

CHURCH ORGANIZATIONS VS. PROGRESS.

The beauty of order has been acknowledged as suggestive of Heaven's first law; so fundamental and universal is it to all the institutions of society and life.

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.

We have in mind the fact, that church organizations have been the great error of such organizations; for, in making that a terror to the mind, it virtually acknowledged more confidence should be placed in fact than in law, in mental bondage than in Spiritual freedom.

Were this Christian courtesy a practical thing, organizations would be the golden casket in which Spiritual gems of rare brilliancy and beauty would meet and harmonize, as the varying colors of the rainbow are formed in the mellowing beauties of that "bow of promise" which makes it "a thing of beauty," and "a joy for ever."

This painful fact should be known; for the policy of the church, both Protestant and Romish, in this particular, has done much to be repented of, as their sins are remembered, to the injury of religion and social order.

LECTURERS—HOW THEY ARE UNDERSTOOD. The Lecturer has a department and mission to fill, which should not be overlooked by those who wish to adopt it into their lives.

Spiritualism has inspired men and women like every other phase of Spiritual development, with the desire to tell the glad tidings, in hopes it might become of great joy unto all people.

The editor of the Olive Branch of Narristown, Pa., in noticing Sunday Sermons and Lecturers in that place, introduces Mrs. RANDALL to its readers in the following friendly manner:

Mrs. Randall lectured in the Odd Fellows Hall to a crowded house on "Spiritualism." She affirmed the truth of the Spiritual manifestations, and attempted to prove that they were not unreasonable, but closely analogous to the Spirits of men in this world.

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.

We are happy in knowing that Spiritualism commends itself thus fully to woman, since she professes and advocates it, making it a part of humanity as well as of religion, for woman has ever been the first to welcome its advent, and the last to neglect the duties that associate with its development.

That Spiritualism meets with loving sympathy for the needs of humanity, the following will testify, for if there is any place where the logic of creed and the philosophy of fact has to give way, it is before the sad and sorrowing eyes of those who mourn the loved but departed Spirit.

We clip from the Lockport Weekly Messenger the following: Joel Tiffany of Painesville, Ohio, who preached the funeral sermon of Mr. Hathaway, of Girard, last week, gave us one of the best sermons we ever heard on an occasion of the kind.

Most of our readers are already acquainted with Mr. Tiffany "by reputation," and will find it no way difficult to believe that he "spoke the truth in the love of it."

BEAUTY OF CHARITY.

Paul's philosophy of charity has received the general commendation of nearly every mind qualified by thought, and an acquaintance with the Bible, to understand the Spirit and comprehend the practical value of the 13th chap. of 1st Corinthians.

How far the following reflects the heat and light of the great original, we will leave the reader to infer, who has professed his memory, by comparing it with the starting 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 tinkling cymbal."

How beautiful are thy ways, O Charity! how comely thou art to behold! The breath of thy nostrils is like the perfume from the hills of Araby; thy words are sweet as honey, and thy speech as charming as the music of birds.

MR. BUCHANAN'S ARTICLE.

We copied some six or more weeks ago, an article from the "Journal of Man," edited by Dr. J. R. Buchanan, which appeared to us to be "positive philosophy" on "the moral influence of the Intellectual Organs," which proved, however, to be neither clear nor positive to some of our readers.

Francis H. Green, in writing to us, expressed her dissent from the teachings of the article, and thought we could not have seen the full consequences of such philosophy.

The result was, her published articles, which none will regret, as it will only tend to invite attention to a subject that sooner or later must become both a scientific and a religious question, since the excessive cultivation of the intellect, like all excesses, must, in the very nature of things, be destructive of the harmony of the Spirit and the full and fair proportions of the soul.

This is not only our conviction as an observer and a student, but it is the life of our religion, for Spiritualism to us baptizes all things in the philosophy of use, and raises them immortal as teachers in the school of progression.

SPRIT 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.

TESTING MEDIUMS.

The word test, is used frequently in such a way as to imply that one Spirit Manifestation can be more satisfactory than another, when, in fact, and in deed, the whole phenomena is but one grand test, the parties in contest being Materialism vs. Spiritualism.

