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For the Christian Spiritualist. A LECTURE.

PART 1ST. (burseled in Harmony Hall, Troy, May 10th, 1855. BY S. M. PETERS.

Spiritualists have been held amenable to the charge of "disputing Eible authority." The man who diseards the Bible may be a Spiritualist, but he stands upon his own individual platform, and speaks only for himself. We, of the Spirit faith. rest the superstructure of the new dispensation aron the Bible as a basis. And we are not a little surprised to find that of late the Bible is losing grand in the estimation of so called professors of milgion. It is quite common to hear them say they do not believe all that is in the Old Testament. We are willing every man should do his ewa thinking, but we are not willing to see any this trampled on that is held sacred by ourselves creations. We are exceedingly sensitive on this point for our experience in this particular is neither limited or agreeable. Our own faith has been arrie the object of constant and reckless attack, and when all other means have failed to move us. or opponents have entered upon a system, which H successful, must destroy all evidence of a superal state of existence. We had supposed that "the tree was known by its fruit," but it seems that the cherry. We had supposed also that the Bible was considered to be an infallible book by the popalar sects, but it seems we were mistaken. Some of them have lately discovered that the book is full of errors, and needs to be retranslated. The Bible the service of his imperial majesty, Satan the first. In truth, friend Church is so sweeping in his style we may "try the Spirits." He sees devils everywhere-angels nowhere. Satan is noisy and acfrom Scripture, and applies the texts indiscriminately to all Spirits manifestations, condemning in his mad zeal all revelations ancient and modern.— For the applications of the text is equally condemtions of the present or the past. We are thrown therefore upon a new platform in Biblical controversy. They, who denounced us an infidel ten translation of the inspired writings. What guatheological stock-jobbers, "let that old Bible be." lations. Failing to make the Bible endorse their are united in their creed—which, then, of those movement, and in the like manner continually re-

of the so-called christian church have lost all faith the Bible must die with it. in a book from which they have professed to preach christianity so long, then; let them listen for awhile to the tipping-gospel of some old pine table, and learn what they seem to be profoundly ignorant of, namely: that inspiration and revelation are eternal and ever present facts. "Let the dead bury their dead," and let the living turn to the liv-

ng God of to-day. But while we protest against any pruning, grafting, insulating or transplanting slow degrees bring themselves also to believe, not of the Bible, we have no fears whatever for the re- only all the fundamental tenets, but at length to putation of the sacred volume. Yes sacred, for receive all their teachers say in respect to the with tens of thousands it is associated with the creed, as matters potential, as the creed itself. hallowed memories of home and childhood. And From this acceptance, an error propounded by one they who know by intuition and revelation that man has spread, until at length that which had its vour." Jesus was all he claimed to be, that the New origin in the astuteness of man, is received as of Testament is all it claims to be; need not to feel divine origin, and as of equal importance with those alarmed when they hear men either in the church truths which have their bases in facts and reason. or out of it say, they have no faith in the book so Amongst the many errors which have crept into long known as "the Protestant Bible." All that is the Christian church is the belief that there is no true will live, for truth can never die. Neither salvation out of the particular phase of the creed to have we any right to condemn those who condemn which they adhere. And they, by their teachings, the Bible. Ezekiel says, "as a man thinks, so he are led to vie x every other sect, though professing is." If a truth is invisible to me, it is no less a to have the same origin as their own, with suspitruth, and no more a truth, because another man cion, and in common with the others, deriving their can see it. But how do I know that such a man profession of the faith from the same root; proas Jesus of Nazareth ever lived? How do I know nounce all the votaries of other creeds, not having that he taught those principles of genuine chris- the same basis as their own, as the heirs of contianity that constitute the basis of social and moral demnation—saying roundly, that out of the Christhe principle is ignored by at least a portion of government? How do I know that he was oppostian faith there is no salvation for man. ed, and misrepresented, and accused, and condemned, and murdered by the pampered advocates of the process of reason, if they have not been able to time-honored institutions? How do I know it? I understand fully the nature of God, have arrived at have history, called sacred and profane, and the some knowledge of his attributes. The basis of most essential facts are corroborated one by their reason or philosophy being the good which is exactly what it was when these sects built their the other. But says the honest skeptic, "history they discern, not only in the creative impulse, but Greeds upon it, and if it is wrong, then they are is very unreliable." Martin Luther said that the in the intercourse of men, one with another. Then struction, i. e., decomposition of present form, re-WI 1.2. If the Bible is to be remodelled, they Bible for hundreds of years had been in the hands by observation being able to disengage that which must be remodelled, and their authority at the pre. of an abomination of abomination, that no good their reasons have pronounced good; upon the idea ment to be perfect must be true and analogous in and that the soul's excellence consisted in being ror of Doctor Dee, which was sold in 1842. sent time is reed for nothing. Who shall decide, ever came out of. Our Bible is taken from the thus disengaged, they have set out their proposition, all its parts; intellect and material substances are free from aqueous particles; and that it, by its re- amongst the curiosities in the possession of Horace when Doctors disagree? Within the last year, the vulgate, and the Catholic claims that the vulgate is and which has been confirmed by the experience of not analogous, and, therefore, there can be no lation (analogy) with the divine reason, is capable Walpole, at Strawberry Hill, for the enormous 25th chapter of the 2d book of Samuel has suffer. a transcript of the original Greek and Hebrew. It ages. One of the acknowledged attributes of God logical premises adduced from things which have of (when awake) recognizing the divine and the sum of three hundred and twenty-six francs. It ed violence at the hands of several polemical cham- may be so, but I would like a little better proof is Justice, and by this, for a moment, we would no likeness to each other. Intelligence, even in its true. But the senses perceive only that which is was simply a bit of sea-coal, perfectly polished, cut pions of special revelations. Dr. Butler asserts than I have got. I would like to have as good test the proposition of the Christian church. The lowest phase, being of the same nature as the dithat the interview between king Saul and the Spir- proof of this as men require of ordinary matters. | world, since the flood, has existed for a period of vine intelligence, must have the same existence in it of the old prephet as recorded in that chapter, I would like to see men who gain their livelihood nearly four thousand years. For the greater half duration, though not in extent. For the divine was not ling more than a puppet show got up by a by claiming all this, show a little consistency by of this period, the Christian faith was not known in mind is one perfected whole, the intelligence of special dispensation of providence. Dr. Baldwin agreeing among themselves upon what they know the world, for a quarter of that period the Jewish man but an unit. Shall we not then suppose that pronounces the same exhibition to be a case of psy- or believe. Or else I would like to be present at a faith had no existence, except in one family, the that this unit shall progress as far as its nature will absurd than the spectacle of Spiritual forms and chological delusion. S. S. Church admits the lite- convention of delegates from all sectarian denomi- germ of that people. Is it then to be said that all allow; and that being created in the principle of mirrors of crystals—and we wish to convey some ral rendering of the text, but claims for it a span nations, to settle the mooted question of which is who preceded the Jewish Era were condemned for Justice, that it in the next stage of being will re- account of them before speaking of another seer; cal demonstration of Almighty Power. And thus the true church. Then, at least, the world would not knowing and believing in that which had no ceive such a measure of happiness as it has a capa- yet, no wonder if modern record appears more the clear old book is pulled to pieces by men who have a chance to know that the story of the con- existence, and if the Jews are to be included in city to receive. profess to venerate it, and all for what? Simply fusion of tongues at Babel was something more the sweeping clause of the Christian denunciation; iccouse if left to teil its own story, it endorses Spir- than a bare probability. Thus the skeptic reasons, itualism. S. S. Church in February last, gave and thus he has a right to reason. It is not for the Christian are now in a state of eternal torment what he calls a "Bible view of Spiritualism" in a you or me to say how much proof, or what kind of and suffering. The Jews were but a small portion that all knowledge is acceptable, has been induced and Mirrors are to be regarded as having a peculiar lecture which is a curiosity in its way. Like a proof a man must have to convince him of a fact. of the human race, then, because of God's favor to to condense the teachings of the Greeks, that men relation to the eye—to the inner eye, and thus it is harpooned whale, he makes the water fly in all di- Neither will it do to denounce a man for rejecting these few, is every other race of men for wrath? rections. It is hard telling which suffers most, the testimony that is all convincing to us. That sys- The time was when the Christians were but as a and high knowledge could be gleaned, in the world, The reader will find the most interesting account merchant; he studied the sciences with success, Bible, the clergy, or the Spirit-Rappers. Accord- tem has been pursued till four-fifths of our populemere spot on the face of creation, surrounded by even before, the glorious and simple propositions of of the Magic Mirrors in Dr. Gregory's "Letters on ing to his test of Spirit-intercourse, the greater por- lation are ostensibly indifferent on the subject of a myriads, amongst whom were nations enlightened tion of the Bible is the revelations of demons, or future life. We cite Troy as an example. This by some of the most glorious rays of reason ever these philosophers many of those truths were dis- of such mirrors exist in this country, and one be-Wabolical Spirits, who have passed from earth into city has a population of some forty thousands.— granted to man, to aid him in dispelling the gloom The church edifices are capable of seating about which was surrounding, and to teach him his true in their true sense, contain, and are the simple lest dead, was said to have been the property of the fourteen thousands. Now it is well known that nature. Shall we then say, that all men, except goers in Troy then, may be safely estimated at of, or if they heard of it, then only superficially? tive, God is silent and inactive. He quotes largely twelve thousands, leaving twenty-eight thousand Shall we say, in this time, that one-half the human outsiders. And it is but strict justice to say, that race are born for the sole purpose of misery? infallibility of the Bible. Now, ministers who pro- I accept it now? Because the so-called miracles advancement. him by reflection, and that all bodies were com- that these mirrors facilitate a state of conscious these mirrors, in our times, the figures of both chaimed its infallibility in the pulpit in times recorded there, are now occurring all over this The Caucasian is the highest development we posed of atoms or divisible particles. (Died B. C. clairvoyance—lucid pre-vision, as it has been de- living and dead have passed. How? Ah, we past, suddenly shift the theological weathercock, country. Because I know that the blind, lame and know, and with them we find the highest creed 640.) and admit that the English version of the Bible is sick are healed by the laying on of hands. And by which has been given to the world. Shall it be therely "the opinions of men." And what do they the law of correspondence, it is easy to perceive then said that the Caucasian race, and a portion propose to do? They propose to give us a new that these things might have happened as recorded only of them are to be saved? Can God condemn ing maps and globes. The primary essence he asin the gospels. There is nothing impossible or im- that which he has created? Thinking men know serted to be infinite, comprehending all things, and ture of the mirror depends upon the sensitiveness rantee can they give, that the new translation will probable in the events of the New Testament to that intelligence is in accordance with classes, and divine. By some he is said to have taught that of the clairvoyant. Shall I venture to quote from any other optical glasses, to bring out a beetle's be a true rendering of the original Bible manus- those who have seen their duplicates. The corres- that the Malay, the Negro, the Red Man, and the this divine nature was altogether distinct from the cripts? What authority have they to say, that ponding testimony is within the reach of all, and Mongol, have not that advanced intelligence which elements, comprehending in itself the universal prin- have devoted a separate chapter—a receipt for the next translation will be anything more than why do they not accept it? Because the antece- the Caucasian race have. the "opinions of men" as to its real meaning?— dent is wanting. Failing to destroy modern reve- But to go back to the Christian, which of their that creation was effected by a separation from the this—Cahagnet has tested his frequently enough, Will the next translators be infallible? Or what lations by lopping off the branches, the oppo- broad denominations, Papists, Greek Church, Pro- infinite; for it was only in infinity that the perpe and Dr. Gregory is not only a most eminent man, proof have we that the original manuscript are in nents of Spiritism are seeking to undermine it by testants, have the truth, and then to pass into the tual changes of things can take place. From infibut a most eminent magnetic experimenter, too.

[For the Christian Spiritualist.] ANCIENT PHILOSOPHERS.

"Slave to no sect who takes no private road, But looks through Nature up to Nature's God,"

Men who have been educated in a particular creed, and who by the force of education and circumstances, believe it to be the truth of God, by

Thinking men have presumed to reflect, and by

of condemnation, that we are left no rule whereby none of them (except the Catholic) are crowded, the Christians, were plunged into suffering and Greek philosophers. The writer would also sug- ver nothing by it, but upon her death it was bought except on extraordinary occasions. The church misery for rejecting that they perhaps never heard gest that if there be an infallibility, then it is an by a gentleman who knew its history, and one day on the whole a majority at least of these outsiders, Many are the nations of the world who know not philosophy, to the Greeks. He studied astronomy crowds of people. Dr. Gregory further says, "I possess as much intellectual culture and as much of Christianity but in its name, and many others under the priests of Memphis, and from some re- have been informed on good authority, that round morality and honesty as the most devoted church- wedded to the teaching they have received, choose semblance of his cosmogony to that of Moses, espe- or oval masses of glass are made in England, and hatory whetever it falls, whether upon the revela- goers in town. They are good fathers, and affect to adhere to them, because they believe they are cially in his views of eternity and the omnipresence sold at a high price, to the ignorant, for the purtionate mothers, and dutiful sons and daughters, the truth. Are these myriads all for condemna- of the Deity, (from this coincidence,) he is sup- pose of divination. The persons who sell them, and warm friends, and kind and charitable neightion? Are they all to be plunged into an eternity posed to have become, when in Egypt, acquainted perform a certain process, which they say is necessard bors; and in the way of trade, you can get as long of torment? For what? because they have not with the Hebrew scriptures. He is the first Greek sary to their virtue. It is probably a process of years ago on account of our Bible views, now oc- a yard of calico from the most inveterate infidel as received that they never knew, or which, if they who discussed the origin of the world upon a printhe pulse identical position we did then. For proof, you can from the longest faced professor on River had heard of it, has not been rightly explained to ciple of reason. He taught that water or humidity chaser is then directed to gaze into the crystal, we refer to the various Bible conventions that have bean held of late in different sectionalities. At a parted friends, and in common with all mankind, it accord with God's attribute of justice that this proceeded, and that Spirit was the impulsive princi- males who resort to them,) on the person she convention of the "Bible Revision Association," they have a vague hope of meeting them again at should be so? Shall we not rather suppose that ple. Observing the attraction of the magnet, he wishes to see. She then sees her lover, or any tending to excite the imagination, and to produce which Association is auxiliary to the "American some future time in some other condition of life.— God's truth is universal, and that particular creeds supposed the stone had a soul, and that every other person in whom she is interested. Now, I that state of mind most favorable to the production Bible Union," we find the very platform adopted But when you ask them what that condition is, only denote particular developments of man; and thing was full of divinity. By Dæmons, which he believe, that by the gazing, and concentration of of vision; in this state, if ever, the figure will be that atheists and infidels have occupied for two they answer they have no means of knowing, and as men become more intellectual, that is, more rehandred years. One position assumed by the con- they must be content to wait till the proper time. ceptive, they get more in rapport with the Infinite captive cap witton is this: "The word of God is written in Talk to them of revelation, and they answer that essence, and by influx attain to higher truths. The universe was full of such Spirits. He made great thus see or dream of the absent person. So that magic is natural. Then, the power of the old neliebrew and Greek. Translations are the opinions they have no abiding faith in revelations. Point to germ, i. c., the intuition of religion is implanted in advances in the knowledge of astronomy, and was the dealers in these crystals are not merely imposof men as to its meaning." Here then, we find Scripture, and they ask for more proof. Shall we all minds, and this is shown by the fact that never the first who calculated an eclipse of the sun and tors, but, as I suppose, trade on a natural truth, Christians and infidels in perfect harmony as re- pretend to say that this is proof enough? I said I yet has been discovered a nation who had not some the moon. The sun he supposed was a body of imperfectly known to themselves."* gards the libble. Infidels have all along denied the had this proof, but I never said it was, and why do principle of worship. This worship is always in fire, and that the moon obtained her light from Thus, the solution of the matter appears to be

