his dreams shall be;

No man can tell what wonder-sight His inner eye shall see.

"No man who leaves the outward shape, Knows what sweet friend his hand shall take; What soft white breast, what radiant arms Shall fold him in celestial charms." "The souls of men are wanderers while they sleep;

And life's continuous current ever flows, Whether to outward bliss its pulses leap, Or languid glide in silence and repose."

Spiritual unfolding has necessarily two phasesthe objective and subjective. Its disclosures and arresting the attention of mankind. But the Microcosm, or world within, is no less wonderful; wearied with excitement, I was ready and willing, and the operation of Spiritual influx in quickening If you had been within speaking distance, you, too, of the closest investigation. It is, therefore, incum- sion of the night, and as usual it left an impression would have seen something of me; and we would bent upon every Spiritualist, who would in all calm and peaceful, like the contemplation of works have taken a glass of generous wine together, in ways be of use and service in his day and generaspite of your Puritan principles. I felt a little distion, to recall and express to others no less his in- into a far unkown wonderland; the hills are high, excused, if you will promise to come soon, in good of fact and phenomena as may come beneath his and knees. I enter a quiet home, and conduct my

I have read somewhere of an old common, which. for ages, had lain waste and fallow, that, on being full brow shaded with dark hair, enters as if for ploughed and rendered mellow, permeable by the some friendly office; bows, but speaks not; retires Heaven help us, when women begin to perform rays of the sun, at once bloomed with many variemiracles, that would have astonished St. Peter and ties of flowers, of richest fragrance and exquisite St. Denis. There be none of us safe from their witch- beauty. On inquiry, it was found to have been, eries. The men-kind will have to supplicate for generations ago, the rare flower-garden of a noble- impression I cannot adequately describe. The the power of exorcism. They must learn to cast man. The seeds, preserved from decay, had wait- whole seemed to address the wonder-element and out-angels, I suppose, they must be-and as a ed during that long period for influx of germinahas, only as parents can Still the faith they cherish sprightly man of the world would say, some of tion. It is thus with the mind of man. Powers form and stand in the eternal world; above me is the accessary consolation, for Speritualism is indeed them decilish fine ones. All Doctors, from Hippo- and faculties that have lain dormant for ages are the fair Morning Land; below, the abysmal gulf. crates to D____, have been but little else than now revived and called into exercise. The pheno- I float between. The peculiar sins of my life are asses—that's clear. The true art of healing is by mena of dreams and visions, of trance and Spirit- fresh in my memory; I reflect upon them with incantations, and making your patients positive, if ual journeyings, so frequently spoken of in the ducted for three days into a quiet bower of medipossible; and if not, by making yourself so. I dare Bible, are now rendered familiar to the observa- tation, uncertain of my destiny. Again the earthsay you will, if you do not already, join the psy-tion, and open to the investigation of all. And it life draws me, and I rejoice as I recognize my own chological school of medico-philosophers, read cha- is thus that the Bible sustains Spiritualism, and room, my sweet little boy-friend and companion

play pranks with your enchantments, and do many most wonderful and pleasing of modern discove-The to have even ventured to look forward to the greatest minuteness, of the individuals with strain of thought equal to have been like some of Mr. Willis' Speculations—that of looking forward to the millennium of the "nowritten," if I had been as wise yesterday as I will have been like some of Mr. But I will now do all that an honest was twenty years since, at least as far perfect of the personal pecunarities, even of the individuals with to the greatest minuteness, of the Lord instructing, guiding, encouraging. I strive to fix upon some expression that I may whom he is brought into rapport. And this rap port may be effected by the smallest scrap of writing, and even by a printed composition or an engage of the Lord instructing, guiding, encouraging. I strive to fix upon some expression that I may whom he is brought into rapport. And this rap port may be effected by the smallest scrap of writing into the external; this substance is as the nearest I could attain: 'His substance is as Light, His essence love.' The vision changes, and charge, to all who may not have the medience to the positive comparities, of the Lord instructing, guiding, encouraging. I strive to fix upon some expression that I may whom he is brought into rapport. And this rap port may be effected by the smallest scrap of writing into the external; this substance is as the nearest I could attain: 'His substance is as Light, His essence love.' The vision changes, and charge, to all who may not have the medience to fix upon that the sufferings of afflicted humanity, I propose to place the presence of the Lord instructions, guiding, encour

persons might have been saved; how much suffer-This wonder has been accomplished by a lady ing spared! When man learns to look at his brostripe of telegraphic wire; and last, though not in Brooklyn; and it has been done through the ther with his Spiritual eyes, he will see him, not least, opened a new book of Revelation. I beg agency of Psychological operations. Is not this according to external appearances, but according you not to think that I speak as a disciple; for I fact more wonderful than any thing that can be to inward realities. Sweet charity and heavenly have not read the book, but only as an observer of done with drugs? I have a great mind to gather pity will then take the place of cruel censure and restation complex subject place of cruel censure and sight; and recently, as I read the Word, a goldenthinks and make the subject easy of acquisition. Her facts. In short, every thing has undergone a up my galipots, and throw them, one by one, in vindictive punishments. Men will then look upon purple light, as if the reflection of a precious stone change; and among the rest, I have been first expanded and devoloped, then pressed and kneaded, was so blind as to even think of making a Doctor be be hunted down and destroyed, but as misstructed and restored.

