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

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CALLY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE,

MORAL INFLUENCE OF THE INTEL-LECTUAL ORGANS.

FY J. R. BUCHANAN, M. D.

much is published according to request tor it an attentive reading, as the construction that called it forth. There is nothing con-.. sad in its spair or language, as it purports to be : is apparation and el dioration of the article copied into colorins of this paper some months since.

We have received an answer from Dr. Buchanan to Princes H. Green's last article, which lack of room pre are as from raillishing in this issue.

A somewhat critical and imaginative correspondent of the "Christian Spiritualist," in reviewing at beneth the essay upon the above subject in the March number of the Journal of Man, concludes an or of seven or eight columns, as follows:-

"But let us now inquire, seriously, what would the inevitable effect of such a philosophy, if it the curried out in practice. All active occu-as, all art, science, except the purely meta-ical and moral sciences, would be cut off at it would check all discovery, restrain all on, discourage all education, and arrest all gress. It would paralyze the arm of the artisan crush the soul of art. It would close the a against the love of beauty, and the mind inst the teachings of Nature. It would root out likestroy all that is good and beautiful, and nesary to life—all that supports, refines, exalts, in it would dwarf and distort the human

and convert the human being into a monster, timally it would return man to his cave, and ager of raw roots, a naked and helpless savage.' to it unnecessary to trace in detail the logical distortions and misunderstandings by which the writer has arrived at such grotesque conclusions. The destrines of the essay need no defencewith defends itself. But there is one passage, shich, perhaps, is not sufficiently guarded against

"The cultivation of the fine arts, which is so therly culogized as one of the most necessary influenses for the improvement of a people, is, in fact, greatly promotive of a reflued and luxurious selfishmen, which has neither manhood,, generosity nor

This indicates the tendency of such cultivation to refine went, largery, and selfishness. That it cultivites selfishness, like all other productions for peranal gratification, is equally true. The purchaser of pictures and statues, like the purchaser of horses, fine furniture, and fine clothing, is merely exercising his acquisitiveness, vanity and taste. The producers of such works (who are less numerese cultivate the same industry which is devel-

Setting aside, then, the influences of a refined age to the general influence upon the community, They do not dualify the citizen-soldier with in the diffusion of knowledge and virtue.

of our attention, it is generally at the expense of the individual were converted into another being. that philanthropic and religious culture (by pro-

boson of the green earth and the swelling outlines benignity which such a scene expresses, and better the less pleasing details of sacred truth. fitted to love and bless our fellow beings. And when, on the desolate heath or mountain crag, we encounter the driving tempest and terrific thunderboit, we are inspired with a more lofty sentiment and more heroic energy for the trials of life. This is the inspiration of Divine art, and this the has no more of this than the gatherer of daguarreotypes has of the inspiration of intellectual society.

it is often boastfully presented by superficial moralalmost a substitute or rival for real substantial vir- exempt in terrestrial life. tues. The kid-gloved Christianity which is scru-

ful that the cost of one of those pictures might lion and tiger, that it is not now necessary to forhave preserved in life and health a living picture- tify such a proposition by facts and arguments, an image of the Deity-equally beautiful and nor would I allude to it, but for the fact that many endowed with conscious immortality-does not belong to any elevated sphere of humanity. I and anxious to regard the human organs as latent would rather cast my lot in life and death with a capacities for certain good purposes or proper acplain farmer, who has, perhaps, no pictures in his tions, instead of recognizing them as the elemen-

house but the living pictures of health, happiness, tary forces by which man may be impelled to the and rustic beauty-whose expenditures bring pictures of happiness and hospitality around his table -who sends forth living pictures of heroism, rifle in hand, to defend his country, and whose venerable head becomes a picture of human dignity and worth, although he has neither owned nor beheld the feeble canvas imitations of the twenty thousand sun-dawns and sunsets that have been pictured on

Art has its place as one of the refining influences of society, but it is a very subordinate place in an ethical sense, and the exaltation of art as a moral agency beyond its true position indicates a poor appreciation of the true moral worth of humanity, and tends to substitute superficial and flimsy for more substantial virtues.

The existence of the fine arts is the effect, and not the cause, of certain intellectual developments. They express our conceptions of the beauties of

The moral and refining influencies lie in Nature tself-the dicine painting and sculpture. How we are to obtain any great moral benefit by turning from the Divine picture to view the imperfect human imitation, it would puzzle the most enthusiastic votary of art to explain.

To return to our proper subject—as for the doctrines of the essay, correctly understood, I might insist that, practically speaking, the brain is a unireaffirm and illustrate more largely their truth, if if it were necessary. They are not only the result of positive experiment and scientific investigation, but are amply confirmed by the largest experience

To those who are unaccustomed to the new methods of investigation, who study the human mind entirely in its unitary aspects, and who are unacquainted with the psychological anatomy by which the elementary capacities and tendencies of the human mind are distinguished from each other, it is sometimes difficult to convey a just conception of the elementary human faculties. This difficulty the old method of studying the mind of man. This method-the single or unitary method (which conceives the mind as a whole) which began with human consciousness, and descended from the most ancient times to the present, was first changed by Gall, by whom the unitary mind and unitary brain were subdivided into distinct faculties and distinct organs. The analytic view was vigorously demonstrated and urged by Gall as regards the brain, but not thoroughly carried out as a system of mental philosophy. Yet notwithstanding the grand demonstration of Gall, universal modes of ciel in other industrial vocations, and differ from thought confirmed by habit, are not easily changed, agranious artisans, chiefly in their greater cultiva- especially when they embody an essential truth. Hence among literary philosophizers and phrenologists of modern scientific attainments, there is a are brought in to play, I speak of the primary and ments of character, guiding with equal ease a passions they displayed on earth; and no longer deflectual occupation upon artists themselves, continual tendency partially to forget the positive the contitute a small portion of society, and look- analysis of Gall, and to fall back into the superficial view which recognizes the mind in its conscious shick was the subject of the paragraph, we can action, and regards its different faculties as but chapter in the influence of painting and sculpture, varying moods or aspects of one unitary Spiritual total that qualifies man for the great duties of power. They unconsciously regard the mind as an entirely independent existence, exercising in immostate and generous enthusiasm to defend his vable dignity and self-possession the faculties and country through a tedious campaign. They do not passions displayed through the various organs, as a upon the cerebral circulation through the carotid which the mother with any additional devoted-profound musician would touch the keys of his here in wearing out her life for a sick child, or harmonious instrument, forgetting the fact that our ministering night and day to a sick husband who passions, faculties and organs are not mere fixed has no longer the manly beauty that won her ad- and passive instruments, but are the very elements miration, and whose present appearance is very of our minds and characters, a material change of repulsive to artistic taste. They do not qualify which gives us a new mind and a new character. the philanthropist to encounter moral martyrdom. The absolute and entire predominance of a new group of organs and faculties, whenever estab-They refine the character, but they do not make lished, produces a new character and a new temit strong or body, and when they occupy too much perament, almost as fundamentally different as if

Those who discuss mental philosophy from the bund studies and noble deeds) which really ele- old stand-point of untary consciousness, are often embarrassed and confused in their first glimpses of There is, however, a grand inspiration in art—psychological anatomy, and the profounder philo-100 the art of man but the art of God. Every day sophy to which it gives rise. Accustomed to conwhen we walk forth beneath the myriad-tinted sky template the mind as the artist contemplates the foremost inquirer in this direction, Dr. Gall, hav- passions. On the contrary, reflection tends to moand behold the snow-white battlements of heaven, human form in its unitary action, grace, and beaumoving in mountain volumes, convolved and ty, they feel, like the artist, some repugnance to changing through the blue expanse, or piled up as the unpoetical associations of the dead-house, and thery mountains toward the setting sun, we inspire the matter-of-fact revelations of the scalpel, among the bivine mentality, which willed and formed the the muscles and viscera which serve to constitute well balanced brain have a very imperfect concep- which excite our passions and desires, and preside sagnificant scene. And when, through the hazy that wonderful form, which in its unitary action is tion of true cerebral science. They understand, of over their application and indulgence. In fact the mankind in the principles of truth, will render all thering atmosphere we behold the undulating so perfect and pleasing, although its anatomical analysis may be repulsive to the taste which deof the wooded hills, we are inspired with the gentle lights to revel in superficial beauty, and to ignore ceive that it gives vividness and delicacy to every be developed. But the reflective intellect, which

To those who thus delight to look at the world only with artistic eyes, forgetting the gross mateterials and uncleanly labor by which flowers and active life and harmonious development. They impulse. I would not affirm that the reflective incereal plants are produced,-or those who delight to contemplate the human mind in its vigorous display, its noble attributes, its grand spheres of deartist may drink in—but the purchaser of pictures velopment, and its unending cycles of progress, it fare—they perceive, too, in the history of our race, lect which should be present to guide them. But may not be very attractive to turn back to the elementary construction of man, to recognize the foul So much for the influence of the fine arts, which and repulsive elements which belong even to the all been the pioneers of humanity in its onward the reflective faculties they cannot form rational I am strongly tempted to criticise, by the fact, that most beautiful form, and the inherent tendency to and upward career, and are at this time, the pion- principles, and the blind action of Religion and Bevice and crime, which are essential portions of the eers, guides and redeemers of the race. All this and nevolenc, unguided by true principles, has filled an one should ask himself, in view of the great re- of a high Spiritual life. So that no truly Spiritual ists and pretenders to fashionable Christianity, as human constitution, and from which man is never much more of the same sort they may perceive, yet the world with confusion, strife and calamity.

appear still averse to the phrenological analysis, zenith or nadir of the moral sphere, and from which he derives an infinite variety of capacities

It is true that the normal course is upward and onward, and in the rightly balanced brain the upward and onward tendencies greatly predominate; indeed the onward tendency predominates in all. and the upward tendencies have an ultimate predominance in our race, although the downward are often sufficiently potent for a time to bring down the individual to the regions of crime and misery, until higher and more benignant influences restore the sway of the moral nature.

for moving in an infinite variety of directions-as

many as constitute the radii of a complete sphere.

With that superficial optimism which cannot discover any evil tendency in humanity, I do not sympathize. I perceive nothing to be gained by thus ignoring a truth so positive and evident; but at the same time I would not insist exclusively upon the analytic view of the human constitution, which traces the different faculties in their uncontrolled and excessive action; on the contrary I have taken much pain to insist upon the truth of both the analytic and synthetic views. And while I have carried the organic analysis of the brain, and the corresponding analysis of the mind vastly beyond the doctrines of Gall, I have taken much pains to of common observation, they are sadly at fault tary organ, and the mind a unitary power, and that the unitary and analytical doctaines are perfectly harmonious when rightly understood.

After these remarks it may be more obvious that one who occupies the unitary stand-point exclusively, may not appreciate the developements of its principles and examined its evidence.

