Spiritualist, o hristian PUBLISHED BY THEY FOR THE DIFFUSION OF SPIRITUAL

KNOWLEDGE, M No. 553 Broadway, New-York.

Pagistian Spiritualist is published every Saturday sens aldress Seven Pollars Fifty Cents; Ten copies,

 $\Lambda^{(1)}$ (siness letters and communications, should be, addressed the Society for the Diffusion of Spiritual Knowledge,

or Entropy Chairman Spiritualist, No. 553 Broadway, New-

For the Christian Spiritualist. A LECTURE.

FART 2D. Reset the Hamery Hall, Troy, May 10th, 1855. EV S. M. PETERS.

The continuation of this discourse is a review of a Lecture entitled: "A Bible view of Spiritualism," delivered by S. S. Church, at St. Louis. It was undertaken to gratify a friend who resides in St. Louis. He has investigated Spiritism to a certain extent, and fears that he has been deceived by evil Spirits. chaming to be his mother and sister. It may be that my friend has been imposed upon by devils, but if so, it would seem that devils are intimately acquainted with his relatives in the Spirit-world, and are attracted to him by affinity. But I would a tarife with the feelings of my Southern friend, as I would rather take him by the hand, and infase into his spirit a high-toned confidence in a loring God, "whose tender mercies are over all His works." I would lead him forth to the contraplation of "His works," when the warm sunhim is on the meadow, and the summer wind treathes along the valley, sweet and refreshing as allack-eyed woman's kiss. I would look with him upon the unfolding of the plant and the openagef the flower, and listen to the gushing melody of the bird, and mingle our prayers with the songs of the warblers and the fragrance of the flowers as a grateful ordering to that Power, in whom all things "move, and breathe, and have a being." It is a duty that I owe to every man who asks for assistance to conduct him safely beyond the theological care-crows that interested hirelings have hung up in the garden of the Lord, our common Father.

I would not lift my pen, even in a seeming controversy with a real reformer, were it possible for the army of material infidels in and out of the church to perceive that the author of the Lecture under consideration, is a Spiritualist, who endorses belongs in the opposition ranks, we are still astonhalf a century in advance of his colleagues. No other opposent except Beecher, (if Beecher was an opponent,) has had the hardihood to subscribe tence of a Spiritual system and a Spiritual world." In his exordium, which is long, he quotes good authority to prove that human Spirits after leaving the body, continue to live on in a conscious, active state of existence, and can, and do, make themselves manifest in various ways. He shows more over that the word demon, which is rendered devil in the English version of the Scriptures, signifies nothing more nor less than the Spirit of a dead per-

that Spirit intercourse through media is as old as humanity, which is exactly what we claim .-Bathaving done this, he suddenly puts on, or throw off a mask, and to the end of the lecture, is the more echo of priestcraft. His arguments thence forward, are characterized by polished so- talking with him." phistry-arbitrary assumption-and reckless reprchemion. He lays down rules, and dodges corners by exceptions. He makes false applications of Scripture, and then launches anathemas and thunderbolts at all who dare dispute the construction he puts upon the text; seeming to forget that there are more than two hundred sects in christendom, who putae many different constructions upon any given pessage of the Bible. He makes a labored attempt to confound and mystify the real significance of the teachings of Jesus and his apostles in regard to Spiritual citis and manifestations, and

"The batare of Spirit, the mode of Spiritual exbetwee, and the concomitants of Spiritual life, are impalpable, recondite and abstract themes upon which God has been almost totally silent, and upon which man although exceedingly curious and anxous to obtain information, owing to the grossness of his physical organization is almost entirely pre-Cadel from making any satisfactory observations

mental condition of a man, whose religious views the clorise of that immortal world, that house of rect hints? No! many man fons, so eloquently spoken of by Jesus and his apostles. He cannot comprehend the exblence of Spirit, independent of the material organism, because the pork-eating, tobacco-chewing, "gro sheet of his physical organization" has closed the avenues to his soul, and shut out the light of afraid that the church (his sect) is about to be over- Church?

thrown by error, having no abiding consciousness that truth is an eternal principle, and will endure wherever it may be found.

QUOTATION II.

"Man's Spiritual nature, the world of Spirits, his occupations, and employments in that world, his capacities, powers, and privileges, have ever battled the genius of the most learned and philosophic of every age."

To give full credit to the above, we must admit that the lecturer is competent to grasp the combined wisdom of the world. That he knows all, and is capable of testing the merits of all that was ever seen and heard by patriarchs, prophets, apostles, seers and philosophers. It is putting a very low estimate upon the Bible and other illuminated books, such as the writings of Swedenborg and others, which are good authority to thousands of brilliant minds, who have risen above the sensual plane, and can realise that Inspiration and Revelation are perpetual facts. We believe (as theology often asserts and as often denies,) that God is the same, yesterday, to-day, and forever; that with Him there is no variableness or shadow of turning; but that the whole of time and eternity are to Him one eternal now. When did God say He had withdrawn His presence from His wayward children of earth, and had nothing more to say to them? Never. It is blasphemy to say that God has left us to lighteth every man that cometh into the world."

QUOTATION IIL "Kindly and wisely has God shut out that future world from human gaze. He has not only afford ed an induction of His will by closing the avenues by which we might penetrate the Spirit realms, but He has given us a still more decided expression of that will by solemnly interdicting on the part of man the indulgence of that profane curiosity which would lead them to seek communication and cor-respondence with the inhabitants of that unseen state, and by annexing to that prohibition the most

What impious wretches the religious teachers of the world have been. Forever speculating upon Spiritual matters, and talking about golden harps, and cities paved with pearls, and bands of glorified Spirits singing hallelujahs. Even St. John could not restrain his "profane curiosity," but preped into the other world when the door happened to be open, (Revelations 4-1,) and entered into a very familiar conversation with the Spirit of an old Jewish prophet, who showed him a great many marvellous things. To testify his gratitude for the kindness and courtesy of the Spirit. St. John was about to fall down and worship him, but was forall we claim, and then throws dust in the eyes of bidden. See Revelations 22-9. At the present materialism, thereby to avoid persecution. Admit- time, some forty thousand clergymen are indulgting for the sales of argument that friend Church ing that some "profane curiosity" notwithstanding God, and S. S. Church, have told them better .ished at his boldness in thus standing out, at least They have the Bible which is sufficient—they know that God is "almost totally silent," and still they mount the pulpit and pray for more light and increased knowledge." How much better it would in his own words to "the real and substantial exis- be if the money squandered to erect gorgeous temples and support drones, were appropriated to the utilities of the world in which we properly belong, until we are done with it. "God dwelleth not in a temple made with hands," and "by the sweat of thy brow shalt thou earn thy bread," especially when flour is thirteen dollars a barrel. But when did God place limits to the aspirations of the immortal mind? "Be ye perfect, even as your Father in heaven is perfect." Have we gained that point yet? Is all that God knows contained present day. son, either good or bad. And farther he shows, in one book? Did our Jesus ever forbid us to talk with the Spirits of the departed? He practiced it himself in the presence of three of his disciples .-See Matthew 12th chapter, 3d verse. "And behold there appeared unto them Moses and Elias

QUOTATION IV.

"But while as we have intimated, for reasons which are doubtless wise and benevolent. God has not permitted us to look into futurity, or seek the interdicted knowledge of the Spirit-world, yet thro' His word, He has vouchsafed to us a few intimations, which although not extensive, are quite sufficient for the demands of the present life."

The above is the hardest hit at the Bible that I ever heard. Holy writ then consists of "a few intimations." According to Walker, an "intimation" is an indirent hint. The Bible then is made up of indirect hints. Theologians have supposed in all cases gives a decided preference to Jewish that the doctrine of eternal life, as taught by the Christian dispensation, was given by "plenary Inspiration," which signifies full, complete. Theology will please to stand corrected. Are we to believe that God has thrown out a few indirect hints on the most important of all subjects-immortalityand left us in doubt, with no possible means of solving the mighty problem. But friend Church says these "indirect hints" are "quite sufficient." How does he know? Are the immortal cravings of The above is probably intended to represent the a world to be satisfied with a few indirect hints? Are our most sacred memories that cling around are drawn from sectarian theology. He is blind to the "loved and lost, to be quieted with a few indi-

> The keenest anguish the heart has known, When friends away from our sight are flown:

Is subdued by the voice that leads us on, "To that home where the loved and lost are gone." When our Jesus prayed in the garden, that our Father would pass the bitter cup of death from magnetically with the organisms of these persons, make this claim. We expect even greater things him, if possible, he was not put off with a few indiand by that means use the external organs of the than these, according to the promise in John xiv. And fourth, that all of these communicating Spir-Inspiration. He thinks God is silent, because he rect hints, but an angel appeared, and strength- Media, to take cognizance of the scenery of the mahear; nothing from Him. He is "precluded from ened him. If our Jesus could not look death making any ratisfactory observations," because he calmly in the face, are we poor mortals to be left them than to see nothing. But they were selfish, evidence on this point were it necessary. Miss refuted by the entire Scriptures, to say nothing of has been studying the word of John Calvin or Dr. in doubt, on a death-bed, with but a few indirect and sometimes mischievous, and monopolized the Davis, of Lansingburgh, during a severe and pro-Paley, and honestly believes he has been studying hints to remove the dread that seizes on the tremthe word of God. He sees the devil as often as bling Spirit? Spirits are seen of late by dying his own mentality is reflected on the walls of the Presbyterians, Baptists, and Methodists, as well narrow sphere in which he moves. He is really as by Spiritualists. Are they all devils, friend laws of Magnetism, Mesmerism, and Psychology. tis, doctors, and clergyman. At present, she is that the doom of the damned is irrevocably fixed. compare with the most finished of his earthly pro-

"Notwithstanding the distinctness with which God has forbidden, and condemned communications between the inhabitants of the material and unseen worlds, in all ages, men have been tempted to set at naught those prohibitions; and there is no age, either in profane or sacred history, that has not left memorials of this species of rebellion, and this uncontrollable inquisitiveness.

I unequivocally deny that God ever, by indirect hints, through the prophets or apostles, or in any to instruct his disciples, but in this, as in other other way, forbid intercourse "between the inhabitants of the material and unseen worlds." It is did not always succeed. I have not seen or heard well known to the Biblical student, that the words, Lord, God, Spirit, angel, man, are used indiscriminately to signify the same person. And as I have I will recite a few that are somewhat similar. A already shown, the angel, who controlled John, to member of the Methodist church sat down, for the write the book of Revelations, was the Spirit of a first time, in a Circle, of which I was a member, Jewish prophet. Now, so far from being prohibited, Spirit intercoursee was encouraged by Divine permission or command. A Spirit informed Abraham of an expected increase in the ramily, and was laughed at by Sarah, who happened to have thodox clergyman, who was possessed by a demon sharp ears, as most women have. A Spirit led Lot for nearly a week, and got rid of him at last by out of Sodom by force, and another, who appears that with Him there is no past, present, or future, to have been in a frolicking mood, wrestled all one night with Jacob, and put his hip out of joint. He For the benefit of all who may be annoyed by evil refused to tell his name, as some of these roughand-tumble Spirits do now a-days. A Spirit announced the birth of Samson. A Spirit informed Mary of the expected appearance of our Jesus, and grope in darkness without that "true light that a band of them proclaimed to the shepherds that the time of "peace on earth and good will among men" had arrived, which appears to have been a very "unreliable communication."

OFOTATION VI.

"Spiritual communications, or intercourse of men with the Spirit world, and of disembodied Spirits, with the material world, are presented to us under various aspects in the Bible. In the New Testament, the subject developes itself under the form and title of Demonology.

The above extract is true in every essential. The Greek word demon, represents a being partaking of two attributes, God and man. It is the derivative, or is derived from Denil, or Demi-god. The Greeks deified and worshipped the Spirits of all who had rendered great service to humanity—the same as Catholies and Protestants do-the Spirits of saints. They erected temples to these Demi-gods, with their names inscribed in large letters on the fronts, precisely as we now see temples erected example. No man could bind him. by both Catholics and Protestants, to St. Peter, St. "When good men die their Spirits are promoted and become Demons. The authority of these Demons was considered infallible, as the authority of St. Paul is considered infallible by modern self-styled Christians.

OUOTATION VII.

"Certain intelligent Spiritual agents were there (in the New Testament) represented as taking possession of the bodies of living men, moving, controlling, and impelling them, involuntarily, to do and say certain things.

True to the letter. We find a remarkable instance of this recorded in the second chapter of Acts, when the Apostles spake in various languages of which they were totally ignorant, "as the Spirit gave them utterance." Acts ii. 4. The New Testament abounds with similar manifestations, which all who "read the Bible for themselves" are at liberty to search for. And we have precisely the same manifestations all over the country at the

OFOTATION VIII

"The persons thus influenced, were said to be possessed,' to have a 'devil,' an 'unclean Spirit.' True again, as will be seen by a reference to Scripture. The Jews often said of Jesus, "He hath a devil;" and on the day of Pentecost, when the Apostles spake in various tongues, the Jews declared they were "filled with new wine," or under the influence of alcohol, a very "unclean Spirit." The Jewish priesthood invariably applied the same epithets to the great Mediator or Medium by the clergy to the Media of the New Dispen-

OUOTATION IX.

directed his Apostles to do likewise.

The last quotation, standing in the lecture in plication, and artfully qualified to mislead. The demons that Jesus and his disciples cast out, were not the "certain intelligent Spiritual agents" spoken of by the lecturer, but they were grossly ignorant, and, in some instances, "blind and dumb." As my Spiritual experience has been extensive and varied, I feel competent to explain, to a certain extent, the condition of these poor ignorant demons. They had passed their earth-lives sensually, and in some instances, criminally. Their Spiritual per the Spirit-world, blind. They wandered about "seeking rest, and finding none," because they could see nothing of the real glories of the beautiful world around them. Attracted sympatheti-

the Media being almost wholly destitute of, struggled physically, and the Spirits struggling to retain of Nazareth, simply lays his hands upon her on to it, seems to be less favored in Spiritual expetheir hold, the Media became exhausted, and fell person. upon the ground "foaming." In the prevalent ignorance of the age, it was impossible to instruct the lower classes of Jews in the philosophy of the mons are always carefully distinguished from those of the individuals possessed. They talk about matter; and accordingly Jesus drove the demons out, and forbade them to enter again, which command they dared not disobey. He also attempted things, they but partially understood him, for they of a case in the present phenomena that is every way analogous to the subject under consideration. A demon possessed him immediately, and compelled him to shout glory, clap his hands, groan, and fall on the floor. He left, when commanded to, by one of the Circle. Another, was that of an ordeclaring, that "if the devil did not leave him, he would never preach another sermon in his life." demons, (ignorant Spirits,) I refer them, as a remedy, to the promise of Jesus, in the gospel of St. Mark, last chapter, 17th and 18th verses.

QUOTATION X.