> Psychometric dreaming differs from the ordience, impulse, or freak, was written several months But one word more of Psychology, and its influsince, but never sent, and is, therefore, by me now. ence on me and my opinions. Would you believe I will submit as it there stands, in order that the lief, and giving me faith, instead of skepticism, the experiences was beyond my reach, and that than all the direct argument which was ever pre- I could give only their dimmest, faintest outline. sented to me, either has, or could have done; for Were I, therefore, to attempt to reimbody them if there is such a power in the human mind, as all in more carefully chosen words, they would, inreader will, therefore, excuse any thing that may, tax possible to each subscriber. perhaps, seem irrelevant or familiar in style or matter. The letter runs thus:—

the long silence. And should I attempt to portray my experiences for the last three months, I well as for depth, and liberality of sentiment. should not know where to begin or end, or what portion would be acceptable to you. Seclusion suffers. In short, I am sick as soon as you leave highest; that not only the wisdom which is from above, but that which is holiest and truest in each lieve, arrange the sexes in a reverse position to prudent,' one feels the need of a divine patience, a may best illustrate the various phases of Spirit "Could you know how much better I under-

> appreciate your peculiar nature by Spiritual rapport, you would own that, in this respect at least, with our subscribers by Saturday. these novel developments may be of essential service. My Psychometric faculty seems to act in a somewhat singular manner. It brings before me, in a state of internal consciousness, whilst the external is partially or wholly closed in a kind of ter of our issue. sleep, the familiar forms and faces of friends, and I seem to read their inner natures. Thus I awoke sojourn. I seemed to contemplate with calmness and serenest insight your peculiar nature. All that hereditary garment, seemed removed. I was perfeetly conscious that your genius was wholly difas I approached you, yet with no loss of seif-respect. I knew our destinies were very different, and appendix to the work. emed to bid you adieu in the kind lest most deli-

latter period :— "Sometime after my return from my last vacation I seemed to be in a society with a circle of friends in your vicinity, composed both of the dead (so called,) and the living; and it was very beautiful to see how perfect and natural seemed the intercourse between them. I could scarcely distinguish one from the other, except as I par tially remembered that some had ceased from the external life. I remember you as stronger, truer, more genuine, and really your proper self, than you appear in what is called real life. But, above all, I recall most vividly ----; * he seemed freer and fairer, his forehead broader, his form manifestations from the interior are everywhere richer and more manly; I observed also a certain way, daily from 10 to 12 A. M., and from 3 to 5 fineness in his complexion—a general air of improved culture, like a youth who returns to his friends from abroad. I can still recall his noble cepted. appearance as he sat there in that friendly circle, and developing every faculty of the mind is worthy though it is many weeks since. Such was the vi- ping Medium, 483 Broadway.

"Again, on another occasion, I am led away ternal experiences than such outward observations and I seem sometimes to climb as upon my hands self in a frank, natural manner among its tall pe culiar inmates. An earnest looking young woman with dark eyes looking out from beneath a still and again enters with a table service; again bows but says no word to me. There was an antique grace and dignity about the family, a simplicity peculiar to the manners of the Ancients. The

to be full of the richest life. "At another time I seem to leave the external deep sorrow; still I am tranquil. I am to be conat night, and am exceedingly glad that the mortal probation is still lengthened out.

probation is still lengthened out.

"On another occasion I seem to be intromitted into the great world where congregate the vast asinto the great world where congregate the vast asint first length of the Lung and Coughs, Colds, Sore Throats, Bronchial Affections—a sure cure for Bleeding of the Lungs and Consumption in frequently describes the personal peculiarities, even to the greatest minuteness, of the individuals with whom he is brought into rapport.

And this are How very odd to date in 1850! I remember well other things that belong to the witchcraft of your ries. The Psychometrist reads the character and semblies of the recently deceased. I am at first when it was 1830-I was a satcheled school-boy, sex. Well; all I have to ask is experiment pirst frequently describes the personal peculiarities, even alone with a few. I seem to recognize the presence

Larry Sunders and sunny, beinger more sedate, (but not so sweet and sunny,) disposition less lively; my genius exhausted by the world's sober realities. (Can it really be so at twenty-seven?) Mind more thoughtful (though, who, perhaps, had never heard a sound, whose

loveliness:—

" Faces holy, blessed, glorious, Faces loving, pure, victorious; Faces varying in splendor, Faces soft and calm and tender: Looking down in so much love From their golden heights above, That they trance the Spirit deep In a heaven-revealing sleep."

Only a fair star now often gleams upon my or ruddy gem, for a moment shone upon the sa-

Thus I have, with all my native frankness, given you some account of my dream-life. I have tried to be truthful, yet doubt not that I have failed in part to convey the impression received.

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need not tell you, my dear Louise, how joyfully I and letter to you to-day, but simply a note to acknowledge yours and but simply a note to acknowledge yours and but simply a note to acknowledge yours and to have Contributors, who are well known to the states, exact the contributors, who are well known to the states, exact the contributors, who are well known to the states, exact the contributors, who are well known to the states, exact the contributors, who are well known to the states, exact the contributors, who are well known to the states, exact the contributors, who are well known to the states, exact the contributors, who are well known to the states, exact the contributors, as we expect to have Contributors, who are well known to the states, exact the contributors are the contributors.

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

Slow through the solemn air in silence sailing. Borne by my derious an rel strong and fairs.

She sleeps at last—blest dicturs her evelids veiling.

Above this weary world of strate and care.

Lo! how she passeth-dreamy, slow, and calm-Scarce wave these broad, white wings, so silve Those cloudy robes, in star-emblazoned folding. Sweep mystily arhwart the evening light.

Far, far below, the dim, forsaken earth,
The foes that threaten, or the friends that v
Past, like a dream, the torture and the pain;
For so He giveth His beloved sleep. ands that ween-

The restless basem of the surging occan
Gives back the image as the clouds float o'er:
Hushing in classy awe his troubled motion,
For one blest moment he complains no more.

Like the transpurent golden floor of Heaven. His channed waters lie as in a dream.
 And glistening wings, and starry robes unfolding.
 And serious angel eyes far downward gleam.

Oh, restless sca! thou securest all enchanted By that sweet vision of celestial rest; Where are the winds and tales thy peace that haunted, So still thou seemest, so glorried and blest!

Ah, sea! to-morrow, that sweet scene forgotten,
Park tides and temp six shall thy bosom rear;
And thy complaining waves, with restless motion,
Shall toss their tends in their wild despair.