We were reminded of this by an old friend, who, on his return from the West, stopped at the original house in Hidesville, where the Spirits first made their modern advent, and got several items with reference to tests, when he should see any of the Fox family.

The first was a stone from the cellar of the house; the second, a branch of a cherry tree from near the door; the third, a piece of wood from one of the rooms; the fourth, a cake taken from the table; the fifth, an apple; and last, a saucer of maple sugar.

THE GOOD OF SPIRITUALISM.

GREENSBURG, Ind., June 6, 1855.

EDITOR CHRISTIAN SPIRITUALIST.—A few words in 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 learned that progression had been the order of the 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 here had various manifestations of intelligence and power, among which are the rappings, writings, seeing and feeling the Spirits.

Our opposers have a "knock down argument" now, for they point to the reformed family, and say, "It must be the devils, sure, to go to such a hole as that, and rap and show themselves; no decent Spirit would be found in such company," when, may be the speaker has been at the groggery, formerly a more damning fiery spirit than the imaginary devil could be.

Generally "stop their mouths" by referring to an ancient Medium, who was often seen with the scribes, the lowly, sinful, and degraded—healing, restoring, lifting, and redeeming; and it makes them wink and blink and shrug, and finally "have 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.

MILFIELD, ATHENS CO., OHIO, June 8, 1855.

BROTHER TOBIAS: 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.

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 anything remaining you due,) it shall be forwarded forthwith, with our best wishes for the cause of truth and light that has been beaming forth from your columns.

And from all misconceptions, however, there is a material difference between F. H. G. and the writer, as she is disposed to deny that the intellectual organs are radically distinct from the coronal and basilar, but capable of co-operating with either, (which is the doctrine of the essay,) and that the reflective organs giving wisdom, are much more nearly allied to the moral than are the perceptive, which give physical knowledge.

We had a social visit the last week from Mr. W. S. Watkins and Charles Partridge, proprietor of the Spiritual Telegraph. But in consequence of the derangement of our circle, we failed in giving them such attention as would have been given under more favorable circumstances, for which failure we crave their pardon and sympathy.

We are constantly crowded with foreign visitors, and it is utterly impossible for us to give them the attention they generally desire. But all I can offer in the way of apply, is, our limited means and circumstances, which would be useless for me to set forth in this letter.

BUCHANAN'S PHILOSOPHY.

TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST: Probably none of your readers have perused with more pleasure than myself, the vigorous and spirited essays under the above caption, in your last numbers.

The essay of FRANCIS H. GREEN indicates a vigorous, cultivated and progressive mind, and although pervaded by a certain sarcastic pungency, this quality may well be excused in view of the enormous absurdities which called it forth—absurdities so flagrant as to need no criticism to consign them to oblivion.

The destructive criticism of F. H. G. is a vigorous assault upon a man of straw, being mainly based upon an essential misconception of the essay which she criticizes. The author is not so absurd, one ideaed, pugacious, and monomaniacal as she supposes; he has not forgotten any of the first principles of common sense and good-natured liberality; he is not entirely a stranger to the philosophic principles which F. H. G. administers in altopathic doses to cure his mental infirmities.

The essay so vigorously attacked as a false, libellous and half crazy affair, is but a brief statement of scientific principles, derived from the analytic 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.

There is a vast difference between considering organs or faculties as elements of a balanced character, and considering the same organs or faculties as elementary forces running to destructive results, and productive of evil, because unbalanced by their proper antagonism.

For this meaning I refer to the pages of the Journal of Man, and my system of anthropology, with which I regret that she is unacquainted. It is to be regretted that a writer of the progressive school should undertake to enlighten the public upon subjects of this character, while thus ignoring the scientific demonstration of anthropology, which is before the public, just as the dogmatic conservatives in medical science have ignored the discoveries of Gall; and I trust that when she has perused the works referred to, she will sympathize with the regret which I have expressed, and will discover that instead of desiring to cramp and degrade humanity, by repressing the perceptive and artistic faculties, the indications of analytic science are to develop every organ and faculty to the highest point compatible with the symmetry of that normal development, which is productive of health, virtue, happiness and wisdom, and that all its details are in accordance with this principle.