"I am aware that it has often been denied, that the effects ascribed in the New Testament to demons, were produced by any intelligent agents, but no good proofs have ever been adduced to support this denial. On the other hand, those who take this position, involve themselves in a series of inconsistencies and incongruities, that are almost too ridiculously absurd to be treated with gravity, and I shall not, therefore, at present, notice them.

The above withering rebuke to the opponents of the Spiritual theory, is a well merited castigation, which they richly deserve. In mercy, I add nothing to it, other than to recommend it to the perusal of the "humbug" gentry in general.

OPOTATION VI.

"It is a fact, that persons possessed, were some times, by virtue of this possession, endowed with extraordinary superhuman power, and even enabled to work, what some have denominated mi-The maniac, who frequented the tombs of Gadona, already alluded to, is a very important

The above applies particularly to Samson, whose John, St. Patrick, etc. The true signification of wonderful feats of strength are well known to the word Demon is given by an aucient Greek Bible readers. The maniac of Gadona is, in some spects, similar, at least so far as strength is con cerned. The fact that "no man could bind him," or that he broke chains, proves nothing relevant to the subject, for we have similar exploits from men, who are neither insane, or possessed by Spirits.

OPOTATION VII.

"On another occasion, seven men attempted to cast out a demon 'in the name of Jesus, upon Paul preached.' The Spirit responded, 'Jesus I know and Paul I know, but who are you?' Then the man in whom the evil Spirit was, leaped upon them, and overcame them, so that they fled out of the house wounded and naked."

undertook to cast out a Spirit that claimed to be and testify. He also calls king David, Isaiah, his wife, from a Medium, who was a member of his Philo, Josephus, Dr. Lardner, and St. Paul, to eschurch. He got "cast out" himself, and left the tablish a fact that no Spiritualists ever disputed .house pretty well convinced of two facts: first, that Th's point, by the combined testimony of Pagans, Jesus says, that they who believed on him should proven. "cast out devils;" and, secondly, that he actually had received a communication from his dead wife, for the Spirit personated her to a charm.

OUOTATION XIII.

"Speaking of unclean Spirits, he (John) says, 'they are the Spirits of devils or demons, working miracles, who go forth unto the kings of the earth and of the whole world.

The above has no application whatever to the manifestations of the present day. A miracle, according to theology, is the suspension or reversion of a natural law, such as the standing still of the of Nazareth and his followers, that are now applied Sun and Moon, at the command of Joshua; and the going back of the Sun ten hours to convince Hezekiah that God was not lying to Zion, 2d Kings, xx. 11. We have nothing of the kind at the present "Jesus Christ made it an object to 'cast out' or time: our Solar system seems to be well regulated, dispossess these Spirits, and also empowered and and Spirit manifestations, up to this time, are all in accordance with Nature's laws. Probably the text may refer to the Spirit that called on Ahab. 2d connection with the two preceding it, is a false ap- Kings, xxii. 21, 22, 23. If these Spirits have not tion is correct, then the apostles were controlled on may reasonably expect a call.

"It is true, that such miracles as were wrought by Christ may be safely taken as evidence of a Divine mission, but it is a wide mistake to suppose that every manifestation of super-human power

deserves such consideration." sentiment. And we know that we have precisely of unclean Spirits to the contemplation of all ceptions had not been unfolded, and they entered such evidences, in the present Dispensation, as were given by the Nazarene during his mission on luxury of any thing that is unclean. earth. The sick are healed; the blind are made to see; the lame walk, etc. etc. The man must be dead in trespasses and sins, who does not know thus far to sustain four points. First, that God has is a perfection and finish about the style of Colecally to persons in their own plane by develop- that these things are happening in our very midst. forbidden Spirit-intercourse. Second, that Spirits ridge, combined with the utmost freedom, that is ment, they were enabled to connect themselves And let no man's holy horror be excited, if we communicate in spite of Him. Third, that these not found in any other writer. The outward exterial world, which, doubtless, was far better for do shall he do also." I could produce a host of The first point is a self evident absurdity, and is faultless form. The "Ancient Mariner, "Geneeyes, ears, and vocal organs of the Media entirely, tracted illness, took no nourishment but water for who knew not how to get rid of them, for the forty days. By the assistance of Spirits, she sur- in the infernal regions, which is a flat contradic-Media, as well as their friends, were ignorant of the vived a combined attack of cough, fever, bronchi- tion of theological assumption, theology holding Samuel Tailor Coleridge, which we think will It required mental force to dispossess them, which rapidly recovering under the treatment of a heal- The third point needed no proof, and friend ductions, and which possesses also, in an eminent

QUOTATION XV. "It will be observed that the victims of the de-

themselves and of their disposition," etc. This extract applies with equal force to all mani

festations, ancient and modern, as for instance, Moses is made to say, I am the Lord God who brought you up out of the land of Egypt and out of the house of bondage; and again, I the Lord am a jealous God; and again, I created good, and I written in the same style.

QUOTATION XVI.

"They gave evidence of the possession of know-ledge and intelligence to which their subjects were strangers, and made them confess facts, of which they were wholly ignorant. This clearly proves that the persons thus influenced were under the control and direction of a power, intelligent, active, and superior to their own.

The above has reference to all the Mediums of the Old and New Testaments, and also to the Mediums of our day. The prophets and the apostles Samson, when he carried off the gates of Gaza. Mediums generally, at this time, are controlled to speak and write, etc., above their normal capacities.

QUOTATION XVII. "I desire to institute a careful and rigid compa

rison between the characteristics and effects of an cient demonology, and numerous modern manifestations of an extraordinary nature, which have for several years attracted very general notice. I do not assert their identity, but I cannot fail to observe some remarkable coincidences. If extraor dinary physical strength is put forth now-so i was by the demons. If the freedom of the will is destroyed, and lunacy follow now, such was the case then. If unusual intelligence is imparted, so it was by the demons. If what seem to be mira cles are wrought now, they were to quite as great an extent then.

We have been engaged in the comparison of ancient and modern demonology, and hesitate not to assert that they are identical. We have drawn a comparison between the characteristics of Bible writers and the authors of the illuminated works of the new philosophy, and find a marked similarel of flour up-stairs-Samson walks off with a city and judge for himself :cate on his back. Mediums are accused of being insane-St. Paul was pronounced mad by Festus. Charles Linton was controlled by "unusual intelligence" to write the "Healing of the Nations."-King David in the same way wrote the Psalms. Seeming miracles are performed by mediums in the healing art-so they were by the apostles.

QUOTATION XVIII.

"It is a fact, which I wish to bring distinctly and prominently to view, that these demons who produced the results we have described were nothing more nor less than the Spirits of dead men."

To prove this last position, Mr. Church summons We had a similar case in Troy. A clergyman the Spirits of an army of ancient Pagans to appear he could not meet the test of Christianity, wherein Jews, Christians, and Spiritualists, seems to be well

QUOTATION XIX.

"It is worthy of observation in this place, that while the word demon was applied by Pagans to the Spirits of dead men without any regard whatever to their moral character; among the Jews and in the New Testament, it universally denotes an unclean and wicked Spirit. Mr. Church seems to consider Jewish authority

in the light of infallibility. He seems to overlook the important fact, that on various occasions, they accused Jesus of being possessed of a demon or devil, and also of being mad. If Jewish authority is good for anything in this matter, it proves that the New Testament is false in every essential par-

OUOTATION XX.

"They are sometimes simply called Spirits without the usual prefix unclean, but the moral quality expressed by this adjective, is always implied. If the author of the Lecture under considera-

yet called on "the whole world," friend Church the day of Pentecost by an unclean Spirit. Among the Spiritual gifts enumerated by Paul in Corinthians is that of "discerning Spirits." How absurd it is to suppose that the church is favored with a gift to see devils or demons. And how absurd also to suppose John would direct the church to "try the Spirits" or unclean demons," to ascertain how many were in the service of God, and how many Every true Spiritualist will respond to the above- in the service of the devil. We leave this question smutty faced devil-believers, who seem to enjoy the

> In summoning up this part of the Lecture under review, we perceive that the author has labored the artificial standard of his own age; but there communicating Spirits are the Spirits of dead men.

The second point claims free agency for Spirits

ing Medium, who, in imitation of the great Medium | Church judging by the tenacity with which he holds rience than Balaam's donkey.

The fourth point, if it possesses any force, invalidates the sacredness of the Scripture records. It also is a virtual ignoring of the christian creed. which claims "communion with the saints." The saints are understood to be the Spirits of just men made (more) perfect. As the representative of the present phase of the opposition, the desperation of S. S. Church is equaled only by the cause which he represents. And in conclusion we remark the end is not yet. There is a tremenduous rattling of created evil. I am the Lord. The prophecies are dry bones among all the political and religious institutions of the day. Change is written on the face of every atom of the universe. They who seek to retard the progressive tendencies of mind and matter, are warring against one of the great laws of Nature. They may be necessary regulators in the machinery of creation. Their mission. however, is not an enviable one. And this looking back to the shades of the past for a standard whereby to condemn the present, seems to indicate perversion rather than progression. If we were organized like the beasts spoken of by St. John in were influenced by a superior power. So was the Apocalypse, with eyes before and behind, we might look both ways, but inasmuch as we only have eyes in front, we take it for granted, that the Creator intended we should look forward. What was law to Moses, is no law to us. And they who would condemn their brethren for difference of opinion, should remember the saying: "whatsoever measure ye meet out to others, shall be meeted out unto you."

[To be continued.]

[For the Christian Spiritualist SPIRITUAL LITERATURE.

POEMS IN THE MANNER OF INDIVIDUAL POETS, AND PURPORTING TO BE DICTATED BY THE AUTHORS, WHOSE STYLE THEY RESEMBLE.

The genius of Southey, ere its earthly close, was obscured by mental alienation. The following poem is happily descriptive of that state, and of ais entrance into conscious Immortality. It has the characteristics of its purported author, and, to us, seems not inferior to the finest passages in his most celebrated poems. An English Reviewer goes rity in the numbus operandi. Mr. Church is not the farther than this, and denies its genuineness on only man who observes "some remarkable coinci- account of its superiority to any thing Souther dences." A young female medium carries a bar- ever wrote! But let the candid reader compare

> Night overtook me ere my race was run, And Mind, which is the chariot of the soul, Whose wheels revolve in radiance like the sun, And utter glorious music, as they roll

To the eternal goal, With sudden shock stood still. I heard the loom Of thunders; many cataracts seemed to pour From the invisible mountains; through the gloom Flowed the great waters;-then I knew no more

But this, that thought was o'er. As one who, drowning, feels his anguish cease,

And clasps his doom, a pale but gentle bride, And gives his soul to slumber and sweet peace, Yet thrills when living shapes the waves divide, And moveth with the tide; So sinking deep beneath the unknown sea

Of intellectual sleep, I rested there: I knew I was not dead, though soon to be, But still alive to love, and loving care, To sunshine and to prayer. And Life and Death and Immortality,

Each of my being held a separate part : Life there as sap within an o'erblown tree; Death there as frost, with intermitting smart; But in the secret heart The sense of immortality, the breath Of being indestructible, the trust, In Christ, of final triumph over death, And Spiritual blossoming from the dust, And Heaven with all the just,

The soul, like some sweet flower bnd yet unblown Lay tranced in beauty in its slient cell; The Spirit slept, but dreamed of worlds unknow As dreams the chrysalid within its shell, Ere summer breathes its spell; But summer grew more deep till morning broke The Sabbath morning of the holy skies, An Angel touched mine eyelids and I woke-A voice of tenderest love said, "Spirit, rise!"

I lifted up mine eyes;

And, lo, I was in Paradise. The beams Of morning shown o'er landscapes green and gold; O'er trees with starlike clusters; o'er the streams Of crystal, and o'er many a tented fold.

A Patriarch, as of old Melchisedee might have approached a guest, Drew near me, as in reverent awe I bent, And bade me welcome to the Land of Rest, And led me upward, wondering but content Into his milk-white tent.

Coleridge united the rarest genius with the highest culture more than any man of his time, if we except the German Goethe. He probably understood the laws of English rhythm and versification better than any man that has written the English language. The lines of Pope are exceedingly smooth, and nearly faultiess, if measured by pression everywhere accommodates itself to the inward thought, the rhythm and versification to the sentiment and feeling, like a graceful robe to a vieve," and "Christabel," are familiar illustrations;

they are miracles of harmony and sweetness. We will now quote a portion of a poem of some length, which comes to us bearing the name of

Thought shines from God as shines the morn; Language from kindling thought is born; The radiant zones of space and time Unroll from out that speech sublime: Creation is the picture word. The hicroglyph of Wisdom's Lord: Edens on blissful Edens rise To shape the Epic of the skies: Heaven is the grand full-spoken thought Of Him by whom the worlds were wrought: He throned within, the Word above Inspires that Heaven, that thought with love.

II. The love-light of a scraph's eye Is language in the blessed sky: The music of a quiet heart Is harmony's essential part:
Love is the soul and truth the mind, And beauty, pure and unconfined, The breathing form; the shining dress Of all these holy ones express: Yet fullest song but half reveals The heaven each saintly breast conceals For like a sea devoid of shore, God's love flows there for evermore.

See how the golden-bosomed swan Brightens the wave she glides upon; Where murmaring doves in spring-time brood, What gladness thrills the leafy wood: But mark the foul and winding snake, Stain the dull waters in its wake; And where the vipers have their den. What terror haunts the stilling fen. Within the minister's hallowed close, Peace, the pure Angel, guards repose; But restless phantoms track the heath Where the se'f-murderer died his death.

Each outward form is life within; All holy deeds in love begin: The shining swan, the brooding dove, Are symbols of Celestial love; And the still grove with blossoms sweet The heart, when pure, affections meet Vile lusts are reptiles of the mire, Born of corporeal flame and fire: And the lone fen their birth-place named The breast by Passion's brood profuned. Thus in each mortal man may dwell The symbol forms of heaven or hell. * * * IX.

The Edens of creation stand Around our world on every hand: The only orb where God, in form Of mortal, suffered woman-horn: The only outward world through space, Where SIN is found or death has place. They sang when earth a virgin sweet, Was born in innocence complete; But mourned when sin, with shame and curse, Obscured her from the Universe: And now await his regal tread, Whose Word shall raise her from the dead

The sainted Spirits who enzone With seven-fold bands our Savior's throne Return and breathe His Truth again With deathless lips to mortal men. Each marty red saint, each prophet seer Shall yet in radiant guise appear And clothed upon with form Divine, In His immortal image shine, Death shall expire beneath His eve. Who captive led captivity. And aged Sin dissolving fall, While God in Christ is all in all.