So o'er our hearts some times the sweet, sad story Of suffering saints, borne homeward, crowned and ble Shines down in stillness with a tender glory, And makes a mirror there of breathless rest

But not alone in those old Eastern regions
Are Christ's beloved ones tried by cross and chain;
In many a house are II is elect ones hidden,
His martyrs suffering in their patient pain.

The rack, the cross, life's weary wrench of woe, The world sees not, as slow, from day to day, In calm, unspoken patience, sadly still.
The loving spirit bleeds itself away. But there are hours when, from the Heaven unfolding,

Come down the angels with the glad release; And we look upward, to behold in glady Our suffering loved ones borne away to peace. Ah, brief the calm! the restless wave of feeling

Rises again when the bright clouds sweep by.

And our uncestral only reflect no longer

That tender vision of the upper sky. Esponsed Lord of the pure Saints in glory, To whom all faithful souls affianced are, Breathe down Thy peace into our restless spirits, And make a lesting heavenly vision there.

So the bright cates no more on us shall close; No more the cloud of angels fade away; And we shall walk amid life's weary strife In the calm light of Thine Eternal day. Andover, April 29, 1855.

[From Dream Land and Ghost Land.] THE SEERESS OF PREVORST.

that of the "Secress of Prevorst." Her life and visions drawn up by her physician, Dr Justinas Kerner, chief physician at Weinsberg, has been translated from the German by Mrs. Crowe, and it forms one of the most remarkable communications to phycological science in any age, or in any literature; there is a value attaching to it, not merely on account of visions, but for the clear sighted and beautiful observations of Dr. Kerner.

Frederica Hauffe was born in 1801, in the little

village of Preverst, mar Lowenstein, in Wirtemberg. She was born in a mountainous region, where the use of the divining rod for the discovery of springs was a common possession, and at an early age, the hazel wand in her hand pointed out metals and waters. She gave early evidence, too, of her clear-sightedness, by premonitory and profather lost some object of value, and threw the vision. blame on her, who was innocent, her feelings being thereby aroused, in the night the place where passing churchyards, or on entering churches where there were graves. She never could go into an old kitchen in the castle without being much

She was here confined to her chamber, for a considerable time, by a remarkable sensibility in the nerves of the eye, (without any inflammation,) which continued for a year, and which Dr. Kerner suggests, was probably, "the preparation for seeing things invisible to ordinary eyes-a development of the Spiritual eye within the fleshly."

She was now subjected to a year of anxiety, sorrow, and night-watchings, by the tedious illness of her parents.

In her nineteenth year, she entered into an engagement with Mr. H., in compliance with the wishes of her friends; and immediately afterwards. which she concealed herself in her parent's house. wept all day long, and did not sleep for five weeks.

At this time her minister died, and on the day human writing. of her marriage she attended his funeral; at the grave she became light and cheerful, her tears duties as a wife, and continued to conform to the customs and ways of ordinary existence, although she would retire to solitude whenever she could.-"her internal life, and substitute for it the semblance of an external one, which in reality did not but chained to the body by magnetic power." exist; her body sank beneath the effort, and her Spirit escaped into its inner sphere."

She was visited by the ghostly form of a knight, and knowledge of natural laws. This knight first er, and that there was something in a certain vault, the discovery of which would case his remorse.brighter; he thanked her for leading him to the

marks on ghost-seeing, and the nature and philo- death. sophy of gnosts, by Kerner, Eschenmayer, and the the dark. They appeared to her like a greyish collusion. thin cloud, which she could not see through. organic power, unites the body with the soul dur- Testament, before the stone sepulchre there:ing life; and the Seherin could see the projected nerve-form of a limb which had been removed .-Ordinary volition, sensation, and perception, according to the Scherin, is effected by the nerve- God."-1 Cor. ii. 11. Spirit; but when the sensibility of the ganglionic system of nerves becomes exalted, and the soul

Here upright heathers are instructed by angels, in when he visited the sepulchre.

she grew up she was sent to Lowenstein, to the and numerous other witnesses, and consisted in ness the ceremony. care of a plous grandfather and grandmother, in knockings, rustlings, rolling of balls, and pattering things and principles are meted out in directions he ought to live a hundred. order that she might receive the advantage of an of feet and sounds as of throwing of sand and gra- rition brought an action against Eisengrun, and the most opposite, but in proportions so exactly education stated to her years. Her grandfather vel. Second by moving of objects, such as artihad made his fortune by following the advice of a cles of furniture, doors opened and shut as they the magistrate's house one day, at the time he harmonious are produced. had made his fortune by following the advice of a spectre, who warned him to return to the lady entered Mrs. Hauffe's chamber, candles moved out should have gone to the churchyard. But the forces that the earth is kept in its orbit, and the nervous system, by showing great uneasiness on they were not effected by the seeress, nor by any themselves seized with a cold shudder, they convisible agency which could be discovered. Third, sented to his going. saw a tall, dark apparition, in a passage in her she had never seen, and events that were taking to continue the service for the twenty-one days, who slept in the same apartment with her; by a chant. to go and show himself to her physician.

If any thing farther is needed to illustrate her last quoted. from the pen of Dr. Kerner:-

condition of a dying person, we should have the dotus and Bruce have been found in their extreme not expect "compensation" in the atmosphere and ceased, and "a wonderful inner-life was awakened exact representation of Mrs. Hauffe's condition.— day as travelers, to be highly correct when all had in her." For seven months, she discharged her Her fragile body enveloped her Spirit but as a so long agreed to condemn either their falsehood gauzy veil. She was small, her features were ori- or their credulity; why, it may also happen that as that is found in the entire vegetable and animal ental, her eyes piercing and prophetic, and their we carry on our investigations into the Spiritual kingdoms of the world? expression was heightened by her long dark lashes. world, we may find the tales of the Fathers not all But after this, "she found it impossible to conceal She was a delicate flower, and lived upon sun-fable. We dare to claim no credence for some;

appeared to her in the evening when she was in movements. This woman proved to be a person brated St. Theresa, who has been called an accomand maid. The knight afterwards visited her at denly back; and when I inquired the reason, she evident both from the work she did, and the influquite a stranger to Mrs. Hauffe.