If in describing the functions, tendencies or ultimate results of the human organs, I should be misunderstood by any to whom the analytic philosophy is unfamiliar, the misunderstanding would would prevent their misconception. If in the present instance misconceptions have arisen, they are designed for those already familiar with the expla nation. The analytic view of the human constituout with metaphysical and physiological completeness in my system of Anthropology, arriving at results far beyond and different from the original conceptions of Gall. In describing the functions of organs analytically, I separate them by a rigid describing the intellectual organs, for example, incises in which the organs of the brain generally distinct alike from the moral and animal nature, apart from all the motives and conditions of intellectual effort, tracing their effects primarily in the lower organs, or whether there is a difference in normal action of the brain, secondly in over-ruling the moral tendency of the different groups. the entire constitution by organic predominance; condition of the crura cerebri, pons varoli and cerebellum, extending thence throughout the cerebro spinal system, the viscera and muscles, changing the relations of the albumen and globulin-of ni- er stage of progress. Among animals, generally, trogen and oxygen in the blood, and producing numerous other effects unnecessary to specify, con- development, or predominance, than in man, while stitute a scientific portrait of the effects of the in- the reflective organs are signally deficient. In tellectual organs, in the whole of which the same pervading tendency is seen, in various degrees of development. This thorough analysis and development of the effects produced by circumscribed portions of the brain upon the entire mental and and the inferior development of the moral nature. physical constitution, is a matter which has heretofore been almost unknown to physiologists. The ing gone no further than the immediate and ob-

vious results of special organs. in understanding these things they are far from un- | The objects and intentions of the moral organs

the poet, accustomed to contemplate the starry heavens, or the navigator, accustomed to make observations on the celestial bodies in his voyages, claim to be an astronomer. Anthropology is a very extensive and complex development of positive science. It demands much more than that nearly all well educated people. It demands a knowledge of the precise cerebral and corporeal quisite, but for the guidance of a nation in free organs for the manifestation of the many thousand dom, social harmony, universal prosperity and en elements of human nature, the infinitely varied conditions of these organs, the effects of these conditions upon the mind-the effects of the mind upon the cerebral and ganglonic masses, and through them the mutual sympathies of the various functions of body and mind-with many other complex matters, the mere enumeration of turies back is a record of continual war, demonwhich would give too technical an air to any strating the activity of the animal nature, in concommunication not especially addressed to medical

It is very easy to discuss the philosophy of mind without this necessary knowledge, as it was easy for the ancients to form theories of astronomy, and anatomy, without scientific observation, and consequently without truth. In such matters the consciousness of ignorance is the beginning of wisdom. An artist acquainted with the human form merely by artistic observation would not venture to pronounce an opinion upon its interior structure in opposition to a competent professor of anatomy. The details of anthropology are certainly no less complex and recondite than those of anatomy .-However freely speculative writers may venture to discuss subjects which are embraced in the range when they enter upon the sphere of positive science, without positive knowledge of scientific facts

That the tendency of the intellectual organs in the aggregate is neither moral nor animal, but may analytic philosophy unless he has carefully studied | co-operate with either our higher or lower faculties, and that of the two departments of the intellect the higher or reflective faculties have the greater tendency to co-operate with the coronal organs and the lower or perceptive group more especially with the basilar, is a careful scientific induction, not surprise me, but in adddressing such persons, the truth of which I must positively affirm—the exists to some extent among all to whom this anal- I should consider it a great oversight to omit that demonstration of which, resting upon an immense ysis is unfamiliar, and who are accustomed only to necessary explanation of the analytic view, which number of physiological and pathological facts, would require an essay by far too voluminous for ed by disease, and which has not accumulated the present occasion. I have seldom found it negument in behalf of any true proposition-for the But few illustrations or arguments are generally necessary with those who are cordially receptive

modest labor of the student.

That the intellectual organs are entirely distinct analysis from all other elements of our nature. In Phrenology. Intellectual development, therefore, is not an indication of either moral or animal chastead of describing merely the intellectual exer- racter. As the intellectual is evidently capable of co-operating with either the higher or the lower eleultimate tendencies of the intellectual organs alone, scheme of revenge, or a benevolent enterprise, the display the same aptitude for physical and positive question arises whether all the intellectual organs alike co-operate indifferently with the higher and cations thus far from Spirits have been from the re-

The proposition already presented, that the high of all antagonistic power. These effects produced operate with the coronal organs, and that the lower or perceptive range is more liable than the formmany familiar facts.

> The perceptive development is associated with general animal development by belonging to a lowthe perceptive organs have a greater proportional simple perception, powers are evinced by dogs, birds, and various wild animals, which man cannot equal. The perceptive power thus developed is associated with the superior activity of the animal,

There is no direct association of the reflective faculties, on the contrary, are in constant associa-Those who have not looked beyond the familiar tion with sensual enjoyment, and impulsive paspsychological operation. They observe that both has no such intimate connection with animal pasperceptive and reflective action are practically as- sions, exercises, by its peculiar relation to the brain, sociated with a great amount of virtuous emotion, a calming influence over animal life and passional that the intellectual organs in the aggregate, -per- in such cases much evil results from the influence ceptive, recollective and reflective-have each and of the emotions unguided by wisdom. Without the experiences of others.

The demonstrations of Gall have shown so clear- derstanding this department of Anthropology, in require reflective co-operation as urgently as the When the Lord intends to use a vessel for his ever humble they may seem; and we delight to

pulously attentive to the purity of its linen, which ly the existence of the animal passions of man, which such facts constitute but the threshold of perceptive action is demanded by animal impulses. I glory and the good of man, he first adapts it to the nicely regards the external proprieties of life, and which, uncontrolled by the higher powers, pro- the subject. The knowledge of such facts does not Their aim is to accomplish good—to realize happifills its parlor with costly pictures, utterly unmind- duce the same results in human beings as in the constitute one an anthropologist. As well might ness—to attain which, Reason and Foresight are he sees that it be an empty vessel—one that is not absolutely necessary. The father who would tyrannize ovor his family requires nothing more than the perceptive faculties to carry out his brutality. But if he would train them rightly for a happy career in life, Judgment and Foresight are sbsolutely necessary. So in the affairs of nations, in the opeknowledge of human nature which is familiar to rations of war, and in the efficient administration of despotism, the knowing faculties are chiefly re lightenment, a degree of wisdom is requisite which has never yet been found in the high places of government.

In the history of our race, perceptive growth and animal activity precede reflective power and development. The history of the world many cennection with which we find a meagre literature and philosophy; but a grand development of the perceptive faculties as displayed in the arts which minister to luxury and ambition. The architecture, sculpture, painting, and martial gymnastics of the ancients have not been surpassed by the

This consociation of the perceptive with the ani mal, and the reflective with the moral, is witnessed alike in the history of races -in the gradations of the animal kingdom, and in the development of the individal through the successive stages of life Infant life begins with simple perception, appetite and animal impulse, and so slow is the growth of the reflective and moral faculties, and the corresponding ripening of the cerebral organs, that the term of twenty-one years has been fixed by law as the period of minority, which must elapse before the individual is considered accountable for which cannot be guessed at by imagination, and his conduct, and capable of assuming his position which can only be acquired by the patient and as a member of society. It is contrary to the harmonious order of nature to require the higher manifestations of the moral faculties in infancy-such precocious manifestations interfering with that vigorous animal developement which should precede the moral.

When withdrawn from those turbulent scenes of war and strife, in which the animal faculties and perceptive powers have their most intense activity, we enjoy the pleasures of contemplation, the calm delights of love and religion, the communion of that love, and that wisdom they will obtain by con-Spirits, and the still, small voice of conscience. In the normal course of nature, which is not disturbage the penalties of violated laws,-the animal pasowing to the fact, that the essay in question was cessary to bring forth a very extensive array of ar sions and perceptive faculties decline together .-Impulsive anger and the ambition of conquest detruth of any statement renders it acceptable to all cline, as the vision grows dim, and surrounding obtion originally suggested by Gall, has been carried well developed, harmonious, unprejudiced minds. jects attract less attention. Our lives are now tranquil and Spiritual, and we gladly pass into the higher stage of Spirit life, in which our animal nature, deprived of its corporeal apparatus of perception, motion, and sensation, loses the controlling from the reflective is a fundamental principle of power that it previously possessed, and ceases to be capable of producing the disorders which attended its activity in terrestrial life.

Hence it is that Spirits in their communications with us no longer manifest any real strength in the science. More than nine-tenths of the communiflective faculties. The writings abound in principles and general views, mildly and gracefully expressed, conveying but little positive knowledge, and thirdly in excessive action, and the paralysis er or reflective group has a greater tendency to co. yet insinuating gently the first principles of selfevident truth, as appreciated by the reasoning faculties-seeking by this gentle presentation to inplexus and cervival ganglia, extending through all er to co-operate with the basilar organs, may be troduce truth kindly to stubborn minds, but never the ganglia and splanchnic nerves, changing the amply illustrated by reference to society, and to startling the world as it might well be startled by the presentation of a certain class of facts.

As another illustration of the different tendency of the reflective and perceptive faculties, I might refer to the harmonizing and co-operative influence of the former. It is by means of the reflective faculties that true principles are discovered and established. It is by their assistance that mutual explanations, co-operative action and perfect harmony become practicable in society. They cause men to unite in truth, instead of following the blind impulses of feeling, and running into violent collision with each other. They furnish, in short, the atmosphere of social life, which the generous and faculties with our sensual appetites and muscular loving sentiments impregnate with their own rich derate and refine their intensity. The perceptive physical perceptions of barbarism, to the science wisdom of harmonious life, the higher understanding has attained sufficient power and predominance and obvious phenomena of intellectual action in a sion. They bring before the mind the objects in the human race, our social enjoyment will be vastly increased, and the harmonious union of course, the elevating and refining influence of intel- perceptive intellect is an absolute necessity to the as one family, connected by the electric chain of lectual exercise upon the entire brain; they per- animal nature, without which the latter could not sympathy—and dwelling in an atmosphere of universal love, the tides and undulations of which will form the history of human happiness.

For the Christian Spiritualist. MEDIUMSHIP.

"Ah, if I could be a medium! I would give perceive that the intellect beautifully performs its tellect is as absolutely necessary to the moral, as worlds to be a medium!" says many an ardent bepart in the great circle of associated action, and the perceptive to the animal nature, for the emo- liever in my hearing. For there are many ardent contributes largely to our physical and moral wel- tions may be developed without the higher intel- believers in Spiritualism now-a-days who have no other evidence of its truth than their own interior convictions, founded as far as externals go, upon another, the gift of speech; to another, the in-

Truly, "he who desires the office of a medium,

medium of that which is divine?"

use he designs to make of it. And above all things already filled with waters of its own gathering. In order to be a true medium, it seems to me

that the following are preparatory requisites:

1st. That we should be empty and receptive. 2d. That we should be regenerate.

3d. That we should be willing to be such a me

dium as God will have us to be.

To the first requisite we suppose every one will readily yield assent, though it is by no means certain that all, or even a majority of mediums of the present day possess it. It is quite certain that a man may be a medium of his own selfhood; that is, he may be so self-psycologized as to utter his own thoughts under the impression that he is uttering truth from the world of Spirits. Again, he may attract about him Spirits in rapport with his own proprium or selfhood, using influx from them to reiterate his own thought. If he be a man of strong proprium and love of Spiritual dominion, he may even psycologize the Spirits in communication with him, provided they be weaker in wisdom than him-

In regard to the second requisite, regeneration, some might not be ready to admit it. But we think it will become a more and more admitted fact among Spiritualists, that the prevailing love of a man must be love of God, before he is fitted for true uses. This is evidently not the case with many; yet we believe that God is laboring through his ministers, Spirits and men, to bring about this consummation with all.