Whether the general reader will find in the blance to the style of the authors, whose names they bear, we consider of much less importance than a clear perception of their genuine poetic merits. The measures are indeed very simple, accommodated to the Spiritual childhood of the Medium: but before we have concluded the series God, who exists in every sphere." of our illustrations, we shall adduce poems in the Sweet Spencerian," the most difficult stanza in the given in our next issue. language, and also one of the most perfect and pleasing in the hands of a genuine master. The position, however, which we assume, that the and free-man, the Spirit and the Angel, is the err. subject-theme of those sublime disclosures, yet, in all his perfection and glory, but a faint image, a special benefit of the Spiritualists, since it is obvious, shadowy reflection of Him, who alone is, and is to if the dead sleep, the intercourse and ministration be, the great I Am. S. E. B.

Christian Spiritualist.

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

NEW YORK, SATURDAY, JUNE 50, 1875.

EVA'S CIRCLE.

To melerstand the following notes and commu- At this stage of the Conference, a rather mild and nications, it may be proper to say that two things, somewhat delicate man arose, and wished to give probably tended to medify the "teres," Mental, his Spiritual experience. He thought it would Spiritual, Physical, &c., that enter into the make meet and help in explaining the question of Spirit

and the second, the introduction of some new mem- in the examination and investigation of Spiritualism bers. The best of feelings seemed to characterize were nearly failures; but after that, he got such the evening, but the usual and happy manifesta-tevidence as made him believe in the presence and tions came not. It was obvious to all present that guardianship of Spirits. Subsequently he was the laws attending the formative and manifesting taken sick with lung fever, and suffered very much, forces, must be very delicate, and very positive; for and to such an extent as to destroy all hope of his although every member expressed the most urgent recovery. desire to know, and if possible, correct the modibe commanded, nor could they correct the errors, day while intensely suffering, he was suddenly

more light," upon the formation of circles. We ing and quieting consciousness possessed him, have bad frequent occasion to remark that, before which proved to be efficatious in his recovery, for the laws of Spirit intercouse are understood, the from that hour he began to get better. The wife philosophy of conditions must be developed and of the narrator was present, and gave additional known, since it is generally conceded that the con-explanation, which went to prove the presence and ditions of the individual members composing the ministration of Spirits, if ever angel or Spirit mincircle either make or mar the harmony of the as- istered unto man. sociation, and thus aid or retard the purposes of But what gave completeness to the narrative,

Spiritualists, and sooner or later it will be made the years, gave voluntary testimony that the physique any other manifestation of unfolding nature. There as a physician, that the man had been sick nigh may be many delicecies preventing the speedy dis- unto death. covery of these laws, as there are many little cour- A gentleman known to many in this city as a tecies in the social make up of the circle, that at practicing physician and psychologist, rose and first sight seem to interfere with the severe appli-said, he knew the man for some years, who had cation of method, so necessary in the faithful given his experience, and his statement might be recorded? What drove that herd of swine into They possess much, but possess but little of that analysis of the many forces-Physical, Mental, relied on. His word was good.

circles, who seek knowledge, as well as consolation itual culture, since irregularity cannot be produc- consolations of Spirit intercourse? ductive of good to the individual or the harmony of the circle.

After singing, which was directed by the Spirits,

a friend received the following, by alphabet: Dear Friend: I take interest in your advancement; you have brought me into communication with those who are willing to take a step backward, to show me the way to a happier state. Spirits who are willing to make such a sacrifice, are also willing to teach you the true philosophy which all nalism. CHARLES CARROL."

acquaintance of his, who had been murdered in can reason on the same subject. Mexico; that he had twice before manifested his 'Injured Spirits" in their first manifestations.

was less violent, and when asked if he had so far truth, the whole truth, and nothing but the truth. advanced as to be enabled to forget his injuries, his reply was, that "he had been enabled to forgive.'.

ply to questions, and among them, this:

speak much concerning the future. There are signs | thority of facts and history. gathering which now stand in a position to warrant some changes. You will recollect this communication when several weeks or months shall have passed over. You must not turn out of your way beaten paths; but, with a prayerful heart, do that which your conscience approves of, and leave the events to develop according to the force of circum-

The two following communications were given, as it would seem, in consequence of inability on the and desired:

"I have a request to make. If you can come day. Suspend these things until you have met again.

JACOB SMITH."

"I am willing to sacrifice much for your advancement, and will you not bear this disappointment cheerfully. You shall be rewarded pichly.
"C. B. Rosma."

The medium, Mrs. Brown, asked if the difficulspect she had failed, to which the Spirit replied:

"Your mind cannot rise to a very elevated plane, my dear child, when your earthly duties outweigh the Spiritual. You have everything to gain, and poems we have cited above, an evident resem- much to loose. Let no disturbing influence approach you again. There are many things in embryo, and they only can be matured by the enlivening influence of your congenial will." A remark from one in the circle drew forth the

following from the Spirit: "I know and feel the presence of my Father,

TO THE POINT.

Occasionally the Wednesday evening and Sunliterature of Spiritualism is a living and truthful day afternoon Conferences are visited by members utterance from the heart of humanity, is inex- of the Advent faitn, who believe in, and are very

This last item is frequently introduced for the of Spirits are impossible.

Such an individual was present at the Conference above information, with a running commentary on men and things, in church and out, from the creagood lungs, spoke long, and with much energy. He was not over delicate in annoying and contradictthose attending.

intercourse. The statement was circumstantial and The first was the probable fatigue of the Mediam; minute, and to this effect, that his first three efforts

fications of the occasion, still the Spirits would not great fact of his experience was developed, for one or make up the defects of the individual members. raised by Spirit power from the bed nearly two Again: were we reminded of the need of "light, riet, and then quietly replaced. After this, a sooth-

was the statement of Dr. Gray, who in the capa-This truth is generally acknowledged among the city of practicing physician in this city for many basis of a comprehensive philosophy, since it pre- and external of the man boar every evidence of a mises the conviction that "how and order" are as long and protracted sickness. The Dr. did not manifestly prominent in Spirit intercourse as in know the man, but he would pledge his reputation

vious to good sense, that courtesy and knowledge who believed in the annihilation of the wicked,

recle was formed.

We hope, therefore, that these reflections may again those who wished to examine the witness, to such an extent as to make him obnoxious to the same can be done now? Now I say that objects are moved now without physical contact, and such an extent as to make him obnoxious to the the man who can have the presumption to deny be suggestive to all members of this and all other general sense of the meeting, when finally he left, this fact, when so many witnesses surround us,

in Spirit intercourse, and prompt them to punctual thistles?" Even so, can men filled with prejudice I have had the Bible open itself, the leaf turn attendance and correct habits of thought and Spir- and passion gather the sweets of truth and the down, and the sacred book to place itself in my

REV. J. H. FOWLER'S LECTURE.

This friend of progress, has been lecturing in the West during some months of the past winter, and judging from the lecture copied in this issue, (see fourth page,) we should conclude he has been doing a radical and a much needed work for reform, while vindicating the philosophy of Spirit-

The facts and argument of the lecture might be The gentleman to whom this communication compared with the conclusions of Prof. Mehan, if no if nor buts about it. was addressed, stated that Charles Carrol was an the reader is curious to know how two earnest men

There is one thing in Mr. Fowler's remarks, solicited and unexpected, giving his name, and a with him and his, which may be constitution to which he was enabled to step upon the plane of lent and ignorant repetition of the word "infidel" progress. The gentleman also gave some account as used by Mr. Peters, (an Universalist Minister.) of the physical manifestations made by this Spirit, for, if there is anything calculated to move the at the same sitting. They were of that strong, and harsher passions of one's nature, and stir the blood even violent, character peculiar to what are termed of the honest, fearless investigator, it is in knowing he is denounced and prejudged as " infidel," when

Various communications were now given in re- society, it is a poor argument for better culture and Congress, when the ring rose from the piano and manners, to call him or any person infidel, who Dear E—: It would be improper for me to may be standing upon, and arguing from the au- had better term his manifestations mechanical! Why

The limitations of the lecturer, however, be they what they may, will always be separated by the discriminating hearer, from the subject matter of to follow conflicting advice-by conflicting, I mean the discourse, so that society can well dispense that which clashes against reason—nor follow in with the body-guard of prejudice and passion, that too often finds vent and concentration in the use of the word infidel.

PROF. MEHAN'S FORTHCOMING BOOK.

In order that this gentleman may be thorougly part of the Spirits to manifest as they had intended represented, we have copied the lecture referred to, in the last issue of this paper, which the reader will find on the fourth page. Much might be writtogether for an hour or more, we can manifest our- ten, by way of comment and correction, on the asselves more satisfactorily. There are new spheres sumptions of the Professor, but we pass this, as we of God and Evangelists beside, affirmed they had here which will harmonize beautifully on a future are informed the Professor is now in New York, preparing a work on Spiritualism, for the press, which is destined to explain every phase and manifestation of the phenomena called Spiritual, and touch and move (as it has no better way to arouse convict the disciples of the new faith of bad logic attention) articles of dress and furniture? Would and hasty conclusions. Without wishing to prejudge the merits of the book, we think Spiritualism ties of the evening were owing to failure of duty on is in no danger, judging from the lecture referred her part towards the circle, and, if so, in what re- to; but, be that as it may, we bespeak for the work a candid hearing, for every man or woman who may have qualified themselves for the correction of errors, be the subject matter what it may, is entifled to a full and candid hearing or reading.

We shall be pleased, therefore, to see this new expose of our faith, as we shall be free to criticise its conclusions; for if we know anything of mental or physical philosophy, we have been the friend and champion of both, in adopting Spiritism as the only explanation of the manifestations of the age. And the same candor that brought us in, will take The circle met again according to the suggestion us out of Spiritualism, when convinced of our error. most peculiar style of Edgar A. Poe, and in "The of the Spirit; the notes of which meeting may be What is true of ourself, we think will be generally responded to by the millions now believing in and investigating the facts and philosophy of the phe-

TOLERANCE VS. BIGOTRY.

pugnable; we are prepared to show that its disclo-free to advocate the "annihilation of the wicked" as Way, No. 2, that the age is neither so tolerant nor may remind the reader—there are more things in touch opened them, and I lived. I was born to a sures are ticher, more profound and heart-cheer- the all-and-end-all of theological controversy, since free from violence, as he may have been in the heaven and earth than are dreamed of in his philo- higher and more perfect existence. ing than aught that has been proclaimed since the they seem to think that dogma gives the quietus to habit of thinking, for when children leave the meet-sophy. We doubt not the preacher will be more glad tidings of the first Christian era. Man on all the head and heart aches of the church militant, ing house, and throw stones, it is but a fair inference modest in his future assumptions against Spiritualearth and in the heavens, in unfallen terrestrial and thus proclaims the reign and advent of the church to say, they heard their parents first suggest the ism, though this fact may fail to convert him from heard, nor felt before; Divine truths became unworlds, and in the othereal expanses that ensphere triumphant. One of the many adjuncts of this seige. Such exhibitions makes us sad, for we are the error of his ways—so strong is habit. and surround them, the inheritor of those grander faith, make it necessary that all the dead should at a loss to determine, whether theology, human spheres and transcendant solar expansions that sleep until the great and terrible day of the Lord, nature, or the pretentions of the age, are most disencompass sums and systems with their revolving when the righteous shall come forth to inherit the graced by such brutal manifestations of prejudice orbs, man clothed in spotless innocence in the earth and live for ever; while the wicked are de- and passion. In this case, however, the fruit seems stars, the Eden gardens of the sky, deathless, wise stroyed, root and branch, and known no more for native to the place, remembering the reception the manifestations received at Dr. Phelps, and the fur-Stratford manifestations called forth from the theological press. One thing is quite self evident, after like this, is the highest manifestations of Protestant on Wednesday evening, June 20th, and gave us the Christianity, the sooner we have a change, the better for all parties. It make little difference whether tion of Adam until now. This individual, having either case, it is a solid and convincing argument Spiritualism. In the course of her remarks she good lungs, spoke long, and with much energy. He against the one who uses such methods of persua-

ing the speakers, to the no small displeasure of A higher consolation, however, is found in the beautiful in their angelic ministration.

SPIRIT MANIFESTATIONS.

Beloit Journal, is the author of the following excarnest, and speaks like one having authority, or like one, who having eyes-see, ears-hears, and judgment-judges. Beside the testimony and the facts, which the extract gives, it outlines the temper and the method of the controversy now generally springing up all over the country. How much longer the Church formulist and the worldly conventionalist can remain insensible to such developments, is not for us to prophecy, but of one thing we are convinced, that before many years, the Church must give up its opposition, and accepts the facts of Spiritualism, be the consequences to popular theology what they may, for almost daily, we hear of Church disaffections resulting from the development of media, and Spirit manifestations in the families of Church members.

To accuse such of trick, delusion, &c., may satisfy the ignorant and superficial, but it will do little toward harmonizing public opinion on the subject, and nothing towards sweetening the temper of those who speak what they know, and testify to what they have seen. We have not room for the whole article, but the calumniation of the argument is in this extract :-

Now if V. B. G. believes the New Testament, analysis of the many lorces—Physical, Mental, relied on. His word was good.

Spiritual and Religious—that may enter into and give character to the occasion; but it must be obgive character to the occasion; but it must be obnarrative of fact and testimony had on this man,
The man would have been very senseless to have

"Do men gather grapes of thorns or figs of who affirm the phenomena is needlessly benighted arms to be read, with no one touching it. I have seen the pencil move over the slate, and when one side was covered, the slate to turn over and the pencil cover the other side, with no one touching either. I have had the slate to come to me across the room and lay itself in my hands to read the inscription. These phenomena happened in Rockford, and have been occurring for the past five months. I can furnish you with the names of a dozen of our most honored citizens, who will be willing to take an oath before any justice in corro boration of these statements. The accordeon will be laid on the table, and tunes played of the spectators' selection. Now these things are so; there are

Now what does it avail for this writer to give the specifications of a table ingeniously contrived to imitate the genuine manifestations to a degree. There was an ancient who could imitate the thunpresence to him through the same medium, on the which may be offensive to the reader, and that is a der and lightning almost to perfection, and there first of which occasions, the Spirit came to him un- lack of of reverence for men and opinions, differing are hundreds in our revivals and churches, who have been registered communicants for years, who have been shrewdly imitating the Christian model communication in which he expressed his gratitude his mind, or incidental to his culture, but in this counterfeiting Christianity, who are black as Ere for the opportunity thus afforded him, by means of case, we think, was mostly called out by the inso- bus in their hearts and designs. But truth and honesty and holiness are somewhere—though base counterfeits are common. Now if that deception occurred of which he wrote, I venture to opine that he might visit the ten thousand circles in our land, and not find another such instance again. I should have blushed to chronicle those preparations for cheat which he mentioned. Just as if On the second occasion of his manifesting, he his "soul's desire and prayer to God," is for the auger holes, secret springs, board, nails and hidden tions, hunt up all the lost treasuers, and produce However destitute of reverence Mr. Fowler may all the phenomena. Was Joshua R. Giddings be for men and institutions, in the present state of duped in this way, and twenty other members of moved through space around the room, and finally slipped on a lady's hand? I think that V. B. G don't he patent a few such machines? Counterfeits always indicate something genuine. There is genuine philosophy in Spiritualism, and the light of it is illuminating this hemisphere. The Spirits are bring physical forces to their aid to identify them- strument for good to many. selves and show their presence.