Redeemer, and, after finally appearing with his perience. St. Martin afforded to Dr. Beaumont, an her great gifts, great faculties of all kinds, for good duties for which he designed it? children, singing a song of joy, he visited her no opportunity never afforded before, not only for spe- and evil: . . . genius, in short, with all its

At this time Mrs. Hauffe was also visited by a Mrs. Hauffe afforded to Dr. Kernes, and through him tination was there for a woman with such gifts in movements: when we consult them in the per breaks all at once upon a Newton's mind, an been a murderer, and who appeared to her daily in but is not this an illustration, that presents to us the melites,) traveling from province to province to progetting religious instruction, his appearance being thrust upon many from which there is no escape? always preceded by loud noises, which were heard how gladly would the lady to whom we have referby every one in the house, and were audible to the red, have escaped if she could, visibly, Spirits acpassengers in the streets. This spectre was even by some members of Mrs. Hauffe's family, and in company;—they were with her divided tongue; when the streets are the fact having the ponders over the sea that "claps its hands," and in company;—they were with her divided tongue; when the search having the ponders over the sea that "claps its hands," and spirit speaks with a divided tongue; when the fact having the ponders over the sea that "claps its hands," and spirit speaks with a divided tongue; when the spirit speaks with a divided tongue; when the search have the sea that "claps its hands," and spirit speaks with a divided tongue; when the search have the sea passengers in the streets. This spectre was even companied her everywhere; -at bed, and at board, and by a skeptical forester, who insisted on watch- asleep, in her dreams: waking they were all but religion offered the moment they were presented to ing for it. The form excused the noises he made, constantly by her side. That such spectacles by saying it was a source of consolation to him to were not altogether, nor nearly all hallucinations, make men think of him. Under the influence of is proved by the constancy of her prophetic inter- the monastic life, and quitting the life for which religious instruction this spectre gradually became pretations of the visions presented to her; it does brighter, made less noise, and after insisting on appear clear that she had in consequence of her dearing ties, and bound herself by the irrevocable cult to prove their historial reliability: being present at the baptism of her child, and hav- peculiar state of bodily disease, the eyes of her ing a particular hymn sung, he finally disappeared. | mind wonderfully opened, so much so, that all The second part of the word consists of a series things to her were invested with another light; of so-called "facts," in proof of the existence of she was able in a way, to us from our humanity spectres. These relations are preceded by re- quite dreadful, to read the mystery of life and her for ecstacies and visions, such as it might ap-

We have already said that the history of the seer reminds us forcibly of that of Nicolai of Berlin, of able histories of ghost seers, and they might be the illusions to which he was for a time subject .- | given here but space forbids. Elizabeth Eslinger, They appeared to her at various times of the day, at Weinsberg, was every night haunted by a ghost; both when she was alone, and in company, and she was watched, every precaution was taken to whatever her state of health or feeling. When prevent imposture, many from time to time conti-

In the year 1827, Christian Eisengrun, a res They were hidden from her by persons passing be- pectable citizen of Neckarsteinach, was visited by fore them. Their appearance was the same as they a ghost of the above kind, and the particulars were had when alive. The Spirits of wicked persons judicially recorded. He was at Eherbach, in Bawere darker, they trod more heavily, and more fre- den, working as a potter, which was his trade, in quently made noises than those of good persons. the manufactory of Mr. Gehrig, when he was one The former, too, were habited in the attire which | night awakened by a noise in his chamber, and, on they were when alive; the latter, besides being looking up, he saw a faint light, which presently brighter, had long flowing and shining robes, with assumed a human form, attired in a loose gown, he a girdle round the waist, and they appeared to glide could see no head. He hid his own head under or float, rather than walk. She conceived that they the clothes; but it presently spoke, and teld him body-which surrounds the soul with an aerial Neckersteinach, and there, for twenty-one succesform after death. This nerve-Spirit, the highest sive days, repeat the following verse from the New

"For what man knoweth the things of a man, save the Spirit of man which is in him? So the things of God knoweth no man, but the Spirit of

The ghost having repeated his visits and his request, the man consulted his master what he should creates internal senses for itself out of the nervous do, and he advised him not to trifle with the appacated Histories of the entrance into Ghost Land, is plexuses, when the life is more in the epigastric region than in the brain, then the nerve-Spirit itself had known many similar instances. Upon this. may become objective, and be seen by Spiritual Eisengrun went to Neckarsteinach, and addressed EVIDENCES OF DESIGN IN SEA AND AIR. himself to the Catholic priest there, named Seitz, The admirable work of Lieut. Maury, just issued, serene. He rebukes with majesty, counsels with

lease from the remerse of propitiated sins. Like on him by the ghost, the latter stood on the grave beautiful:ghosts of the olden time, they generally imagined with his hands folded, as if in prayer; but when that they were to be bettered by a revelation of he repeated the hymn, he moved rapidly backtheir crimes to the world; but Mrs. Hauffe uni- wards and forwards, but still not overstepping the formly taught them to seek forgiveness by prayer, limits of the stone. The man, though very fright. and faith in the Savior, and, under her tuition, ened, persevered in the thing for the time imposed they gradually grew brighter, and at last soured -twenty-one days; and during this period he saw phetic visious. "Thus, on one occasion when her into a higher state, beyond her sphere of Spiritual the perfect form of the apparition, which had no These spectres gave evidence of their reality in always kept its hands folded, and had large eyes, pensations. various ways. First, by the noises which they in which he never perceived any emotion; this fill.