Until then, there must ever be a distinction whether admitted or not between those who love God and those who love themselves. Not a distinction made by man, but by God; and God will continue to pour out his love over the world till he subdues it to himself.

So long as a man's prevailing love is love of self, so long will he attract around himself Spirits in rapport with him. Says the Disclosive Encyclopedia: "If a man is intromitted into the world of Spirits, in violation of divine order, his vision rarely extends beyond the sphere inhabited by those who are in states of evil corresponding to his own." What is meant here by "contrary to the divine order," is simply in self-love instead of love to God. Men who are in the love of self, have generally an abnormal thirst for wisdom in correspondence with verse with Spirits who are in their love. Men must become accustomed to do everything from the love of God as the motive; they must perform all uses

"as unto the Lord," before they are qualified to perform the highest use-that of minister of God's love and wisdom to man. The artizan takes not gold as it comes from the mine, to fashion his jewels withal; but it is first purified with fire. So God takes not man to perform his uses of love to the world till he has first seven times purified him with the fire of that love.

There is, no doubt, great danger of any man's becoming a medium, who does it not passively and "unto the Lord." The influence obtained by Spirits over our thoughts and affections, is far greater than that of human beings in the body. Therefore, if we contract Spiritual affinities of a wrong kind, we confirm ourselves in evils and greatly delay our own regeneration. The advice we would venture to urge, then, upon young and inexperienced aspirants for the holy office of true mediumship, is, "first see that you are in the love of God and or your neighbor, and perform the work trustingly and faithfully," as unto the Lord, "and not as unto vourselves!

The third requisite mentioned is, "that we should be willing to be such a medium as God will have us to be." Much yearn we to say on this subiect, for it is one full of importance to all, and of perils and loss to many.

In regard to the ordinary physical manifestations, they have, doubtless, for the most part, answered their end, and will pass away with the necessity for their continuance. They were evidently permitted for ends of use, to convince men that Spirits are actually near to men, and can communicate with them. The extreme materialism which rendered them necessary, is a matter to mourn over; and we greatly rejoice that the time is coming on when men will recognize another and higher form of Spiritual intercourse-that of the opening of the interiors, through the love. It is true that one use of the physical manifestations has a sweet savor that endears it to our thoughts-that of being a means of intercourse with the Spirits of those we love. But the design of God toward man being that he should eternally develop his interior loves, through the one reigning love, he will, if he be a true medium, be placed in rapport with Spirits of the same love as his own; and it is not necessary that he should look after the "things that are behind," but follow "those that are before," esteeming the ties of earthly kindred less sacred than those of interior Spiritual affinity.

Now it seems to us that the highest office of a medium is to "minister" to lower spheres the love and wisdom of the higher. And we can best perform this ministry in the way in which we are developed. Let us remember that while there is the "same Spirit," there are also "diversities of gifts." So to one is committed the healing of the sick: to spired pen; to another, the gift of vision; and to another, that of hearing. And with some the daily desires a good thing." But the first question such life of loving uses becomes the physical expression sponsibility of the office, is, "am I fitted to be a soul need be without his office of mediumship. The angels delight to inspire love into any uses, how-

One most important thing to a Spiritualist, is to cultivate that "inward silence," of which outward silence is both a type and a medium. Any one who will, with singleness of heart, devote a part of every day to silent and solitary communion with God will find a benefit to accrue therefrom, which will soon manifest itself in his daily life. And, moreover, he will experience in this a joy which "passeth understanding." He will feel the delight of sensible influx of that pure and holy nature which gives at once a sense of triumph, and of strength as well as of comfort. He will feel the thrill of physical answer to prayer, and "on the strength of that meat" he will go forth gladly to his labor.

It seems to me that Spiritualists, perhaps from being hitherto overfed with other aliment, have neglected Swedenborg too much. Although there is much in his writings from which we are repelled, yet there is at the same time much that is gloriuusly adapted to the wants of Spiritualists now; much on the subject of Spiritual intercourse that could not fail to be useful to those who are eeking for the truth. But in the Disclosive Encylopedia of Mr. Harris, there is a most beautiful elimination of divine truths in relation to the opening (i man's

The highest degree of exaltation to which any angel can attain, is reached by his becoming a simple recipient of the love and wisdom of Gol. All men may do this, and in doing it, fit themselves for their highest life in the universe of Spirits. Who does not wish above all things to find and till his own place in that universe? To know that whatever is fulfilled in him, is in the Divine Order?

Christian Spiritualist.

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

NEW YORK, SATURDAY, JULY 7, 1855.

ANCIENT AND MODERN SKEPTICS.

Roseommon, the poet, has said, "that which denies my senses, I dislike and cannot believe," and the statement may be taken as a summary explanation or apology for all skepticism from the advent of Phyrroh to the critical philosophy of the materialistic Christians of the nineteenth century. none have been more anxious to find an explanation of the Spiritual phenomena in illusions, delusions, and collusions than many members of the modern churches, and we wish them to see how ancient and classic they are in their opposition, and know to what school they belong. In order, how- that the room in which they took place, was durever, to have the reader get the full view of this subject, and comprehend the importance of the churchman's issue with Spiritualism, let us premise that faith in modern theology is the one thing needful above all others, since it is commended, recommended and prayed for, at the expense of manhood, womanhood, and a large and generous cha- had not previously received so much as the touch rity. This can be proved by the writings of many of the medium. eminent theologians since the reformation, and is tacitly recognized in the general practice and eco-

the christian eye of nith on the following, which priated by the limbs and feet of those in the living the number. The occasion seems to have been common sense, with which God bas blessed the sublime truths of the Spiritual philosophy than I with him, raps were made on a stool. He was comes to us from the third century, and was offer- form, and rendering it quite impossible to move a one of great pleasure and harmony to all, as Spirits, human family decide unprejudiced, either by creed, ed by Celsus, the opponent and burlesquer of Chris- foot without coming in contact with a neighbor in and out of the form, contributed their mite to superstition, or bigetry. tianity, as the only fit explanation of the Miracles, foot. And in fact, all the attending circumstances the general happiness. Cures, and Spirit manifestations of Jesus and the early Christians, and then make his own compa- particularly satisfactory as tests. rison with much that he hears and reads in opposition to the Spiritual developments of this age. It is true, we are indebted to Origen for the extract. but that cannot be objectionable, since he was a from page 134 of this little collection, a piece callvenerable Father in his age, and is of great author ed "Presence of Spirits," the refrain of which is, rity on many disputed points of church history "No, we are not gone," and it is worthy of note, and polemies. He says:

nomy of church government.

If those things were even true, which are written about cures, and rusing of the dead, and a few loaves feeding multitudes, and whatsoever things the apostles have magnified, yet he (Celsus) complers them common by the side of the jugglers' performances, who promise things more wonderful still, and by the side of things executed by the scho lars of Egyptians, who in the midst of the market-places, for a few abolt, will their venerable lessons, expel demons, cure diseases, call upon the souls of heroes, show as sumptuous feasts, cares and sauces, things which are not such and put in motion as unimals, thin is not really animals, but appearing such by ocular deception. And he says ; grant ing that they do these things, must we account them sons of God, or not rather conclude that these are the pursuits of wicked and unhappy men! -Orig. wite. Cels. bls. i. sec. 68, and quoted by C. H. He mell in bls inequity concerning

Skepticism, ike every other phase of the souls culture when honest, should be respected and tolerated, but carping and fault-finding criticism should be avoided, because it can be productive of no Spiritual good. We pass the logic of Celsus therepar excellance for the time, but if we are not mis- thus: taken, he will be somewhat surprised to find himself and not a few of the theological organs of the day using the same logic, and making the same assumptions against Spiritualism urged in the above against Christianity. But should the reader feel pained after reading this, he should remember that Celsus has said nothing more than Fox, and had been directed to defer to another thousands are saying daily, who know no more of the facts or philosophy of Modern Spiritualism than Celsus knew of primitive Christianity, and that in all probability, Celsus knew as much of the primitive Christian character as the modern skeptic does of the Spiritualists, when he associates all the manifestations with the jugglery, legerdemain and humbuggery of the modern trickster. We hope, however, it may remind him, that those who live in glass houses, should not throw stones, and induce him in future, to give every possible explanation to the honest skeptic, when such an one deems it necessary to inquire into the origin and authority of Christianity.

We recognize the facts of ancient and modern Spiritualism to be preternatural and uncommon, but we neither expect faith nor belief, until the individual has made the necessary investigation and comes forth as a voluntary and loving witness for the truth. Let the skeptic, therefore, remember that will and ridicule are not arguments, and assumption is not authority in a school where sense and reason rules, and fuels ultimate a positive philosophy.

In Calaveras Co., on the 13th ult., by a party of Mexicans. They were miners, and supposed to have had considerable on the money. One of the murderers was caught-and hung, after confessing his guilt. Jerome and Charles Stuart, brothers, were attacked and badly wounded by the same party, but made fit channels for this knowledge, which can make smooth your passage from earth to Heaven; and the glory shall be ascribed to God, our Father.

Lesophy.

In Calaveras Co., on the 13th ult., by a party of Mexicans. They were miners, and supposed to have had considerable confessing his guilt. Jerome and Charles Stuart, brothers, were attacked and badly wounded by the same party, but make smooth your passage from earth to Heaven; and the glory shall be ascribed to God, our Father.

Lesophy. comes forth as a voluntary and loving witness for

SPIRIT MANIFESTATIONS IN EVA'S

The reader will remember, we promised in our last issue following will enable him to contrast the results of the two meetings. The evening was mostly devoted to physical presence and willingness to manifest power, when conditions were proper.

No doubt the Spirits selected this phase of manifestations, as physical developments seem to be most convincing of Spiritism to many.

No. 1, Ludlow Place, Sat. Eve., June 16th, '55. The Eva Party met this evening by direction of the Spirits. We were at flist requested through the sounds to "be patient a few moments;" after which for some ten or fifteen minutes there were no manifestations.

The signal for the alphabet was now heard, and the direction was:

"Put paper and pencil under the table."

Paper and pencil were placed under the centre of the table, and in a few moments we were directed by the Spirits to "look." The paper was taken up, and on it was found

written in pencil the name "Charles." There was some question in the Circle as to who directed again to "place paper and pencil under

"The Haunted Ground" was now sung by rewere told as before to "look."

The name "Charles" was again written on the dozen names, and among them those of "Marv." "Charles Carroll" and "Edward" were now written in the way described, each one of which was the name of a relative or near friend.

A gentleman was requested to hold his pencil under the table, and on doing so it was immediate-

Another gentleman was directed to hold his hand under the table. He had just before placed under the table a half-quire of writing paper, and on it a

He now held his hand just under the edge of the table on a line with his knee, and immediately there was placed in it the outer sheet of the halfquire, and on it was found written the name of his Spirit daughter " Mary."