As to this real difference between us, I do not think it necessary to offer an argument. That intellect, virtue and vice are as distinct things as water, sugar and citric acid; that they may be mingled in the lemonade of daily life, making it sweeter, sourer, or more translucent and dilute, as the different ingredients predominate; that intellect, like water, clarifies and dilutes, but neither sweetens nor sours materially the temper; and that great intellect, whether in Bacon, Bonaparte, Sylla, Anthony, or Milton's Devil, may be allied to vice as well as to virtue, are propositions so evidently true to well balanced minds, as to render any argumentative discussion superfluous.

Not having the essay of F. H. G. within reach at present, I cannot review and explain fully the source of its misconceptions and errors, nor is it necessary to prolong my comments upon such a subject.

Jos. R. BUCHANAN.

Cincinnati, June 8, 1855.

PASSIVITY, LUNACY, SPIRITUALISM.

Some two or three weeks ago, an article appeared in the Farmers and Manufacturers Journal of Providence, attacking Spiritualism, written in a determined and unflinching manner, and calculated to excite the curiosity and plausibility, calculated to turn many from commencing an enquiry into the truths now unfolding in the world.

Some few weeks back I saw an article in the Manufacturers and Farmers Journal of Providence, in answer to which I send a few remarks.

In respect to the work noticed "The Healing of the Nations," although it may not be all Gov. Tallmadge 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. Many parts of it may challenge criticism, abounding 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.

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 subject, and so I shall without further preface, notice his remarks in the order in which they occur.

From all that he says, it appears to me very clear that he totally, it may be willfully, misunderstands the meaning of the word passivity, which in truth, means no more than that which every thinking mind must resort to, to condense and collect his thoughts.

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Scaliger commenting upon Socrates and Plato says: "it is common for men to write intelligently upon secret things, who after the celestial heat is over, admire the writings, yet do not own them as theirs, and do not understand some things after the way they were directed and dictated, nor do I think it happened otherwise to Plato."

Despite all S. E. says of sybils, oracles, and flying birds, if he is read in history, he must know many extraordinary things were foretold by their means. How, I cannot say, yet ancient authors, and even the fathers of the church, were not backward in admitting such were facts, and also framed theories suitable to their particular thinkings to account for them.

the world ever knew, "by their fruits ye shall know them." It does not follow, that all the Spirits may write through the passive hand of S. E.'s friend, is to be received by him; let the teaching come, and then let him judge it. When men walk by their own governance, as S. E. seems to advise, they usually act under the impulses of the animal sentiments rather than of a God Spirit.

If Spiritual manifestations are to be tried by the Gospel test, then all men must pronounce them 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 flesh.

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 benefited 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?

As to the observations respecting insanity, they have been so frequently urged and answered, that 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 all sects and creeds do the same? Do not all number enthusiasts amongst them? Do not all numbers of such have peopled lunatic asylums? Is Spiritualism to bear the reproach alone? Is it to be recalled 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 have mistaken its meaning, and have become, as it 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 find his "normal" health uninjured, even if he devotes three times the period of his walk to his "abnormal" exercise.

Spiritualism, it appears to me, will be always able to breast the billows and surges of opinion, 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 communicated with man. History tells us that since the coming of Christ, these visitations have been permitted. Does not this show that it was an ordinance of God, for without his will, it could not be? Spiritualism as I and hundreds, nay thousands, understand it, is the Gospel of Jesus, and the very truth he inculcated. Christ when he ascended, said he would send the comforter. Do the mediums of this time pretend to other than we read were the visitations of the early Church?

There is but one truth, then if Christianity is it, Spiritualism is Christianity, for if it be not that, it is nothing. You may say, if then I admit this what was the need of the manifestations? I answer, to awaken men from their apathy, for the simple rap on, and tip of the "pine table," has done more towards leading men to Christ, than the thousand tongued oratory of the pulpit of the present time, and the millions of volumes written upon divinity in the past. I am yours, S. B.