by enabling Mrs. Hauffe to tell past events, of He was then publicly examined in court, togeth-

female attendant, who slept in an adjoining apart- One thing is remarkable, that Germany does

are not conscious; and what is almost incredible, ly pre-vision. Could we believe some to be true, she had a preternatural feeling or consciousness of then we could with better grace believe those wild extravagancies with which legend and tradition quisite adjustment, in the case of one of the small-"Could we maintain any one for years in the have loved to surround their favorites. If Hero- est flowers of the field, how much more may we had a character of truth even in their very improshe was looking at. Sometimes this appeared to laws of Nature or the passive ties of natural things,

all Cwning her rule. Now read what her biographer says of her .-

her view. But unfortunately meeting with the writings of St. Jerome, she became enamoured of Nature designed her, she renounced the most envow. Deep melancholy then seized her, and inlay both motionless and senseless, like one in a near invidious to repeat were they not related by herself and by her greatest admirers. They tell that her body was often lifted from the earth, although she endeavored to resist the motion. And she saw them she was perfectly calm, and could nued with her till it came—the evidence upon the raised in a rapture higher than the grate through Secress of Prevorst, at whose instance frequently we find a suspension of the law of gravitation, or ed by a strange elasticity, involuntary emerged from the water. Her attendants used every effort to submerge her body, but she could not be kept down, and had she at that time been thrown into

were visible (but only to the Spiritual eye) by that he was destined to release it, and that for that ed. Oh! reader, we notice your smiling incredu- nate: means of the nerve-Spirit—the remnant of the purpose he must go to the Catholic churchyard of lous face, but even while you sneer, you will admit that there is something marvellous in a coincidence like this; nor would it be impossible from the history of the Secress of Prevorst to find many such; to us they present many sides of interest. Science, tradition, religion, psychology, are all interested in them, and to all do such facts present a word or touch. His hair flows in those beautiful the light of some new and wonderful piece of evidence. Nor do we think that any man does wisely in laughing at what he cannot clearly lay aside.

* "The Secress of Prevorst." p. p. 65-96.

From the Lynn Reporter.

The secress describes the Spirits of the departed who gave him the same counsel, together with his on the Physical Geography of the Sea, is not less mildness, and invites with the most tender and as occupying a mid-region, or Hades, in which they undergo preparation for a higher state of bliss. bade him learn and repeat, as well as the verse, facts. It every where recognizes and traces the there in word or deed, being elegant, grave, and invites with the most tender and instructive in its moral lessons than its physical persuasive language. His whole address, whether they undergo preparation for a higher state of bliss. salvation through the Redectier, and on the lower As there was only one stone sepulchre in the beautiful passage is one of many which point out him weep frequently; and so persuasive are his stage of it, woful Spirits, who have died under a churchyard, Eisengrun had no difficulty in finding the Spiritual design in the laws which govern the tears, that the multitude cannot withhold theirs cloud, wander about, seeking instruction, and re- it; and whilst he performed the service imposed world. There are others equally suggestive and from joining in sympathy with him. He is mode-

In complating the system of terrestrial adaptatic scarches teach one to regard the minimum and the great deserts of the earth does the counterpoises to his they be mere dead weights, the scales, necessary to make the banks of the many the adjustments of the many the scales of the many the scales of the scales

Whenever I turn to contemplate the works of

whose affairs he had successfully managed after of their places, plates clattered, books were open-ghost came and beckoned, and made signs to him stars are held suspended in the azure vault of half a century of gradual, painless decay. At prethe death of her husband. He returned and seen ed, lime thrown about, and a small table flung into to follow him, till the man was so much affected heaven; and these forces are so exquisitely adjustafterwards married her daughter. While in Low- a room. Of these, and many similar facts, Dr. and terrified, that he burst into tears. The two ed, that at the end of a thousand years, the earth, enstein, she soon displayed the sensitiveness of her Kerner was himself a witness, and vouches that magistrates could not see the spectre, but feeling the sun, and moon, and every star in the firmaproper moment.

Nay, philosophy teaches us, when the little snow-drop, which in our garden walks we see which she herself could not have been cognizant. er with the offended family, and a number of wit- raising its beautiful head to remind us that Spring disturbed, and on one occasion, at midnight, she And fourthly, by enabling her to describe persons nesses, and the result was, that he was permitted is at hand, was created, that the whole mass of the earth, from pole to pole, and from circumference to place at a distance. These spectres were occasion- after which he never saw or heard more of the weighed, in order that the proper degree of centre, must have been taken into account and ally seen by Mrs. Hauffe's brother; by her sister, ghost, who had been formerly a rich timber-mer-strength might be given to the fibres of even this trary. Infancy proper, observe M. Flourens, ceases tation fee entitles him, but he queries first, where littte plant.

Botanists tells us that the constitution of the ment, and, on one occasion, Dr. Kerner saw a appear to be the very Metropolis of Ghosts, and plant is such as to require, that at a certain stage bones cease to increase in length-and youth ex- otherwise, assumes the specific task of caring for the contraction of the contraction cloudy-looking column standing by Mrs. Hauffe's that most of those her sons who have seen them should bow its head, that an operation may take ceases to increase in size. Enlargement of bulk have been given to the poor by one Society that most of those her sons who have seen them should bow its head, that an operation may take ceases to increase in size. Enlargement of bulk have been given to the poor by one Society that most of those her sons who have seen them should bow its head, that an operation may take of its growth, the stalk should bend, and the ilower bedside, and on another, he felt very oppressed at and held communication with them, have had all place, which is necessary in order that the herb after that period consists chiefly in the accumula. Israelites in New York during last winter. The felt very oppressed at and held communication with them, have had all place, which is necessary in order that the herb after that period consists chiefly in the accumula. a time when Mrs. Hauffe had commanded a spectre their lives the reputation of being ghost-seers.— should produce seed after its kind; and that, after tion of fat. The real development of the parts of early and unfailing attention, of those who are about the reputation of the parts of early and unfailing attention, of those who are about the reputation of the parts of early and unfailing attention, of those who are about the reputation of the parts of early and unfailing attention, of those who are about the reputation of the parts of early and unfailing attention. Such was the case with Eisengrun, whom we have this, its vegetable health requires that it should lift the body has already ceased. Instead of increas- to the wants of the poor, must greatly tend to prove the commission of crime since crime state. of the earth had been greater or less, the force of weakens the body and retards its motion. condition, then let the reader take these sentences. Another thought strikes us:—It would be pleasing and retards us motion. Inen in now nere sentences, weakens the body and retards us motion. Inen in now nere sentences, weakens the body and retards us motion. Inen in now nere sentences, weakens the body and retards us motion. Inen in now nere sentences, weakens the body and retards us motion. Inen in now nere sentences, weakens the body and retards us motion. Inen in now nere sentences, weakens the body and retards us motion. Inen in now nere sentences, weakens the body and retards us motion. Inen in now nere sentences, weakens the body and retards us motion. Inen in now nere sentences, weakens the body and retards us motion. sant to believe that the Fathers and Saints of the the strength of fibre in the snow-drop, as it is, and becomes invigorated. Like a fortress, with all sant to believe that the Fathers and Saints of the would have been too much or too little; the plant of the works complete, its garrison in full numbers, and threatened with an early siege, it repairs, are fecundation could not take place, and its family ranges, dispose every thing within itself. The new all things of which we have no conception, espe-been reputed to be. We had some thoughts but fecundation could not take place, and its family from some cause which never could be discovered, cially of metals, plants, men, and animals. She now of tracing the many analogies in the lives of would have become extinct with the first individual she sank into a state of great depression, during was susceptible of electric influences of which we the saints, and in these modern instances of ghost- that was planted, because its "seed" would not have been "in itself," and, therefore, it could not reproduce itself.