If you have at last discovered that christianity is creeds, and condemn everything outside of them, sects shall we say have the truth, in which deno- turn. In other words, by a separation from the tions; we appear to be treading again the old land one thing, and sectarianism another, then throw they are about to undertake to whip the Bible into mination, or in which sect, is salvation to be infinite, worlds were formed, and into whom they of wizardry and glamoury. All the ancient tales away your pagan creeds, and preach awhile from the traces on the standard theological plan. With found, for all differ, some in points of discipline, are destined to be resolved. He also taught that of sorcery seem to be now realized. We possess the "sermon on the Mount." We take you on what an ill grace then, do they judge Spiritism by some in what is deemed essentials? How are the every thing which is in infinitude is subject to the power of becoming wizards ourselves. The your own ground now gentlemen, and say as you the Bible, when by their own showing the Bible is differences to be reconciled, for it must be apparent change, itself being unchangeable. have often said, that the Bible as it is, is an all suf | falsely translated. What an anomaly does the re- to all that truth is a principle; then if so, it is sinficient revelation to prove the immortality of the ligious elements of this year present. Infidels are gle. Yet one says, this is the truth, and that is the a something intermediate between air and water. soul. Understand us now. We expect the fulfil- fighting for the Bible-christians are throwing it truth, splitting and severing, and so marring the ment of the promises therein made, to them that overboard, and calling for a new one older than brightness of the gem that but little of its original and lowly forms of life, spontaneously generated in believe, and we have their fulfilment in the mani- this. The conflict of ages never was more cheer- radiance is left. Is not the sun a fitting emblem the moist earth, by exposure to the heat of the festations of the present day. In these manifesta- ing than now. We take up the gauntlet, thankful of the truth—his rays are universal, his light sun, which underwent successive transformations, tions are verified the deep and comprehensive that our opponents have mustered up manliness streams throughout the world, irradiating all—so each of which nearer to, and at length reached the truths of the gospel of Jesus. And if the clergy enough to meet us on any terms. If Spiritism dies, shall we not suppose that the truth is accessible to dignity of the human. According to Aristotle, all men, whatever may be their creed or denomina- he believed the soul was immortal. (Flourished giving to the reader the secret of the magic mirror, tion, and that in the heart of all men, according as B. C. 610.) is his intellectual advancement the rays of truth have penetrated; and if he adored according to his perception of that truth, shall not his adoration be accepted? Were this not the very merest princi ple of Justice? If the principle enunciated by the Christians was the very truth, then it were making the hands of the devil strong, if we shall esteem numbers as strength, according with human reasonings. Then it would be that God only created man to strengthen the hands of that spirit whom the Christians teach is God's enemy, "going effects of heat and cold, or fire and water, and that about like a raging lion, seeking whom he may de-

Religion, as it concerns the future welfare of man, a future which is now based, not on the ideas. assent, but demonstrated to the senses, is of importance to him; for this future is as the universe man, a theory more in consonance with this attribute of Justice, than that a particular few only are to have acceptance? Can it consist with reason it created? The argument about potters' clay, and the vessels made to honor and dishonor, are stale, and as far as reason and analogy go, illogical and false. Man is an intellect, the clay and the vessels mere material substances, and have, therefore, no affinity with the Divine mind, which is an intelli- the future conflagration of the Universe. gence, therefore, in analogy with intellect, each being indestructible, and existing in an original and single element. The material substance is composed of many elements, and are by their desolved into their constituent elements. An argu-

The above remarks were penned as an introducthen are we to say that all generations preceding tion to a short detail of what the philosophers of the phenomena, at any rate, may bring our know-

consonance with reason.

· According to others, he made the divine essence Man he supposed was produced from the minute,

PHERECYDES, with slight changes, taught the same doctrine; they were cotemporary.

ANAXIMENE taught that the Infinite was air; but with this exception, he taught the same principles. Diogenes, of Appolonia, maintained air was the fundamental principle of all things, but endued it two in the way recommended to me, one of which with life and an intelligence, by which the Universe was arranged in order.

ARCHELAUS, of Miletus, taught that all things were disengaged from the original Chaos by the man had been insensibly separated from the animal creation; that men's ideas of justice, and the contrary, were merely conventional, and not natural

HERACLITUS, of Ephesus. According to him, fire, (but not in the sense of flame, which he considered compared to a grain of sand, to which in compari- an excess of heat,) was the foundation of all things, son with eternity the life-time or earth existence of and the universal agent. This fire, existing as a man is. Is not the final ultimate happiness of dry vapor, pervaded all things, and maintained that the creation of the Universe was by the agency of neither Gods nor men, but of a fire kept continually alive, but with alternations of decay and resuscitathat Justice should consign to perdition that which tions, according to the action of fixed laws. From this theory, he made the following deductions:-

1. The variability or perpetual flux of things, wherein also consists the life of animals.

2. Their formation and dissolution by fire—the motion from above and below-evaporation and

3. The explanation of all changes by means of discords, and universal oppositions, according to immutable and fixed laws.

4. The principle of force and energy is thought. He also contended that the Universe was full of variable and individual.

[From Dream Land and Ghost Land.] MAGIC MIRRORS OF CRYSTALS.

At first sight nothing could well appear more certain, and the remarks we have made upon the cum," Elias Ashmole, speaks of the same mirror in Eye, may, perhaps, in some measure account for Greece believed and taught. The writer thinking ledge unto the region of second causes. Crystals may see that there were sources from which truth the eye which projects its image upon the glass. Christ were propounded; and in the teachings of Animal Magnetism." It is well known that many closed. Christianity, or the Gospels of Christ, read longing to a celebrated literary Countess, since sons of reason, as are also the precepts of the Magicians. Dee and Kelly. That lady could discoinfallibility of reason, for such an infallibility is in on entering a room where it was, he found a group of children gathered round it, who declared that THALES was the first man who gave a school of the crystal was alive, and that it was full of magnetization, as-water is magnetized. The pur-

nominated. It does not appear of material import- know not! It is only the fact we can speak to: ANAXIMANDER, a disciple of Thales, invented or ance of what the mirror is composed. Some are the fact, as verified by credible and intelligent witimproved the sun dial, and the mode of construct | said to be of jet, some of metal, some a simple black | nesses. The wonders of glass are not unknown to ciple of life, and all the principles of matter, and making this mirror. Nor must the reader smile a existence? None whatever. Now we say to all destroying the last vestige of faith in ancient reve- sects, characterizing the two latter, for the Papists nity opposites detach themselves by a perpetual Truly enough, these things baffle all our preconcep-

* Gregory's "Letters on Animal Magnetism," 814.

terrors of romance, even in its wildest and most ludicrous flights, are now made apparently present to us, and we know not at which of the superstitions of our fathers to laugh, for what appeared to us the most ludicrous of them are verified by an appeal to modern facts.

Mr. Adolpha Cahagnet says:-

"I promised not to reserve to myself any thing I had learnt from Spirits; I will keep my word by revealed to me by M. Swedenborg, who, himself, possessed one, and of which I have already spoken. This mirror is very much like one possessed, in the eighteenth century, at Paris, by a Jew named Leon, which I have seen mentioned somewhere, and which made a great noise at the time. I made I presented to my friend, M. Renard, who, after several experiments, gave a favorable report of it; mine was equally good. This is how we should go to work: Procure a piece of glass as fine as possible, cut it the required size, placed it over a very slow fire, at the same time dissolving some very fine black lead in a small quantity of fine oil, to give it the consistence of a liquid pomade, which may easily be spread over the glass when well diluted, as it soon is. The glass being hot, incline it on both sides, in order that the mixture may spread of itself all over alike; then, the glass being placed on something quite straight and flat, let the mixture dry without disturbing it; in a few days it will become as hard as pewter, presenting a very fine dark polish; put your glass in a frame, and after well wiping its surface, on which some dross will be found, hang it up on a wall, as you would a looking-glass, but always in a false light. Place the person who desires to see a thief, a Spirit, or a place, before this mirror, station yourself behind him, fixing your eyes steadily on the hinder part of the brain, and summon the Spirit in a loud voice, in the name of God, in a manuer imposing to the individual looking in the mirror."

It may be naturally supposed that this kind of

experiment requires certain conditions, the first of which is to find a person endowed with this sort of vision. Nothing is general in psychological facts. souls endowed with a portion of the pervading fire, There was much talk at one time of the magic mirin a circular form, with a handle; this curiosity formerly figured in the cabinet of the Earl of Peterborough. In the catalogue it was thus described: 'A black stone, by means of which Doctor Dee evoked Spirits." It passed from the hands of the Earl into those of Lady Elizabeth Germaine, then became the property of John, last Duke of Argyll, whose grandson, Lord Campbell, presented it to Walpole. The author of the "Theatrum Chemithe following terms:-" By the aid of this magic stone, we can see whatever persons we desire, no matter in what part of the world they be, and were they hidden in the most retired apartments, or even in caverns in the bowels of the earth." John Dee. born in London, in 1527, was the son of a wineand devoted himself, at an early period, to judicial astrology; Queen Elizabeth took him under her protection; he composed several useful works, employed much of his time in the science of magic, conjured spirits, made predictions, and beheld the invisible; when he had discovered his mirror he returned thanksgiving to God. He was occupied during his whole life in the search of the philosopher's stone, and died in London, at the age of eighty-four, in a state of abject poverty.

The Baron Dupotet, it would appear, has discovered the method of making these mirrors; and in doing so, he thinks he has discovered the secret of much of the magic of the Middle Ages. He probably has. We believe he has, in some instances, used these mirrors as they are reputed to have been used in those old times of superstition, in a darkened room, surrounded by all those objects which act most powerfully on the fancy, in profound silence, except for the low wail and strains suffusing the senses; thus every thing is present cromancers was no unreal power. It was very dimly perceived by them in its essence and character, but they knew that they possessed it; and innumerable instances prove, that across this, or more extraordinary in these magic mirrors than in Saturn—that is wonderful too!

BE CHARITABLE.—Nothing can excuse a want of charity to a fellow creature in distress. He is poor. perhaps, through his own folly or that of his ancestors; and we are rich, perhaps, through our own roguery or that of our ancestors,

So long as Men are Honest, so long will Success follow

in the Footsteps of their Labors.

NEW YORK, SATURDAY, JUNE 23, 1855. "PURGATORY."

Dugald Stewart enjoys the reputation of observ ing that " opinions are like tunes on a barrel organ which recur at intervals with an uniformity unwavering;" an observation that is likely to be more comprehensive than even Dugald himself imagined.

We venture this remark on the strength of the assumptional tendency of some of the theologies of the times, to resuscitate the doctrine of Purgatory with a Biblical and rational authority. That orthodoxy has marvellously changed within the last twenty-five years, and is like to change more in the next ten, is a common opinion with the intelligent and observing mind, but that orthodoxy should come to adopt the absurd and Popish notions of a Purgatory, is enough to make sage mer think that "chaos has come again."

To think too, that this doctrine should be resuscitated in New York city, where the off-ended shade of Dr. Brownlee, and the dignity of the "Protestant Reform Association" is like to rise at any moment to frown displeasure on the offenders, here in this good city, where the Vatican has been devoted so often to destruction, and the Pope to the im molating power of logic and theological polemics; to think that in the middle of the 19th century, grave theological and philosophical men should propose to reinstate this almost defunct member of the theological tree, planted and developed on the soil of that "abomination of abominations," stagers belief, and makes us fear that Spiritualism has been confounding the wise, while enlighting the simple.

On second reflection, however, we see here another instance of the distributive justice of God's providence, for of old it was said: "whom the Gods seek to destroy, they first make foolish," for that such is the tendency and ultimate fate of orthodoxy, we have not a doubt.

These remarks should have their full effect of caution on the reader, before we inform him, that the Independent, a Congregational paper of this city, and the organ for most of the Beecher family, proposes to discuss the doctrine of the "Intermediate" or purgatorial state, in a series of editor ial articles, and gives us to understand that the investigation is for constructive and theological, rather than critical or destructive purposes.

The general subject of the resurrection has already been presented, from which we make the following extract:

Between Death, then, and this future state promised that state in which at last the body shall have been raisedin this long period, intervening between the dissolution of the frame and its reminiation, the flight of the Spirit and its divine re-enthronement—in this, WHAT IS! The certainty of such an interval-of such an Intermediate State we consider the experiences of the future. We must either deny the resurrection from the dead, or else affirm this .-We must either resolve the great fact of the Judgment into fancy and myth, or else affirm this. What then is the nafancy and myth, or else affirm thas. What then is the nature of this state intermediate? its tone and level of experience? its powers and tendencies? What are its outward aspects, even? Where is its place if place it have? and in what environment do its inhabitants live? How instantly, with what torce, do these questions throng upon us the moment we adon't the primary facts to which we have adverted? We propose to consider these, in subsequent articles, as particularly incited to it by one or two communications lately sent us on this subject; and without attemptic falls to make them, tendencies for the constructions than the action of the subject; and without attemptic falls to make them. important suggestions that seem to us to have a bearing up on the subject. The theme is one in which all have an in-terest; every one who has buried a friend; every one, who looks forward for hunself to the close of this life, and

The Daily Sun of this city, to which paper we are indebted for this extract, offers the following remarks, which clearly point out the special purpose for which the investigation is instituted. The editor says:

The italies are ones. We are glad to see that our orthodox neighbors propose to discuss his question firther. The situation and condition of the Spirit after death is the most absorbing the me connected with theology. on the part of any of the orthodox demonstrations, of a belief in an inter-mediate state, as the *Independent* has made. We shall look order and courtesy of the occasion, good sense would for our editorial brother's views on the matter, with great interest. In the mean time, if he should discover that the great "What is" of his investigation—the "Intermediate

popular notions of eternal punishment, and a local an elevated civilization, to enrich public opinion by work so useful a purpose. It contains, amongst dents at the theological seminaries and colleges of and the term gentleman something more than a fi- his arrival, and to what he was subjected; it speaks have a run for a season or two, for it is in the na- centuries, ere this phase of manhood is the com- and wife. The sittings each record of, which is thing but death can come to any Protestant theory the duty of the truly educated man and woman presume will be resumed in succeeding issues. lieve, acquainted with the past controversies of truth, be the representative of the other. Protestantism and Romanism.

timony is not in favor of a purgatory. And if good | Conferences. sense can sanction the need of such a Spiritual prepared for the blissful associations of the pure that may be active on the occasion, and bring them civilization. and perfect, since "all have come short of the into rapport with the higher law, that "truth may glory of God."

some progress among the Universalists, the Swe- hope its Spirit will be also appreciated :denborgians, and, in a modified form, is tolerated by some of the so called "liberal Christians." Spiritualists at the Stuyvesant Institute, 659 Broad- who is spoken of as a highly accomplished and lite- and recognised English. And now, in carefully the wall. When the subject comes up for a more critical ex- way, have erected in the lecture room a black rary lady. The Western Gazette, speaking of reading it over, I can see no reoson why the conamination, we may have something to say upon it, board, with the following sentiments and regulaseit formed one of the phases of our early with tion constrained the phases of our early witten therein. I church to the chapter designed to at the phase of the Roman Cathelia Church to the chapter designed to at the sener, the leaf turn down to the chapter designed to at the sener, the leaf turn down to the chapter designed to at the sener, the leaf turn down to the chapter designed to at the sener, the leaf turn down to the chapter designed to at the sener, the leaf turn down to the chapter designed to at the sener, the leaf turn down to the chapter designed to at the sener, the leaf turn down to the chapter designed to at the sener. as a Roman Catholic. In the meantime, the subject should be prosecuted with zeal, and the truth comforted." of the dogma developed, for in the end it may prove a platform, where many a theological idol tabernacle were dissolved, we have a building of subscriptions at once to secure the work entire. the present and past sins of sectarism.