One or two members of the Circle, during the evening, received the touch of the Spirit, hand to and. The touch was described as warm, the temperature and sensation generally being not unlike that of the natural hand. Others of the Circle, who had received the same manifestation at other times, but through the forces of the same medium, gave differing testimony as to the temperature. some representing it as unnaturally warm; others the contrary; and others again representing it as warm and life like. In other respects, however, We do not propose a history, but a comparison, for the testimony was uniform—all agreeing that the Spirit hand, in form, feel, and in all respects, except in that or temperature, was like that of the

> It may be proper to state for the benefit of such as have not witnessed this class of manifestations. ing their continuance, brightly illuminated with gas ight, and that whilst the manifestation of writing by the Spirit was going on, the hands of every person in the Circle were on the table, and in sight, and that the paper on which the Spirits wrote. was brought to the Circle by a member of it, and

> were such as to render the physical manifestations

Repeatedly during the evening, the Circle sung from a little collection of Spiritual songs, called Spirit Voices." Among other things, they sung as having drawn from the Spirits the following in

"No, we are near to comfort you and lighten vour burdens."

And then after a short pause, the Spirits continued :

"There shall be much rejoicing when the veil of darkness is rent. You have not fully seen the glory that awaits those who are faithful unto the end. Trust in God. He is able to sustain you when trouble and sorrows gather around. One generation shall pass away and a new truth shall be made known to the sons and daughters of earth. Men in Heaven shall speak with a voice soft and clearly distinct, which shall be appreciated and unshall be no more change."

A desire being expressed to know from whom fore, leaving the issue he makes, with the Christian this communication came, the Spirit answered

"From your kindred friends."

A gentleman of the Circle now asked a test ques-

tion, to which the Spirit replied: "I must give it through Katy." The gentleman explained that he had received the correct answers to a part of a series of test questions through Miss time the remainder, but he had thought to get the answers through Miss Fox's sister as well and save

Physical manifestations similar to those before described were now given, when the signal for the alphabet was heard, and the Spirit gave as fol-

"Dear son, I want the light lowered, and when prayers are said, you can go home."

The light was lowered, and the signal for the alphabet was again heard, and there was then relegraphed to us the following

PRAYER.

All pray in thought to God, that, through His ence of His ministering angels, who are now hov-

SPIRITUAL VS. ORTHODOX BENE-

VOLENCE. A correspondent of the Spirit Advocate, writing lowing. We hope also the lesson may not be lost and do likewise. The writer savs:

in our midst. A short time since a lady who is a medium, was told by one who addressed her inter-'Charles' might be, and for the purpose, as it nal sense of hearing, to go out and purchase a would seem, of clearing up that point, we were gentleman's dressing gown and a pair of slippers. Accustomed to follow these dictations, she obeyed, though without the remotest idea of the why and the wherefore. She obtained the articles, and carried them to her house, confident that in due time quest of the Spirits, and at the conclusion of it, we all would be clear to her understanding. Soon after, she called upon a friend, and on leaving this friend's house, she felt impelled to enter a humble dwelling, where she found a gentleman quite sick. paper, and immediately above the name the ini-tials "C. B. R." [Charles B. Rosma.] Some half niences, not the least of which was a want of comfortable clothing, for one in his condition. Suddenly, everything connected with the gown and slippers appeared plain. She sent for them, and with heartfelt thankfulness the poor man received them. recognized by some one of the Circle present as The lady learned that this gentleman had once been in prosperous circumstances, but fortune withdrew her favors and he became impoverished. He has a brother, wealthy and "a member in good and regular standing," of a strict orthodox church, ly taken from him by what appeared to be a Spirit who has never come near him in his sickness.-This brother, it may be once a month, drops his money on a silver plate, for the spread of the gospel among the heathen; and old men and women, young men and maidens, praise him for his goodness of heart, and the pastor points him as an ensample to the flock.

The lady, obedient to angel guidance, leads a

life in communion with hope and truth, ever receptive to the holy ministrations, while those who eulogize the man, call her "infidel," and the pastor warns his sheep of her pernicious faith, lest they fall into her heresy and become transformed

REV. THOMAS L. HARRIS' LECTURE.

The friends of the above brother in this city, in getting up the complementary benefit for him, expected to see many of the friends of Spiritualism and Reform present, and they were not disappointed, for although the weather was exceedingly warm, and other attractions having taken some of our friends out of the city, still the Institute was delivered by one less happy and gifted on general

As it was, the lecture was eloquent in language, prilliant in illustration and imagery, and poetical in its spirit and thought in an eminent degree, while some passages were so earnest as to be thriling and soul-searching from their very intensity. The occasion, we doubt not, was one of pleasure

and happiness to all attending.

MEETINGS OF THE SPIRITUALISTS.

FESTIVAL OF THE SPIRITUALISTS AT ABINGTON The Circle was also a very compact one, twelve Grove.—The N. E. Spiritualist gives us an outline left on earth. The above is to me overwhelming persons having crowded around a table which or of the above meeting, which numbered upwards of evidence as to the truth and reality of Spirit interdinarily and comfortably could accommodate but one thousand. Five hundred of this company went course. Does the above look like communications

"Before the disperson of the company, it was two more gatherings of the kind during the season endless torment, taught by the creeds in which I Spiritualists avowedly so. Our good sister Clark which said, "Who will rise first to serve God? Grove on the 19th of July, and the other at Abington on the 16th of August.

The Dollar Weekly Mirror of June 30th, published in Manchester, N. H., says:-

Spiritualism is in a "progressive" condition in this city. The believers in the "new faith" meet every Sabbath at the usual hours of church service, in Granite Hall, where all who desire to investigate the harmonial philosophy for the elucidation of truth, are invited to attend.

BLACKWOOD'S MAGAZINE FOR JUNE. NEW YORK. Published by LEONARD SCOTT & Co., 70

derstood; and many who live shall see the Spirits Blackwood. Forces and checks enter into the men- ness of the notice for the lecture, together with of dear friends in bloom and beauty; for when old tal world, and Blackwood belongs to the latter demortality drops off, the new body, which is raised partment. The opening article of the number, on rainy day,) was the occasion of a smaller audience pears to be a desire to know what is our faith. I coln Priory, the seat of the Earl of Oxford, near and glorified, shall wear immortal bloom, and there the philosophy and tendency of the works of Rev. than was anticipated. The appointment was on lectured two evenings in the Sons of Temperance the house was a coach-house, where the butler and

> but well worth a reading. The contents are as follows:-The Rev. Charles Kingsly. Aland: the Baltic in 1854. Zaidee: A Romance-Part vii. Once upon a Time.

Notes upon Canada and the North Western States of America.--Part iii. Spanish Intolerance and Insolvency The Palmerston Administration.

The Story of the Campaign-written in a tent in the Crimea—Part vii.

MISREPRESENTATION CORRECTED.

LIVERPOOL, MEDINA Co., O., Maich 2, 1855.

MR. TIFFANY:

Dear Sir—On reading in the LEADER the minutes of the naving two children for Mediums, besides a number of reliable witnesses present, we had an exhibition of Spirit Rappings—so called. The Spirit present purported to be Christopher Cline, her husband; spelled his own name; said he had been brutally murdered five days previous to this evening, for his money, in California; and gave all the particulars pertaining to his death. Two of our neighbors, Messrs, Gregory and Shuster, were there at that time. essrs. Gregory and Shuster, were there at that time, and and pray in thought to God, that, through His in due process of time communicated in letters the intelligence to us. The latter shook hands with him a few days ence of His ministering angels, who are now hovering near to guide and direct your minds in the paths of peace; that, through His kindness, you may learn the truths which tend most to elevate may learn the truths which tend most to elevate.

They were miners of time communicated in letters the intelligence to us. The latter shook hands with him a few days previous to his death. The New York Tribune of January 10th, 1852, on the 7th page, reads: "Two men, named W. H. Boose, from Memphis, Tenn., and Christopher Olin, from the east, were inhumanely murdered at Turnersville, in Calaveras Co., on the 13th ult., by a party of Mexicans.

They were miners, and supposed to have had considerable.

from Chelsea, Mass., gives the following among short statement of the manifestations which called writing mediums at the Circle, was writing a commany other interesting items. It would be the my attention to the glorious subject of Spiritualism, munication in a certain store, a few rods from the height of folly to call in question the good nature facts, which happened in my own family, showing home of the deceased, his hand was suddenly and religious sincerity of the churchman, that gives beyond a doubt to any candid and reasonable mind, moved to write the name of the child, which of his money, means, and contentment so freely for the the presence of an unseen intelligence, which could conversion of "the heathen," although we may and be attributed to no other agency. The Spirit com- was informed that neither the medium nor the do question the visitom of the transaction, when municating was my father, who left the form about uncle knew anything of the child's sickness until acting with men, first, to render himself familiar the realities of daily life speak in unmistakable lan- twenty-four years since. In the communications, after this communication was given. guage of the necessities of the hungering and suf- many circumstances were referred to, of which no She was an interesting and beautiful child, and fering poor in our streets. No doubt, there are one present was acquainted but myself. The mani-seemed more like the Spirit of innocence smilingly by himself, but by man. many in and out of the church that give largely festations given on that memorable occasion, were reclining on the angel bosom of him she loved, and liberally to benevolent reforms, &c., to be seen of such a character, as to cause me to reflect and than the inanimate mass of clay lying before us. of men. but we know of a truth, they have their reason as to the nature and tendency of those At the Circle, on the evening of the same day as reward. We hope, however, this will be reformed, things, and I determined to examine (not out of above stated, the Spirits spoke of this singular cirlike other phases of church policy and philosophy idle curiosity, but from a sincere desire to know cumstance, as both a warning and an encourageby the mild teachings and practical suggestions of the truth,) the phenomena, which I had before ri- ment; a warning to all, of the uncertainty of the the Spirits, since they prompt men and women to diculed as monstrous and absurd. The following earth life, and an encouragement to believers, as it the Spirits, since they prompt men and women to dicused as monstrous and absurd. The following such generous and kind manifestations as the follout of many communications, will indicate the suctor their faith and to come others to introduce of Spirit manifestation to standing of man. cess which has followed an earnest desire to pos- strengthen their faith, and to cause others to invesupon the reader, since there are so many ways in sess the truth for truth's sake. The following is tigate the subject of Spiritualism with more inwhich the generous and charitable Spirit can go the first communication that I received out of my terest, also that the account of this singular cir-There are many interesting incidents occurring I was a perfect stranger: "If you do not get cortory ones. The time will soon come when you will land, and told him in amount, not to mourn, as she mind. no longer doubt our existence and watchfulness was going to a happier country. over those we have left on earth."

test medium. I repaired to his rooms, and after the ers in Spiritualism, and with their family physician, doctrine is backed by the Scriptures, and delivered usual manner of testing, received the following:

"My Son-You must not mind when you are assailed by those who know nothing of this truth. You can be Medium, and when you are developed, will then give evidence of the truth of your arguments, through you.

At another time, through the same medium, the following was given:

"You need not go further, my dear Son; I can now cor rol to speak to you. If you despair when you call, and trol to speak to you. If you despair when you can, and do not respond, I also share some of your anxiety. I am always ready to converse with you when conditions will allow. You are doing well, and I convey truth to you as fast as I can.