> crucified, these manifestations of Spiritual power and presence were frequent among the early fathers. Tertullian and St. Ignatus have recorded them. When did they stop? What made them cease? Did God Almighty abolish any of the laws of the Universe that Spirits might not communicate? Oh, no, for Oberlin and Wesley, true men intercourse with Spirits. How could the Spirit of a deceased friend better identify himself than by visiting the old homestead, where live the mortality, kindred friends, to whom an affinity draws, and you have them to show the wisdom and strength of Almighty God? They are not his equals, and

> Is it not singular that millions relying on the testimony of one man, who wrote thirty centuries ago, fully believe that a Spirit hand wrote on the walls of Beltshazzar's palace, while they deny that which thousands of honest, sober-minded men of the hand of a Spirit write at Koon's house, in Milfield, Ohio? Which is most worthy of credence one antiquated historian or thousands of truthful cotemporaries?

Spiritualism is not quite abolished. It may have a thousand expositions, like that of V. B. G.'s, and it will stand and continue to stand. It challenges investigation, and every scholar, minister, doctor and, in fine, every man with reason and soul should give it attention and free examination. It seeks no covert, it employs no subterfuges. It proves our immortality, it unfolds our destiny, it imparts a full inspiration. H. P. K.

CONVINCING PROOF-THERE IS SOMETHING IN IT. The reader will learn by perusing Notes by the in his paper, makes the following statement, which

How weak and presumptive is all argument in the presence of one good fact! Let the following illustrate. The editor says-While our attention is called to this matter, we will relate an incident of pecutiar interest upon the subject, which has recently been related to us:-Rev. Mr. Tupper, (Methodist,) who has been preachther exhibitions of sectarian wrath, which the ing in this town for the past two years, has recently had a "call" to preach in Wiscasset in this reflecting on this case, and that is, if exhibitions as his nearth win admit. On preacting a serious used, but of the spiritual and renewed there recently, his subject naturally led him to beings lived; that their Spiritual and renewed speak of the many isms of the day, and chief among them he felt called upon to characterize modern Spiritualism. It so happened that at the very time in earthly life, and that they saw and watched over the stone is thrown by the hand or tongue, in forth in another part of the town on the claims of bjections which were urged against her subject. There is now, at this moment," she continued. "a stranger, a sickly-looking man, speaking in the fact, that God has so constructed the moral nature Methodist meeting-house against the claims of Spiof man, that all such manifestations of passion ritualism." She remarked that she did not know tend but to widen the gulf that separates right and | the man, nor that there was to be such a meeting, till wrong, and makes tolerance and charity the more just at that time, when she seemed to jeel that such But when my yearning soul would too readily have was the case. She then desired that some person consented, she knew it could not be, and said to would go over to the Methodist meeting-house to see if such was not the fact. One of her hearers immediately started out to see; and Mr. Tupper If we are not mistaken, the mind that conceived tells us that he noticed the man when he came in, and wrote the article we copied last week from the at the precise time when he happened to be speaking against Spiritualism. He says he knew nothing tract, which is the concluding portion of a long and up" at the incident. We hope he will investigate, strong article in the Belvidere Standard of June 12, as he says he means to do, when opportunity in vindication of Spiritualism. The author is in offers, and be willing to accept truth, come from whatever source it may. And we believe he is just the man to do it.

[For the Christian Spiritualist.] NOTES BY THE WAY.

NO. 11. FAIRFIELD, Conn., June 17th, 1855. truth behind me, wherever I go; and, therefore, itself in God. have not felt at liberty to proceed till that has been Spiritual truths, which will in some measure free full of heavenly sympathy and encouragement. their minds from the effects of erroneous teachings I saw others, each bearing the peculiar character

or even perceived. During the past week, I visited Stratford, the how miserably dark are the minds of its inhabitants. stern intensity of his aspect. the sea? What threw that man, troubled with a faith which worketh by love and purifies the life. And I should think that that charity which they so loudly preach, is almost unknown among them. should harmonize in some principle, so as not to in- and did not believe in Spirit intercourse? It is If a Spirit then could influence the human frame suitably to receive a shower of eggs, if they should Hearing the character of the people, I clad myself

degree, the peculiar characteristics of his Muse; terfere with the practical purposes for which the briefly told. It led him to contradict again and and control its parts, is the law abolished by which come upon me. But I found their persecutions not so much directed against my person as against to draw me by an irresistible force which whe the truths which I proclaimed amongst them.

On Wednesday evening I spoke in the Universalist Church. About sixty persons were present. ist Church. About sixty persons and children of a and envelop him. I reverenced and loved him. About twenty of them—boys and children of a and envelop him. About twenty of them—boys and children and his eyes beheld me now with a softer and more larger growth—left the interior of the building and his eyes beheld me now with a softer and more when I had got about half through, and proceeded tender gaze. to show forth the Christianizing results of the secto show forth the Christianizing results of the son,) that he must be at work—for great is tarian teachings of the churches and Sabbath son,) that he must be at work—for great is tarian teachings of the churches and Sabbath son,) that he must be at work—for great is tarian teachings of the churches and Sabbath son,) that he must be at work—for great is tarian teachings of the churches and Sabbath son,) that he must be at work—for great is tarian teachings of the churches and Sabbath son,) that he must be at work—for great is tarian teachings of the churches and Sabbath son,) that he must be at work—for great is tarian teachings of the churches and sabbath son, work—for great is tarian teachings the churches are the churches and sabbath son, and the churches are schools, under whose shadows they had been nurschools, under whose snadows they had been had strength to do it. He must go forth to labor tured. This they exemplified in a very singular strength to do it. He must go forth to labor to be the strength to do it. manner; that is, by assailing the outside of the to battle! Let him not trust himself to an idle building with missiles, somewhat after the manner of a bombardment. Some of the stones thrown weighed over six pounds. This is something like punishing the poor body for the sins of the indwelling mind.

Several of those who attentively remained during the entire exercises, kindly expressed their regret at the spirit evinced; and I have no doubt awful gulfs which the Spirit may not span: they felt what they expressed. I feel that they are rather a life at hand—a life as consequent up not so much to be censured as pitied; it is the effect of the false teachings which have blinded and prejudiced their minds. I think, however, that should I, or any other medium, visit them again, they will not be disturbed in their labors. I was tery kindly entertained by Sister Whiting and Brother Weeks, who are really pretty much all the ed through writing, prepared me for the glad Spiritualists in the place.

week, (July 1st). It would be well to forward a tion as an eternal principle, which dimly foresh, few numbers of your paper to that place, if you dowed what was afterwards given fully and bearthink proper, that I may present them to our fully in the Disclosive Encyclopedia. Much friends on your behalf.

dressed a very attentive audience in the village of nals so nearly lost in the world. These and his Fairfield. Some have expressed themselves as dred truths came to me in a kind of sensible in deeply interested in the matter laid before them; flux; sometimes seemed to be spoken, but not a and it is probable that I shall, before going to New ways. Spiritual influences would suddenly con-Haven, give them another lecture. I feel deeply over me, and subdue my externals; in this jen thankful to my heavenly Parent that I am permit- rior condition I would live, without any sense ted to labor in this field, and do not feel the small- of hunger or thirst, whole days at a time beginning to show mankind that they need not est doubt that, by Spiritual aid, I shall be an in-

With regard to remunerative matters, I have as into external life, and it seems like a wilder. The whole Bible abounds with manifestations. yet had tight work; but yet I have confidence beset with many thorns. Yet, there are roses Angels figure conspicuously throughout all the sacred Chronicles. No one doubts the truth of that all will be well. My work must be performed and life in this world has become precious as these miraculous occurrences. After Christ was at all events. I am yours, for Truth and Humanity, means if not as an end.

JOHN MAYHEW. Letters may be addressed to me at Hartford, up to the 14th July.

For the Christian Spiritualist. EXPERIENCES.

To give an account to the world of our personal soul. And that he is in this age sending mesexperience, is difficult for many reasons. In the gers to us from the interior worlds, those of first place, because the soul shrinks instinctively doubt who have not seen and heard. from any profanation of the inner sanctuary of its life, and we must keep the veil always drawn over given through me, at that time, was in relation the holy of holies. Again, we know that a cursed the healing power. Health is the God-life of Spir. egotism clings to us all, and we are thus liable to life; decay and death has power only over the a overrate what comes through ourselves; at least, ternal. But pure Spirit has power over matter: t is very hard to do what Paul recommends: "let fashion it to its uses; and while the external m each esteem other better than himself." And we chinery is needed, it can, by Spiritual influx, b also hesitate, in view of the liability of misinter- kept alive and in order for its work. But there pretation from many who know us not, and judge of us with merely an external judgment. In spite is external and corruptible may be gradually a your own land and age assert, that they have seen of all these truths, I am impressed to speak a lit- haled, as it were from the Spiritual body, leaving tle of "that which I have heard, which I have as the body of Christ, and of Elisha, and Enoci seen with mine eyes, which I have looked upon, were left-entirely incapable of decay, and surand my hands have handled" of the New Gospel. ceptible of translation to the heavens.

I shall commence with some extracts from an imperfect sketch, written five years ago. "I have always followed from a child, the inner

Spiritual consciousness; have always loved to lis- will be in proportion to this. And then, how not ten to the music of the "still small voice" within, their mission! Like Christ, they can perform A strong sense of individuality, a peculiarly se- many good works, (He nowhere calls these many cretive and concentrative idiosincracy had prevent. acles,) and become physical saviors of this rac ed love in me from attaining its free development. Recottecting, atways, that whatever may be to medium through which it comes, "Every good give

The fountain was in my soul, full and ready to and every perfect gift is from above, and comed The editor of the Eastport Sentinel, in calling burst or overflow; but the channels by which it down from the Father of lights," seeking unto him attention to a long article, friendly to Spiritualism, might pervade and fertilize my whole nature were in Spirit more than to the messengers he sends. obstructed. Spiritual sympathy with a pure warm

> What a change at once took place in me! I saw, I heard, I felt, what I had never seen, nor folded to my more vivid understanding. I felt my whole soul go out radiate as it were from a bright centre. Then I knew what it was to be redeemed, and a child like love of God, as my Father first

took possession of me. With my eyes closed upon earthly things, I saw by the Spiritual sight that there were beings around me, whom I had known and loved on earth. but whom I had hitherto looked upon as dead .- aid :-State, where we presume he will be located as soon Dead? Ah, I found that "God is not a God of the forms were nearer me than they could have been all those who mourned for them on earth.

One very tenderly beloved had died some months before. I saw her. O, how glorified how forms us that the above well-known friend e pure, how ennobled her whole being! How transparent the atmosphere that surrounded her, seem- lectured to a large audience on the subject of ing to emanate from her own beautiful being. She Spiritualism. looked upon me with love and tender sympathy, and seemed to sweetly invite me to go with her .me in felt words, that penetrated my soul with ciety for a few weeks, is no longer in its employ, and harmony, "nay, thou hast yet much work to do those of our patrons who may have written to be on earth-not yet-not yet! The time will soon on matters of business relating to the Christian come, when we shall search together the hidden Spiritualist and the Society, will hereafter direct a glories:-patiently wait, and endure unto the end letters, &c., not specially designed for the editor it is not yet!"

The vision passed away, and I saw another. A Spiritual Knowledge." tall erect, noble figure, a purified embodiment of manly strength and beauty. I had never seen him before, yet, I knew at once who it was-my Spirit of Spirittal Knowledge, desirous of increases recognized one of whom I had heard as having its usefulness, wish to employ another good, redied years ago.

A strong sweet influence came from his dark eyes; I saw at once that he was now pursuing untrammelled those deep researches into the myste-BROTHER TOOHEY: I am not getting over the ries of the universe, which it had been his most ground quite so rapidly as I expected, being, as ardent longing to investigate on earth. I saw how you will perceive by the date hereof, still in this in a higher and freer sphere of life, the Spirit can dark region. I am anxious to leave the mark of truth behind me, wherever I go; and, therefore

He spoke to me. Not in such words as we in accomplished here. Through the kindness, and by our imperfect state make use of. The acute of the exertions of Brother Roff, the Court-house has Spiritual sense alone could take coguizance of those been obtained for a lecture this evening, when I vital forms of thought. He gave me a message hope to present to the minds of this people, those for the brother who remained on earth—a message Telegraph:—

of the past, and enable them to aspire after higher or form of Spirit which had distinguished them on and holier truths than they have hitherto enjoyed, earth; only in a more pure and glorified state of development

Among them an old saint just departed, the fathlate residence of the highly favored, but much per- er of an intimate friend. I knew him at once by secuted Dr. Phelps. What a beautiful village; but his resemblance to the son, and also by the strong

> "All strong and stern he stood before my Spirit The man of iron eye, and locks of steel;
> I shrank before his eyeglance and did fear it;
> Then made my trembling soul this mute appeal Depart! in love depart! thine awful presence Shakes as with death my feeble frame of clay! Yet, if thou can'st not—strengthen me to liste To what thine impulse urges thee to say!"

He seemed to beckon me to approach nears. yielded to, became attractive. I lost my fear as approached nearer, and viewed his countenance brighter light. Deep radiance seemed to surroup

"Fear not," he said. "Tell him, (meaning). work he has to do; and he must gird himself

—he must put on the lion's strength and go for for the Gospel!" Much more I heard and saw, but this may s selves to men in many ways. But the new bas been revealed to me, and I rejoice!

The new life! not a life afar off-beyond the death of our bodies, as the morrow's away ing is upon the night's slumber; or as the life the unpledged bird upon the breaking of the that contains it.

Many truths were at that time revealed to Spiritual understanding, which though not prese ception of them as more fully developed in the Div I shall not be in New Haven till next Sunday ine unfolding. Many truths concerning resurrecconcerning marriage, that institution, the externi-June 18.—Yesterday (Sunday) evening I ad- of which have become so corrupted, and the inter-

O, the joy of those days! Since then, at o call of imperative circumstances, I have come ma

Many will call these statements "the dreaman enthusiast." I will not say what they are, other than that they lifted my life out of darkness, Gi it seems to me, could not have been far off free that which was a medium of so much good to m

One of the most interesting communication a wonderful regeneration process by which all the

Beautiful exemplifications of the power of Spirit to give health to the body, have been numerous: these days. Healing mediums should especially seek to purify and elevate their life; their success Recollecting, always, that whatever may be the

PERSONAL AND SPECIAL NOTICES EXHIBITION FOR THE BENEFIT OF THE RAGGED SCHOOL

This exhibition will come off at the Crystal Palace, on Monday, July 2, on which occasion the following gentlemen will be present to take part in the proceedings:-Mayor Wood,

Rev. H. W. BEECHER, Rev. E. H. CHAPIN, JOHN H. WHITE, JAMES W. GERARD, Judge Edmonds and others. Music at intervals by Dodworth's Band. The undersigned solicit for this exhibition your

James W. Gerard. James Harper, Peter Cooper, J. W. Edmonds. John H. White, H. H. Day, Samuel Brevoort. James Freeland, George H. Jones. Tickets, 25; children 12 1-2 cents.