Rev. S. P. AMBLER.—This brother lectured at the Stuyvesant Institute on last Sunday, to the 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 subject matter was analyzed and harmonized in the spirit of a constructive philosophy, the Spirits being the "master builders," as Dr. A. spoke in the trance state.

Rev. T. L. HARRIS.—This brother has just returned from New Orleans, looking quite well, considering how much work he has done since he left us. Still he does not feel strong enough for continuous effort, and will leave this city for a time. We shall probably hear him, however, ere many weeks.

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. Subject—The Facts and Philosophy of Spiritualism. Seats free.

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 copied into our column, on Facts and Phenomena two weeks ago, is not reliable.

BY FRANCIS H. GREEN. NEW YORK: D. APPLETON & COMPANY, 310-314 NASSAU ST. 1875.

ADDRESS TO THE SPIRITUAL POWERS.

For the Christian Spiritualist. I would ask thee for wisdom, I would ask thee for truth, I would ask thee for knowledge to guide my wayward youth...

FROM THE SATURDAY EVENING POST. A TABLE.

The lily rose at the dawn of the day, And while in her bud she was presently lay, Alas! she was so sweetly and so young...

FROM THE CHRISTIAN SPIRITUALIST. LEADINGS OF THE SPIRIT.

How very odd to date in 1870! I remember well when it was 1850—I was a school-boy...

perhaps, I am no wiser,) with the same common passions and attributes moving me that stirred me then, though, perhaps, with some additions.

And you, Louise—can it really be that you are the faint little child of five years, who first induced me into lessons of grace and gallantry...

When will all these translations end? Alas! I fear only with life. The world—the inanimate, physical world—is a type of the moral, the intellectual...

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.

By the way, what a marvellous resurrection that was, which was accomplished at Springfield! Heaven help us, when women begin to perform miracles...

How very odd to date in 1870! I remember well when it was 1850—I was a school-boy...

To give hearing to the deaf, is sometimes little short of a miracle. What will you say, when I tell you that just such a miraculous power I have seen since last writing to you...

tongue was mute, and who is now sixteen years of age, has been taken from the asylum within a month, and has been taught to hear.

This wonder has been accomplished by a lady in Brooklyn; and it has been done through the agency of Psychological operations.

And yet, to make a sudden transition, I have had enough of it for some days past; yes, it is true that I was quite ill when I began to write...

But one word more of Psychology, and its influence on me and my opinions. Would you believe it, when I say, that the exhibitions of power which I have witnessed in the development of this principle...

Enter now, my hours—leisure ones, I mean—hang very heavily on my hands. I wish you were here to take some of the weight of them.

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 joy...

PSYCHOMETRIC DREAMING.

No man who sinks to sleep at night, knows what his dreams shall be; No man can tell what wonders-sight His inner eye shall see.

And life's continuous current ever flows, Whether to onward bliss it passes long, Or languidly glides in silence and repose.

I have read somewhere of an old woman, which, for ages, had lain waste and fallow, that on being ploughed and rendered mellow, permeable by the rays of the sun...

January 6. What I have written above, might have been like some of Mr. Willis' Speculations—'unwritten,' if I had been as wise yesterday as I am to-day.

Such are a few of my night-visions; but all the interior wisdom, except the most general impressions, recedes and will not mingle with my external thought.

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

PROPOSALS FOR THE NEXT YEAR.

As we have received such words of encouragement and hearty sympathy from many, who have subscribed during the progress of the first volume, that 'The Society for the Diffusion of Spiritual Knowledge' will continue to publish the Christian Spiritualist...

Single copy per year, \$2 00 5 copies to one address, 7 50 10 " " " 10 00

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A New Work on Spiritualism. Charles Linton, Medium. The work is beautifully electrotyped, contains 550 pages, octavo, and two splendid steel engravings—Mr. Linton and Gov. Tallmadge...