Now, if we see such perfect adaptation, such experformance of which depends not only the life of

Therefore, in considering the general laws which govern the physical agents of the Universe, and beams. She was a being in the gripe of death, and yet, again, some have appeared to us to have offices, I have felt myself constrained to set out She often saw a spectral form behind the person bability we knew not how to reconcile with the greater or less capacity for moisture, or if the proand appears to have formed such a theory of ap. of his inner self. Thus, behind a woman whom yield to a higher law than even so called miracles, vegetable kingdoms would have varied from their uttered a truer word. paritions for herself as consorted with her religion, she had never seen before, she once perceived a may be performed and yet Nature not be for a present state. But God chose to make those kingshadowy form, with slender limbs and palpitating moment out of joint; take, for instance, the celacessary, in his judgment, to establish the proporbed, and his appearance was heralded by loud of a most restless disposition. Another time, as plished hypocrite, we indeed can give to her no just as they are, and to make the capacity of the tions between the land and water, and the desert, law and in subservience to order. If it were not is granted, but leanness enters his soul. comfort, gave him religious instructions, and prayinto the Spiritual world resulted from no superin- bewildered solemnity, "What! for ever!" Why did he span the heavens, but that he might lent sympathy—how beautiful it is. ed with him repeatedly. Under the influence of duced state, it was spontaneous, it was a perpetual "Under no circumstance," says Mrs. Jameson, mete out the atmosphere in exact proportion to all her instructions, his cloudy form gradually became brighter; he thanked her for leading him to the order that it might perform all those offices and

short figure, with a dark cowl, and an old-looking, to thousands beside, an opportunity for penetrating Spain, save the cloister? so there Theresa lived formance of their offices, they teach us lessons con-chaos ends in light; when the hour of his inspire wrinkled face, who also confessed himself to have intothe most wonderful mysteries of psychology; and labored; reforming her order (that of the Carthe sky, the greatness, and the wisdom, and good-ness of the Creator. The investigations into the 'Tis sympathy with Truth. a deserted kitchen, where she retired to pray. He causes of superior susceptibility, in the seeing vi- mulgate her new regulations, and seeing, before her broad-spreading circle of phenomena connected continued his visits for a year, for the purpose of sions? is it not a painful, a gifted sensibility, death, seventeen female convents, as d fifteen male, with the winds of heaven and the waves of the sea heart communes with heart; when two souls unit the lessons which they teach. The astronomer is scarcely touch the flower, mirror the heavens i said to see the hand of God in the sky; but does their little orbs; when perfect love transforms tw 'Her frame was naturally delicate, her imagination feels his presence in every breeze that blows?

> DESCRIPTION OF THE PERSON OF JESUS CHRIST. The following may be interesting to the reader as curiosities, although it would be somewhat diffi-

PERSONAL APPEARANCE OF JESUS.-Cornelius Gœtulicus, a distinguished historical and poetical creased to such a degree that for many days she writer, who was a Roman Consul in the time of Jesus Christ, thus describes the personal appeartrance. Her tender frame, thus shaken, prepared ance of the founder of our religion:- "A tall, wellproportioned man, straight in statue, of nearly six feet in height; his hair was the color of new wine, from the roots to the ears, and from thence to the shoulders it curled, and fell down to the lowest seeress herself. Her description of these spectres of Prevorst explains in part many other remark- us that in the fervor of her devotion she not only parts of them, and upon the crown of his head it became insensible to everything around her, but parted in two, after the manner of the Nazarenes: his forehead was flat and fair; his eyes were gray. large and extremely lively; his nose and mouth were well-proportioned; his face was neither round Bishop Yissen relates in particular that as she was or sharp, resembling his mothers, and adorned going to receive the Eucharist at Avila, she was with a graceful vermillion; his beard was thick and forked, and of the color of his hair, which he wore long-the seissors never having been used she saw them she was perfectly calm, and could not with her till teamed the evidence upon the which, as is usual in numerics, it was presented to upon his head, nor had the hand of any one She saw them more clearly by a good light than in set aside, as vapid, and nothing about it looks like her.* Now, compare this with the account of the touched him, except the hand of his mother, when he was a child; his neck was not stiff, nor was his carriage proud; he stooped a little with his head; rather an alteration of its conditions. Frequently his countenance which attracted the love and revehis hands were very beautiful; there was an air in when she was placed in a bath extraordinary plie- rence of all beholders; in his reproofs he was terrinomena were exhibited, namely, that of her limbs, ble, but in his exhortations he was amiable and rich and the young—it is distinct from the cour breast, and the lower part of her person, possess- courteous; he never was seen to laugh, but was often seen to weep; gravity, prudence, meekness, and elemency were strongly depicted in his coun-