WARREN CHASE,-The Belvidere Standard is Spirifual progress was in Belvidere, June 16th, and

Rev. S. C. Benning will lecture at Verpland Point on next Sunday, July 1st.

Mr. W. E. VALENTINE, associated with this St this paper, to "the Society for the Diffusion c

FREE MEDIUMS.—The SOCIETY FOR THE DIFFUSION liable Medium, to occupy such hours in the day and evening, as Miss Catherine Fox finds it impossible to attend.

All applications to be made in writing, and addressed to the Executive Committee of the Society.

A GOOD RAPPING MEDIUM WANTED IN THE WEE will find employ and good compensation, by sidressing Mr. Benjamin Unner, of Cincinnati, Ohio

news, the friends of this gentleman will be glad ! read the following, which we clip from the Spiritua "Mr. Davis, we learn, is now engaged in the

elaboration of a new volume, to be entitled 'The Reformer,' being the fourth in the series of the Great Harmonia.

This promises to be both a timely and rerma nently important work, inasmuch as it will include the author's very excellent course of Lectures of 'Physiological Vices and Virtues,' Extremism, Inversionism, their Causes and Cure, etc., together with a full disclosure of his recent investigations into the history, laws, uses, abuses of Marriage and Divorce; questions always attracting the attention of reformers, and now more generally discussed by all classes than, perhaps, in any previous period of

the world. Mr. Davis' volume, devoted mainly to these social themes, will, we understand, be issued about Sep-

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MR. A. J. DAVIS' NEW WORK .- As an item &

LINES BY MILTON IN HIS OLD AGE. Lately discovered, and published in the recent Oxford We publish this poem of Milton's, as there may he many who have never seen it, but may wish to preserve it, as the revelation of his old age and the

hilosophy of his affliction and sorrow. Although we do not belong to that class censured Now Win. Cobbett for rolling up their eyes whenever to name of Milton or Shakspeare are mentioned. are cannot but remark, that the mind must be superficial and the heart insensible, that can read the perfection and not feel respect amounting alnest to reseation for their blind, suffering, but derotional author. There is in them a deep and sigpificant philosophy, which teaches the lesson of thankfulness to God, under all circumstances, since thankininess to cook, modelety, no condition in life, there is a position in society, no condition in life. there is a position and peculiar blessing -Elitar of the Christian Spiritualist.

I am old and blind!

Men point at me as smitten by God's frown.

Afficied and descript of my mind—

Yet I am not cast down.

Lam were, ver scrong— Laminist of that I no longer see— Laminist of that I no longer see— Poor, old and helpless, I the more belong, Father supreme ' to Thee!

O merciful One. O mercial One.
When men are faithest, then Thou art most near;
When fields pass by—my weakness shun—
Thy chariot I hear.

Thy glorious face Thy gorrous face-ls bearing towards me—and its holy light spines in upon my lonely dwelling place, And there is no more night. On my bended knee

on my contact knee Licensize my purpose clearly shown— My visita thou hast dimmed that I may see Thyself. Thyself alone. There nought to fear; This darkness is the shadow of thy wing—

this I am almost sacred—here Can come no cyil thing. on the where foot of mortal ne'er hath been, signed in the radiance of Thy sinless land.
Which eye both never seen.

Visionis come and go-States of resplendent beauty round me throng— From angels' lips I seem to hear the flow Of soft and holy sona.

It is nothing now, When heaven is opening on my sightless eyes, When airs from Paradise refresh my brow, The earth in darkness lies.

My being fills with ripture-waves of thought Real musen my spirit—strains sublined Break over me unsought! Gina me row my lyre !

Used the surmes of a citt divine; Weller my boson clows unearthly fire Lit by no skill of mine.

THE SPIRITUALISM OF THE PAST AGES.

GENII. DEMONS, SPIRITS. NO. V.

PERCEPTIONS OF GENII GENERALLY. "Here that leaves are term from the book, only part of and the is contained, which appears to relate to a

"Spinales and pins were stuck into him, and back, which the spectators pulled out. Sometimes han, yet saw it not, and when they thought they helded of it, it would give them the slip. Once the first beating the man was discernible, but they heard wonderful things, but you have not showed could not eaten hold of it; at length the apparithin of a blackamure child showed itself plainly were frequently repeated, when Manso owned, "that to them. At another time a drumming on a board he knew not what to think, that if it were a weaktias, the people being terrified, called upon God, should become at last as credulous as himself. whereupon there followed a mournful voice uttermore, we knock no more:" and there was an end

The book here again is very imperfect, but parts of events narrated being preserved. The chapter then for some pages contains accounts of the witchlevel by Mr. Wright in his work upon Sorcery

The next narrative is of the strange visitation of beside itself, so that he did not seem struck with the Micsian virgins, who fell into a strange humor an alienation of mind, but with a divine fury." without apparent cause, by which they were affored with delirium and alienation of mind, for they all were on a sudden, seized with a desire to sile, as I an inclination to hang themselves, which many did. This furor was at length put a stop to, by the publication of an edict, "that if any person should long themselves in future, her body should be earded through the streets in the sight of all man. After this publication no more hangings took is a good and virtu-

prove this, or state out the time when they ceased, useful, when it can accomplish such results.

could rise up to her throat, and make it swell, and our exodus; but where is the Promised Land?

then blind her, and make her deaf and foam; when I put my hand on it, it would fly to another part, but not when another person's hand was put on it. It was often forced into her tongue, which would greatly swell. On one occasion, it was chased all over her body, until it came to her tongue, when with violent efforts and belching, which almost choked her, forcing her eyes almost out of her head, it came forth, and the woman was well." Mr. Greatrix goes on to say he could instance many such cases, and the falling sickness he healed by putting his hands on the afflicted.

In a work Enthusiasmus Triumphalus, (1656,) a narrative is given of another person having the same power as Mr. Greatrix, who "by stroking a when I see the quiet, undisturbed forms and faces man's arm which was dead and useless to him, recovered it to life and strength. On reading this, bound down to the old routine of common-place 'my judgment was that the cure was natural, but that it would hazard his brain, which proved true, and sometimes half question my own sanity. for he went mad shortly afterwards." Whatever may have been the effect in this case, Mr. Grea-

trix's patients were always free from this sequel, Torquatus Tasso had an experience of a Genii; and real Spirit. To which Tasso made answer, it Mantua, and that he (Tasso) had done all he could to disabuse men's minds, and that in the dedication, he had said the dialogue was written according to the doctrine of the Platonics, and that men ing the dialogue with what had happened to him a perception of essences. since. On this, Manso pressing to know how they being together, Tasso's eyes were fixed, when tainly think you're crazy." he said, there is the Spirit come to entertain himself with me, and you will now acknowledge the truth of what I say. Manso looked, but saw but ence all the knives in the house were stuck in his the rays of the sun passing through the glass, and nothing else. Tasso continued to converse with he leaved like a dog, and clucked like a hen, and the Spirit, and a dialogue appeared to be carried e man named P. C., who appeared to on in such admirable terms, so efficacious, concern-I'm was the cause of it all. Before the devil put | ing subjects so elevated and so extraordinary, that and to these things, the invisible hand, which did he (Manso) was so ravished with admiration that things, put on an astonishing visibility. They he dared not to interrupt it; yet he only heard

The learned Thaunus speaking of Tasso, says ing these expressions: "Alas! alas! we knock no he was seized "with an incurable fury in his south," and wrote in his lucid intervals many sublime things, which eventually turned men's pity into amazement, that fury which makes other minds outrageous-his understanding by it became purified-more aptly inventing things-more acute craft in New England, similar to the instances col- in aptly disposing them after they were invented more copious in adorning them with choice words and Mark, and because within the reach of the and weight of sentences; and that which a man Spiritual body, being published in this city, we of the soundest sense could scarcely excogitate at pass these accounts from the work to avoid need- his leisure with the greatest labor and care imaginable, and he after violent agitation of the mind set

at last dissipated." Not so, said Manso, I have

For the Christian Spiritualist. LEADINGS OF THE SPIRIT. IN A SERIES OF LETTERS. LETTER VIII.

SPIRIT-LIFE FORESHADOWED. New York, May 12, 1850.

pensation for all. And yet this is the very worst ment she became more beautiful. Mr. Calef appears to deal rather hardly with Mr. kind of weather for coughs and fevers, and the But I had so strong a sense of my own impersized? Marker, " who sent him a paper attested by several general physical afflictions of humanity. I myself fections, I dared not approach such immaculate pusub-colours, that Margaret Rule, when they were am coughing; but there is nothing of any particu- rity-such divine beauty. down. In answer to Mr. Calef, our author says, vigor of constitution, I could almost set at defiance born;" but I did not then, nor do I now compre-The person who vouches it, declares a woman would have been carried by Spirits into the air, magnetic influence. I potentialize my system by hair—the same deep softness of the dark blue had he not held her down. These accounts will suppose; and an incisperating a subsequent paper.

As to the observation that miracles had ceased, As I drew nearer, the consciousness of my own. This may be all imagination, As I drew nearer, the consciousness of my own. The servation that miracles had ceased, and that at the smallest to be through a did degree of power. I believe it to be through a ded. There was the same rich flow of the golden of the same it is to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I believe it to be through a did degree of power. I be deen did degree of power. I be Dr. Brown in his Rolligio, Melico, said he can neither I know; but nevertheless, even the imagination is unworthiness again came over me with such pow- tax possible to each subscriber.

Wif Mr. Calef admitted the point of Margaret It is certainly very wonderful; but there are which bound me to that star was broken in the none in the United States, either in the matter, it is being lifted up, it is no reason why it should many other things equally so. I cannot tell shock. The whole atmosphere—every thing—reel-style, or make up of the publication, as we expect be calculated to be a miracle, unless all things Protidence permits the devil to act, be called miracles,

is a peculiar significance in the phenomena of the
veloped me, seemed to form a deep vortex, into
reason why it should take application, as we expect
previous engagement.

How to have Contributors, who are well known to the
side to have Contributors, who are well known to the
veloped me, seemed to form a deep vortex, into
reading public, for ease and delicacy of style, as
previous engagement.

How to the previous engagement of Private Circles, 2 to 12 M., 2 to 5,
and 7 to 9 P.M. Friday and Saturday evenious engaged for the
veloped me, seemed to form a deep vortex, into
reading public, for ease and delicacy of style, as
previous engagement.

No sittings on Wednesday after 12 M.

47 and as to not bringing Scripture proof, &c. Our times, if not in the whole spirit of the age. I see it the midst of which I was about to be plunged, well as for depth, and liberality of sentiment. arthor says, if Mr. Calef insists upon Scripture in all form, light, color, as it were, hear it in the when with my last look, I beheld-not merely that As the Society issues the paper for the "Diffu-Proof, the may do well to give us a plain convinctions of all sound; I recognize it in too-bright and glorious being, but you, my own sion of Spiritual Knowledge," few advertisements ing Scripture proof for the ceasing of miracles." the new thoughts, in the great enterprises, in the dear and beautiful Louise! Heaven forgive me, if will be admitted into its columns, thus furnishing Mr. Greatorix in a letter to Mr. Boyle, (1666,) tendency to investigate, in the determination to I say how much dearer than the bright and far-off room for more reading matter per week than any shows things which appear analogous to the New accomplish, in the will to know, which are contin- angel! I stretched out my arms, as with the last other paper now published. England witcheries. "I have met with instances ually evolved in the action and reaction of society, energy of despair, and you saved me, as you have of possession of deaf dumb and talking devils, and and the world at large. I perceive it in the more always done, and always will do. It was but one made to send the paper regularly, that it may be in his presence, several devils were cast out of a concentrated action of mind on mind; I inhale it impulse to come within the range of your sphere— with our subscribers by Saturday. Woman, every one of which had like to have chok- with every breath, for the whole atmosphere is full to grasp your robe, and feel myself secure. Then ed her, when he came up to her throat. A person of it; I feel it through my whole being, sense, in- we were floated back to earth so gently, that I felt friends will send us names, we will most cheerfully at York house, had something within her, which tellect and soul, and through the whole organism no shock. would so swell her body, as if it would burst her, of nature and of society. A great transition is now I recognized no familiar spot, until at length we ter of our issue.

high, and fear-spreading. I comprehend its strength and vastness; but when I attempt to search it out, I am lost. To you only can I speak these thoughts; for you know that I am neither a fanatic nor a madman, as I should certainly be called, if I should tell the mental experience or impressions, but of facts-I almost think there is a flaw somewhere,

When I attempt to reason on the subject, to inquire why and where it is-to investigate and scan the source of my impressions, all is vague, and "he was naturally of a melancholic temperament, but the dull necessity of returning to the old round dark, and cold. I can see and feel nothing-nothing sometimes besides himself. He had a friend, nam- agitation of these active duties of life, if the impresed Manso, who would reason with him on his supfiction, but accused Tasso that he would have men going back and forward—this kind of pendulum believe the Spirit he made speak there was a true motion—I sometimes think I shall never get any where. I am quite sure that these impressions was composed by him for the young prince of pervade and control me, without my will or consciousness. But I find that the instant my Thought | guiled me of many a dark hour. becomes a self-reflector, it loses its power; and the spell which had possessed me vanishes.

At times I have a distinct idea, amounting almust not confound what he had there exposed, as most to absolute intelligence, that in all things a philosopher, to that he believed as a christian. there is something interior, and greatly superior to And there was, therefore, no reason for confound- all which the senses can discover. I seem to have

There is one thing I now feel impressed to speak Tasso's Spirit was to be classed, whether "as a re- of, which I have hardly dared to look at myself, it bel or one who had remained firm in his faith and is so strange. It is really incredible; but though I submission to the Creator;" said it could not feel how absurd it is, I cannot reason, nor shame be a Dæmon, because it had fortified in him the myself out of the belief that it actually was. It seems maxims of Christianity; he then said it was but in to me that sometimes I can walk through the air, imagination that this Spirit was presented. Tasso moving myself solely by the will's power. I have replied, it might appear so, but to him it was other- not only a distinct consciousness that I can do this, wise, for the Spirit offered nothing without connect but a strong and irresistible conviction that I have tien and sequel, and used no frivolous reasoning or done it, and that too a great many times. This broke off in the middle. Had it been otherwise, phenomenon first occurred several years ago. It then it might be believed to be a dream or phan-did not appear that I was conscious while it was tom. "This Spirit is a Spirit of truth and reason, taking place, but that directly after I came out of of a truth so distinct, and a reason so sublime, it, I could remember the fact, and so also other that it raises me to a knowledge above reasoning facts of a similar kind—the places, and many other The Spirit is therefore real, of whatsoever order he circumstances, some of which are now as clear and may be. I hear him and see him, although I am vivid as those of any thing which I really rememunable to comprehend and define him." Tasso ber. I once spoke of it to my aunt, when she finding arguments would not convince his friend, said, with a great deal of severity, "Never tell any he said he would show it him, And afterwards body of that, Thomas. If you do, they will cer-

Tasso turned to him, and said, "your doubts are line, perhaps from three to six feet from the ground. keen night-air, which seemed to bathe me with a Heaven to such a person would be nothing gained.