YOUR FATHER ISLAC."

Through Mrs. Kellogg, the following was given to me for my wife, who was at that time absent from the city.

"What shall I say to you, my dear Daughter—what can I say? What can give you comfort? Though you were sorry and distressed, that I could give you no parting blessing, yet I will come to you and give you all that I left undone. Watch you well, for you know not at what hour the Son of YOUR FATHER MANLY.

The test in this was good, from the fact that my father-in-law died very suddenly amongst er extends to the possibility of attracting the Spirit strangers, and none of the family living there, he from the earthly tabernacle, are not all mortals in could not give them his parting blessing, which dis- the hands of the disembodied Spirits, and theretressed my wife exceedingly.

At another time, the following beautiful, striking, and convincing communication was given through Mrs. Kellogg:

"MY DEAR FATHER-Our pleasure is unbounded in being able to communicate with our friends, especially with our dear Parents, for those we love as dearly, or more so, as when upon earth. You know I was a bright boy, and our friends out of the city, still the Institute was nearly filled by an attentive and thoughtful audience at an early hour. No doubt the late travels and protracted labors of Brother Harris has, in a measure, fatigued both body and spirit, still the lecture would be called an extraordinary effort if lecture would be called an extraordinary effort if free, and converse with those dear ones who love her so sweetly. Bright angels hover over and around you, and your dear Son is ever with you in Spirit.

Enwry."

It is said that the wicked do not live out half their days; if so, perhaps a reason may be discovered in the principle of the power of Spirit.

> which I have received during my short investiga. having greater facilities for the exercise of their tions, which has not yet been ten months, and ac- power, why should they not attract to themselves cording to the prophetic declaration in the above Spirits of similar character, whether they be good doubt the watchful care of our departed friends ration? over us, nor their ability (with the permission of a kind and loving Father,) to converse with those

I was fearful as to the condition of my departed Harvey Holmes and his lady. I found here a very Spirit would tap on the book until he laid it aside. unanimously voted to recommend the holding of friends, lest they sould be suffering the pangs of good state of things indeed, though but very few He would sometimes hear a voice in his sleep, the first, a general Mass Meating at Framingham formally believed. But, thank God, through the of Lee, is doing a great work through this section He was advised to give alms, and the more he gave, instrumentality of despised Table Tipping in my of country as a healing medium, and those who the more his affairs prospered. He once desired Will the Spiritualists of New York do likewise? own family, my heart is made to rejoice in the are privately visiting her, are receiving benefit in to talk with the Spirit, when it struck violently on knowledge that my dear friends are happy, and an extraordinary degree, and that not only physic the door, as with a hammer, showing he was dis-The Wisconsin Pinery says the believers in Spirit that they can, and do, return and whisper words cally but Spiritually also, for while entranced, she pleased. The only thing he had seen was a sort of ife and Spirit intercourse were to hold a General of love and affection to those allied to them in the gives astonishing tests of identity and sublime light, in a round form, very clear. In illustration, Convention in a grove, at Ceresco, Fond du Lac holy bonds of affection, showing that their affective deachings of truth, which so fasten themselves on Bodin quotes Job, c. 53, Isaiah, c. 50; and as to the county, on Saturday and Sunday, June 23 and 24. tion exists beyond the grave, which to me now is the minds of those to whom they are given, that striking as with a hammer, in Judges we read of only a bright entrance to that happiness which ex- to considerable extent the churches are gradually Manoa, "that the angel of God began to knock ists beyond this world, where purified Spirits becoming Spiritually leavened. Under this state before him," as Rabbi David says—where the Hedwell. But I am trespassing, and for the present of things, I thought it best not to lecture, but to brew word Legagamo signifies to knock, to sound S. B. H.

For the Christian Spiritualist. PREVISION AND SPIRIT POWER.

FRIEND TOOHEY: I have just returned from Roundout, a considerable town on the Hudson river, The friends of progress may not like Blackwood, some 60 miles from Albany, where, by request, I place in my travels, that I have found in this con- person knocked on the wainscott. A discreet we but there is a phase of mentality that can be learned have been spending a few days, lecturing on the dition. Having left this place, I came to Brook mar who watched him, avers she has seen his only from some such sober, solemn gentlemen as glorious word of God in Spiritualism. The late- field. I found in this village, three Spiritual fami-Charles Kingsly, is purely in the Blackwood style, Sabbath at three o'clock, and those who came, seemed to listen with much interest to the dis- which a seeing and tipping medium was partially about two o'clock, a great bell tolled. Mr. H., to course, the subject of which was Ancient and unfolded, who if harmoniously developed will do ascertain their truth, lay with them one night, Modern Spiritualism compared. There are a few her work effectually in this village. I am told when he heard the bell and awoke the men, who believers in Roundout, and it was concluded to that these are the first Spiritual lectures ever detail and awoke the men, who said "Tom's at his count". have a Circle in the evening, which was an inte- livered in this place. I feet that they have made a mark which will not be obliterated, and I look for then assembled, who prayed; after which no noise resting time, and another was appointed for Mon- much good fruit in this place. day evening following, which also proved an interendered more so, from the allusion of the Spirits, through both a speaking and writing medium kind hearted old lady, a trance medium, who is present, to the sudden death of a very interesting fast progressing in Divine light, for that Divine inspectable and wealthy family, residing in the place, by the name of Demenbacker. The circumstances the School House, to very good audiences, who promised the Vicar the School House, to very good audiences, who should have enough of ringing: "and from that Spiritual Discussion now pending in Cleveland, I find a as related to me by the parents and others are appeared by their very marked attention to rightly time a bell began to tell in his house," and which I was my lost time a bell began to tell in his house," and which if where he "alluded to the case of the late in Liver, these: On Monday morning, the 25th of June, value the Heavenly message which it was my lot ool, who was apprised by the Spirits of the murder of her usband in California." That lady was my sister.

On the 18th of November, 1851, around my own table, a little unwell, to which the parents seemed to pay a little unwell, to which the parents seemed to pay refreshment, and then proceeded to Mrs. Henderbut little attention. However, a gentle emetic was son's, where the evening was passed as only Spiritadministered, which seemed to afford the desired ualists can understand. relief, as at about 12 o'clock, she arose from the Mrs. H. is a very excellent speaking medium, bed, and walked out of doors to her mother, re- and her labors, of a public character, are univerbed, and walked out of doors to her mother, re-questing her to come in, as she did not wish to be Circle, at which some of the neighbors were prealone. She had said to her mother in the morning, sent, and showed much interest. Here, also, I that she was sick, and should not get well, but that was caused to operate on a lady, who will, I have she should now die.

the Spirit land some time during the last winter, shall speak in New Haven. Little attention was paid to her remark, until about three o'clock, P. M., of the same day, when in no labor without evidence of fruit to follow. apparent pain, but merely desiring to sleep, she bid adieu to a world and home for which she seemed

HOW AND WHY I BECAME A SPIRIT to have but little affinity, as she had long sighed for one more bright and peaceful. Just at this MR. EDITOR: Some time since, I gave you a moment, (as it afterward appeared,) as one of the was addressed to her uncle, who was present. I

To which the name of my grandfather was medium, who wrote the name of the child, knew standing being enlightened by himself and the nothing whatever of her, until he heard of her sin- ministry of angels. He then withdrew himself, Having heard of Mr. Conklin as an excellent gular death; also that her parents were not believ- and governed men by men, as his deputies. This seemed perfectly astonished at the circumstance of down from all ages; as likewise, that Genii, Spirits, her singular and sudden departure.

the earth, that the Spirit of the doting grand father Thyrous also says: "the manifestations differ

subject, that the Spirit of the weaker party is influenced by that of the stronger, as upon this principle a person is placed in the magnetic state by the stronger mind of the operator, whether in the body or out, and in this state the subject has no command over itself, but must necessarily submit sphere is concerned. Now, if this sphere of powchoose to call them from their earthly abode?-Who can tell the power of the Spirit? What has it not done? It has produced Creation vast, and to its will. What is the physical body but matter of this same nature, then why is it not as other matter, subject alike to the will of the Spirits, acting within its own sphere, be its character what it may? It is said that the wicked do not live out discovered in the principle of the power of Spirit. The above communications as before said, are Therefore, as all minds or Spirits are attracted to H. G. Bisner.

[For the Christian Spiritualist.] NO. III.

NEWTOWN, Conn., June 17th, 1855. that is done, if possible to visit them from another little bell, or tabrette.

point of my route. New Milford, in which there are five buildings, which look like churches, but not one Spiritualist and after his fits, when he had slept himself sobet. that I could find in all the place. This is the first something used to knock at his bed head, as if a lies, who received me with open arms. Brothers Wetmore and Hoyt very kindly entertained me. nothing visible has touched them. Hall to a very respectful and attentive audience. During my stay we had several Circles, at one of coachman used to lie. They averred, one morning livered in this place. I feel that they have made a said, "Tom's at his sport." Some ministers were

From hence, on Saturday morning, I came to resting occasion to all present. It was perhaps, this village, Newtown, where I met my good friend Doctor Stiles, of Bridgeport, who escorted me to at Walcot, near Devises, in the house of the Vierz the house of sister Sally Judson, an excellent, which fell out in this wise: A wan wanted to ring child, aged about five years, the daughter of a re- ner life, which she will before long necessarily en- refused to permit, fearing to disturb the neighbor-

no doubt, make a good medium. She was entranc- kinds of Gods, and from these various melodic For several months past, she had occasionally ed, and spoke for about two hours at intervals.— This evening, I deliver another message to this spoken of dying, and going to her grandfather, to people, and yet another to-morrow, after which I whom she had been much attached, who went to proceed on my journey further. Next Sunday, I

Yours for Truth and Humanity,

For the Christian Spiritualist. THE SPIRITUALISM OF THE PAST AGES.

GENII, DÆMONS, SPIRITS

PERCEPTION OF SPIRITS BY HEARING. Thyrœus tells us God proposed, in his way of

what of his familiarity; at last, to govern men not The most familiar manifestation of God has been by presenting himself in an outward appearance. speaking to men in a human shape. He came short of this when he was only heard and not seen. It is inferior to both when he is neither seen nor heard, but insinuated himself in a dream; the low-

est degree was when he only occupied the under-

with them, and in succeeding times to remit some-

If we examine the manifestations of God, we shall find that to the first man he oftenest presentfamily, and was given through Miss Fox, to whom cumstance should be published in the Spiritualist. ed himself in a human shape; with later men he Another warning through the same medium was discoursed, hiding his own form. Then he was rect communications, remember it is owing to our given: that the daughter (now sick) of a gentle. neither seen nor heard, but accomplished his purcare and desire to give you truthful and satisfac- man present, would soon be taken to the Spirit pose in dreams; fourthly, he enlightened the

> When men's minds were practiced, he afforded It may, perhaps, be proper to remark, that the his presence by oracles given viva voce, the under-Angels and Dæmons, have manifested themselves It would seem from the child's desire to leave to men after a like manner.

since his departure to the Spirit land, had been in excellency, according to the dignity of the powconstantly hovering around her, until he has gra- ers they are made by, and each power has its diglually attracted her angel Spirit to himself, which nity according as it is abstracted from matter: s fact in his joy he announced through the medium. sight exceeds hearing, and imagination, sight—the And here, I cannot forbear a few remarks on understanding, the imagination. Thus the mesthe power of mind or Spirit over Spirits. It seems excellent manifestation will be the intellectual from what I have been enabled to glean upon this next, the imaginary, then the visible, and last the vocal.