CONVERSION MADE EASY.

contrasting the results of Spiritualism within the ences. past seven years, with those of Protestantism simplicity the one contrasts so positively with the objects and regulations of the Meetings. complexity of the other, for the many and conflicting methods adopted by the theologian and the here, except the person who utters it. and the indifferent worldling to the claims of religion, seems to have resulted mostly in theological preservation of order and decorum.

confusion and antagonism. Beside this, it is notorious that very few remain true to the church, and stay converted out of the multitudes, that have at mind, that the gentleman, Mr. W. S. Bellows, was since by a person just from the West. inacquainted with these mediums.

Soon as Mr. Bellows was seated at the table, Mrs. Kellogg remarked, she saw a person by him, who seemed to have been strangled or suffocated. Mr. B. related the history of the Spirit, when the following communication was given:

Dear brother; You have related the circumstances Dear brother: You have related the circumstances as nearly correct as possible. It was God's will that I should go, or I should not have been so much alarmed as to loose my self-possession, for that was all I needed. Nothing is lost. I am happy, dear brother, and a bright band of Spirits wait you at the gate of Heaven. Many felt sad, and one ear friend in particular, but now all are reconciled, and I ave much comfort to give the little ones in my charge unil you come and claim them. Come to this home, for it is worth obtaining. The weary have all found rest, and are orgiven, and happiness eternal will be yours and theirs.— four dear guardian Spirit.

The explanation of this communication is in the act, that the communicating Spirit just before her death, was on the eve of marriage with a sea captain, and having been on a visit to some friends, was returning on board of his vessel, when circumstances made it necessary she should be put on shore, without bringing the vessel to an anchor. While effecting this, the vessel was struck by a sudden flaw of wind, causing her so to lean and go through the water, that the boat in which the lady had just entered, was filled with water, and she was drowned.

A second communication followed from a child

You will hardly know us, dear father, for we have grown ery much. But we shall know you, for we see you at all es, and watch over you with a little band of bright an We are all here, grand pa too, and he will take care your little ones.

The following is the commenication received at Mr. Conklin's, which was wholly unexpected by Mr. B.

I am indeed happy, my dear brother, to meet you and fulfil my promise. I was the first to welcome you with a heavenly message, and I will remain in sympathy with you during your earth-life, and after we will meet again to enjoy one another's presence, no more to part in heaven. You will, my dear brother, yet be developed (a medium.) Let again to have her perfect work. You are progressing, and atience have her perfect work. You are progressing, and ight from the fountain of all light shines on your soul. I your sister ELIZA.

Four years before, Mr. B. received a communication from this same Spirit sister at Springfield, which the medium knew nothing about. Hence the age against Spiritualism. The New York the fulfilment of the promise.

reader, since the marvels of daily occurrence are much more astonishing, but they, to Mr. Bellows, to use his own language, "were more convincing of an immortal life than all the preaching he had heard in years." He had the best evidence that he was en rapport with his sister and child, for they their death and the glory of their Spirit home. If any one doubt the propriety of believing on such know of no proper word for it) alive, deny this; but I have evidence, we wish to remind them that in old time, it was accredited, for the woman at the well of Samaria believed in Christ, he having "told all things that ever" she did. But what is more to the point, the communications spoke to the internals of man as no logic can, for the heart has its laws as well as the head, and in this is found the philosophy of Conversion made easy and permanent.

SPIRITUAL CONFERENCES. AT STUYVESANT INSTITUTE.

Conversation and Conference are the social methods for imparting information and communicating truth, and few agencies can be more useful and development and permanency:beneficial if properly conducted. Here, however, as elsewhere in the school of life, the question of licence should be one of personal consideration, be-fore attending any meeting for such porposes; for stated, is destined to revolutionize and reorganize the if personal liberty cannot be harmonized with the suggest the propriety of staying away. In social of his myestization—the "Intermediate life, when persons are so unfortunate as to be for-State—sist he used where all the rappings come, and that these performances are produced by Spirits of the departed who, while there awarding medgement, are amusing themselves at international trees and international trees are produced by Spirits of the departed who, while there awarding medgement, are amusing themselves at international trees, and that the present day would be filled while a rampoint berry of the present day would be quietly, in this as in other cases, comes to cover a multity, in this as in other cases, comes to cover a multi-The italies in this extract are ours, and we wish tude of sins. We know no good reason, therefore, the rerder to give them their full significance. The why the lecture or conference room should be an

Nevertheless, there has been for years a combi- enuendoes, and all ironical allusions, should be, and advised that, as far as possible, it should be circumstances. nation of influences in the theological and meta- as far as possible, avoided. In the conflict of circulated by the friends of the cause. The efforts physical worlds, which have had a strong tendency opinions and the war of ideas-too character- of the editor do not flag, and the publication to bring the subject up for discussion. The edu- istic of the age we live in-it may be somewhat greatly increases in interest. in the Romish or Protestant churches, point to an happy in knowing that many of the Spiritualists of cause we trust that all who have means will conpopular and dwell among us, is impossible, since sular. And we doubt not but every effort will be shall find it. the Spirits of the departed came to us, and make made, consistent with moderation, to develope and their own report on the point at issue. Their tes- preserve harmony in our popular Meetings and

The object of these Meetings is to impart information upon the subject of Modern Spiritualism, in We are frequently reminded of this leading, by all its relations, by means of Lectures and Confer-

The platform is free to all, of whatever creed, within the past two centuries; the more since the who may desire to speak in accordance with the him personally, will also aid him in proclaiming the glad

PROF. MAHAN AND SPIRITUALISM.

This gentleman, since his connection with Spiritualism, has, like Byron, awoke and found himone time or another been made serious by the ter- self jamous, but not for like characteristics. Inrors of the Law, and the horrors of the Pit. In an deed, instead of genius, his friends—("save me the names of a club of ten subscribers for the hereafter given, I believe that such cases are exespecial sense, however, we have been reminded of from my friends")—seem to think him lacking in hese reflections by having an acquaintance give us the commonest elements of tact and controversial friends favoring us with such statements will be the following detail of his visit to Mrs. Kellogg's skill. This, at best, is the inference we drew from thoughtful enough to send the names of such perand Mr. Conklin's Rooms. It should be borne in the following statement made to us a few days

Spiritualism, and lately went to Cincinnati for that purpose, procured a meeting-house, and delivered that Spiritual force, or mean power, seems to be both injurious and unjust. Witness the following, one lecture, in which he acknowledged the pheno- the characteristic manifestations of undeveloped which, though it has been quoted before, must mena, called Spiritual, in all its phases. At the Spirits and Media. We offer this suggestion, in come in here: "The cultivation of the fine arts, close of the lecture, he appointed a second meeting, hopes the reader will make it a matter of observa- which is so freely eulogised as one of the most newhen he proposed to account for and explain the tion, for as yet the work of classifying the phases acknowledged facts, and show them to be in har- of the phenomena has been mostly overlooked:mony with known laws, &c. &c.

The meeting parted with this understanding, but strange to say, when the time arrived for the lecture, the doors of said meeting-house were closed, and Prof. Mahan had gone out of the city by the special request of his friends. The cause of this sudden departure is found in the conviction which his friends shared in common as to his ability to do orthodoxy any good, in sight of such broad admissions, as he made on the previous evening. But the most singular phase of the whole affair, is the statement, that, notwithstanding the facts in the case were generally known, the secular press made no note of them, excepting the "Times.'

As we know the Professor only by reputation we will not venture an opinion on the propriety of his conduct, but, we certainly should be glad to have him come East, and enlighten us-if we are in so young at the time of its death, as to possess no error. We protest, therefore, against the policy of the ministers, in stopping the Professor's full exposition of the subject-the more, since they and their sympathizing friends are still fond of calling attention to the alarming increase of insanity since the advent of Spiritualism.

Let us have the truth—the whole truth—and nothing but the truth.

Insanity again.—So much has been said upon the necessary tendency of Spiritualism to insanity, that it has got to be nearly a "flat, stale, and unprofitable" subject of remark. We copy the following, however, for the benefit of the future historian of Spiritualism, that he may be able to illustrate the reckless and unprincipled method of attack used by some of the newspaper correspondents of correspondent for the Buffalo Express has the These communications may not astonish the honor (??) of producing the following:-

"Spiritual Rapping.—Talking of Spirits, the Spiritual Rapping delusion is spreading widely in our midst. It is penetrating all classes of society, and constantly making new converts, or rather victims. I find 'Circles' every-where—in the Fifth avenue, which represents our aristoocracy; in Grand street, which represents our middle class; and in Anthony street, which represents the dregs of humanity. I am informed by a respectable physician that the disastrous consequences of this stupor and delusion spoke to his affections in revealing the history of can be comprehended only by medical men, who reap a their death and the glory of their Spirit home.

If large harvest from its fruits—insanity. Certain parties, who are pecuniarily interested in keeping the thing (I myself seen so many mournful evidences of its truth, that I ave no hesitation in endorsing its correctness

It is a little singular that Dr. Bell and the superintendents of the Insane Asylums of the East, in their late Convention, knew nothing about this increase of "insanity," while this nameless individual is so wondrous wise. Verily, it is true now, as in olden times, that "fools rush in where angels fear to tread."

THE DESTINY OF SPIRITUALISM.—The New York Pathfinder, in noticing Dr. Bell's paper on Spiritualism, gives the following testimony in favor of its

"This acknowledgment from Dr. Bell is another of the many instances we see daily of the growing disposition of the community to rightly and respectfully appreciate one of ale state of society. Spiritualism has already become a fixed fact, and every day its developments are becoming more astonishing, fears, and threats, from self-constituted saints to the contrary notwithstanding. The following comnunication from a Spirit through the celebrated Medium, B. Conklin, given over a year ago, is daily being fulfilled: These manifestations are from God, and no earthly power can prevail against them; investigate, and you will be con-

THE PUBLIC CIRCLE.

Published by M. A. Curran, 134 Canal street. rooms of Mr. Conklin. We have before expressed To effect this, personalities, sarcasms, witticisms, our opinion of the usefulness of the publication, must be and stand the same, under all names and

Besides the usual amount of choice reading and be told and heard in the love of it." The following reformatory matter, the June issue promises that Buchanan's article, which the initiated can see, wanting?" He genly smiled, and commenced con-The discussion of this subject has already made is practical, and will be easily understood. We in the July number, the publication of the Spirithough I cannot, it is impossible for me to conjective versation. She says she talked freely with him for DION will be commenced. This is a translation ture. I only shaped my answer to it as it stands, a few moments, when suddenly he began to vanish, The Committee having in charge the Meetings of from the French of Madame Sand, by Mrs. Dall, according to the dictionary interpretation of clear and gradually disappeared, as if passing through sent condition of the Roman Catholic Church in drawn from the premises investigated; though I Church say she imagined it—that she was en- sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence, the leaf turn down to the chapter designed for a sence to the sence to the sence that the sence to the sence to the sence the sence that the sence t "Blessed are they that mourn; for they shall be France, as well as lays the broadest foundation for do see with regret, and especially when I feel the tranced, &c. an elevated and pure Spiritual philosophy." Good delicacy and generosity of the author, that in some But she knew the difference between being en-Franklin street, Boston.

COMPLIMENTARY BENEFIT.

The friends of the Rev. Thomas L. Harris, fully appre riating the labors and efforts made by him to advance the cause of Spiritualism, wish to express their feelings in some substantial form-that, while it may be a benefit to Mr. Harris, at the Stuyvesant Institute, on Wednesday revival preacher, to awaken the church member All debate tending to personal disputation, evening, June the 27th—commencing at 8 o'clock. Suband the indifferent worldling to the claims of reliable should be strictly avoided. 342 Broadway, and at the office of this paper.

ASTONISHING MANIFESTATIONS.

Christian Spiritualist. We wish, however, that all tremely rare.

WHEELING, Va., June 6, 1855. MR. Editor:-We are happy in being able to say we are cheered by weekly and almost daily manifestations in our neighborhood. About five miles from here, I heard of a few Circles, where there was very powerful manifestations. They they were church members, they gave up the investigation.

But in a few days the youngsters got around the table for Spirit manifestations, and to the surprise of all, the table moved off the floor, and was carried in the atmosphere. This was at the classleader's house. The family tried it again last Thursday night, when an old lady, weighing two hundred pounds, sat upon the table, which was raised off its legs, and she swung in the atmosphere. Afterward, the table was danced with this woman, and a man upon it at the same time. Two men undertook to hold it down, but one of them became alarmed, and took to his heels, and the Spiritwhich they say is the devil-was victorious. I was not present myself, but believe the statement of the family. They say they cannot get any good Spirits to communicate. I tell them they believe too much in devils and bad Spirits, and if they acted aright, they might have other and better ones. Within a few days, we have had a writing Medium developed, which has given us new courage for the conflict, and new hope for progress. The Spirits are carrying on the work well, so that it will be difficult for man to stop it.

LUTHER SLYTEN.

For the Christian Spiritualist. REPLY FOR MR, BUCHANAN.

That two such plain-spoken persons as this genleman and myself should so entirely misapprehend each other, as we seem to do, is a fact worthy the attention of the curious; and now, though scarcely hoping to elucidate the matter, I yet feel bound to by an observation of things about us, that air, say a few words more on the subject.

In the first place, I will observe that I did not article in question. Had I been aware of this, the old partiality I had felt for his writings, and the original power of mind, and his exceedingly original, piquant and characteristic expression, it and gratify us. In these phenomena we discover Bridgeport last Tuesday, and have been arranging would, doubtless, have influenced me. But the great principle, that affinities attract, while an me, perhaps, more decorous in speech, I might process of pure mentality than the other? If Mr. also have been less truthful and earnest. But I pass to a short review of his response.