> The crescent moon was just going down; and the stars were intensely bright. As I began to the stars were intensely bright. As I began to the stars were intensely bright. As I began to the stars were intensely bright. As I began to the stars were intensely bright. As I began to the stars were intensely bright. As I began to thousands of persons whose souls were worked and tortured by infidelity, whose in the stars were intensely bright. As I began to thousands of persons whose souls were worked and tortured by infidelity, whose in the stars were intensely bright. As I began to the stars were intensely bright. As I began to the stars were intensely bright. As I began to the stars were intensely bright. As I began to the stars were intensely bright. As I began to the stars were intensely bright. As I began to the stars were intensely bright. As I began to the stars were intensely bright. As I began to the stars were intensely bright. As I began to the stars were intensely bright. As I began to the stars were intensely bright. As I began to the stars were intensely bright. As I began to thousands of persons whose souls were worked and tortured by infidelity, whose lives were rendered sad and dreary, and whose were worked and tortured by infidelity, whose lives were rendered sad and dreary, and whose this stars an intense that it is elamined for them, and from a thorough that they are altered to unit the most reasonable rate, and shall as far as I have the ability to do, cheerfully supply it without an are the world is so far in advance of the age." —Plany Dealer.
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> "This Journal has been received with enthusiastic approbation by its readers throughout the United States. The following are thousands on thousands of persons whose souls were worked and tortured by infidelity, whose lives were rendered sad and dreary, and whose future was anihilation, been restored to believe the suffered bundle states. The full professor from the three theresies, not only in believe the suffered bundle of them, and then world is a far a The crescent moon was just going down; and for a single instant, and to which it seemed bound brotherhood, for the spread of truth and redempby a magnetism strong as iron.

the whole expanding and urching up into a bower itualism, and to find fault with what it has not THE GREAT PIANO & MUSIC ESTABLISHMENT OF of light, which appeared to bloom out of the sur-done, and to stigmatise as fools and fanatics all rounding sky, with an effect indescribably beauti- those who have tried to investigate it and make the ful. In the midst of this was a female figure, so most good they could of it-would stop villifying, My Dear Louise:-I wrote you about a week lovely that for a moment I almost forgot myself, and candidly investigate the matter—they would since; but as I have had no reply, I write again, to and was in danger of falling. She was neither soon have no occasion to ask what good can come the second in which the fear of infamy and dis-inquire the reason of your silence. I wish to be-couched nor reclining, but she seemed to fleat in from Spiritualism; but, as a result, would soon see was a manner than the fear of those horrible lieve you are well; but the possibility that you are her radiant car, as if she had been borne along by the world converted, and where now discord and not, disturbs and afflicts me. What lovely weath, and at the same time had guided and controlled anarchy prevails, harmony and happiness would The Old in his controversy with Mr. Mather, ther we are now having in New York, after an in- it. Perceiving my danger, she held out her hand ensue. The millenium would have begun, and dentative can be such a thing as a witch, and finite amount of rain and incredible quantities of with the most winning look and action. The up- Christ's mission being fulfilled. Such are to be the say his not "bringing Scripture proof that there dust in the air, raised in a few hours after the tor- ward attraction was confirmed; and the peril was glorious results of Spiritualism, and this the good is such a thing as a covenanting witch, proves there rents had become assuaged. But to-day is a com- over. As I was drawn towards her, every mo- to come from it. Is not this worthy our whole

present, was several times lifted up to the ceiling lar consequence the matter. Do you know that I "Can it be an angel," I asked myself again and of the room, notwithstanding the efforts of strong sometimes almost fancy that I have a kind of mag- again-" an angel, and yet so soft and womanlypersons to held her down, and she was held there netic power, or a faculty of removing diseases, and an angel, yet so loving and kind?" And somefor some time, and they had much ado to pull her that if I could only recover my natural and normal thing seemed to say each time, "an angel yet unhe has two experiences of the same kind, one con- the greedy old curmudgeon we have christened by hend the meaning of it. I could not avoid thinkceraing a person who was so lifted up at Lord the lugubrious name of Death. I certainly do ing all along, how much she looked like you, only Oway's house, in Ireland, and another at Wiercus. sometimes throw off serious attacks with a wonder- so far more beautiful, as cannot easily be conceiv-The person who vouches it, declares a woman ful degree of power. I believe it to be through a ed. There was the same rich flow of the golden

er, that I grew sick and dizzy. The magnetic chain, The character of the paper will be second to

and as soon as I put my hand on that part, it going on in the civilized world. We are making were walking, hand in hand, as ever in our school days, over the old stone causeway. I saw the brook tinue to send the paper until directed otherwise,

Not only the Spiritual nature, but even the ma. where we sailed our tiny fleets; our little hut of terial being, thrills as with the presence of some pine boughs was standing by the wood-side; and PUBLISHED BY THE SOCIETY FOR THE "DIFFUSION O unknown power, as steel becomes electrical on the the grape-vine swing hung idly from the tall chestapproach of a thunder storm. I have no guage in nut tree. I saw the rock by the margin of the or out of myself, to measure this power. I cannot pond where we fed the fishes, and the dark sha- Medium. The work is beautifully electrotyped. tell the height nor depth, nor superficial extent of dow of Hemlock Hill, where we used to hunt the contains 550 pages, octave, and two splendid steel it; but I know that it is great, wide and deep, and turkey nests. All was clear and fresh as with the memories of vesterday.

But again, I was weary. I laid my swimming appendix to the work. head on your bosom, and sank away into that elvsium of conscious rest and peace, which subsides into perfect repose.

Could this be all a dream? It seems to me rather like a vision, or a remembered scene. But 553 Broadway, N. Y. does it not foreshadow something of the Future? And remember, Louise, if any doubt ever should come between us, that you-you are my good angel, and no other, for how else could I have been saved? How else could I ever have been or be, my sweet

Looking over this letter, I find that it is a remarkable flight for a sober sifter of common places like myself; and to convince you that I am still really and truly myself. I light my Turkish pipe, the Diffusion of Spiritual Knowledge," 553 Broadand which being aggravated by hardships, he was of ordinary life, society, and business; yet in the and here I am whiffing out volumes of blessing of ordinary life, society, and business; yet in the and here I am whiffing out volumes of blessing with every breath for her who so tenderly ad- P. M. Wednesday and Saturday afternoons exmonishes me, that if I had one particle of true geposing he had a genius, especially concerning his cited; and so I maintain the leading characters of nerosity, I should have thrown aside the filthy dialogue of the messenger, which he said was a thought, by repeated alternations. And with this weed long ago, if it were only because she never complains of what I cannot hide from myself is offensive to her. O, but men are far less generous than women. Spare me a little longer, my good Louise, and spare the old pipe, that has be-

> But with all my short comings, I am, and ever must be, truly yours. W. T. D.

> > For the Christian Spiritualist

THE GOOD OF SPIRITUALISM.

Mr. Editor: The question is often asked, "What is the use of Spiritualism? What good can come from it provided it be true?" Persons asking these questions are of that class, who always measure the worth and importance of a thing, by the amount of money to be made from it. But to me, this seems to be the most narrow, selfish, and meanest view of the subject. Are we not disgusted every day with men who turn everything to a money account? and in proportion as it answers their purpose for accumulating money, does it rise in importance. They will sacrifice honor, honesty, virtue, morallty, benomenon first cocurred several years ago. It is phenomenon first occurred several years ago. It is not be that directly after I came out of it, I could remember the fact, and so also other off it, I could remember the fact and your the part of the sould addistry. And instead of allowing their did addistry. And instead of allowing their did them to about the fact of all didstrates the part of the sould and the proposed them, and all didstrates and the sould addistrat yes, their own souls' heavenly existence and the Spiritual association of their most intimate friends, Tasso's voice. When the dialogue was concluded, moving on a plane with the earth, in an undulating daughter, on whom our strongest affections were me that you promised, (the Spirit.) These scenes knew that if this will-power should be abruptly as this enough to repay a world of examination suspended, I should fall; but I had no fear of this, into this subject? Is not one instance enough to was heard, which was followed by a voice which ness in his friend to believe these visions, he much height. So I was borne along through the cold, to result from Spiritualism? If not, I can only say, One Dollar Per Annum in Advance—32 pages. Monthly.

Dr. J. R. Bechanax, Editor and Properties of Cincinnation. not even when I felt myself ascending to a great satisfy the meanest and most greedy, of the good BUCHANAN'S JOURNAL OF MAN

> ciated by them. But this is not all the gain. Not only have

tion of mankind. It has administered consulation At length the color of the rays gradually chang- to the afflicted, and comfort to the sad. It has reed. The cool saphire melted into a warm saffron lieved the needy, and strengthened the weak. And tinge, this again subsiding into a soft hue of rose, if those, who are so eager to break down Spirsoul? Our united energies? Could more be de-

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From Godey's Lady's Book, June, 1855. ALL EARTH IS BEAUTIFUL.

BY LOUISA MUMFOR On! tell me not this earth is all A scene of foul decay,
That o'er its joys a funeral pall
Is spread in dark array!

Oh! tell me not there is no love, No beauty here below:
For God, who made the heavens above,
Hath made the earth below!

There's beauty in each earthly thing.
There's mirth and music free;
There's beauty in the birds that sing

On every branch and tree There's beauty in the tender blade. That covers hill and field—In eayer scenes than hill and glade. In rich profusion yield!

There's beauty in each tiny flower That blooms along the way, Or decks each cool and shady hower In rich and bright array!

There's beauty in each forest tree.
That shades the passer-by;
There's music in the tiny bee. That hums his busy lay

There's beauty in the mountain rill That flows along the glade : There's beauty in the rusged hill. And in the forest shade

There's beauty in the summer day, There's beauty in the night.
That comes to us with gentle lay, And happy visious bright!

There's beauty in the summer cloud, And in the April shower— For these are blessings pure from God, To gladden leaf and bower!

Oh, yes! all earth is beautiful With every varied scene; For, whereso'er the eye may turn, The hand of God is seen!

From the Cincinnati Daily Times. A LECTURE ON SPIRITUALISM.

BY REV. J. H. FOWLER. Mr. Fowler delivered another of his Lectures on Spiritualism on Saturday evening last. The following is a full report of the same :-

John xx. 19. Then the same day at evening, being the first day of the week, when the doors were shut, when the disciples were assembled for fear of the Jews, came Jesus and stood in the

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, we have seen the Lord, but he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst. 27. Then saith he to Thomas, reach hither thy finger, and behold my hands, and reach hither thy

hand and thrust it into my side; and be not faithless but believing. 28. And Thomas answered and said unto him, my Lord and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed, blessed are they that have not seen and yet have believed. Here is the case where a Spirit of a person who

had died, appeared in the midst of a Circle, while the doors were shut. I know there are some diserepancies and irreconcilable difficulties in the accounts, but may we not believe the fact that this Spirit did appear and was identified? I think my friend Peters will credit this. You know Paul says, he saw him and heard him speak; or Luke says Paul says so. I will not doubt the fact.

Then we have accounts of Moses and Elias appearing with Christ. They were identified also. Then Samuel, by the Medium at En-Dor. Then the Spirit which gave the communication now so popular in all the churches-I mean Revelationssaid he was one of the prophets, and of John's brethren; thus making in all four cases where Spirits appeared and were identified. They appeared at different times and under different circumstances, thus establishing the possibility of the fact. Then you have a multiplicity of other cases in the Bible, where Spirits manifest themselves. These Spirits are called angels, but they are the Spirits of those who have lived on earth.

The Spirit of one of the prophets, who communicated to John the book of Revelations, is called an angel. They are often called men, often Spirits; we believe they were all men, who once lived on

The witnesses are eight, all living in Massachusetts, and may be referred to at any time. One of them is Rev. Adin Ballou, a Universalist minister, I think in fellowship to the present time. But he thlnks the true believers in Christ came to do the works he did; so friend Peters may think his testimony cannot be taken any more than the twenty other preachers of his denomination who bear testimony to the same facts.

Now I wish to present to you another case, where a Spirit appeared and exhibited a deformed hand, as did Jesus to identify himself.

Here Mr. Peters rose and made some lengthy remarks-said he felt it his duty to defend the Bible from such infidel assaults as had been made upon it. If Mr. F. could do these things, he would powers—could heal by simply laying on his hands; like to see him do them. He, on the previous evening, did not deny that all of these things could be done, but that those passages read did not mean what Mr. Fowler said they did. To compare Spirit Mediums with Christ was an absurdity, &c.

Mr. F. asked: "Does Mr. Peters believe Christ works than himself?"

Mr. P.—" Yes, he might have said something like that." A voice in the audience-"He has not quoted

Mr. F. read the passage, (Mat. xiv. 12, 13.)

"Does Mr. Peters believe that?" Mr. P.—"Yes."

Mr. F.—" Are you a believer in Christ?" Mr. P.—" Yes."

Mr. F .- "Do you believe you can do the works

he did, or greater?'

Mr. P .-- " No." Mr. F.—" Can any believers?"

Mr. P .-- " No; the passage does not apply to us." those signs shall follow them. Does that apply cured not to make him known. But his cures were to us?"

Mr. P .- "Why, you know how the Universalists explain that passage?"

Mr. F .- "I know how they and all the other denominations explain the passage that do not suit their creeds. There is one more passage. Peter says in Acts ii. 39: 'The promise of the Holy Ghost, speaking in tongues, &c., is to you, to your children, to all afar off, even as many as the Lord our God shall call. Does that apply to us?" Mr. P .- " No."

Mr. P .- "That is a very foolish question-as though if some particular passages do not apply to by saying, "show us a sign."

us, then none do." Mr. P. said he would say no more if Mr. F. would let him alone. He recumed his seat.

upon a book which is consistent with itself, and definite in its teachings.

scripture, so that it may teach the greatest absur- things, but if the hand spoken of was in any way at Melodeon Hall, on the Materiality of the phenodities, and altogether they explain away or reject physically diseased, beyond mere paralysis or nerv- mena generally termed "Spirit Manifestations." the whole Bible. But if one has the honesty to ous affection, he did not think it could be done. So come right out and say he does not believe the pas with the blindness and the dumbness. He did not as was shown by its intense appreciation of the sage which plainly contradicts his opinions, they think organic disarrangement could be restored. It most abstruse and scientific portion of the discall him "infidel." But this term does not frighten would take a very great amount of positive evi- course. me; I got used to it when I was a Universalist in dence to induce him to believe him. He would good fellowship.