Wierus says of these voices, or noises, viz, Spirits appear sometimes invisibly, so that only a sound, or voice, or noise is heard.

Luther, in his Colloquia Mensalia, says in Prusto the power or will of the stronger, whatever that Spirit, who took faithful care of the infant, so there was no need of mother or servant, and as he grew up, had care of and went to school with him: but yet was never seen. He afterwards traveled and the Spirit would warn him when any evil was fore, subject to their demand, whenever they would draw of his boots as a servant. The possessed to happen to him, which he did by a touch, and was at length made a canon, and he was sitting feasting with his friends in great jolity, when a vehement stroke was struck on the table, so that his sustains it in its order. In an humbler sphere, it friends were terrified; when the canon said, "Be has filled worlds with artificial wonders, causing not afraid—some great evil is impending over me. material nature everywhere to become subservient He shortly afterwards was taken sick with a fever, which continued several days, when he died miserably. Bodin writes a similar thing. A person told him he had a Spirit always attending him.-When he was thirty years of age, he for a year pressed prayed, morning and evening, that God would be pleased to send him a good angel to guide his actions. Since which he had instructive dreams and visions—sometimes to correct a vice, sometimes to only a few out of the many of a similar character, each other by affinity, and as the disembodied keep him from danger or resolve him of a difficulty, not only of divine, but of human things. He sometimes seemed to hear a voice from God-"I will save thy soul; it is I that appeared to thee becommunication from my grandfather, I no longer or evil? Is not here a subject worthy of consideo'clock in the morning, a Spirit has always rapped at his door, which at first he opened, but saw nehe arose. Upon this he thought it was an ev! Spirit, and prayed for a good angel. The Spirit DEAR BROTHER TOOHEY: The good work goes then made himself softly known to him, by suik-The reader will look from this stand point with ten, leaving little room under the table not appro- from Boston, while the adjoining towns made up coming from evil Spirits or from the devil! Let bravely on. I find a much greater demand for the ing on a glass phial, and afterward, a friend being had anticipated. Last Tuesday, I left Bridgeport touched on the right earlif he did ill, and when for by the Housatonic Railroad for Great Barrington, good, on his left ear. If he had an evil thought, I am happy in this my new belief, prior to which where I was very cordially welcomed by Brother he was admonished; if he read a bad book, the leave them to digest their present food, and when to ring, from the word Paletnan, which signifies a

> Mr. Baxter, in this discourse on Apparitions. I therefore left them, and returned by way of says, a gentleman, once pious, took to drunkenness. shoes, which were under the bed, raised, when

Mr. Hartakenden says that when he lived a the house was a coach-house, where the butler and was heard there.

A similar occurrence is related to have occurred continued until Cantel's death. Every person who put their heads outside the window, it was not heard. This sound was heard and attested by

Kircher says the Egyptians, by the sound of the sisrum, were inspired for performing works of divination, which Jamblicus explains by saying, "various kinds of motions and answers, various (harmonies) flow, which likewise agree, each b their motions to certain Gods, in order to the principles of those motions. These beings every every where bestow their gifts, but chiefly to those that I am truly greatful that my path opens before belong to them, and insinuate themselves into our Spirits affected by them; they thus possess the man, and presently wholly work in him by their essence and power."

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P. WILLIS writes from Idlewild :- "When Copway, dien an Indian legend of the water lily—how it er to calm the disturbed Spirit. earth—heavenly flower that it is. One of our fair who happened to be listener, thus rendered the

Agar looked down from its glowing throne. In the azure-vaulted sky, and said—" I am weary here all alone, Poing nought but throb and sigh. Far down in the vallies of earth I see

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er down in the value of called 1 see The red men's children at play; he innocent sound of their careless glee Rises faint on the air all day. I will speak to the braves at their council fire. I will speak to the unives at their coun And ask them to let me dwell Where earlily love may warm my heart With its human holy spell."

When the wood and waywan were still,
And sit on the mountain, and throw her light
Through the vale and along the hill.

She came all trembling, but when the morn Woke the birds and children again.
The star sat snewing and all forlorn,
For she knew that her hope was vain.

Not near enough yet! I can hear and see
The red man's children at play,
But they waste neither wish nor thought on meFrom the morn till the close of day. Then they hade her alight on the tree top old.

The littled them aleep with its song; And she twicked and wailed and shiver'd with cold, Impatient the whole night long. 1. Is noth the children awoke once more.

And they heard the pine tree sigh, at took no need of the watching star, Between them and the sky. e saw them skimming in a light canoe.

Over the lovely lake below, over the lovelns, that hourly tenderer grew. How could she make them know. e condered another night away, vol at length when the morning brake, e deep from her height with fearful plunge

Use san was shivered! But every ray
Was caught by a faithful wave!
Lagistimillant beam grew a snowy flower. lese the thought to find a grave

and sink in the silver lake.

and when the red maiden, in her light canos Seeks hites for bosom and brow,
The star is content, for she softly says—
Thus conjusted They love me now

[For the Christian Spiritualist.]

COME AWAY. EY LIDA.

From the screne Spirit-Land there comes a voice tiose intonations are musical and clear, saying: Same away-come ascend to the regions of unrelated light and beauty. Know you not that I re are mountains of high ascent, loftier than y ur highest imagination has yet conceived .boom you not that in every sphere there stands a t ardian angel ready to point the way to unex-Vered regions, which thy dim vision has not vet less alle to trace? See you not the flowers of her to cheeninge you on your earthly pilgrim-

Sister, we would come and whisper peace to the t abled soul, whose plaintive moan reaches the s myathetic car of the Angel Love. Already have reves become dimmed with tears, for she has seen is sucreles, the tear, and heard that half supf and is stirred most deeply; its her gentle voice the elem soothes thee to rest. When alone, 1 19th, upon the past, when joyous and painful i manus the before the soul, alternate with lights i of shadows; when childhood, with its bright visa and golden dreams, throws a gentle halo our life present, evanescent and fleeting as a abeam, yet beautiful as the tones of love; when inaccination you again stand by the grave of hiled affection, and drop warm tears upon the eriog, " to see a com?"

Sister, let your thoughts wander from your own car cottage, and its beautiful surroundings, to our paradisial home. You are often entranced by the schand varied scenery which nature wears, and have often asked if earth, with all its imperfectharmony of that clime where I am destined to dwell? Will my ideal ever be actualized? Will these white-robed angels, which often meet me in my ference brow in cooling waters, which ripple classly by in the paradise of God? Shall I eather leximiant flowers, which bud and blossom great, the warm sunshine. on the shady banks of the celestial spheres?"

size, to these oft repeated inquiries we answer For The , wilt visit those lofty hills and mountains fligh ascent. The beautiful ideal which thou inst so I willy cherished will be actualized. Thou hance the Spirit-life.

Then least had but faint glimmerings of this dear some tive. The music that has come to thee from the bright realm, has often been mingled with the discordant tones which proceed from the such sphere, so that you, with all your lofty ideas of the angel world, have but a faint conception of its unsurpassed glories. But be patient: the futime life will reveal what we cannot explain. Be as abxious to commune and learn of us, as you are these dear ones that still inhabit your sphere. Be T. W. D. to L. M. G., greeting: what you will desire to be, when you shall stand in the unveiled presence of the immortal, self-sa- the bard who has immortalised it, and is true now crificing sons and daughters of God.

perted still come and breathe into my ear mes- help to kill a miserable gentleman, who is killing these of love. I know they have awakened in my himself in his efforts to oblige an ungrateful public Well, as I was going to say, the great day, big pure as an angel's balmy breath.

hope hung up on high? 'Tis a beacan light to acknowledge, however, that this general principle guide thee over the rugged steeps of life, and if of Right may be carried too far to be stomached. thou wilt follow its calm, steady ray, a beauteous

mount-ascend into the clear effulgent light of classical mode of disposing of troublesome offspring, could be put down with a laugh, or silenced with a Willis writes from interview and was sheer, a day or two ago, he told silver stream, whose gentle murmurings have pow-born under Saturn, and had some of his feats in The intelligence went round in regular rotation,

phere, and drink largely from sparkling fountains. I would inhale the balmy breezes which There are many rough places to be made smoothe-Prepare the soil, or rather teach me so, that the to give the wining brute a kick! garden of my soul may be more receptive, and bear not only flowers, but immortal fruit. When dark and fearful, overwhelm me-when the loved tence. Ou revoir, as we say in France. who now share so large a part of my heart's affection shall chide me for my tears, and think them Williamsburgh, and took tea and a bed at Mrs. B.'s. unworthy of a passing notice—when low in the Our friends there are all well. Nothing occurred valley of humiliation my soul wanders, and no bright star looks out from the mental sky-when in the garden of sorrow I again kneel, with a heart a relapse. To-day I am somewhat better, with a crushed beneath griefs, too heavy a load to be meekly borne, and the tired Spirit faints beneath the weight which oppress it—when I look away to Rochester Knockings, since it has transpired, that the unseen land and ask for help, then, O then, I can speak "as one having authority." You, come to my aid, and leave me not alone, for the way were too dark without the guiding star of subject; but if you do not, I will here rehearse love. When Joy crowns my days, and the cup of them, since I mean now to have a full confession, earthly bliss is presented to my lips—when earthly and make a "clean breast" of it. Well, I have alfriendship's flowers are scattered by true and willing hands in my pathway—when tender, devoted humbug of the age, which, it must be confessed, is love twine a wreath of sweet wild wood flowers to a pretty high compliment, such as it is. It has deck my brow—when warm hearts beat in unison appeared to me too ridiculous in all its features; with mine, and I am encircled with the cords of too low and absurd; too much wanting in all digsympathy and disinterested affection—then, O nity and common sense, for a moment's attention

derer affection, which you proffer from the skies. derings? Will you still come to me, notwithstand- and seen for myself equally marvellous things, in ing my oft repeated indifference to your loving invitations? Will you still look with those soft hu- fessedly a cheat; and to one who has witnessed the mid eyes, whose every glance bespeak the soul's best of equestrian and slack-wire performances, deep tenderness? Will the soft hand again be table-turning would be rather tame and void of inextended to wipe away my tears? Shall I again terest—so it has seemed to me, at least. hear that voice which has often fallen upon my ears in dulcet strains, awakening thoughts lofty and pure, till my soul has revelled in joy, which seemed analogous to the joys of heaven?

for in my joy I may forget purer friendships, ten-

is stealing over me. My whole being is thrilled with heavenly love.