He says my criticism was a "vigorous attack ipon a man of straw;" and this may be truer than he is aware. The whole article appeared so strange and dreamy, that it affected me precisely as if it were so. I did not, and indeed could not, feel that there was any person represented in the cover to hide their own short-comings. I can see case, or probably I should not have thrust about me so recklessly. This much by way of apology.

liar science of Authropology, as such; but I have animal, has a natural determination to the ultimate not one particle of prejudice against it, or any of its being; yet this will be modified by individudience, three times. There appeared to be much other philosophy, either because it is new or old. al character, as well as by the surrounding circum- deep thought among them, and I am impress I am going to read Mr. Buchanan's book on the stances, I believe that whatever tends to devel- that many minds received the seed of Truth in subject, which he has been so kind as to send me, ope the intellectual power, must unfold along with right spirit, and I doubt not that it will remain an carefully and honestly, just so soon as I can command the time and quiet necessary, in order to do cannot truly understand the structure of a blade of laborers in this great field, realize the important justice to so important a matter; and if I detect grass, or the composition of a grain of sand, with- of their works! How little, the consequences the any errors in my former opinions, I trust I shall be out being made better by it—that is, we acquire must result, extending not, as they will, simple as happy to acknowledge them as he will be The fourth number of the Public Circle is now to accept my acknowledgment. I have not fact that Spirits communicate, be they good, bad or exception, since it should be the constant effort of ready for delivery. We have pleasure in adding one particle of prejudice toward any particular indifferent, cannot be other than destructive to the all interested in the growth of public morals and our meed of praise to a publication calculated to theory, either of this or earlier times; and I could not ignore any scientific processes which might be to man life, and with every advanced position we I may not be so efficient as others might have been hell. The issue of the Independent, therefore, is a such exhibitions of genuine civility and courtesy, other valuable contents, an explanation by a Spirit me "demonstrations," merely because they were bold stroke for the faith, once delivered to the stu- as would make manners a part of practical religion, of his entrance into the spheres, what he did on here, or there, or somewhere else. All I seek is truth. All I desire is to find and embrace it everyorthodox christendom, and will, we have no doubt, gure of speech. It may take many years, perhaps incidentally of the Spiritual connection of husband where. None of the philosophies of human phenomena as yet completely satisfy me. I am pleased press only the highest regard for the generosity ture of some philosophies to die hard. That any mon manifestation of daily life; but it is no less short, are twenty-nine in number. The papers we more or less with all; but I have accepted none as and nobleness with which Mr. Buchanan has met which I have received. I do not feel at liberty to containing a complete elucidation of human char- my strictures; and though I cannot yet see any- refuse any call for help that may be presented to that attempts to graft the Popish doctrine of Purt thus to harmonize the external man with the in There are also narratives of extraordinary tests, in ter and power. All I have thought and written on thing in his article, except what I first saw, I me. Let me do my work, and let others do their gatory on it, no sane and unbiased mind will be- ternal Spirit, that the one may, in deed and in answers to letters which had been delivered at the the subject was based on what seemed to me great should feel honored by his confidence and friendnatural principles of truth and justice, which still ship.

I have been accustomed to regard man as a VISIBLE AND AUDIBLE MANIFESTAthreefold being, composed of three entirely different classes of faculties. He has a physical nature cational theory of the "Restorationalist," and the difficult to make practical what good sense has The object of the publication is known to our by which he is connected with the earth, plants the Methodist Episcopal Church, latterly of the purifying notions of the "Purgatorian," whether long since conceded on this subject; but we are readers and Spiritualists generally; and for the and animals, and through which he has conscious- Advent Faith, tells me she saw the Spirit of her dess of mere animal wants; a mental nature, by father as she was at work, officiating in her domes-"intermediate state," as a necessary and theological this city are agreed in the desire to see our Confertribute, and "throw their bread upon the waters," which he takes cognizance of his higher conditions tic affairs, by broad day light. cal conclusion. But that such a theory can become ences and General Meetings faultless in this parti- with the sure hope that after many days they —his relationship with matter and mind—and a moral nature, by which he is allied to glorified never taken any very active part in Spiritualism. Spirits and God. The Spiritual power I have been She says when she first saw him, he began to as-THE UNA.—This monthly organ is devoted to wont to consider as the ultimate of all these, which sume form, as if coming right up through the the education and elevation of woman, and is is unfolded in man by virtue of his being Spirit- floor; that she was alarmed, and amidst her fright It will be easily obtained, if each person will con- friendly in its general tone and spirit to the many born of God and the brother of angels. I have was about to call for her friends, when his hands limbo, theology will make it imperative that most sider himself or herself a committee of one, to look phases of reform that are working for the correctionly claimed free and equal development of all gently waved, as if to say, don't be alarmed—it is Spirits go to it before they are freed from sin, and after and superintend the passions and prejudices tion and conversion of public opinion to a higher these powers, which are equally essential; though me. in point of position some are higher than others.

of straw," and not to himself. The idea that he is mistaken?

discouragement of intellectual culture, which are The Jewish churches repelled all the apostolic to whom the law of affinity draws him, and signalizant because the control of the second control of t

lations of knowledge, which have neither been di-The reader may have faith in this correspond- gested nor appropriated by reflection and reason,

of, connected with this manifestation, and that is, family, spoken of in terms which appear to me disappeared. cessary influences for the refinement of a people, is in fact generally promotive of a refined and much credit to them as he takes to himself, and luxurious selfishness, which has NEITHER MANHOOD, GENEROSITY, NOR PHILANTHROPHY." This is plain English; and if any philosophy—any form of faith or creed whatever-can explain it away, we ought to throw our "Great Unabridged" in the fire, alone, to see what light was shining in from an adwithout hesitation, and get a new dictionary as joining house, to light up his room so beautifully there was very powerful mannestations. They caused many of those attending, to stare, and, as quick as possible. The assertion is catagorical. But, behold, it was as dark as midnight, and no There is no exception, no modification whatever. light burning in the adjoining house. He turned

descriptive physical sciences," such as Zoology, appeared. Botany, &c., has a tendency to consort with Despotism, " to diminish the moral elevation of character." and to "deaden the more exalted and magnani he despised the ideas of Spiritualism-that he had mous sentiments." Chemistry, Natural Philosophy, labored to save others belonging to his church and Mathematics, which, by the way, Mr. Buchan- from falling into the hurtful dilemma. an includes among the description, are reckoned in

in proportion as they exercise the reasoning facul- to make it known to his class, and finally came t ties." But the exception is perfectly pointless; for in the first place it would not be noticed by those who would wrest the authority, as a mantle, to cover their own ignorance; and in the next place, of his tale, than the Spirit appeared to his it is quite unnecessary, inasmuch as no one could again. Believing it to be the Savior, he shout cultivate, to a considerable degree, any one of the arts or sciences, without a continual exercise of the time. reasoning power, and that too of a very high Reason, as I understand it, is that process of the

mind by which we apply a principle to a fact, or through which we elucidate a series of facts, by the recognition of some great law upon which they and thus account for all by virtue of the imagination are established. And this applies as truly to the lowest mechanical force, as to the highest moral power. That is to say, a man may just as truly all is imaginary; and without the power to image think and reason in solving the mechanism of a we should know nothing, nor care for anything. pin, as in digesting a system of moral duty. The spheres are different, but the process is one and the same; for it essentially consists in an application of principles to facts. For instance, we see, water, heat and electricity, tend to an equal diffusion of themselves. We reflect on the subject, know that Mr. Buchanan was the author of the and discover the law of equilibrium. Again we see that certain persons naturally consort well together, while certain others would keep themselves habitual respect I had entertained for his highly as far asunder as possible, although there may be ance with the oft repeated request of my friend nothing to offend, and much that should please in the Spirit-life, through many media. I arrived in while the favorable prejudice would have made tipathies repel; but can one of these be more a Dr. Stiles and Dyer, together with sister Wells and Buchanan has given us a fair specimen of his philosophy in these doctrines, I am inclined to think it acually is in advance of the times; for the world is and in revealing to some minds the beauties and not yet so highly developed as to be in any great danger of an excessive intellectual culture.

There are only too many to wrest such authorities, for a sanction to their own low ideas, and a sectarian bigotries and superstitions. May the a dangerous tendency in such doctrines. The they shall be willing to receive the truths which WHOLE NATURE of man craves and demands devel- angels bring, and which reveals the glories of in I do not profess to know anything of the pecu-opment, as truly as the whole life of the plant or mortality! it the capability and the power of reason. We be fruitful. How little, do those who are feller the capability of a still higher improvement; else through the earth-life, or even the life of the earth why do we seek to educate the savage before we itself, but throughout all the vast futures of eterattempted to christianize him? Development and nity. progress are the great laws of human nature and huacquire a new and higher power.

In fine, though I have said a great deal more and support, and thank my Divine Parent, that than I intended, I have not yet said half that have been thus ealled into the field, and I have n could be said on the subject. And now I can ex- doubt of the ultimate result. I go forth to fee Frances H. Green.

For the Christian Spiritualist.

TION OF A SPIRIT.

Mrs. Howlet, of this city, formerly a member of

Mrs. H. is a Clairvoyant, to be sure, but has

Recovering her self, with a second thought,

"For we know that if our earthly house of this sense would suggest the propriety of sending in cases I might have been somewhat gentler, with a tranced and not being in the trance state; and she may be offered up for the remission of many of God, a house not made with hands, eternal in the Terms \$1 per annum. Address S. C. Hewirr, 15 that all such passages were directed to the "man alone, and that, too, in midday. Could she be

"seeking to cramp and degrade humanity" never If she and the thousands of others who see and

objects and regulations of the Meetings.

No one is responsible for anything that is said

They propose, therefore, that a Lecture be delivered by the control of the mighty deeds of the humble Nazarene, with the mighty deeds of the humble Nazarene, at the Suprement Institute on Wednesday timents, and drain oceans? Would you have them said timents, and drain oceans? Would you have them said timents, and drain oceans? Would you have them said timents, and drain oceans? here, except the person who utters it.

All debate tending to personal disputation, should be strictly avoided.

The Executive Committee is responsible for the personal decorum.

Mr. Harris, at the Stuyesant Institute, on Wednesday evening, June the 27th—commencing at 8 o'clock. Subsets at the office of the Spiritual Telegraph, of the Bible, and invalidate the whole Spiritual Telegraph, and at the office of this paper.

Mr. Harris, at the Stuyesant Institute, on Wednesday evening, June the 27th—commencing at 8 o'clock. Subsets at the office of the Spiritual Telegraph, or modern Christian churches in regard to these or modern Christian churches in regard to the Spiritual Telegraph, of the Bible, and invalidate the whole Spiritual Telegraph, of the Bible, and invalidate the whole Spiritual Telegraph, simple, corresponding and sublime truths? Sometimes, without doubt, there are vast accumu- simple, corresponding and sublime truths?

OLD FATHER CHERRY.-This old man, so well known in Auburn, whose tottering limbs and palent, as he is not only friendly to, but a worker for and which only can encumber and oppress the sied frame indicate a speedy removal to that borns the cause, for he has been kind enough to send us higher Spiritual power; but for reasons to be from which so many of our friends soon return is

He, too, was suddenly awakened from a reverie But to return to the article. I see it asserted in But he says it was in the silent watches of the plain terms, that no: only the noblest but the most night, after he had been sleeping sweetly; that he sons as have been witnesses to, and are willing, if usefuloccupations of life have a strong tendency to be awoke with his room all lit up as light as day, and need be, to vouch for the facts, as many look upon rather destructive of our best interests, than bened that he too saw a man walk through the room It appears that Prof. Mahan, since the discussion all such manifestations as illusions, if not worse. ficial in their results. I see large classes, embrac- without coming into the door, or going out of one with Joel Tiffany, Esq., has been lecturing against There is one reflection we wish the reader to think ing almost the entire better portion of the human yet he was there plain to be seen, and as evidently

The Spirit seen by this old man he proclaims t be Jesus Christ. Was it Jesus Christ? He though it was. But Spirits seen by other Medums, an conversed with, &c., with this good old Mathodis is all the work of the Devil. Why not ascribe a admit that others have seen the Lord too? But to return to the main subject.

He arose from his bed to look out of his window, knowing that he occupied the apartment Again, we are told that the cultivation of the around, and from his own room the light had dis-

He groped his way to bed again, studying hos to account for the singular phenomena. He knew

Now that he should come out and acknowled: to his church that he had seen a Spirit, or the It is true that this clause is thrown in, "except Savior, was painful to him; yet he felt it a duty the conclusion he would, whether they called him Spiritualist or not;

But on getting up in the class-room to make hi speech, he no sooner began to enter into the merit "Glory be to God!" in good Methodist style, and sits down, being too elated to say any more the

At the next class meeting he revealed the whole But the Church say: "Father Cherry is an of man—he is nothing but a child; he imagined is Why don't they say he imagines his religion-l imagines Heaven-the Hades, and that he himse being old and palsied, is but an imagined being tion? for we know little that may not be the spoken of by a third party, if so disposed.

Then we will settle the question by saying the For what would human life be without the now to imagine? Will some of the opposition answer Auburn, June 16, 1855.

NOTES BY THE WAY.

The following letter came to us too late for last week ssue, so the friends of Dr. Mayhew will please addr him at New Haven as directed.

BRIDGEPORT, Conn., June 11th, 1855. BROTHER TOOHEY: As you have doubtless hear. I have commenced my extended labors in accordmy course for the future. Our esteemed brother brother Roff, of Fairfield, have vied with each other in offices of hospitality. The principal part of las week, I spent in the beautiful village of Fairtield. glories of the Spirit Home, a very few minds, indeed, were prepared to hear, and I felt a very deer regret, that so fair a spot should be so cursed with grant, that the day may not be far distant, where

On Sunday last, I addressed a very attentive at

I enter upon my labors with some little fear that

but I rely on my Spirit friends for their guidance the hungry, to impart to those who need, the in administering to my necessities. I doubt a in some places I shall labor for nought as regard earthly communications of supplies, but there wi be in other places those who will remember the and of their abundance enable me to give to the poor and needy, without money and without price

Next Wednesday evening, I shall lecture to the who will open their ears to receive the Truth in the village of Stratford. I expect to be in Southpot on Sunday next, and that hot-bed of orthodox New Haven, on the Sunday following. Letter may be addressed to Dr. Mayhew, New Haven, that date, from those desiring a visit, as I journe, further Eastward.

In the cause of Truth and God's Love, I ar Sincerely yours, J. Maynew.

FACTS AND REMARKS.

The reader will find on the fourth page, an article copied rom the Beloit Journal, of which the following is the con cluding remarks. The article is controversial in tow What hidden meaning there may be in Mr. she said: "In the name of the Lord, what is being an answer to some annonymous elergyman, and is well worthy a careful reading. The facts in the following are so wonderful as any thing we have heard of lately;

In regard to the manifestations which "More Anon" or merates and sneers at, let a remark suffice. If these per nomena are not caused by Spirits as we believe, let him de-clare what is their source and origin. We challeng him to bring forward "occult torces," "secret laws" in suf-dient members to account to the control of the control of the con-Who has the right to say that Mrs. II. did not cient numbers to answer all the varied manifestations of continuations. ap without any physical contact. Thave been at a case when the pened, the whole evening, without any visco ed, the slate turned over, and the other side was filled nd the slate was brought by unseen hands through space some of them church members, who will give their oath before any court of justice to the truth of my statement Now, we ask "More Anon" to tell us how these thinwere performed. If he does not know how, then why h entered my mind; but I still think that the doctrine, as it stands, so far as it has any influence, would tend precisely to that.

I thought I saw, and I think I see yet, a general discouragement of intellectual culture, which are

INVESTIGATOR.

the Spiritual Universe has called out some discussion in clopments of Spiritualism, to know that the object of the controversy, is to find some other way of accounting for the nomena and cure, beside the presence and manifestaan of Spirits.