Now, let me refer to the case before named, for decide who the persons were, &c., &c. the facts are what we want, and facts are just as good now as they were eighteen hundred years the 12th chapter of what is called Matthew's Gos- to the general rule. ago. Yes. Jesus is not so bigoted that he would pel; but it is not certain that Matthew wrote that ago. Yes. Jesus is not so bigoted that he would believed that he had think better of me for believing a thing he did, than book, or what language it was first written in, or ture a fair investigation, and believed that he had fondly believe. So we have, perhaps, been com-your notice embraced in its columns, of a lecture. for believing the same thing done by somebody where or when it was written. Jesus Christ, of really done so. He intended to treat the subject in mitted by our Good Father to the speciality of care to be delivered on the subject of the Harmonia. else. If he is, then I don't care for his approval.

This is the case: Sybil Chase, given in the words of her husband, Harvey Chase, Blackstone, words of her husband, Harvey Chase, Blackstone, limite account of the case of bindness and dumby one by disputing the premises, and another by adlacy, between a clairvoyant and a guardian angel. I presume there is a cause for their recreant posilimite account of the case of bindness and dumby one by disputing the premises, and another by adlacy, between a clairvoyant and a guardian angel. I presume there is a cause for their recreant posilimite account of the case of bindness and dumby
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one by disputing the premises, and another by adlacy, between a clairvoyant and a guardian angel. I presume there is a cause for their recreant posilimited the premises and control of the case of bindness and dumby
one by disputing the premises, and another by adlimited the premises and dumby
one by disputing the premises, and another by adlacy, between a clairvoyant and a guardian angel. I presume there is a cause for their recreant posilimited the premises and dumby Adin Ballou's "Spirit Manifestations." The sub- Mosman, of Cabotville, Mass., Jan. 9, 1850. The mitting the premises and objecting to the conclustance of the case, as read by Mr. F., was this: - | cure was wrought by Mrs. Mettler, of Hartford, | sion. He chose the latter. 'Mr. C. held out his hand in open daylight; he felt Conn. The subject was his own daughter, Mary, the hand of his wife as distinctly as that of a living | aged 22. He says: person. It purported to be the hand of his former existence, to a full belief.

Here a gentleman of this city said he had been, by Spirit assistance, twice raised very suddenly from extreme illness, when no one thought he could live.

were known to many, and he was ready to give Mr. F. here mentioned the case of Mr. George R.

On another occasion he had been pronounced

Raymond, of the U. S. Navy. A letter was sealed up by Mr. R. Hayden. He discovered the coutents to him; wrote with a pencil. He saw her as dismany times, and spoke audibly.

Mr. F., then related the following case of his siser, which he wrote down at the time.

CAMBRIDE, Mass, Sunday, Nov. 12, 1854. This evening, about So'clock, my sister Helen, lying on the bed, began to manifest the peculiar symptoms of persons while being entranced by Spirits. Soon, after considerable apparent effort, she called in very distinct tones, "Mother, mother, mother, O, my dear mother." Mother came and took her hand; it seemed very difficult to command the voice, and after some hesitation she repeated these exclamations and said, "Mary speaks to you. Won't you be, be, be-" and she did not seem able to go on, and after several efforts to speak the influence left her. She then said she was perfectly conscious of the power acting upon her, but it was not herself. She said her mouth seemed to speak itself. What was very remarkable, as soon as the first syllable was uttered, and during the whole enunciation, we all-mother, two sisters and myself-recognized the voice of sister Mary, who died eight years before. It seemed like again being round her death-bed, and was very affecting.

Mr. Drew and my wife, who were present, notic ed that the voice was in very different tone from hers, and was remarkably clear and distinct, which was characteristic of Mary. Now, Helen has not before spoken in a clear tone for several months, having been very hoarse all the time-and is so now, the influence has left her, though not so bad as before. She has arisen from the bed feeling

Now are not these evidences for the identity of our Spirit friends appearing, as good as those presented in the four cases related in the Bible?

Then if you already believe Spirits exist, and can manifest themselves as in the case of those fourthe evidence we present? It is not philosophical respected." to multiply causes, or when one adequate cause is admitted to exist to look for another.

You recollect at the close of our first lecture, Rev. Mr. Peters said he could not believe the facts I related, but to test the matter, would invite me to go with him to some sick friends and exhibit my power. Now, to show the justness of my reply, as well as to state some more important facts of Spiritualism, which will illustrate our relative positions, I would call your particular attention to the following case; I state the facts as they have been given to me, but pass over many particulars: A young, uneducated, unpretending mechanic, became a medium for Spirit communications. Spirits were often seen in his presence, and he could converse with them; sometimes they were recognized by others. He also possessed remarkable healing sometimes by a word, as Christ did. But, as with Christ, so with him-the popular religious sects, were roused against him, and the clergy his most bitter opponents. They expelled him from the Church for blasphemy and infidelity, but could not keep him out; he would go in-proclaim himself ever said, that those who believe should do greater superior to the Church, the Bible, or the Sabbath. Now, to trap him, and test his power, they brought a severe case before him and desired him to make a public exhibition of his healing power. It was the case of a deceased hand, very much withered.

He told the man to come forward, hold up his hand in the presence of all, so that they could see there was no deception. He did so, and in a very few minutes, in the presence of the whole congregation, the hand was made perfectly well like the passing, being somewhat unique in its kind. It was other. A few persons believed the fact, and got as follows: him to cure their friends who were sick, but what did the most popular religious sect in that place? They immediately called a meeting and planned to destroy, not only his influence, but himself. But the medium found it out and fled from the place. Mr. F.--" Well, then, the other passage where For a time he practiced in secret, and told those whom he could write to."

> too remarkable to be kept a secret. It became well known that he had cured a person of blindness and deafness. When the priest heard of this, and knew it was useless to deny it, sell—the best we have witnessed for a long time. they raised the old cry, "It's the Devil!" "It's the prince of Decils." He then came out boldly and asked them how the Devil could do such things, and told them to judge the tree by its fruits.

told them it was sinning against the Holy Ghost to fall together so gracefully, as if fairies of the air all of which were accountable on mundane causes. deny or attribute to the devil what they knew to caught water-drops, and made them into artificial Mr. F.—" Well, then, what passages do apply of attribute to the deview what they knew to garnish the wings of the wind. O! it is possible to do the lecturer full justice, although the saddest of all things, that even one human to call them a "generation of vipers," speaking soul should dimly perceive the beauty that is ever in conclusion, the Professor said that he had from their own evil heart. They could reply only around us-a perpetual benediction. Nature, that ranged positive arguments to prove that the pheno-

Mr. P. said it would depend altogether on the nature of the diseases, whether they could be re-They all have their peculiar ways of explaining stored. He believed mesmerism could do some

> are not named. But I have here a direct and de- a Scriptural question. finite account of the case of blindness and dumb-

"She had been mostly confined to her bed for wife, which was deformed. He distinctly felt the three years; all possible means had been used for deformity and all its particulars, thick nail, &c. her relief; she had been attended by twelve or The others present had the same experience, and thirteen physicians, some of them of the highest were converted from atheism and unbelief in future order and skill. She was finally told that she could never be any better. In half an hour, and tributed to known rather than to unknown agencies. with nothing but her own hands, she [Mrs. Mettler] succeeded, to the joy of all, in opening her eyes and sent themselves, they were not to be attributed tion with the Spiritual world, and thus these are restoring her sight and speech! The next day Mrs. immediately to supernatural causes; but rather to susceptible of mutual impressions, but as long as Mettler called again, and, to our astonishment, she be left in abeyance until investigated with a view triumphantly put the case beyond all question, by to the discovery of a new science. dead by physicians, and was raised. These facts | making my daughter walk entirely alone, which she had not done for three years. Mary continues to see, talk, and walk; and, for all we know, she on no other hypothesis. must be restored to her former good health."

Now compare this case and the nature of the evidence for it, with cases cited in the 12th chapter these propositions. He would call attention next lieve, is perfectly authentic. I have, at least, been without breaking the seal; said his wife appeared of Matthew. Compare also all the cases we have to the facts of the case, reminding his hearers that assured, by persons well acquainted with him, that favor of his courageous companion than he said presented and our evidence in the same manner. he did not dispute them, his position being a total tinctly as he ever saw any person in his life, and Our affidavits are each filled out with all the exactheard her speak as distinctly. She appeared to him ness required in our courts, then we have many sifty them: living witnesses now before you who have given in their testimony and are ready to be cross-questioned. We affirm not mere opinion or what some 2d. Intellectual communications, by means of tioned. We affirm not mere opinion or what some one has told us, but what we see, feel, hear and know. The writer of that Gospel does not say he dia were entirely ignorant. saw those things or who told him. I would not think of presenting such testimony to facts, even the least wonderful which are now taking place— to one's self and one particular Spirit. though I believe Jesus did many of those things, even on the evidence there presented.

> nature. I give it from a letter of Rev. II. II. Hunt, sent to the propriety of his position, viz: dated Adrian, September 13, 1852:

"At a circle held at Adrian, the first Sunday in July, the Spirits wrote: 'Seek the lame, the halt, theory, they must show that the phenomena could and the infirm, and they shall be healed.' I then result from no mundane causes; and that they remarked to Mr. J. Reynolds: 'It can't be done. If that is read away, go to the Spirits and converse the phenomena might result from mundane causes, to others, for some one will be presented and not and secondly, that they do. cured.'

Nevertheless, the call was read by my colleague, when Mr. Lyons presented himself, stating that his could be proven that those phenomena might releg had been drawn up by rheumatism four years, sult from natural causes, then where was the proand that he was under acute pain at the time. priety of attributing them to the supernatural. Without exercise of my volition, I was thrown into the Spiritual state, and placed before him. I was nifestation to the direct influence of Spirits. They Like doubting Thomas of old, I put my hand on it what you might, upon which Spirits can act with him and he was made whole. He dropped his a controlling force. cane and went away rejoicing, fleet as a boy of sixteen."

At this point the lecturer was again interrupted which Spirits manifested their presence. by several speakers, who bore testimony to facts similar to those which had been related.

Mr. Peters said: "He wished it to be understood that this house was crected for the worship of God, according to the Bible. That when Mr. lecturer drawing the proper distinction between Fowler applied to him for it, he told him he had that and magnetism proper and electricity. not the power to let him have it, but the trustees how can you doubt the fact in these cases with all had done so, upon the supposition that it would be

did not inform Prof. Mahan, on his own responsi- agency.

Mr. P .- "Yes. I knew he would sustain the though a large and more powerful man than him-Bible, and I knew there would be no objections. | self, tried in vain to bring down the arm. There When Mr. Mahan learned that it was a Universalist Church, he could not accept it. He has now, I suppose, left the city because he could not pay the clairvoyant, when the latter was yet a boy. While expenses of the Melodeon."

Mr. Fowler-" No, that's not it. The clergy who invited him here, found that he was too honest. turer himself had tried the experiment, and was They held a meeting, at which he admitted all the convinced that the power actually existed.

A dozen instances, equally strange, were enuences. 'This won't do!' So they requested him not to lecture any more. Of this I have been cre-

dibly informed to-day."

Mr. P.—" It can't be." Mr. Fowler-" How do you know?"

Mr. P .- "I attended no such meeting."

Mr. Fowler-"Oh! no. You are a Universalist -they have expelled you long ago as Infidel." Time and circumstance considered, we certainly

were not prepared to witness so full an attendance as was exhibited. Saturday evening is none of the best for a lecture at any time; neither did the rain prevent. The house was filled. One thing it exhibited, namely: a growing desire upon the part of our people for investigation, and it would be strange, indeed, if we should form the only exception to, the the place, a Congregationalist, Baptist, and Univer-

One incident we might be permitted to notice in

any part of the man's hand (before referred to,) ment of the case, and stated that sprinkling was awkward thing, if the rope had broken. was actually withered, it was a physical impossibility, and requested the lecturer to favor him with the man's address, or any of the parties concerned

The lecturer, with the utmost gravity, said: "That he was sorry he could not so exactly accommodate the gentleman with the man's address. but referred him to the 3d chapter of St. Mark's Gospel for a full account of the whole transaction." The audience was in a roar! It was a regular

HARMONY OF NATURE.—When storms lower, and wintry winds oppress thee, Nature, dear goddess, is beautiful, always beautiful. Every little And like Christ, becoming somewhat excited, flake of snow is such a perfect crystal, and they by saying, "show us a sign."

Now, I would ask my doubting friend Peters if there is anything to his mind, intrinsically imposthere are there are the friend produced by disembodied by disembodied by disembodied by disembodied by disembodied by disembodied by imposition in the city.

There are, now event which the disembodied by disembod

From the Cincinnati Daily Times PROF. MEHAN'S LECTURE.

Prof. Mehan, of Cleveland, lectured last evening

The audience was small, but highly intelligent,

like to know more about the cases before he could are generally more interested in a mystery than in for which we seem to have ample warrant from all —ED. CH. Spt. its explanation, though the appearance of his au-Mr. F. said he would find the whole account in dience induced the belief that it was an exception

He had endeavored to give the subject of his lec-Where or when it was written. Jesus Christ, of Jesus Christ, of the Subject of the Harmonia Nazareth, is said to be one of the parties, the others a purely scientific manner, considering it no wise as and attention. The volume to which reference has Philosophy, by its Editor, in Conneaut, Ohio, June

There were two ways of denying a proposition,

that could be accounted by mundane causes.

whose general effect was the same, it was to be at-3d. That when facts that seem mysterious pre-

To establish an ad-extra Spirit agency, it was necessary to prove:

1st. That the manifestation can be accounted for 2d. That they can be accounted for by reference

to Spirit agency. All, said the speaker, would admit the truth of In order to come at them properly, he would clas-

1st. The physical demonstrations, such as table

raps, writing, speaking, &c.
3d. Responses, of whose truth or falsity the me-4th. Responses to secret or mental questions.

5th. Communications pertaining to facts known 6th. Responses to questions of whose appro-

priate answer all in the circle were ignorant. None who had examined the subject, as he had I will present only one more statement of this done, could deny the facts, but would at once as-That the only question was as to the conclusion to be drawn from these facts.

> could only be produced by disembodied Spirits. The speaker would undertake first to show that

If Spiritualists were to establish the truth of their

Suppose that the waters of the Red sea did separate at the command of Moses, and that the sun did stand still at the bidding of Joshua. If it

Spiritualists were not guilty of any such absurdity as to ascribe the raps, tippings and other ma-

That power had received from men of science the name of Odilic force, and though called by another name, it was agreed to be the power through The speaker alluded to the story of the boy and

the echo, saying that he believed he could demonstrate the responses received in circles simply the echo of Spirit within the body. Allusion was made to animal magnetism, the

Copious illustrations from well authenticated power of animal magnetism to produce phenomena with their Spiritual protector."