They come!—an angel band: in sweet concert they whisper, "Come away." Can I forget that skepticism has the great Terror Incognita of Notone, that tear-an angel's tear? How sacred! I se which angels have scattered in your path- Let me embalm it the heart's holiest, deepest cell. Let memories of this favored hour go with me in but to be "on the face," between belief and unbeafter years.

beauteous light ye have shed, whose broad sun- But I am keeping you too long from the most intewarmer, let this influence grow, till my whole This morning I fell in with a party of friends who being shall be pregnated with love divine. Bear were going to visit the Fox family; and on being inbeing shall be pregnated with love divine. Dear were going to visit the Lox latting, and on occupant the voiceless prayer, which rises in thanksgiving, vited to join them, we proceeded to the Howard to your pure home. Chronicle in the Book of Life House, Broadway. the tear of penitence which now dim eyes that often weep, because of the soul's wandering from its native home-its Father's house, where there sent; but room was made for us by several gentleare many mansions. Blessed angels, I will "Come away." I will kneel and rest my weary head ly taking seats back, and giving us their places at upon the bosom of Infinite love. I will listen with delight to the softened music which is breathed from angel harps, whose speaking notes ever invite all earth's children-whose harmonious blendings Lawed dast, and when you return to the vacant tiel spheres, and awaken in the dormant soul the was assumed; and I sat down, soon after which the seasons a Spirit form is near thee, whissoul by the skilfull hand of Him who is able to bring music out of the discordant elements which now distract our world. The Great Artist who has so delicately formed the flower, and penciled his first, for she sat with her face partly aside, appalove upon each opening petal, harmoniously blend ing colors which vie with each other in richness ess, is so beautiful, what will be the richness and tality in man's receptive soul. That flower will yet bud, and blossom more beautiful than the rose, I was surprised and delighted to see her; and the when it shall be surrounded by a genial atmosselen, be my companions then? Shall I bathe phere and receive those corresponding and harmonious influences which is necessary to the development of the most tiny flower which looks up to the

Angels of love and wisdom, speak again and again to our weary, sighing humanity. Weary not, though they turn away. They will return when they shall awaken from their long, long sleep. Like me perhaps they have wandered, and like me they may listen to those voices which are had an interest for me, which, perhaps, nosaying, "Come away."

Hopedale, June, 1855.

For the Christian Spiritualist.

LEADINGS OF THE SPIRIT. IN A SERIES OF LETTERS.

LETTER IN.

SPIRIT RAPPINGS. ISLAND OF MANHATTAN, July 6,

Year of Independence 74. "All's well that ends well," is a proverb old as

as ever; for although vesterday and the day before. The voice has ceased, and I sit musing, and ask I felt really disappointed in not hearing from you, myself why, I am so insensible to those holy influ- to-day I have the pleasure of acknowledging that stress. Why do I hush the voices which come to you had not "all forgotten" me. It is very much in carnest, tender pleading, pointing with a the fashion in these days of grumbling for everyheady linger to that land where I am destined to body to blame somebody; and when a poor wretch dwell. I know that I am carry to leave the scenes has the misfortune to be set up as a target by a which engress so much of my time and attention. growling Editor, or a mountebank demagogue, even Passing away is stamped upon all material things. persons of amiable tempers will often draw an eyes had been directed; for without the least devir-I know also, by the instincts of my soul, that I am arrow for the luckless mark. So I, with the best to live beyond the valley. Immortality with me is feelings in the world, of course, am tempted to disan established truth; I am conscious that the de- charge a shot at the poor Postmaster-General, and

with like heaven ever to pass away. Images of with American glorification, is over; and on my in the beauty flit before me, and awaken fond part, after much hard cating and considerable memorics, whose golden links are comented still sleeping. Touching the gastronomic part of the Monger by the sweet associations which they re- performance, I demolished, among other edibles, call. Yet I cling to earth and its fleeting enjoy- kidney-beans, tomatoes, peaches, and that princely ments. O why does my soul so fondly dwell upon diet of the Italian Lazaroni, the tranquillizing macanticipated joys? Why does my heart linger upon caroni. You think, I know, that I have not a due Laif build memories, when the future, with its fear of the cholera before my eyes. What! a Docbroad sublight, is ready to burst upon my shattor cram himself with crudities! To be sure. Cer- different characters. There was a general convendown vision? Why art thou thus cast down, O tainly, I know of no reason why an M. D. may not tion of the family circle. Do I indeed dream, or is my soul, when thou are encircled by beauteous make an ass of himself, and cat thistles, if he likes this real? angels, whose mission is to bring thee into life—I them; and I believe that the Faculty are as much the life that knows no darkness—the life which is in the habit of exercising this great prerogative of freemen, for which our fathers "fought bled, and Look up, my soul! Seest thou not the star of died," as other democratic sovereigns. But I must

The frightful case of infanticide, which you relight will illumine all thy earthly pilgrimage. lated of the maternal grunter, is a case in point, as

heaven; there bathe thy tired faculties in the and I can't avoid thinking that the old lady was sneer. that way fresh in her mind at the time. Do you and soon came to me. I had no longer any dispo-Bright angels help me to listen to your earnest know any thing of snakes? You have, doubtless, sition to levity; but I trembled every instant, lest Medium. The work is beautifully electrotyped, pleadings. I would ascend into your genial atmos- seen the young serpents swallow themselves by glid- I should wake up and find the whole scene dis- contains 550 pages, octavo, and two splendid steel ing down the gullet of the parent reptile! You will solved, everything appeared so strange and dream- engravings-Mr. Linton and Gov. Tallmadge: the own that this is a neater way of doing the business, like. My father's name was spelled out, with his latter has written an elaborate introduction and blow gently from serene skies. I would learn new than for the old one to make mincement of the little age, the time of his death, and a number of other appendix to the work. truths, new duties; would learn how I can best be- innocents. It seems that the unnatural act has points. But when I asked his profession, there nefit those whom I meet in my earthly pilgrimage. made of a Hebrew of you. It would have made a was a most remarkable manifestation. The raps postage 30 cents. Orders from the trade and Turk of me. While it gives you an abhorrence of on the table suddenly began to represent the sound others will be attended to, by addressing the many noxious weeds to be rooted out, ere the sweet pork, it would have made me the unappeasable and action of various mechanical instruments flowers of love and faith can flourish luxuriantly. enemy of porkers; and I would go out of my way the saw, the hammer, and the smooth flowing

My head being better, and the time being evening, I'll just break off by giving you my benedic- as if we had been suddenly transformed to a caradverse winds blow upon me, and my frail bark is tion, and leave you to discover a logical relation penter's shop, where several men were at work tossed upon life's billowy ocean—when waves, between cause and consequence in this last sen-

> Morning of July 7. Last evening I went over to worth repeating, except that I groaned all the evening with the rheumatics, having had yesterday crick in the neck. I am again interrupted.

Evening. Now I have a word to say about the doubtless, remember my opinions in regard to this ways thought that this excitement was the greatest then, be near to guard the avenues to my heart; from any well-balanced or reasonable mind. There are certainly many wonderful things said about it, and shown to be true, as I am told, on the authori-Loved angels, can I be forgiven for all my wan- ty of unimpeachable witnesses. But I have heard

What will you think, then, my Louise, after my obstinate persistency in these opinions, and that too against your truer and finer intuitions, when I say, that having been once to hear the Rappings, I am Hark! I hear that whisper. A genle influence so near to believing, that if I have not faith, I am nothing; for skeptic I cannot be any longer, at least, with even tolerable consistency. If this fails, I know not what will become of me; for even thing for one to repose in—that is, if he is fortunate and can manage to sleep over great subjects: lief-between something and nothing-is just the Kind ministering Spirits, I thank ye for the peace worst kind of neutrality that ever a poor distraught ye have brought to my restless heart-for the soul struck out upon, I know, for I have tested it. beams have fallen upon my heart. Warmer, still resting and important part of my communication.

> The session was already considerably advanced when we entered, and there was a large Circle premen, who seemed to be quite at home there, quiet-

At first I felt as if I should laugh; for the idea occurred to me that it was altogether the most lugubrious farce I had ever witnessed; but with would attract the most inharmonious to the celes some effort, a look of decent and becoming sobriety

> A mother was, or believed she was, receiving intelligence of her only child. I did not notice her at rently absorbed in the one engrossing idea. But with the first sound of her voice, I recognized a dear and only sister, Mrs. R----, who, as you well know, resides in a distant part of the country. very fact that we had met in this way, I am now inclined to think heightened my joy.

> But I did not seek to address her, not wishing to disturb the Circle, which would not, indeed, have been permitted. Here, then, was an opportunity to investigate, thrust directly before me; for I had not only been with my sister during the transient life and early death of this lamented little one: but I had loved her so well, that every circumstance connected with her brief and beautiful being thing else of the kind could have had. And some of these, too, were very remarkable. How singular that this should all happen, as if the Fates them-

> selves had conspired to make a convert of me. I cannot enter into particulars here. Suffice it to say, that there were more than a dozen points of agreement between the communication and known facts. Indeed, there was no mistake of any consequence. I knew that my sister was an entire stranger to every one present, and that these facts had, in all probability, never gone beyond her own fireside. I had my pencil making notes before I was aware of it; and to confess the truth, I was not less overwhelmed than she.

Suddenly the character of the raps changed pecoming louder and louder, and more positive; when the alphabet being called for, this was spelled out, "Look round, see! Thomas is here!"

There was something in this which strongly reminded me of my father. I almost felt his presence. She looked up, and it seemed as if her very tion, she looked directly at me. I cannot describe the sensations of that moment. My sister is inexpressibly dear-a difference of opinion in religious matters being the only thing that ever divided us. The presence of strangers—every thing was for sion of Spiritual Knowledge," few advertisements gotten, but that we had met, and met thus; and as will be admitted into its columns, thus furnishing family were re-united, and "life and immortality" were truly "brought to light."

It was scarcely necessary to explain our relationship to the company, and to say we had not met for more than two years. It was all understood. We sat down amid showers of raps, in which we could plainly distinguish a number of

I was taken by surprise. The raps might have been made in different ways, perhaps; but where did the intelligence come from? Who made that? This question arrested and startled me. Shall I confess lt? the pathos and interest of the scene quite overcame me; and instead of the unbecoming mirth which I had apprehended, I could scarcely repress my tears; for I was made to tremble be-Again look up. Leave the valley—hasten to the the lawyers say. It is, nevertheless, at least a fore the invisible powers, which I had imagined

cut of the plane, were distinct and unquestionable. I shut my eyes for a moment, and it really seemed with a great deal of spirit and power. The sounds thrilled me with strange and inexpressible emotions. My father had followed this business. Could it be possible that he was thus speaking to me in direct answer to my question? I could not comprehend it

The sounds were identified by all present, and on

inquiry being made all round whether they had any particular significance to those present. There was no one who had recognised any personal intelligence in them, and I was still more strongly confirmed in my impression of the power and truth of the individual character. There is one very singular circumstance about this affair. I was greatly agitated at first—so much so, that it seemed as if I should faint; but directly after I began to receive the confirmation of evidence, I grew suddenly calm. When the name was completely given-for it was spelled out, letter by letter-it seemed as if I were completely magnetized. I lost all unbelief-all that uneasy and awkard consciousness, and the rather ludicrous ideas I had experienced on hearing others addressing Spirits as if its usefulness, wish to employ another good, rethey were really and substantially present; and all my thoughts and my whole being seemed fixed on and evening, as Miss Catherine Fox finds it imposthe points at issue, with a concentration of power sible to attend. which for the time seemed to absorb both reason and sensation. My father had an immense willpower. Could it be that he had magnetized, or phychologized, and thus rendered me submissive? It seems all very strange, now that it is gone by; but for the time I forgot everything around meforgot my own unbelief-my doubts-my sense of the rediculous-everything, but what certainly seemed to be a fact, that my father was living and present with me. He whom I had consigned to the deep damps of the sepulchre—he whom I had surrendered to rottenness and the worm-had risen, and was not there; for angels had rolled away the stone from the sepulchre, and I could only say

in the depths of my joy and gratitude, "I know now that he does indeed live!"