In the Free Democrat of June 13th, is a communication a long column and a half, which associates Spiritism in Hours with witchcraft, necromancy, &c., and concludes on this particular case in the following manner:

How, then, upon the discovery of the pin, as attributboth lady's internal consciousness—the ejection of it, to the lady's internal consciousness—the ejection of it, rown enturing and of the Indian Doctor as the result articles impression and belief. I think the lady altographics in the modest, when she yields the honor of her cure to the modest, when she yields the honor of her cure to co modest, when she ye are some nonor of her cure to She ought to claim it as "be result of her own in-land's case, and we should award to her the credit, she is modest enough to concede it to a defunct In-

We have thus stated the oppositional phase, that the we have mus some to the fact as tree from Spiritual predilecreader may come to use one hope if he or she should adopt the tion as possible, and we hope if he or she should adopt the tion as possing, and the property of the above, that we may opinion of "an Anthropologist," in the above, that we may epanton of "an amore; the secret, for we should certainly like be permitted to share the secret, for we should certainly like permittee to have the conclusions on consciousness in this case to home how in your many in your consciousness in this an number! The following is the statement of fact:

is traction.

I has week, on Wednesday, I reached Milwaukee, and consect at the house of a triend, Mr. Spaulding. Mrs. and the house of a triend, Mrs. spaulding had been a medium for several years, and frequently in the property of the pr A controlled with a speech in unknown language as confident with She had been many years an invalid, ally a sored by Spirit influence. When I reach-four she was complaining, and had been for seva triange she was companing, and had been by so-days, of a severe and acute pain in her stomach. The seams said, from her description, it was neuralice, but no medicine. I could not remove it, as I often near the systems of those who are susceptible to Spir-joun the systems of those who are susceptible to Spir-dictace. The day before I came there she was entranc-ned when unconscious, told a friend she had swallowed when askeep going to bed with it in her mouth, about a pain began, and that the pin was then black, open bent over like a fish-hook, and that she be kept alive be its being thrown up by vomiting she must take no medicine or food; and on chad been without food for four days, except two, which very much distressed her. Firstly morning an Indian Spirittook control of her.

troken English said be should try to save her by you up before 6 o'clock, and if he failed she has many hours, and that the chances were Av. Mr. S. had become much alarmed and and for medical aid, but concluded to wait fill. She was controlled all day, and most of the ways took no medicine At about 5 o'clock cose one - rook to menterne. At about 3 o clock to comit, and in about a pint of fresh and clotted thow up a brass pin, black and with the point observed; and the Spirit seemed pleased, and

well to examine a few-more facts, as it is among wallings of daily life, that "anthropologist" is mus-The following was stated by Mr. Joel Tiffany duraccent deleate with Prof. Mahan, at Cleveland.

or was a young man living in St. Louis, who went Medgan, status, minutely the progress of his s wis a ne crossed the Isthmus, &c., and these lendown, not knowing whether they were true short time after this, the mother of the young and of the Spirit, if he had seen her son recently wer came that he had. The Spirit then called for that, and signified that he wished to give a comion. The Spirit said that the young man had mar-California His mother did not believe it. He was and of the Catholic priest that married them. In a time she received a letter from her son, confirm-correctness of the communication in every parti-

THE SIGNAL STAR. BY FANNY FORRESTER.

Come back, Come back, my Childhood." Ud not recall my childhood With all its sweet delight. Its simple, bird-like gladness, It was not always bright; Even morning had her tear-drops, And Spring her clouded sky, And on the fairest cradle I've seen the shadows lie.

Ed not recall my childhood, Around its rosy portals,
Preclusive to life's song; The full voiced living chorus, Is swelling round me now, And a rosier light is resting Crea my marden brow

three made a changeful journey that hill of his since morn; I have gathered flowers and blossoms. I've feen pierced by many a thorn; int from out the core of sorrow Thave placked a jewel rare, The strength which mortals gather In their ceaseless strife with care,

Now I grasp life's burning breaker, Til pause not, till I've tasted The deepest wave below; Though bitter dregs may mingle,

The crimson tide shall roll. In full and fearless currents, Through the fountains of my soul. No! I'd not go back to childhood, From the radiant flush of noon.

And when evening closes round me, Annel the valley's dark. Its dangers and its dread, The signal star of Judah To stone above my head,

en,

: ce

[For the Christian Spiritualist SPIRITUAL LITERATURE.

Polys in the Manner of Individual Poets, and PURPORTING TO BE DICTATED BY THE AUTHORS WHOSE STYLE THEY RESEMBLE. S

There is in the style of the Poets, with whom

one is most funiliar, something so marked and pecallar, that often by hearing a single line, though perhaps from a poem we have never read, we can instantly recognize the author. Thus anonymous publications of living writers are generally ascribed by persons of taste and culture to their true sources; the hand of Carlyle, Emerson, or Longfallow, being usually detected in an article long betore we reach the signature. True individuality, however, is very different from mere mannerism or Valuar imitation. Specimens of these from the "Rejected Addresses," down to the merest parody, though often very clever as caricatures, viewed as independent literatary productions, are utterly void of merit. They also fall immeasurably below the inspired or genuine productions they aspire to imitate. In the fine arts, also, mannerism is the sure attendant of mediocrity. Every where such productions are felt to be ungenuine, just as one easily distinguishes the tone of a mimic from an

ble, whence the resemblance?

its terrestrial manner, is laid aside; unless for spe- | beautiful, for realization in this troubled life.

The following which Warren Chase communicated to cial purposes a Spirit be retromitted into the state the Next. It will not astonish some acquainted with the dev-

being a distinct and finite likeness of the Infinite, others. As men advance on the road to perfect delighted to hear that picking greens, and eating antly over the vale of death, to light up and re-well as for depth, and liberality of sentiment. tion, the family likeness becomes more and more them, is making you well and hearty. I knew that veal to us the great Beyond—a star of unquenchapparent, as each lays aside the evils of the selfhood, and is renewed and recreated in the image of intellectual labor. Only to think of cultivating boundless beatitudes of being, which flow out for will be admitted into its columns, thus furnishing the Universal Parent; they are also seen to be flowers, training vines, feeding chickens, making ever from that tideless, shoreless sea of life, which more perfectly individualized, as each becomes butter, and pulling weeds from onion beds, which, men have called Eternity. more fully the representative of that divine and of course, you will have to do, if you stay long archetypal thought, or form of beauty, of which he enough out there in Yankee land. Such employ- my sublime ideas, and perhaps my thoughts are is the outward and ultimate expression. And we see here below, that infants bear less marked and distinguishing features than youth; and the latter, If the lean Cassius had taken to this, instead of that "cheers, but not inebriates." also, far less than those upon whose manly brows thought and action have set their impressive seal; or those fairer features where chastened emotion and true affection have deepened the youthful lines into a more matured and expressive beauty.

that those whose external organization will, per- Most of the trees are in leaf; but to-day, although cularly charming. It was full of wit, sentiment, haps for ever, in this life, prevent the harmonic the sun is warm, the air is rather chilly, giving us and humor; and after reading it, I hope to feel unfolding of their powers, are not essentially inferior a reminiscence of either in endowment or destiny; since all are children of one common Father, and all is perfect, as it comes from Him; the outward clothing only being subject to the evils of this discordant sphere. By voluntary trangressions, by closing the avenues of the Spirit to Good and Truth, and through the beguilements of self-love, preferring their opposites, the stain of evil may penetrate deeply and darkly inward, but their is a divine innermost which it cannot reach. That is the inner shrine, the holy of holies, from which all are excluded but the Omnipresent. Even Swedenborg declares that the inmost degree is never opened; it must, therefore, be for ever unpolluted. Let the reader remember this this when contemplating the most degraded of the human species. Let him remember that the African and Indian are more than princes in disguise, being children of a more illustrious than earthly kings, heirs to an inheritance among the sons of light. Uncultivated nations and savage tribes are c was a young man from g in St. Louis, who went must. Soon after his departure, the Spirit of an like flowers scattered in the desert; the more corbustate appeared communications by rapping rupt members of modern civilization, like the same frail mementoes trampled by the wayside; but a Divine Hand is reached out, which shall gather and rear them up, restoring their fragrance and unfolding their petals, till each bloom in its own peerless beauty.

Let us now turn to a few among the many spe-Let us now turn to a few among the many spe-tima young lady in St. Louis. The Spirit told her that they were married; the name of the young of recently deceased poets. We have them from Coleridge, Shelley, Southey, our own misguided Poe, Mrs. Hemans, the lovely L. E. L., and many others, whose writings are less familiar to men of this generation. Nor must we forget the boy-poet, the poor persecuted John Keats, who sings a lay, which even stolid British Reviewers will yet hold their breaths to hear.

> The first specimen which we shall give is, or purports to be, from the SPIRIT WILLIAM WORDS-WORTH. It is an ode of eighty lines, of which we can quote only the first stanza with the last two. It is, certainly, wholly in the manner of Wordsworth, and, we think, not inferior to the better portion of his productions. It has even his gentle, harmless egotism; every stanza, excepting the last, commencing with "I."

I, who while pent in shadow, formed a scale Of sounds, in octaves, climbing o'er the sky, And saw the Passions, dark and fierce, to fail Subdued before the softest melody Of saintly modulations: And saw the incantations Of Demons, o'er the wide earth seeking spoil, With angel blows recoil On their accursed brows, uplifted proud, And heard the vulture scream Of hoarse Ambition, and the brazen clang Of War's Achillean shield, like some pole dream, Expiring in the void from whence it sprang, Subside with dying Night, when blessed Peace,

Like Christ, amid the tempest, bade it "cease." * * * * * * IV. I, who, a little child, Drew life in love from Him, and through His care And sacrifice of person undefiled. The Paradise of His redeemed ones share; Return to earth's dim shore,

And breathe through notes of outward sound again. Well pleased to speak once more, In customary chant to mortal men, And while affrighted Demons from Him fly, Herald a Savior nigh.

And guides its every word with sovereign will.

God, crucified as man, our Life, our Lord, Comes armed for victory over haughty Ill: Sheel shall roll her waves Of rebel souls against His shield of fire, Then smitten, fall, recoiling to her caves. And doomed by Him expire: Hades shall vanish like some cloud of night. That emptied of its thunders, fade away, And earth consecrate in raiment white. The homage pure of love perpetual pay; Crewned with the diadem of life etern, Regenerate man regain his Eden state, And Angels in their shining robes return,

Through Heaven's wide-open gate.

He who created Nature through His Word,

For the Christian Spiritualist

[To be continued.]

LEADINGS OF THE SPIRIT. IN A SERIES OF LETTERS. LETTER VII.

THE TRANSITION PERIOD.

New York, May 6, 1850. has kept me from a large and brilliant party this as I can command, to as high a plane of action as If now we can produce poems of acknowledged evening; and I am only too happy, to sit down possible. Human Magnetism and Psychology, at merit and excellence, evidently superior to the capa- under that serene and soothing influence which least, are not beyond my reach, and with these, city of the Medium, or at least altogether different falls on my unquiet nature, like a soft shadow of alone, I can make some progress toward wonderfrom his usual manner, and wholly in the style of home. Ah, Louise! will this great hope—this working, if not towards discovery in truth and willing to devote his or her time to Public Circles, certain deceased poets, there is a very strong precentral object of all others—ever be made real to science; or what my books say is not to be cresumption that they are the invisible authors. The us? Shall we, indeed, ever have a home? I some- dited. wonderful manner in which they are given, goes times feel as if it would be almost too great a blessfor to confirm this. If a child brings me a curious- ing. But still hopes are daily and hourly, more seems to be extending itself every day; and this by wrought purse of gold, or a case of jewels, I na- and more concentrating to this point. I can see, also I must seek opportunity to investigate and turally infer that some one must have given them as it were, the reflex image of my own thoughts, know. I am told that the disciples of this new to him; if he says that his mother or guardian put feelings, affections, interests and hopes, in that faith are multiplying by hundreds, and if one half them in his band, and I recognize the striking similadearer and lovelier self, which I behold in you, and builty between the separate articles and those his which I have come to think is necessary, in order to be wondered at. I dare not hope for it. It friends are known to have possessed, I have good to make my nature whole and complete. I would seems too much like an ancient myth, too vague reason to credit his story. Let us now apply this; impose no restraint upon you; but I would have and wild, to stand the rub and wear of these matthe pagents are apparently conceived and uttered you drawn by a corresponding attraction, for ever ter-of-fact and angular times. instantaneously; they are given with a rapidity to my side, binding together, as in one rich sheaf that severely taxes the skill of the most dexterous of love, all those sweeter influences, those finer be. One thing to-day; another thing to-morrow. Pennan, as we can abundantly testify. If they charms which can alone create home. But, again, In the uncertainty and mystery of life, both here are not inspired, whence are they? If they are not I ask, will not this be a happiness too great for our and hereafter, there is so much to nourish the mar- and hearty sympathy from many, who have subfrom the Spirit authors, whose works they resem- present life, the chief object of which is, or seems vellous, that men naturally prefer the mythic to the scribed during the progress of the first volume, that

of his earth-life. Thus the poets of the age of the truth is, I neither can nor would disguise it; I am our grasp, and finally disappears, leaving us to dis- the reader, and we hope induce him to get "Clubs" getting to be almost a believer in those divine dreams appointment and deeper darkness, which can only for the circulation of the paper, as the object of its would hardly confine themselves, in an earnest of a future life, which cast such a light and glory be dispelled when the clear light of reason dawns publication is to do good, and that at the smallest communication, to the artificial style of that period. upon this, and without which the present would upon the mind. Still the strong individuality of noble natures be but a miserable mockery of happiness. But I must, when free and pure, present an image of the predisposition; and to prevent myself from going fixed amid the shoals of Time, to guide and cheer such a life would suit you far better than too much able light, opening amid the shadows of Time the sion of Spiritual Knowledge," few advertisements sant, and impart vigor and freshness to the body. and new radishes, crowned by the inspiring cup cutting throats, he might have been a happier, as | Evening, eight o'clock, I was agreeably surpriswell as a wiser man.

"Winter lingering in the lap of Spring."

Probably, from the tenor of the foregoing, as vell as some hints previously dropped in late letters and conversations with you, you may, in some degree, be prepared for what is to follow. In a word, I am beginning to be interested in that kind and class of doctrines, which are more especially termed "progressive." Of course, Psychology and its developments would come under this head; but I now allude more particularly to that mode of manifestation, which are, by common consent, denominated Spiritual.

Davis and his followers, as you well know, I

have been accustomed to regard as fanatics-impostors I knew they were not-because designing men, or the great speculators in human credulity do not quietly throw away all their worldly interests, as these men pretty generally have done, at least against such an immense number of chances of failures, if not entire loss. It has been my fortune to know several of this class, both in a neighborly and business point of view; and I confess that at times I dared not trust myself to their influence, so that I have rather shunned than courted their society. The magnamity with which they have entrenched themselves in opposition to the popular current, and dared to question the canonized superstitions of the world-slaved and willed seen them sacrifice honorable and lucrative professions-especially that of the ministry-for uncered these men, but the influence of virtues which I indeed, I know very little of them; for it must be

reason and sound logic. to settle these perplexing questions, the world ed a strong smell. would have been flooded with ghosts ages ago, and He bestowed considerable care on his person and mankind has been much truer, than I have ever

before been able to reconcile with such opinions. I have purchased some books on, or closely related to the several subjects, which now have a paramount interest, and are becoming my favorite studies. One is by Baron Reichenbach, entitled lization and Chemism, in their relation to vital force." It is a German book, and a very extraor-Nature, Scripture and Reason." This is also a attempt to show the utility of its application for wrapped himself in a blanket (mirt.)-The Reformthe relief of human suffering, by W. Newnham, an English book. I am now equipped for Magnetic, Psychological, and Spiritual action, so far as I can be by what books can do.