> The following is a description of Jesus Christ, as a river, she would no more have sunk than a cork. was found in ancient manuscript, sent by Publius Perhaps many such readings might be suggest- Mentulus, President of Judea, to the Roman Se-

"There lives in this place, in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate Offpring of the Immortal God. He is endowed with such unparalleled virtues as to call back the dead from their graves, and to heal every kind of disease with shades which no united colors can match, falling into graceful curls below his ear, agreeably couching on his shoulders, and parting on the crown of his head, like the dress of the sect of Nazarites. His forehead is smooth and large; the cheeks without a spot, save that of a lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin, and parting in the Divine Hand in the laws of Nature. The following has seen him laugh, but the world behold rate, temperate and wise. In short, whatever this phenomena may turn out in the end, he seems at present a man of excellent beauty and divine perfection, every way surpassing the children of men."

OLD AGE.—The larger animals, (says Life Illustrated,) live about five times longer than they grow. These counterpoises give ease to the mo- The horse grows five years and lives twenty-five. tions, stability to the performance, and accuracy The ox and the lion grow four years and live covering on its head, except very white hair. It to the workings of the instrument. They are com- twenty. The dog grows two years and lives ten. The cat only grows a year and a half but lives walk for his pains. I have even known him to nine or ten. The hare grows one year and lives ing increased, in the night the place where the things were, appeared to her in a dream." As the grew up she was sent to Lowenstein to the she grew up she was sent to Lowenstein to the lowerstein to the lowenstein to the lowenstein to the lowerstein to the lowenstein to the lowerstein to the lowerst which every department is poised by the others; larger animals, and as he grows for twenty years Let your 'lungs crow like chanticleer,' and as like the state of the state of

M. Flourens, a recent French writer of high chaprolong their lives to two hundred years, and that the average duration of life will be a century and a half; one century of complete, active life, and sent, however, he thinks we must be contented with the following programme: For the first ten ment, is found to come to its proper place at the period of boyhood; from twenty to thirty is the first youth;" from thirty to forty is the second dreds of the poor drifting across from the shoresc youth; the first manhood is from forty to fifty five; the complete manhood from fifty-five to seventy; from seventy to eighty-five is the first period of old ed-and all shades of infidels represented, be age; and at eighty-five the second period of old never a Jew, When the Jewish emigrant arrives age commences. That, according to M. Flourens, is the natural life of man, unassisted by science, chased him from his old home, and met him on or unperverted by luxury.

at ten years, because then the second toothing is there a Jew? His brother, found, leads him to the completed-boyhood at twenty, because then the man who, by appointment of the synagogue, tends to forty, because about that time the body such. Thirteen hundred tons of coal, we are to his head again and stand erect. Now, if the mass ing the strength and activity, this later growth vent the commission of crime, since crime state stores it daily receives are employed in fully equip- moves, surrounded on all sides by obstacles whi ping, in strengthening, in rebuilding, and in maintaining every part in the greatest perfection and not compare, in his physical powers, with t efficiency. This period of internal invigoration horse, which he has tamed to his hand. He view lasts fifteen years (that of the first manhood,) and the firmament spread out before him, studdents it maintains itself for ten or fifteen years more, with a thousand worlds, but confined to carth, i when old age begins.

the ocean, upon the right adjustment and the due only sufficient for the day's average requirements, sends his ships to the furthest verge of his ow and when unusual exertion causes painful fatigue. globe, and yet he is scarcely able to move by he that plant, but the well-being of every individual In manhood there is a reserve of strength; in old own strength the weight of his own body. At

age we use all we have. Moderation is the key to old age; moderation in tion of his body, how powerful the workings of his labor and in enjoyment; moderation in eating and wondrous mind? He measures the distance of the drinking; moderation in feeling and thinking. Few remotest star, and marks the wanderings of the people die; the majority are self-murderers, com- most eccentric comet, calculating its return with mitting suicide by degrees. That is a virtuous the preciseness of a god. He plunges amid the with the assumption, that if the atmosphere had a community in which there are many hale old men profundity of worlds, and our of the confusion and women. That is an ignoble people among of their own order, he arranges system after significant portion of land and water had been different—if the whom many children die and many youth are sick. tem, and makes them, as it were, obedient to the earth, air, and water had not been in exact coun- For, the health of a people, as Miss Martineau used calculations he has established for their arrangements. be his protecting Spirit, and sometimes the image but now it appears that our reading of Nature may terpoise—the whole arrangement of the animal and to maintain, is the test of its morality. She never ment.—Juige Edmonds.

The Joy of Life.-No doubt there is joy in the its recent meeting in Providence, uttered a nob success of earthly schemes. There is oy to the miser as he satiates his prurient palm with gold; ent of the Post. It conveys a lesson which ever noises and the moving about of a candlestick—pheshe was looking from the window, an unknown such sad and sweeping epithet. No, no, no! brainair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, there is joy for the food of fortune when as gamair to circulate heat and moisture, just what it is, the circulate heat and moisture, just what it is, the circulate heat and moisture, just when the circulate heat and moisture, just what it is, the circulate heat and moisture hea nomena which were attested by her brother, sister person passed and saluted her, but she shrank sud-sick enthusiast, which many have deemed her, is and to chave it to do all its work in obedience to ing brings a prize. But what is it? His request all hours, both when she was somnambulic and told me that she had seen behind the woman who ence which, even in an age of powerful influences, and transport moisture, or the property given to garment in which God veils the brightness of bis teacher to be wrong and the scholar te be right. so, why was power given to the winds to lift it up delight in feasting on the bounties of Earth, the perience as committeeman, I have known the when she was awake. When she had recovered from the first terrors of the vision, she gradually came to converse with the spectre, and learnt from the first terrors with the spectre, and learnt from the first terrors of the vision, she gradually came to converse with the spectre, and learnt from the first terrors of the vision, she gradually came to converse with the spectre, and learnt from the first terrors of the vision, she gradually came to converse with the spectre, and learnt from the first terrors of the vision, she gradually came to converse with the spectre, and learnt from the first terrors of the vision, she gradually came to converse with the spectre, and learnt from the learnt fro came to converse with the spectre, and learnt from the classic spectre, and learnt from the classic spectre, and learnt from the color spectre from the color spectre, and learnt from the color spectre from the color who, however, had come from a distance, and was ing to obtain the crown of martyrdom; nor who, capacities of all to perform the functions required ning brooks; in the majestic sweep of undulating tice in the smallest pupil should be outraged in a when but little older, as she read with that brother
The sceress of Prevorst differs from the seeress
The sceres of Prevorst differs from the seeres of Prevorst differs from the seer She persuaded him that this would afford him no of Bolton, in that with the former, the entrance "for ever;" and she repeated again and again with the mountains in scales, and the hills in a balance?" sublime and mystic pomp of night. Nature's si-