-precisely identical with that claimed by Spiritual-Mr. Fowler-"I would inquire of Mr. P. if he ists as demonstrating the existence of a Spirit A gentleman of the utmost veracity informed

> it remained, as firm as a ship's boom, in spite of his utmost endeavors. in the mesmeric state, young Davis could read the

> most secret thoughts of any one who would place his brow in conjunction with his own. The lecmerated, all of which were produced by Animal the conclusion, that so far as physical manifesta-

tions were concerned, they might be produced by dency to spectral illusions. other agents than that of Spirits. And bringing now to bear the principles laid down, the conclusion was, that they are simply the result of mundane cases. So much for the physical phenomena.

festations, he believed that nine-tenths of the questions asked at circles were wrongly answered. Instances were given substantiating his position.

of one's own mind, numerous instances were given. air was stirred, as by a breath. This fact being generally admitted, we give a single illustration.

At a respectacle Circle the thought occurred to test the truth of the hypothesis. Accordingly, capital of Silesia, the churches are exceedingly inword was sent to three of the prominent citizens of character of Young America being a progressive salist, soliciting their attendance. They came without of art. One at the Kathbaus represents Satan nation. summoned into the room where the Spirit of an uncle was conversing with a Circle. The Spirit many, is the spot on which, before the altar, the signified its willingness to communicate, and was German emperors used to be crowned. asked about the future, and as to the proper form A medical gentleman present, said: "That if of baptism. He gave a perfectly outhodox state-

the way to baptism. The Baptist was assured that there was a heaven for saints, and a hell, all bristling with horrors, for sinners, and that immersions was the only effectual

The cathedral church of St. Gudule, in the Nesinners, and that immersions was the only effectual

heir answers were true or false.

[From Dream Land and Ghost Land.] GUARDIAN SPIRITS.

parts of the Sacred inspired volume; and it appears as if we all could recollect how we have been preserved in dangers of a most threatening charactic kind favor of the 28th No., Vol. 24 of the Lockpool ter. Our angels are always round us, we would Messenger, and it gave me much pleasure to see

It comes from a highly respectable quarter, and throughout it maintains the language of truth and throughout it maintains the language of truth and the wind and tide of popular sentiments, with which they appear to button their bread. We In determining the question, it was proper to lay down certain fundamental principles, which he lay consider the proper to solve the proper to lay down certain fundamental principles, which he lay consider the proper to lay down certain fundamental principles, which he lay consider the proper to lay down certain fundamental principles, which he lay down certain fundamental principles are successful. terviews as these, are badly represented by the hu than the accessions of any new development or di 1st. That nothing was to be considered Spiritual man language. It is probable that words only emcovery (from a Gallieo down through Franklin and Covery (from a Gallieo down through Franklin and Covery) (from a Gallieo down through from a Gallieo down through fro barrass any meaning between Spirit and Spirit .--2d. That when causes were known to exist We must look, therefore, rather for consistency in the highest seat in the sanctuary and crowd those the whole than consistency of language. "It will who bore the heat and burthens of the contest of hereafter be proved," says Kant, "that the human the field of honor, and crown their own unworthsoul, even in this life, is in constant communica- heads with the laurels so dearly won by the wear all goes well the impressions are unperceived."- lar craft and countersigns to feather their own To this we attribute all the influence of present- nests with the plumes that were plucked from the ments and forewarnings, and perhaps much of the foreshadowing influence, too, of dreams.

> There is a very curious circumstance related by Mr. Ward, in his "Illustration of Human Life," regarding the late Sir Evan Nepaul, which, I behe himself testified to its truth.

Being, at the time, secretary to the Admiralty, he found himself one night unable to sleep, and urged by an undefinable feeling that he must rise, though it was then only two o'clock. He accordingly did so, and went into the park, and from that to the Home Office, which he entered by a private door, of which he had the key. He had no object gress of the age. in doing this, and to pass the time, he took up a newspaper that was lying on the table, and there read a paragraph to the effect, that a reprieve had been despatched to York, for the men condemned for coining.

The question occurred to him, was it indeed despatched? He examined the books and found it was not; and it was only by the most energetic proceedings that the thing was carried through, and reached York in time to save the men.

Is not this like the agency of a protecting Spirit, urging Sir Evan to this discovery, in order that these men might be spared; or that those concerned might escape the remorse they would have suffered for their criminal neglect?

"It is a remarkable fact," says Mrs. Crowe, Messenger just what we would if we could, but we that somnambules of the highest order believe shall do all we can day by day, and keep hoping themselves attended by a protecting Spirit. To those who do not believe, because they have never witnessed the phenomena of Somnambulism, or who look upon the disclosures of persons in that also made to speak by the power of the Spirit. supposed that there was some power in nature call state as the mere raving of hallucination, this auther eccentric John Randolph who, on visiting thority will necessarily have no weight; but even lady in Virginia, found her busily engaged in to such persons, the universal coincidence must be considered worthy of observation, though it be regarded only as a symptom of disease. I believe I have remarked elsewhere, that many persons, who around the house, who appeared to want the ne have not the least tendency to somnambulism, or cessaries of life. "Madam," said the plain spoke. any proximate malady, have, all their lives, an intuitive feeling of such a guardianship; and, not to had the same notion of such benevolence, when he mention Socrates and the ancients, there are, be-satirized it by the introduction of a fashional sides, numerous recorded cases in modern times, lady, who neglected her own household in promote in which persons, not somnambulic, have declared sources were introduced by way of showing the themselves to have seen and held communication

infancy, had lost her speech, and the use of her limbs, and who was earnestly committed by her bility, that he could have his church to lecture in him of a servant girl whose arm was extended horizontally, and thus magnetized. The gentleman, ters, is known to many. These young women that seize upon modern philanthropists.—

They would to day have all the hors sit for the could have his church to lecture in him of a servant girl whose arm was extended horizontally, and thus magnetized. The gentleman, ters, is known to many. These young women that seize upon modern philanthropists.—

They would to day have all the hors sit for the could have his church to lecture in him of a servant girl whose arm was extended horizontally, and thus magnetized. The gentleman, ters, is known to many. piously fulfilled their engagement, till the wedding. They would to-day have all the boys sit for their day of one of them caused them to forget their pictures, and carry subscription papers from deer charge. On recollecting it, at length, they hasten-The speaker had seen A. J. Davis, the celebrated ed home, and found the girl, to their amazement, sitting up in her bed, and she told them that her mother had been there, and given her food. She never spoke again, and soon after died. This circumstance occurred at Dessau, not many years since; and is, according to Schubert, a perfectly established fact in that neighborhood. The girl at a dollar each towards purchasing these vases, and Magnetism. From these facts, the speaker deduced no other period of her life exhibited any similar phenomena, nor had she ever displayed any ten-

The wife of a respectable citizen, named Arnold, at Heilbrounn, held constant communications with with regard to the mental or intelligent maniing dangers, approaching visitors and so forth. He might have been done by purchasing with the was only once visible to her, and it was in the form money thus raised garments or food for the suffer of an old man; but his presence was felt by others That the answers received were simply the echo as well as herself, and they were sensible that the

> In the ancient cathedral at Frankfort, in Ger-Ths

therlands, is very handsome, and remarkable for supposed by judges of the art to be the first in ex-

where the tree grew, of a Gothic fountain, to be sur-In conclusion, the Professor said that he had ar- rounded by trees, and to bear an inscription com- looking minister, who delivers tedious sermons for memorating the event which the tree itself has three thousand dollars a year. There are, how

mr. r. said—"Now, triends, you see how these different sects, all opposing each other, explain their scripture. Can it be that so many opposing creeds could be framed by honest men, and based creeds could be framed by honest men, and based creeds could be framed by honest men, and based creeds could be framed by honest men, and based creeds could be framed by honest men, and based creeds could be framed by honest men, and based creeds could be framed by honest men, and based creeds could be framed by honest men, and based creeds could be framed by honest men, and based creeds could be framed by honest men, and based creeds could be framed by honest men, and based creeds could be framed by honest men, and based creeds could be framed by honest men, and based creeds could be framed by honest men, and based creeds could be framed by honest men, and based creeds could be framed by honest men and and on the and and on the and on the another fecture would be maker; He made his own lock and Chime Maker; He made

PROGRESS.

The following will be "good news" to most of our This is the title of a book published a short time readers, as it shows that the Spirits and truth are since in America, it is also one of the revelations working to some purpose. We hope circumstances of magnetism, and a confirmation of what we have may soon shape themselves to the entire liking of long believed, that there are for many, watchers, the editor of the Messenger, that he may be able to privileged as they are by being the especial subjects make that paper all he could wish. We shall nev. of care and anxlety (if these terms may be allow- er feel the less friendly to any, because they come ed) in the Spiritual world. This is a belief beauti-into the kingdom of truth at the 5th, 6th, or 11th The speaker commenced by saying that people fully congenial to our better nature, and a belief hour, provided truth and charity comes with them

MILFIELD, Athens Co., O. June, 6, 1855.

Mr. J. M. BARNES: Dear Sir: - I received you

been made is quite an illustration of this. It is fill- 10th. This is more than what we have to expeced entirely with conversations, held in a state of es- from the majority of our editorial department. But with which they expect to butter their bread. We Gall, to A. J. Davis,) is made popular, the opponent

and down trodden.

And it is most usually common for those wh course their way through the broad aisle of popu brows of combatants. These remind us of the cowardly husband who was quietly looking on h companion during a contest with a bear. her courageous efforts while struggling for life, he unworthy husband would occasionally send fort his kind word of caution to her aid from the to of a clift of the rock where he reposed in safety No sooner than the unfortunate struggle turned r dealy leaped forward and administered a furiou blow upon the carcass of the dying monster then turning to his almost exhausted better half ejaculated "warn't we successful." Now from the position that the editor of the Messenge has assumed, it gives us faith to believe that enlong we will have the pleasure of announcing the enquirers that one more paper is devoted part, to items relating to the revealed light and pro-

And we hope also to be enabled to announce : the world that when one affected apple drops from the tree of light and knowledge, (in the way of particular than the state of the stat trons,) that two sound ones have taken its place For I feel well assured that every unsound spoke: the wheel of time and progression, will crumble ! the earth, and its room supplied with new and more firm material.

Now should this be your course and position a presumed, you will be entitled to our best wishs for prosperity and success in the enterprise, it placing your light before the world, and not lod it up under the cravings after popularity of those who close their eyes against light and truth. Yours for the cause, JONATHAN KOONS

Jonathan Koons expresses our mind precisely but owing to circumstances that we cannot control and means out of our reach, we cannot make the for better times in the future.—Editor of the Mes

Benevolence Run Mad.-It was, we believe making garments for the Greeks. She discourse eloquently upon their sufferings, and urged their claims upon the charity of Americans. On taking his leave, he saw a lot of neglected little "niggers statesman, "the Greeks are at your own door."-The author of the popular comedy of "Extremes ing the interests of the heatnen.

In a late number of a New York paper, we find it stated that "the superintendent of the Newsboys' lodging house is making an effort to procus The case of the girl called Ludwiger, who in her daguerreotypes of all the little fellows under his charge. The idea is a good one, and should no fail for the want of necessary funds." What then to door to raise a fund for that purpose, and next year leave them as much neglected as they were before any movement to ameliorate their condition

was begun. Last week a floral fair was held in one of the public halls, for the benefit of the lately established Homes for Friendless Children. Among other devices for raising money, there were displayed three vases of wax flowers. Visiters were urged to give have their names enrolled upon them, When the necessary amount was raised, the vases were to be presented, one to Governor Pollock, and two to a well paid and better fed clergyman of a fashionald city church. Ye shades of Howard, where was the benevolence in such a trick as this! What be nefit could those vases confer upon those for when

ing poor?
The same idea is carried out more extensively the foreign missionary societies that abound in a country. About a million of dollars is collected innually in the United States for the cause of far eign missions—that is, to send bibles and pread ers to the Hindoos, the Burmese, the Africans, Chinese, &c. About twenty-five per cent. of is is consumed to pay agents, collectors, salaries officers and rent. Being generally given in small sums, it often happens that a traveling agent specin.ore than he receives, and the other diminution to which the funds are subject, reduce them heat ily. The remaining seventy-five per cent, is expended in sending out and supporting missionaria and their families, printing books, building churd es thousands of miles distant, &c. These philst thropists do not or will not see the wide fields in benevolence much nearer home. They care not for the Greeks at their own doors, provided the jure nile inhabitants of Rangoon are provided with a flannel jackets. They are either ignorant of a close their eyes to the fact, that thousands in a country are practically as destitute of religious p vileges as the people in the wildest regions of At

ca. There are at this moment not more than is enough churches in Philadelphia to accommodate ship. There are, besides, no churches for the per for those who live in courts and alleys, and wi subsistence for themselves and their little ones-Why should we then send missionaries across the home than they can accomplish.

The same mistaken benevolence denounces the street beggar as an impostor, and warns all to det bacco, or to buy a tapestry carpet for some sleed

ECCLESIASTICAL CURIOSITIES .- At Breslau, the teresting from sculptures in alto relievo, which ornament their exterior walls, and are fine specimens

wooden crown was suspended above his Majesty. and let down by a pulley on his head, a somewhat At Stolzenfels, on the Rhine, there is an ancient

church reduced to ruins, through a lawsuit about

Letters a few months since from Meninger, speak of the destruction, in a violent tempest by which that the inhabitants, were all disposed to attend with previous day, the great Reformer had been seized How ridiculous, then, to rely upon them alone! and conducted to the castle of Wartzburg. Not-He would affirm, with the utmost confidence and withstanding its great age, the tree was still vigo- ocean when there is more work for them to do fearlessness, that Spiritualists could not produce a rous, and spread its leafy branches over a wide cirfact stranger than those to which he had adverted, cumference. Its relics were carried in solemn procession to the church of Stainach, where they In our abridged notice of his remarks, it is im- have been deposited in a vault, and the Grand him even a few cents, but holds public meetings? possible to do the lecturer full justice, although we Duke has given order for the erection on the spot raise a fund for furnishing the Patagonians withthe

there is anything to his mind, intrinsically impossible in the two cases of healing here related—the
we might understand her. Here and there a Spirit,
A vote being taken, it was unanimously resolved
that another lecture would be most acceptable.

Citis Clock and Chime Maker; He made his own
Pollock, or a gallery of daguerreotypes of all the could be most acceptable.

orm of baptism. The Spirit all the while professing to be that of the exquisitely beautiful painted glass windows. the uncle, informed the Universalist that the story of hell was all nonsense, simply a bugbear to istence. frighten people into heaven, and that forms of baplism were needless. Thus, then, he had annihilated all but that class country had been visited, of one of its most curious of information pertaining to the unknown or future monuments. We refer to the old oak of Luther, states, about which it was impossible to tell whether planted on May 6, 1521, on the spot where, on the toil from sunrise till late at night to earn a search