What do you think now? Am I not advancing in Psychology? I am resolved, even though I do not yet clearly see my way, to work forward and My DEAR LOUISE:-Your very charming letter upward with what light I have, and with such aid

> The excitement in regard to the Spirit Rappings they say of the demonstrations is true, this is not

It has always been so, and probably always will to be, the education or discipline of the soul before philosophic. One illusion chases another over the "The Society for the Diffusion of Spiritual Knowl-It is not, however, to be expected that all the its entrance into a higher state of being. I am stage of human life, and the wealthiest of all the edge" will continue to publish the Christian Spiritproductions of individual Spirits should bear the supposing now, just for the sake of weakening a speculators, that is he who obtains possession of unlist, offering the following liberal terms to the chact the strong point, that your faith is true, and that there it, is the hero of his times. The hope in a future reading public. To be paid in advance. mind expands and endelds, every thing that has is a soul. And thus do I often tremble in the pre- life has always seemed to me like an ignis fatuus, constrained, or in the least foreign or unnatural in sence of my hope, lest it should be too high and wandering amid unknown regions, and surrounded by darkness, we, naturally enough, mistake it

You are surprised at this strain, no doubt; but for a real light; but when we approach, it eludes

But what if I should find that this hope has been

There, the tinkle of a bell has put to flight all ment, after all, is just the thing to make life plea- too easily diverted to the fresh bread and butter, phenomena, that all in love with progress may find

ed to find lying on my plate, when I went down to The country is, I suppose, now beginning to tea, your very welcome letter; and do not think look pleasant again. In town, our public squares me sentimental, when I say it fairly destroyed my It is also a source of special consolation to reflect and yellow—fresh leaves, grass and dandelions. All your letters are pleasant, but this was partitive of our issue. better satisfied with myself and everything around me, for several days at least.

> I have nothing further of any importance to say, unless it be satisfactory to you to know that I am now tolerably well again. My lungs are easy, and the nervous symptoms of which I complained in my last, are now hardly noticeable. As to the rheumatism, I feel much relieved of that also, although I have been threatened to-day with another attack latter has written an elaborate introduction and in the feet, which are quite tender, and I find myself limping, though I have not as yet been compelled to lay off my every day boots. This will suffice for my present bill of health. And wishing that the arm was entirely out of use with us, as it must be some time, I bid you adieu,

Mohammed,-From a new life of Mohammed, by Dr. Sprenger, of India, we take this descriptive extract. Dr. Sprenger has had access to original Arabic sources of information respecting the great Prophet, and has produced a work which will henceforth be an authority.

Mohammed was of middling size, had broad shoulders, a wide chest, and had large bones; and he was fleshy, but not stout. The immoderate size of his head was partly disguised by the long locks of hair, which in slight curls came nearly down to the lobe of his ears. His oval face, though tawny, was rather fair for an Arab, but neither pale nor to surrender every thing but the right, has hardly high colored. His forehead was broad, and his a parallel in the whole range of history. I have fine and long but narrow eyebrows were separated by a vein, which you could see throbbing if he was angry. Under long eyelashes sparkled bloodshot tain and less honorable avocations; (I speak after black eyes through wide slit eyelids. His nose was the sentiment of the world;) I have seen them large, prominent, and slightly hooked, and the tip slandered, vilified, disgraced, excommunicated from of it seemed to be turned up, but was not so in persons, who are authorized to receive subscripall good fellowship with the popular classes of so- reality. The mouth was wide; he had a good set tions: ciety; and the high degree of moral courage and of teeth, and the fore-teeth were asunder. His beard rose from the cheek-bones and came down grandeur of soul evinced by these actions, has to the collar-bone; he clipped his mustachois, but called forth at once my veneration and astonish- did not shave them. He stooped, and was slightly ment. In short, now that I have come to analyze hump-backed. His gait was careless, and he walk my feelings, I do believe that I have actually avoided ed fast but heavily, as if he were ascending a hill; and if he looked back, he turned round his whole body. The mildness of his countenance gained am constituted so much to admire, should make him the confidence of every one; but he could not me a proselyte, in spite of the absurdity and falla- look straight into a man's face; he turned his eyes cy of their doctrines. Not that I have ever proved usually outward. On his back he had a round these principles to be either fallacious or absurd; fleshy tumor of the size of a pigeon's egg; its furrowed surface was covered with hair, and its base was surrounded by black moles. This was consiconfessed that I had rather assumed a position dered as the seal of his prophet mission, at least than taken lawful possession of it, by force of right during the latter part of his career, by his followers, who were so devout that they found a cure for their ailings in drinking the water in which he It has seemed to me so clear, that if these had bathed; and it must have been very refreshthings had been true, if there had been any way | ing, for he perspired profusely, and his skin exhal-

frequently with a piece of wood, that a Shiah author was induced to consider it as one of the signs of his prophetic mission. He bathed frequently, doubt. But now, I see that there may be reasons thor was induced to consider it as one of the signs for this, which would prove unanswerable. Per- of his prophetic mission. He bathed frequently, haps the human character would ultimately reach washed several times a day, and oiled his head a higher and more excellent type, if it developed profusely after washing it. At times he dyed his hair and beard red, with henna, in imitation of his naturally, and the revelations made to the world grandfather, who imported this habit from Yaman. preserved their true gradations, each dispensation Though he did not comb himself regularly, he did preserved their true gradations, each dispensation ascending in the scale, and only given when it was called for by the actual necessity of its introduction, like a process of natural growth in the body.

There may be many other reasons equally good, or even better, but this will suffice for the present.

Though he did not comb himself regularly, he did not comb himself regularly he did not comb himself regul or even better, but this will suffice for the present, to satisfy me, that the distribution of justice to when he died, he concealed them by dyeing or oiling them, in order to please his wives, many of whom were young and inclined to be giddy; and whose numbers he increased in proportion as he became more decrepit. The Prophet was usually dressed in a white cotton shirt, or blouse (qamye) with pockets, and sleeves which reached to his wrists. He had a skullcap and a turban on his "Physico-Physiological Researches on the Dynam- head, the extremities hanging down the back; and ics of Magnetism, Electricity, Heat, Light, Crysta- sandals, with two leather straps over the instep, on In the house he wore merely a piece cloth (icabah) tied over his temples, leaving the crown of the head uncovered. Sometimes he wore dinery one. His results are amazing. Another is instead of the shirt, a "suit of clothes" (hollah,) Stilling's Pneumatology, on the subject of "Pre- which consisted of an apron (izar,) that is to say sentiments, Visions and Apparitions, according to a piece of cloth tied round the waist and hanging in folds down the legs, like a woman's petticoat: and a sheet (rida) or square shawl, which was German book, and I think, a very admirable one. thrown over the left shoulder, and wrapped round And lastly, I have "Human Magnetism, being an the body under the right arm. Sometimes he

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friends will send us names, we will most cheerfully are already putting on their Spring livery—green appetite for bread and butter and other dainties.— send them papers, that they may know the charac-

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

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From the Wisconsin Home.

MINISTERING ANGELS.

BY ELVIRA J. POWERS. Ministering Angels; they're around me now With silver wines, fanning my throbbing brow; Whispering soothingly, low to my heart-"Accept hopeful thoughts we come to impart.
We know thy heart's sorrow: we've ever been near, Not a sigh but we've known, or a scorching tear.

We know thy temptations, without and within, For the heart is prone ever to be wayward, and sin; That often you feel that the world is all dark, That e'en God had forgotten that ever thou wert. Oh, be not so faithless, but look upward in love And meet the kind glance of our Father above.

He never forgets you, and never is deaf To the prayers you waft Him, for kindly relief; But permits, for the time, grief's lacerating dart To probe to its centre the core of thy heart, That perchance it may approof some indwelling sin-Purge some gold from the dross, some silver from time

Then believe we are with you-the loved and the lost Then believe we are with youl-me toyed and the lost,
Of those, when when present on earth, you loved most;
And, 'I'll strive to do right,' let thy watch word e'er be,
While we're hov'ring around, and watching o'er thee."

Johnstown Center, Wis.

TO THE EPISCOPAL CLERGY.

To the Reverend Clergy of the Episcopal Church: The offer which I recently made to you, of submitting the evidence recently afforded to me of the existence of the Spirit-world, has not been accepted. For declining my proposal, no doubt you have, as the world goes, done what was best for the inter-

In a publication which I am preparing, an effort will be made to submit the evidence in question to the public, of which you form a highly respectable portion.

Meanwhile, however, as a delay of two months may take place, I deem it expedient to give a sketch of some of the information derived from my Spirit friends by communications received from them during the last twelve months, through various media, assisted by instruments contrived by myself. I have had communications from the same Spirits through different media, and from different Spirits through the same medium.

According to the Spirits above mentioned, there are seven spheres recognized in the Spirit-world. This terestial surface forms the first or rudimental sphere.

At the distance of about sixty miles from the terrestial surface, the Spirit-world commences. It consists of six bands or zones, designated as spheres surrounding the earth, so as to have one common centre with it, and with each other. An idea of these rings may be formed from those of the Planet Saturn, excepting that they are comparatively much nearer to their planet, and that they have their broad surfaces parallel to the planet and at right angles to the ecliptic, instead of being like Saturn's rings, so arranged that their surfaces are parallel to the planet in which his ecliptic exists.

Supposing the earth to be represented by a globe of thirteen and a half inches in diameter, the lower surface of the lowest of the Spiritual spheres, if represented in due proportion to the actual distance from the earth, would be only one-tenth of an inch from the terrestial surface.

The bands observed over the regions in the Planet Jupiter, which correspond with our tropical regions, agree very well in relative position with those which are assigned to our Spiritual spheres.

The interval between the lower boundaries of the first Spiritual and the second is put at thirty miles as a maximum, but this interval is represented to be less, as the spheres between whose boundaries it exists, are more elevated or remote from the the terrestial centre.

Each sphere is divided into six "circles" or planes; more properly these may be described as concentric zones, occupying each about one-sixth of the space comprised within the boundaries of the sphere.

These boundaries are not marked by any visible partition, but Spirits have in this respect a peculiar sense, which makes them feel when they are passing the boundaries of one sphere in order to

gravity, in which merit is inversely a weight. spheres, in all their must be thirty-six grada-

It is plain that between the lowest degrees of vice, ignorance and folly, and the highest degrees of virtue, learning and wisdom, there are many gradations. When we are translated to the spheres, we take a rank proportional too ur merit. which seems to be there intuively susceptible of estimation by the law above alluded to, of the grossness being greater as the character is more

Another means of distinction is a circumambient halo by which every Spirit is accompanied. which passess from a darkness to effelgency, as the Spirit belongs to a higher plane.

Even mortals are alleged to be surrounded with a halo visible to Spirits, although not to themselves; intuitively from the extent and nature of this halo, Spirits perceive the sphere to which any change. I have no memory of my earth-life, yet I mundane being belongs. The effulgence of the higher Spirits is represented as splendid.

As soon as emancipated from their corporeal tenement Spirits enter the spheres and are entitled to a station higher in direct proportion to their morality, wisdom, knowledge and intellectual

My brother and sister are in the fifth sphere; my father and mother are in the sixth.* Washington is in the highest sphere.

In the spheres diversity of creed has no influence excepting so far as its adoption indicates badness of heart and narrowness of mind, and has been of a which appear like gems placed on a virgin brow nature to injure the moral and intellectual char-

Degradation ensues as an inevitable consequence of vice, and as the means of reform, not as a vindictive punishment. God is represented as all love, and is never named without the most zealous de-

*I owe much information respecting the spheres to my father, my sister, brother, and to William Blodget, a most intimate and much beloved friend who died more than forty years ago. Also, to the Spirit of one with whom I was unacquainted when in this world, but who has been extremely zealous in effecting my conversion, and assisting and instructing me since that object was attained. This Spirit always signs the initials of his name as W.W.

I have also communicated with the Spirits of Washington, of Franklin, of E. Channing, Isaac T. Hopper, Judge Hopkinson, Francis Hopkinson, Esq., and have had sixty-Hopkinson, Francis Hopkinson, Esq., and have had sixtyfour queries answered by a convocation of Spirits, who
authenticated the information previously received, as well
as their replies under conditions which put it out of the
power of the medium or any mortal whatever, to pervert
the indication of their testimony.

There was, as I am informed, a galaxy of distinguished
Spirits among my audience when I lectured at Boston.

The following list of the Spirits who were present at my
lecture at Boston, has been given by my sister and confirm-

lecture at Boston, has been given by my sister and confirm ed by W. W., and others:—

ed by W. W., and others:—
Spirits of a high order were present at your lecture in Boston. The Spirit of Benjamin Franklin stood immediately behind you, to prompt you; Washington, W. H. Harrison, Daniel Webster, J. Q. Adams, H. Clay, Jefferson, stood on your right—the poets Moore, Byron, Burns, Shelly and H. K. White on your left—while innumerable Spirit intelligences filled the hall; father, mother and mystalf was absence you with our influence, and we crown. self, were cheering you with our influence, and we crown ed your brows with unfading flowers. Many manifesta ed your brows with unfading flowers. Many manifesta-tions were given, of which, the raps were most conspicu-ous. Channing and Blodget were near you. It would be impossible to give the names of all present.

sphere below that to which they belong, but can pertains to the lower degrees, and you will thereby not ascend above this sphere. They are surrounded by a halo, which is brighter in proportion as greatly develop and enlarge your sphere of usetheir sphere is higher.

They have an intuitive power of judging of each this life are strengthened, while hatred passes "ineffable" happiness. The sufferings of those ciate their deficiency, do not grieve therefor. below are negative rather than positive. They are made to feel shame at a degradation which is rendered intuitively evident to themselves and all other Spirits.

But all are capable of improvement, so as to is that of laying up treasure in Heaven, in prefer have elevation and happiness within their reach ence to seeking to become rich in this world. sooner or later. The higher Spirits are always pursue the last mentioned course is alleged to disready to assist them by sympathetic admonition. qualify us more or less for entering Heaven. Cer-My brother alleges himself to hold the office of a of wealth is the corner-stone of human prosperity

the "rudimental sphere," are examined to deter- cultivation of which human virtue pre-eminently mine their rank in the spheres.

Spirits are carried along with our globe by their where they wish themselves to be, as they move in with them.

Spirits in the higher spheres control more or less to impress mortals virtuously.

to alter the course of events upon earth. According to my father, Spirits are not allowed to aid in any measure to obtain wealth.

As respects the gratification of every rational or indicated that they were unhappy. desire, the blessed Spirits have a creative power. like the genius of Aladdin's Lamp, as I am author-

There is nothing of the nature of marketable property in the Splrit world; since every inhabitant above the second sphere or Hades, has as much as who had served under an officer who was present. he wants, and needs no more to purchase the requisites for his enjoyment or subsistence, than we world is caused by the ungratified cravings of bad have need to buy air or to breathe.

enter the supernal heaven, and to become the ministering angels of the Deity.