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THE NERVE-SOOTHING VITAL FLUIDS. A New Medicine purely Vegetable, PREPARED ENTIRELY BY SPIRIT-ORATION, HONORABLE MRS. M. W. FRENCH, of PITTSBURGH, PA.

SPIRITUAL MANIFESTATIONS.

MRS. ANN LEAH BROWN, of the Fox family, will remove on the 1st of May from No. 64 East Fifteenth-st, to No. 17 Ludlow Place, corner of Houston and Sullivan Sts.

SPIRITUAL MANIFESTATIONS.

MISS SEARING, the well-known Test Medium, assisted by two excellent Mediums, will hold Circles for Investigation, at 571 Broadway, Developing Circles on Mondays, at 3 p.m., and on Tuesdays, at 7 p.m., from May 1st to 25th.

DEVELOPMENT OF MEDIUMS.

Mrs. WHITNEY, No. 104 1/2 Avenue, between 11th and 12th Sts., holds classes for the development of mediums for Spiritual communications.

Now received and for sale at the Office of THE CHRISTIAN SPIRITUALIST, the following Works:—LIDA'S TALKS OF REAL HOME: A Collection of Stories for Children, by Lida, Mrs. L. M. Arnold, Boston.

ANSWERS TO SEVENTEEN OBJECTIONS against Spiritual Interference, and Inquiries Relating to the Manifestations of the Spirit World, by J. S. Adams, Jr., Boston, 1875. 32 cents.

NEW TESTAMENT MIRACLES and MODERN MIRACLES: A comparative amount of evidence for each, of the nature of both. Testimony of a Hundred witnesses. An Essay read before the Middle and Senior Classes in Cambridge Divinity School, by J. S. Adams, Jr., Boston, 1875. 32 cents.

LETTERS TO THE CHESTNUT-STREET CONGREGATIONAL CHURCH, Boston, Mass., in reply to its charge of having become a religious body, by J. S. Adams, Jr., Boston, 1875. 32 cents.

A TREATISE ON HOMEOPATHIC PRACTICE OF MEDICINE, Comprising a Library for Prescribing, adapted to Domestic Use, from the Original Sources, improved and enlarged, by Hunting Sherill, M. D., Author of the Homeopathic Academy of Medicine, etc., Boston, 1875. Price in cloth, handsomely bound, \$1.

PSYCHOMETRIC DELINEATIONS OF CHARACTER. To read the character of persons by holding the handwriting before the face, is a gift which may be employed in numerous instances for the benefit of the individual, and for the improvement of the unwary.

THE CHARACTER OF THE PAPER will be second to none in the United States, either in the matter, style, or make up of the publication, as we expect to have Contributors, who are well known to the reading public, for ease and delicacy of style, as well as for depth and liberality of sentiment.

As the Society issues the paper for the 'Diffusion of Spiritual Knowledge,' few advertisements will be admitted into its columns, thus furnishing room for more reading matter per week than any other paper now published.

Every effort will be made to get such facts as may best illustrate the various phases of Spirit phenomena, that all in love with progress may find something to interest and instruct them.

We pledge ourselves to see that every effort is made to send the paper regularly, that it may be with our subscribers by Saturday.

As we have some back numbers on hand, if the friends will send us names, we will most cheerfully send them papers, that they may know the character of our issue.

Friends, let us hear from you, as we shall continue to send the paper until directed otherwise.

THE HEALING OF THE NATIONS. PUBLISHED BY THE SOCIETY FOR THE 'DIFFUSION OF SPIRITUAL KNOWLEDGE.'

A New Work on Spiritualism. Charles Linton, Medium. The work is beautifully electrotyped, contains 550 pages, octavo, and two splendid steel engravings—Mr. Linton and Gov. Tallmadge: the latter has written an elaborate introduction and appendix to the work.

THE BOOK is now ready for delivery, price \$1 50, postage 30 cents. Orders from the trade and others will be attended to, by addressing the Christian Spiritualist, at the Rooms of the 'Society for the Diffusion of Spiritual Knowledge,' 553 Broadway, N. Y.

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