remarkable bodily states ever known to human ex- way of common mediocrity, for Nature had given powers which it was necessary for it to have, in tropic sun rending a cloud; when long trains of is estimated that there are needed annually in the state of the state of

There is a higher and more tranquil bliss whe are second to none for the good which they do and in one, like mingling dew-drops on a rose, the not the right-minded mariner, who looks aloft as souls, either man's or woman's, cach to the other same soul is eloquent in mutual eyes-there is rapture deep, serene, heartfelt and abiding in thi mysterious fellow-feeling with a congenial sou which puts to shame the old sympathy of Nature and the extatic but short-lived bliss of Genius is his high and burning hour.

But the welfare of Religion is more than each or all of these. The glad reliance that come upon the man; the sense of trust; a rest with God; the soul's exceeding peace; the universal harmony; the infinite within, sympathy with the Soul of all—is bliss that words cannot portray. He only knows who feels. The speech of a prophe: cannot tell the tale; no, not if a scraph touched his lips with fire. In the high hour of religious visitation from the living God, there seems to be no separate thought; the tide of universal life set through the soul. The thought of self is gone. I is a little accident to be a king or a crown, a parer or a child. Man is one with God, and he is All is All. Neither the loveliness of Nature, neither the joy of Genius, nor the sweet breathing of cong

nial hearts, that make delicious music as they bea -neither one nor all of these can equal the joy of the religious soul that is at one with God, so full of peace, that prayer is needless .- Parker's " De course of Religion.

TRUE COURTESY .- This is real courtesy, said M:

Giles, in his lecture on Don Quixote, "that which has reverence for womanhood in the sex-th

courtesy which has respect for others than the

esy which blooms only in the smile of love at beauty, and withers and cools down in the atmophere of poverty, age and toil. Show me the me who can quit the brilliant society of the young t listen to the kindly voice of age-who can he cheerful converse with one whom years has de prived of charms—show me the man who is wi ing to help the deformed, who stands in need help, as if the blush of Helen mantled on he cheek-show me the man who would no more log rudely at the poor girl in the village than at the elegant and well dressed lady in the saloon—sho me the man who treats unprotected maidenhood; he would the heiress, surrounded by the poweri. protection of rank, riches and family-show E the man who abhors the libertine's gibe, who shu as a blasphemer, the traducer of his mother's se -who scorns as he would a coward the ridicular of womanly foibles, or the exposer of womanly n putation-show me that man who never forge for an instant the delicacy, the respect that is de to woman as woman in any condition or classshow me such a man, and you show me a gentle man-nay, you show me better, you show me true christian.'

Hood's Advice on Health .- "Take precies care of your precious health; but how, as the housewife says, to make it keep. Why, then, do smoke dry it, or pickle it in everlasting acids. like the Germans. Don't bury it in a potato pit, like the Irish. Don't preserve it in spirits, like the Bubarians. Don't salt it down like the Newfoundler Don't pack it in ice, like Capt. Back. Don't paboil it, like gooseberries. Don't pot and don't han it. A rope is a bad 'cordon sanitaire.' Above a don't despond about it. Let not anxiety have the on the hip. Consider your health as you greatest and best friend and think as well of it, it spite of all its foibles as you can. For instance never dream, though you may have a 'clever hack of galloping consumption, or indulge in the Mel tonian belief that you are going the pace. Neve fancy every time you cough you are going to po-Hold up, as the shooter says, over the roughes ground. Despondency, in a nice case, is the over weight, that you may kick the beam and the but In short, as with other cases, never ket at once. meet trouble half way, but let him have the whole give up his visit in sight of the house. Besides a gamecock as possible. It expands the chest, eges the heart quickens th a trumpet, makes the 'spirit dance,

THE JEWS.—There are said to be some 17,00 of the Jewish faith in the United States. Their churches number 31. Probably 6,000 Jews are to be found in the city of New York. We selder find one in our prisons and penitentiaries. The the Old World are continually gathering, we find all classes of Christians-Quakers perhaps execuwharf, to the Commissioners of Emigration. ! And these divisions are not imaginary or arbi- the receipt of the assistance to which his commi in nowhere so surely, as when hunger and nake on .- V. Y. Times.

Insignificance of Man .- How insignificant man! How contracted the circle in which it his genius, not his strength, overcomes; he ca stretches forth his hand in vain to reach them, an Old age begins when the strength of the day is explores them only by and through his mind. E yet, though man is so insignificant in the organize tem, and makes them, as it were, obedient to the

A JUST REMARK .- Mr. Edward Beecher, in : lecture before the American Teacher's Institute, sentiment, which is thus reported by a correspond

"It is of the highest importance to treat with There is respect the sense of justice in a child. In my ex-

SUPPLY OF MINISTERS.-It appears by the last published reports of the Theological Shools in the United States, the number of students connected ideas sweep through his soul, like constellated orbs this country, to supply vacancies made by death before an angel's eye; when sublime thoughts and and otherwise, from one to two thousand ministers