Another feature is, that whether the connubial tie formed in this world endures or not, is optional. Hence, those who have not found their matrimonial ponding to degrees of purity and intellectual acconnection a source of happiness here, are at liberty to seek a new hymenial union in the Spirit deration, we have, in the first place, to adhere world. Where there have been a plurality of hus-strictly to truth, honesty, justice, benevolence, and bands or wives, those unite who find themselves doing as we would be done by, to reach a sphere happy in doing so. But as if to indemnify mortals for the crosses in marriage, or in love, or for the dreariness of mundane celibacy, all are destined in the spheres to find a counterpart with whom they may lead, examples draw," and that subjection to dreariness of mundane celibacy, all are destined in may be happy; there being peculiarly ardent pleasurable emotions attached to connubial union in the spheres, which I have not been enabled to un- the contrary, ill counsel, as well as bad example, derstand. Infants, on account of their higher puri- few human beings, however well constituted ergatheir relatives, who attain great worldly pre-emi-

A brother of a Medium reported himself, spelling his name out in full; he left this life at the age of thirteen months. I inquired if he had taught himself to spell; he said he had been instructed. He had previously, to his mother, as I had been told by her, alleged his stature as a Spirit, to have grown in proportion to his age.

the younger:-

My Dear Father: I made a very brief commu-Both the Spirits and spheres are represented as nication to you, through the first successful effort to control don, which was my first successful effort to control that their station is intuitively manifest. Their me that Spirits could manifest themselves to morelevation is determined by a sort of moral specific tals; and that they have always held communion with their brethren in the flesh, is not new to me. The law is as natural as gravitation, and, like it. I There being six sub-divisions to each of the six presume, will endure for ever. But so great has been, and still is, the superstition of the masses, and to such an extent has man's mental vision been obscured by his so-called Spiritual teachers, that, excepting in comparatively few instances, Spirits have failed in their attempts to reveal themselves to the civilized portion of mankind. The conditions have, for the most part, been wanting, owing to the above causes, and which have grown out of man's false notions respecting his natural and true relations with the unseen world. The less civilized of our father's children, in regard to their communion with Spirits, have been much more highly favored than their otherwise more fortunate brethren, since it has not been an uncommon circumstance for them to commune with their depart-

Many years, my dear parent, have elapsed since I entered the bright abode of the blest—a very little child, yet a very happy one. My first and second birth rapidly succeeded each other; but so little did I know from actual experience, of my rudimental condition, that I have never realized the know from observation and reflection, that I am to some extent the loser by my premature birth into the Spiritual state. I have, it is true, measurably obtained, since then, that knowledge of exterior nature which I should have acquired, in the flesh, on the globe which gave me birth, as an independ-

ent, individualized existence. My life here has been a charmed one; enrapturing scenes of beauty being constantly presented to my view, like the ever-varying landscapes delineated on the canvas by a skillful artist. Now is seen a beautiful silvery lake on whose translucent posom floats the graceful swan, bending his pliant neck, as if proudly conscious of his surpassing beauty; and anon, among the lilies of this lake, shoots a tiny barque, freighted with angelic children. Then is presented a bolder view, of tower-

ing mountains and wide extended plains, with the accompanying characteristics of hill and dell. In answer to a question which would naturally by which I have become acquainted with that knowledge of the external world which I should have gained in it, I would say it has been acquired by frequent visits to the earth. I have been accusthe full development of the Spirit. Your son Theofrom their exalted position except to teach, for his bad propensities, the desire of rising to a high much pleasure it gives you to impart knowledge to tites he has to consort with Spirits who are simi-

Spirits in any sphere can descend into any unfoldings, by first gaining that knowledge which all beings may sooner or later attain to the highest published; ridicule, reproach and satire are hurled Can nothing possess attributes, as reason, love and spirits them; but amelies and unfortingly percention? become elevated to the higher Spiritual planes, and increase your knowledge of things celestial, and

The alleged motive for our existence in this ruother and of mortals. Attachments originating in dimental sphere is, the necessity of contrast to enable us to appreciate the immunity from suffering of the higher spheres. Infants in this respect away. The Spirits in the upper spheres have are at a disadvantage, but being unable to appre-

"Where ignorance is bliss, 'twere folly to be wise."

MORAL INFLUENCE OF SPIRITUALISM.

Among the best precepts we find in the gospel tainly, however, honest exertion for the acquisition -and money seems, in most instances, necessary By teachers, Spirits fresh from this world, called to the effectual exercise of that fellow feeling in the

How can a man display charity, hospitality, or contribute his means and time to objects of philanmoral affections and affinity, which upon them acts thropy, unless he beforehand lay up wealth? How as gravitation upon material bodies. They are just could the Samaritan have assisted the traveller, who had been maltreated by thieves, had he not taken care to have something beforehand, not only obedience to their moral impulses or aspirations; for himself, but for the needy? But still the prenot having a gross material body to carry along cept, lay up treasure for thyself in Heaven, is precisely the course which Spiritualism indicates. Precepts may lead, but examples will draw. Those who have gone before us to eternal life, furnish us those below them in station, who are sent by them not only precepts, but examples also. They furnish exemplifications of the consequences of their They are not allowed to interpose directly so as conduct, if followed. With few exceptions, my intercourse has been with those only who did lay up treasure in Heaven, by doing on earth as they would have others do unto them. Of the Spirits with whom I have communicated, only two alleged

Of these I was informed one bore an ill character upon earth, the other admitted that he was drowned in consequence of getting dead drunk. On ized to state, by the convocation of Spirits to whom being asked if he were happy, he answered, allusion has been already made.

"d—d happy!" In reply to an inquiry whether he was sorry to have quitted this life, he replied in the affirmative. He manifested a desire for tobacco and grog, having evidently been a sailor,

passions. Of course, the more of these a Spirit carries with him, the greater his misery-while It ought also to be explained, that after Spirits the more he founds his happiness on the indulreach the highest plane or circle of the seventh gence of good propensities, the greater his power sphere, they are represented as being entitled to and opportunities of enjoyment. I am informed by a Spirit of the fifth sphere, that one of her enoyments is looking after children whose parents have not yet followed them to the spheres.

Believing the existence of a Spirit world, where there are thirty-six grades of existence, corresquirement; purity alone, giving exaltation merely, while cultivation of mind secures breadth of consihigher in proportion as we are more successful. Yet, among those on the same plane, superiority in mental attributes, gives precedence.

the bad examples, even when checked by the good precepts, is generally irresistible with the young. But when there are no precepts to check, but on fy, have, in this point of view, as much elevation as nically, could resist the tendency of such educational cvil. Let bad hereditary propensities be superadded, and what can ensue but a climax of wickedness? Manifestly, however, all this is independent of any choice on the part of the victim. A high degree of virtue may, consistently, be inferred to result, if all these conditions be inverted, and good precepts, good examples, co-operate in im-proving a mind of the opposite kind, one, which owes its progenitors goodness of heart and high intellectual capacity.

Much stress is laid upon free will, but is will ever free from the joint control of reason and pas-I have in the Spirit-world two sons, one of whom sion? What is will, if it be not the resultant of died, thirteen months old, in 1813; the other, five the conflict or co-operation of these? It may be a months old, in 1825. Both have been to commu- question, whether without passions, a man would nicate with me. I subjoin a letter received from act at all, but certainly he would act like an idiot or baby, so far as his will should be entirely independent of his reason.

It must be conceded, then, that the prodigious diversity between virtue and vice, is the consequence of contingencies, which are no more under having a gradation in constitutional refinement, so the human organism. It has been long known to the control of the individual affected, than the color of his hair or of the number of cubits in his sta-

The great features of the Spiritual religion are,

as I understand them, as follows:-Its foundation is laid in the belief of an all good Deity, whose power is manifested to us by the immensity, profundity, sublimity, ingenuity and adaptation of the means to the ends in the creation ascribed to the co-operation, if not origination of the world, all men will agree that virtue is to be

The Bible of the Spiritualist is the book of Na- of faith. ture; the only one which by inward or outward evidence can be ascribed to God.

That in this book we read as matters of fact. that there is an infinite series of gradation in the rank of animals as well as variety in their dispositions and propensities. This may be seen from the half-animal, half-vegetable being known as the polypus, up to man-there being gradations not only of

genera, but of species and varieties. Thus amid men there are various races rising one above the other in development, from the Bush man, Hettentot, or lowest Negro, up to the most nighly developed race of white men.

But when we have passed through the gradation of the races, we have to enter upon that of individuals, who in the same race are by diversity of organization or education or of both, made extremely different as to intellectual, moral, and sci-

entific pre-eminence. It is difficult for human reason to reconcile the immense diversity in the lot of the creatures of God, with impartiality; but that such is the law of Nature is self-evident, it is an intuitive truth. To suppose a limitation of power, and that it has not been beyond his power to put created beings more upon a level. But as Seneca observes, "all have received more than they had a claim for." Some may think that the parable of the hiring of laborers for a vineyard conveys an idea like that of the Roman sage.

These considerations being promised, it would seem that punishment in the Spirit-world is only the carrying out of the same system, excepting that while the deficiencies or vices which have arisen in this world become a punishment in the suggest itself to your mind, respecting the means ment or to use the language of that world, of "progression." It may be inferred that as in this world the power of the Deity, although commensurate with the all but infinite universe in which we exist, tomed to accompany you, father, in your daily that enormous diversity of position in the scale of walks, and to study, through you and mother, animation, which has been presented to view; yet those elementary lessons which are so essential to in the world to come these defects and vices are liable to be remedied; though they re-act upon far distant. The time is fast approaching, and is benifit. There is not a malevolent Devil to seize near at hand, when man's Spiritual nature and the poor miscreant, and like the savage Indian, tordestiny will be much more fully comprehended by ture him with a fiend-like pleasure. He is regardthe world. Then Spirit manifestations and Spirit ed with compassion; and as soon as contrielevated in love and wisdom, would not descend ened by instruction. Unable any longer to indulge their attractions are upward, but their mission is er level becomes a passion. Intellectual and social te instruct those below them, from which they derive much happiness. You know, father, how mains under the influence of his mundane appearance. There never was a revelation promulting the influence of his mundane appearance. others. How greater then is our enjoyment, whose larly actuated; they read each other's minds and minds are intensely more susceptible of real joys. thus are made acquainted with the deformity of Your Spiritual mission on earth has just begun, their own. They eventually thus become instruthe sacred importance of its fulfilment. Give unto piration for a better state is awakened, they rise others that we give unto you, and you shall receive to the next plane or circle above that in which they abundantly. I occupy a plane which has not yet may have been existing; the only difficulty is in

sphere in the Spirit-world. It will be perceived that there is no pardon for existing sin. Pardon can only exist as a conse-

quence of reform and in proportion thereto. An assailant of Spiritualism, who not long since ectured at Sansom, street Hall, founded one of his agreeably to the Spirits. To me it seems that from the examination above given, respecting the origin hard as can be reconciled with justice, even under the more benign institution of Spiritualism. According to this, there exists in the Spirit-world, six spheres, each subdivided into six circles or planes, orming together a succession of grades in which the soul finds its place according to moral and intellectual merit.

The first of the Spirit spheres, or the second in the whole series is the only hell or Hades of Spiritualism. This sphere is throughout comparatively hideous in its aspect and disgusting in its inhabitants, who are designated by a dark halo, in lieu of the effulgence which distinguishes Spirits of the rest of the spheres. Moreover, this distinguishing effulgence, as well as the beauty of the Spirit-world, augments with the grade of the being whom it envelopes, thus making a series of ranks in society founded on real nobility of head and heart. When it is considered that this immense diversity ensues mainly from contingency in organization, education and greater or less exposure to temptation, it must be clear that the difference made between the good and the bad by Spiritualism, does not fall short of the degree which human reason can reconcile with justice.

The assailant of Spiritualism, to whom allusion was made, while admitting the truth of the evidence given of communication with Spirits, explain ed it by reference to Satan. It is remarkably inconsistent with this idea, that this evidence is of a nature to abrogate the sovereignty and the existence of that malignant creature of the human ima-

It would seem strange that Satan should deny his own existence. Again it can hardly be conceiv ed that the greatest commiseration from sinner should come from a malevolent devil, the urging for everlasting and cruel torture from a self-called disciple of the benevolent Jesus Christ. But how much then must it shock one who em

braces these views, that in addition to the misfor tune of being badly organized, badly educated, and badly tempted, the being subjected to these disadvantages is to be exposed eternally to misery, typified, if not realized by broiling on burning brim-

I am aware that doing away with the more horrible attributes of hell will be alleged to be subverin the first place, it is evident that a man who is restrained from crime solely by the fear of punishment, is only a more prudent villain than one who is not restrained by that selfish apprehension.-When a man is deterred from crime only by prudence, hope of reward, or fear of punishment, he ought not to have a higher grade in heaven than the perpetrator of the crime.

But agreeably to experience, of all restraints upon crime, none are more efficacious than the fear of degradation. The lawyer who will do the bidding of a caucus, (or of a powerful demagogue in the executive office,) in order to get the appointment to the Chief Justiceship, when securely seated therein, will not give a charge which will deconsequently in that of society, as well as in his own estimation. The dishonest gambler, who nelong as possible, fails not to pay his note at a bank. Sovereign states, who pay no other claims, take every means to meet the interest on their funded cantile occupation, involves the loss of reputation for good financial faith abroad as well as at home but the just complaints of domestic claimants, not heard upon the exchange, are unheeded. The great object in many cases, is not to leave the crime "undone," but to keep it "unknown,'

The corrupt, selfish politician, who would promote war, in order to give himself an opportunity of emolument or official pre-eminence, when facing the enemy in the field of battle, will nominally die for that country whose interests he has sacrificed. But not from the alleged motive will he die; but Gop. All Spiritualists believe in the ultimate hapeither to avoid being degraded as a coward, or for the hope of popularity, which may help him to

llustry estimated, so that degradation and vice. of elevation and virtue are inevitably associated by helter-skelter quotations from the Sacred Text, but impart to it a fresh life, and make it flourish. Spiritual intuition. Yet there is, in my opinion, far more satisfactory proof of the truth of Spiritualism than of any other creed involving immortality: whilst, so far as adapted, it must tend to do away with priestcraft, sectarian malevolence and religious intolerance.

Man will go to the Spirits of his ancestors for his religion, not to a fanatical bigoted, or interested priest. Should Spirits actually exist, as supposed, and convey the same religious knowledge all over the means of salvation, not bigotry under the name ROBERT HARE.

From the Beloit Journal. SPIRITUALISM AND ITS REVILERS.

MR. EDITOR: Were it not the lamentable fact that the majority of minds in almost every community, relying on the ipse dixit of official characters, embraced and believed all their speculations and theories without investigation, analysis, and examination, I should forbear to notice the unfair and unsound criticism of your clerical correspondentfeeling confident that the discriminating public would detect their spuriousness, and mete out both to them and their author a deserving degree of censure. As it is, the entirety of mankind have not created. Spiritualists believe and teach that Deity been educated to habits of close research and ratiocination; thousands depend on ministers and priests to do their thinking, and this task in most instances is most bunglingly executed. Such a class might well be called automatons; for they are reconcile it with the all-goodness of God we must operated upon, led about and controlled in harmony with the caprices and designs of their mental overseers. Thus, in time, they come to cherish a system of theology and philosophy, confused, contradictory, and unnatural, full of mysteries, monstrosities, and myths, which they never understood, and which they are ignorant to defend. Such an order of minds, for their own proper development, need the benefit of contrary opinions and antagonizing principles. They should know and appreciate Vater's axiom that, "Faith in Christ can set no destruction, they mean only formation and dissolunext, they also operate as the means of improve- limit to critical inquiries; otherwise, he would himder the knowledge of Truth." Religion, revelation, and the attributes of Deity are not so sacred as to be veiled from the observations of logical scrutiny. Spiritualism never attempted to exclude Deity from yet was so restricted by conditions as to induce Our inquiries should extend wherever there is a type of existence, or the Almighty has left a recognition of his presence. There is no doctrine or theory so antiquated that it does not need analysis, dore, though nearly forgotten by you, has not been their victim, it is with a view to his own ultimate as years have no hallowing influence; for, otherwise, the moss and lichen of mistaken tradition favors and strengthens that doctrine. I think Edhave gathered upon and disfigured the most sacred ward Beecher is a Congregational clergyman, and monuments of the ecclesiastical structure. Manintercourse will be considered as natural as for the tion is induced, treated with sympathy by the kind have a right to discuss the sacred record, to You may, without much critical observation, desun to rise in the eastern heavens. Spirits highly higher Spirits, and assisted by counsel and enlight examine the creeds and customs of the sects, and tect a spirit of innovation among the members of I do not think that such objections belong to Part to doubt and even to discard whatever tenet is in- your own fraternity. If God breathed into the NOLOGY any more than to any system of intelligence of the land of consistent with nature, reason, and genuine philo-

There never was a revelation promulgated more adapted to the conditions and developments of our age than the Spiritual or Harmonial Philosophy .-Its imperishable doctrines, so ennobling and refinand we are endeavoring to impress your mind with mental in reciprocal correction. So soon as an as- ing in their influence, have taken deep hold of the tion that was not so in the past? Or, if you would dwell in the head, but never in the HANDS. - Pitter and the past? nunciations proclaimed from the pulpit, no infuabundantly. I occupy a plane which has not yet may have been existing; the only difficulty is in been opened to your perception. Prepare yourself, taking the first step. Progression grows with its riate sortie from the garrison of the church can introduced by the positions are be immortal. But are our souls "airy nothings?" | *An extract from a recent Sabbath morning serming, it what was it? If of matter, then matter must livered by Mr. Beecher to a very large congregation, it what was it? But are our souls "airy nothings?" ported verbatim by a Phenographer; now first published.

against them; but unchecked and undeviatingly, perception? they retain their potent sway and continue their rapid progress. There are 1,500,000 firm believers rapid progress. There are 1,500,000 firm believers gospel ministers good salaries. He says that in the already in North America, comprising the flower of Old Testament times cities were their places of reour professional classes,—the very stars of our sidence, and they were prohibited from secular professional classes,—the very stars of our sidence, and they were prohibited from secular professional classes,—the very stars of our sidence, and they have been secular professional classes,—the very stars of our sidence, and they were prohibited from secular professional classes,—the very stars of our sidence, and they were prohibited from secular professional classes,—the very stars of our sidence, and they were prohibited from secular professional classes,—the very stars of our sidence, and they were prohibited from secular professional classes,—the very stars of our sidence, and they were prohibited from secular professional classes,—the very stars of our sidence, and they were prohibited from secular professional classes,—the very stars of our sidence, and they were prohibited from secular professional classes,—the very stars of our sidence, and they were prohibited from secular professional classes,—the very stars of our sidence, and they were prohibited from secular professional classes,—the very stars of our sidence, and they were prohibited from secular professional classes,—the very stars of our sidence, and they were prohibited from secular professional classes. charges on the commiseration allowed to sinners literati. Among them may be found astute judges, pursuits; and he hints that they had munificant profound lawyers, and eminent clergymen. There the examination above given, respecting the origin of the difference between the virtuous and vicious, is not one denomination of protestants in our counsick, cleanse the lepers, cast out devils, raise to the difference between the virtuous and vicious, is not one denomination of protestants in our counsick, cleanse the lepers, cast out devils, raise to the department of the difference between the virtuous and vicious, is not one denomination of protestants in our counsick, cleanse the lepers, cast out devils, raise to the difference between the virtuous and vicious, is not one denomination of protestants in our counsick, cleanse the lepers, cast out devils, raise to the difference between the virtuous and vicious, is not one denomination of protestants in our counsick, cleanse the lepers, cast out devils, raise to the difference between the virtuous and vicious, is not one denomination of protestants in our counsick of the difference between the virtuous and vicious, is not one denomination of protestants in our counsick of the difference between the virtuous and vicious, is not one denomination of protestants in our counsick of the difference between the virtuous and vicious, is not one denomination of protestants in our counsillation of the difference between the virtuous and vicious, is not one denomination of protestants are considered to the virtuous and vicious and vicious are considered to the virtuous and vicious are considered to the virtuous and vicious are considered to the virtuous and vicious are considered to the vicious are it must appear that the fate of the latter is quite as try that registers so many adherents, or embodies dead, take no gold or silver, no scrip, no shoe try that registers so many adherents, or embodies so much wisdom and talent. Now, are all these ceive, He commitsioned them to go into all the country of International them to go into all the country of International them to go into all the country of International them to go into all the country of International them to go into all the country of International them to go into all the country of International them to go into all the country of International them to go into all the country of International them to go into all the country of International them. Anon" is entirely sane and destitute of error?— teachers to instruct crowds in the highways and Public opinion, save in little conservative districts serts. Now, if the clergymen of our day hold where sectarianism and bigotry reign intolerant, is the same commission that Christ gave his dis reversing its machinery of power to uphold and advance the cause. Truly, the signs are beginning of honest intent can do twelve times the amounts to follow those that believe, as Christ predicted .-The hands are laid on the sick, and they are healed; they speak with new tongues; they prophecy; they see visions. Surely, the Kingdom of God has come.

itualism as "vague and contradictory lucubrations." Let us examine and compare. Go over christendom with me, kind reader, listen to all those reverend men who claim to be God's commissioned worked, suffered persecution and died marty ambassadors to the human family, and who recognize each other as such, and what egregious contradictions and differences you see and observe.-What one preaches as the immutable and eternal truth of God, the other denounces as a damnable the whole train of concomitant evils that afflict the heresy. Can opposites be true? Mark you! Each divine professes "to feel the wo laid on him if he preaches not the gospel." Here, then, is a class is the ring of the metal or the applause of gaping that the orthodox professes to be called of Gop, un- admirers. A Congregotional clergyman evon ceasingly contradicting each other. Has God com- to me the other day that he would not send hi missioned men to lie and deceive? If Gon's chosen ministers utter such startling contradictions, let us not censure Spirits for doing the same trick .--Now, "More Anon," when "Gospel Ministers" can preach the riches of redemption without virtually calling each other sect liars, we will heed your accusation; not till then. Let us again glance at those garbled extracts

from Spiritnal books. It is one thing to overthrow a system of philosophy, and another to create prejudices by means of misrepresentations and perversions against it. But what a cowardly and unsive of one of the restraints upon criminality; but righteous rule of criticism your clerical reviewer adopts to make the Harmonial Philosophy detestable in your community! Taking little paragraphs here and there from papers and books, disturbing their relations with the context which gives them their true and appropriate significance, and arranging them shorn and mutilated in a newspaper article! What doctrines and ethics can you not make ridiculous by detached passages? What superstitions and mythologies may you not render plausible by the same method? There is one passage that I can extract from Butler's Analogy that will represent him a first-rate Universalist or Spirgrade him in the eyes of the legal profession, and itualist. Observe: "Suppose all this advantageous tendency of virtue to become effect among one or more orders of creatures in any distant scenes and glects to pay his tradesman's bill, will not fail to pay his gambling debts. The debtor who will take periods, and to be seen by any orders of vicious every advantage in getting a high price for his creatures throughout the universal empire of God; goods, and who will put off any other payment as this happy effect of virtue would have a tendency by way of example, and possibly in other ways to amend those and recover them to a just sense of obligations. "Failure" in the one case, in the mer- virtue. If our notions of the plan of Providence were enlarged in any sort proportionate to what late discoveries have enlarged our views with respect to the material world, representations of this kind would not appear absurd and extravagant."-Well, now, is not Dr. Butler quite a Spiritualist? He means to express that if mankind had progressed in theology as much as in science, they could reasonably conclude that the vicious in another world would be reformed and reconciled to piness and perfection of GoD's creatures and their reconciliation with Him. So the reader can see how they know the use of the plough, and all the In the Spirit-world, all are seen through and unjust and wrong it is to garble and pervert. We plements of agriculture; they know what to might make some very ridiculous monstrosities by we forbear. But what is the character of the ex- if any plant that ought to grow in the mission tracts so promiscuously chosen by "More Anon?" stunted and does not thrive, they cannot tell h Why, they contain, on their face, more sound and to make that grow. They don't know what to perfect philosophy than he can, in his best ability, to bring it forth. substitute. First: "Gop created the Heaven and It is difficult for a minister of the gospel a the Earth." What is the import of created? It forth the truth intelligibly in respect to its relative means to organize. The philosophy that taught to the human mind. I think it is partly been that God fabricated the vast stellar universe out of men have not been curious in respect to the nothing, originated in that era of the world when and partly on account of the many bewilds the popular belief was that our earth rested on the systems of mental philosophy that are in vega-

> energy of the Divine Mind? Out of this measureless chaos planetary worlds are being organized or

> the great Universe Spirit. Pope, the great poetphilosopher, expresses the truth in that couplet, so All are but parts of one stupendous whole,

Whose body Nature is and Gop the soul.

losophical and noble? Now, spirit is not eidolon but a refined materiality. If matter was created and there was a time when it was not, then Spirit did not exist. The universe-it was where? Reader, listen one moment to the great Hellenist, R. Payne Knight, to his colleagues, Sir Joseph Banks and Sir W. Hamilton:-"It must be observed that when the ancients speak of creation and tion; it being universally allowed, through all systems of religions or sects of philosophy, that nothing could come from nothing, and that no power whatever could annihilate that which never existed.' the univere or divorse him from material nature. It teaches that he is every where present, upholdng, controlling and animating his works. As regards the existing of our Spirits before we were born into this world, I would refer "More Anon' to Beecher's "Conflict of Ages," a work which not a Spiritualist; therefore, do not give Spiritual-

ism the credit of originating every marvelous idea. material form of man and he became a living soul, tual science which you can possibly construct would ask "More Anon" where his soul came from? Did it proceed from God? Surely, it was Men's mere logical and speculative reason will a without it until this moment of inspiration. If it ways strand them upon the sands of fatalism emanated from the Great Spirit and became indi- materialism; and it is the practical sense, the cor vidualized in man, what was its anterior nature sciousness of actual liberty, that redeems us free and attributes? Did it exist a part of Deity from eternity? Can anything be eternal in future durapublic conscience and credulity. No stormy de | contend that Deity created our souls, we would inquire whether they were constituted of spirit, as

More than one half of "More Anon's" letter ; taken up in vindicati support, What did Christ tell his Apostles whe he gave them their commission? Why, heal the obscure retreats of Judea; he made them itineraples, they certainly fall far short of their duties at obligations. We sincerely affirm that twelve me good by following the literal meaning of Christ good by lonowing the first and traveling throng our cities, villages and country districts, preaching

and teaching the true principles of reform, then score of modern clergymen, fashionably dress and thoroughly secularized as they are, could do "More Anon" stigmatizes the philosophy of Spir- the same period with all their sedentary habit and theological speculations. There is a striki contrast, besides the manifestation of miracula power, between the lives of Christ's disciples a those of Protestant ministers of our day. Now, there is the same privilege of working, same danger of persecution, if clergymen wor stand up boldly and honestly and declare the pla truth; nearly the same prospect of martyrdom faithful to their mission. Well, they seem to eluc true reformer, without even a ruffle of their shi We should like better to understand the 'call that ministers have. We sometimes think son to college unless he promised solemnly that h would become a minister. Now, was that God "call," or Dad's "call?" How many young st dents spend months and years of doubtful anxiet in the choice of a profession, and after chosing a: refusing every other, finally settle down on Divin as one promising the most ease and involving to least talent. Who gave them their "call?" AN INQUIRER

PHRENOLOGY IN THE PULPIE. TESTIMONY OF REV. HENRY WARD BEECHER.

It is very hard for a minister of the gosh standing before a promiscuous audience, to c with the facts of their minds, and their inward ha It is a melancholy fact, that men know less about that which is the very element of their being, the about anything else in the world. I suppose if were to go among the intelligent men in my cogregation, I could get every variety of information on subjects connected with the daily business; fairs of life-upon questions of political econenupon various questions of commerce, facts co cerning the structure of ships, steam-enginescould collect any amount of information on: these, and a thousand other kindred subjects. E when I ask them what is inside of themselves, the can tell me of a great manufactory, and explain me the operation and use of all the machinery it; but upon the question of the machinery of the own minds, they cannot say a word. In regard: commercial matters, they know all about then they have examined them, they have compatheir ideas on these subjects, and have classic them. They believe themselves to be immorcreatures, that they have throbbing within then soul that shall live as long as God himself shall live as long live; yet, when I ask them any questions in: gard to their inward nature, their only reply is: don't know, I don't know." They do not kee what their reason is; they do not know what is: nature of their moral powers; they do not defin ly understand the nature or operation of any

faculty of their minds! They understand the nature of the soil of earth; they know what it is capable of product with a plant that is not thriving, they are skill

back of a turtle. It is a Pagan dogma, inconsistent our day. For if there were none of these system and absurd, and cannot be supported with one except the old schools of metaphysical philosophia shadow of a reason. It is true, according to "Good's I would defy any man to obtain by means of the Book of Nature," that some of the old Greek me-taphysicians indulged this notion, but at that time of but little more value than so many colored it was strongly assaulted and discredited by those of but little more value than so many cobwelled whose perceptions were stronger. The philosophers | Men may study them, however, if they have and scientific men of every country approve and taste for them; if a man loves logic and discuassert the eternity of matter. The universe is fill- let him take one of the old metaphysical man dition. What are the irresolvable nebulæ that philosophies, and he will have means of the seemingly float the ocean of space, like islands of his mind until he grows tired of such business light, but matter in progress from an elemental to But if a man wishes to know practically who an organized state, moved upon by the mighty is made up of, if a man wishes a knowledge of man nature for definite practical purposes, that no system which will aid him in acquiring ; knowledge like the system of PhrenoLogy: in matter manifests motion, life, sensation, and in telligence. Matter has no motion independent of interpreted too narrowly or technically, but is relation to physiology and the structure of whole body. And I may say here what I never said before in the pulpit, that the viewthe human mind, as they are revealed by Phil LOGY, are those views which have underlayed Now, matter is termed the mortality of God, whole ministry; and if I have had any success because it is continually exhibiting the changing aspect of growth and decay. Is not the idea phibringing the truths of the gospel to bear practic ly upon the minds of men, any success in the gorous application of truths to the wants of human soul, where they are most needed, I own to the clearness which I have gained from t science. And I could not ask for the members my family, nor of a church, any better prepar tion for religious indoctrination, than to put the in possession of such a practical knockledge of : human soul as is given by PHRENOLOGY.

I have avoided the use of the nomenclature PHEENOLOGY in the pulpit as far as possible. cause I did not wish to seem to be a mere tead of a philosophical system, while I was a minist of the truth as it is in Christ; but I have now be so long with you, that I am justified in making this statement.

I may say, in regard to the objections sometime urged against PhrenoLogy, its tendency to made rialism and fatalism, and the same objections man be made to any other system of mental philosophic a belief of the one or the other. Such doctring nological Journal.