He manifested the same character—the same concern for my welfare, spiritual and temporal, which he had done in life. Finally, he gave me this message: "Come here on Wednesday evening; we have work for you to do."

What does this mean? Who are "we?" Well there is one thing I do know very certainly, and that is, I shall not commit myself in this mattet till I know something more about it. If it is my father who has been talking to me, lie can make it all clear to me, and meanwhile I will get whatever light I can.

Language of the Press.

"The book before us is certainly indicative of great sbility and industry, no less than of sincerity on the part of the author."—North American Recieu.

"Having been a student of Phrenology for twenty years, and having made a critical acquaintance with the comparative merits of this most interesting science, as developed by Gall, merits of this most interesting science, as developed by Gall, merits of this most interesting science, as developed by Gall, merits of this most interesting science, as developed by Gall, merits of this most interesting science, as developed by Gall, merits of this most interesting science, as developed by Buchanan, we feel competent to prenounce both as to the value of Phrenology in general, and the changes made by Dr. Buchanan in particular, Andwe have no hestation in asserting the great superiority of the form in which it is presented by Dr. Buchanan it to the changes made by Dr. Buchanan it particularly of the form in which it is presented by Dr. Buchanan, we feel competent to prenounce both as to the value of Phrenology in general, and the changes made by Dr. Buchanan in particular, and the changes made by Dr. Buchanan in particular, and the changes made by Dr. Buchanan in particular, and the changes made by Dr. Buchanan in particular, and the changes made by Dr. Buchanan is the feel competent to prenounce both as to the value of Phrenology in general, and the changes ma

light I can.

You cannot possibly be more surprised at all this than I am myself. I can hardly realize ir now, that until within a few days since, I could not reach a single point beyond this sphere of being. I could see nothing of the Future but one great blank void—a dead blank—into which the confides of the Present descended abruptly, and were lost.

I health on the foremost thinkers of the times."—Keathed is described with one of the most remarkable discoveries of the age, the impressibility of the brain. * * We are confident Buchanan's Anthropology will soon supercede the fragmentary systems of Gall and Spurzbeigm and Phrenologists."—Times.

"We are certainly of the opinion that Dr. Buchanan is a much abler Physiologist and Anthropologist than Dr. Walker, of England,"—Democratic Transcript.

"Dr. Buchanan is the author or discoverer of a new theory of Phrenology, and his system appears more consistent and rational than those which have preceded it. Posterity will assign him a place by the side of Gall, Spurzheim, and other great relative to the present descended abruptly, and were lost.

I health or a least upon the foremost thinkers of the times."—I health or a least upon the foremost thinkers of the times."—I health or a least upon the foremost thinkers of the times."—I health or a least upon the foremost thinkers of the factoral side with one of the most remarkable discoveries of the age, the impressibility of the brain. * We are confident Buchanan's Anthropology will soon supercede the fragmentary systems of Gall and Spurzheim. * We are confident Buchanan's Anthropology will soon supercede the fragmentary systems of Gall and Spurzheim. * We are confident Buchanan's Anthropology will soon supercede the fragmentary systems of Gall and Spurzheim. * We are confident Buchanan's Anthropology will soon supercede the fragmentary systems of Gall and Spurzheim. * We are confident Buchanan's Anthropology will soon supercede the fragmentary systems of Gall and Spurzheim. * We are confident Buchanan's Anthropology I beheld man living only for a few years, when he faith in revelation, could reach out into the deep dark, to see that he was there—to know that he dark, to see that he was there—to know that he and Spurzheim, and blends Phrenology and Physiognomy into one compact science."—Louisville Journal.

Mrs. FRENCH will continue to make Charvoyana Lagrange dark, to see that he was there—to know that he gall and Spurzheim, and blends Phrenology and Physiognomy into one compact science."—Louisville Journal.

Here is the great change! I feel and hear certain vibrations in a bit of wood, and all the boasted BUCHANAN'S JOURNAL OF MAN authority of reason and common sense in a single moment are set aside. And more: Reason appears in the character of a deserter, and fairly goes over to the enemy. My old scepticism is shaken as with the force of an earthquake. It is touched, and it dissolves as if at the power of magic. I rally.-I call for it to come back and help me. It cannot answer me. It is annihilated.

O. my God! if I have doubted thee, how could I have doubted of myself? How could I have quenched in myself the very instinct of immortality, which now appears native and inherent in the human mind? Dear Louise, I embrace, I infold you, even at this distance, with the arms of the Spirit. I love you with the unextinguishable love of an immortal soul

Now do I know, indeed, that we shall pluck together fruit from the "Tree of Life," and eat, and ive forever. Write me soon. Adieu. T. W. D.

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

THE GUARDIAN ANGEL. BY W. H. B

BY W. H. B.

At night I slept at ease upon my couch,
And through the lattice came the evening wind,
Cooling my brow, while moonlight o'er me fell,
A dweller in the mystic land of dreams.
As Maying zephyr's gently, lightly touch,
And wake to life the vernal buds, so touched
My Spirit's eye a finger, gentle, light—
A voice unearthly fell upon my ear;
A thousand-stringed Æolian harp, each string
A thousand-toned, blending sweet harmonies,
Could breathe no sweeter sounds. My Spirit roused:
Before me stood a nameless form—a form Before me stood a nameless form—a form Defined, yet all ethereal. A robe Attenuated as the mountain mist.
And white as is the light the crescent moon
Pours from her vestal urn. fell o'er that form
Like folding clouds upon the sunset sky.
A turban fair of plumes and sunheams wove
Sat lightly on the brow; and parting thence,
The hair about the neck in beauty flowed.
Such beaming eyes no earthly eyes e'er were!
Eternity in their blue depths I saw—
Knowledge of things past, things present, and of things
To come; in them I saw prophetic light,
And while I gazed, a thrill electric passed
Over my soul, while thus the vision spoke:
"I am thine angel, mortal once like thee— Attenuated as the mountain mist, I am thine angel, mortal once like thee-Mortal no more: a willing ear awaits. My wish, sweet visitant, may much exceed Desert. If angel, then inform me whence Thy journeyings; thy mission what, and what My angel's offices may be." I thus

"I come, I come, from the Spirit home I come, I come, from the spirit nome;
I come, I come, thou hast sought me long
By thy prayer and by thy song,
For ever I watch, for ever I roam,
Attendant on thy wish and care;
Thy thought and mine, a wedded prir!

My eye, while thus my guest my wishes sung :-

My wish expressed; and expectation held

- " My viewless wing did thee o'erbrood; Thy steps I watched with unsleeping eye
 When rushed the tempest by;
 When danger was near as guardian should, Thy shield was this, thine angel's arm, Which kept thy infant years from harm
- "I turned thy thoughts to the buried past, To learn the story of erring men—
 Of their weal and their ken.
 The tomb of thy race, how darksome and vast!
 The souls of men abide not there—
 If good, with us still life they share!
- · I walk with thee on the mountain height-I sail with thee o'er the broad blue lake, And thy passions I wake
 To visions of beauty and pareants of light, Sublimely great, supremely fair— Such, such thine angel's pleasing care.
- 'I am to thee a protecting power; I forecast give of the coming years, And lull all dark ning fears; The beacon of hope I bear in the hour When cloud and storm o'er thee portend; And thus thine angel doth defend!
- "Then hope alway, nor distrust my aid; With right good cheer for ever pursue Both the good and the true; O, never complain, nor fortune upbraid, Nor doubt as to who will provide:—Behold thine angel and thy guide.

The angel ceased; the Spirit of the song Imbued my heart with life afresh and heart Imbued my heart with life afresh; and hope And faith revived, as drooping flowers revive, Drinking the early; and then, too soon,

Drinking the early; and then, too soon,
With fleecy pinions spread, my visitant
Departed with a smile.—My dream was sweet.

[Exchange paper.

[From Dream Land and Ghost Land.] THE UNVEILING OF THE LIFE TO COME.

God has hung before every one a veil, and because he has hung it, we may be sure that it is not desirable that we should lift it; the future is concealed. "We know not what we shall be," it is all a vast and wonderful darkness before us, what God has done for us in mercy, hiding from us the details of futurity, and only assuring us of its general character now, been seized by many of our fellow men as the pretext of Infidelity—they have refused to credit the assurance of another world. And here few men live with any degree of clearness upon their mind in reference to it, they do not recognise in themselves the strong pre-visions, they do not listen to the mighty monitions without the soul, they do not attempt to read their own nature, and so gather from themselves the idea of their future world; and is it not very sad to think how thus the heart of man, by love to mere material pleasures, becomes hardened to the intimations of a more sublime existence?—the life to come gradually pales its fires and its lights, and becomes more and more dim to the man who owns it not in his conduct and his life; they cannot shine through the soiled and stained senses of the infatuated sensualist, or the money-hunting tradesmen: over such the veil falls more and more heavily, and as they cannot see, they cannot believe; as they extinguish the torch nature gave them, they cannot be supprised that they are left without a

If Death be all, and nothing after death, why are we afraid of dying? Why do we tremble befere that which is not? Why shrink from the Hour in which we only lay down our load? It is not merely dying that distresses us-we can separate the two emotions, the fear of death, and the fear of dying.

The fear is the shadow of the world to come, falling upon the counterpane and the pillow; if we were in entire sympathy with the world to come, the shadow and the fear would not fall upon

Have you read the symbols of nature?-for ali things in nature are hieroglyphs, sacred letters; but then they are only so to Spiritual eyes, to eyes filled by the inner life to read and comprehend them.

Did you ever notice the dragon fly, how it assumes its perfect state? I have seen it-naturalists have described it to me: its pupa is provided with legs, with which it climbs some way up a grasps tightly; it is a travail time, and the body is helping a better soul-it stretches and strains in two horns and the head of the fly protrude as well as its two front legs; the pupa still holds on with the lifeless husk on the plant which it ascended. Surely in this we read some analogy of our own birth, not only into this, but into the better state.

Yet, again, we remark, how indefinite are all our ideas of a future life;* speculation with most persons is out of the question, they not even think. There is a wide difference from the bold, the daring dogmatism which rudely invades the its own introspections the character of that body

How glorious! how thrilling is that field of investigation which concerns itself with the life to come. How are the dead raised up, and with what body do they come? The dead-who are the dead? What is dead? This change of conditions which we so crudely denominate death-what is it and what does it imply? What intimations are given, too, in this state, by which we may reach a knowledge of conditions in that? What evidence have we that we shall live at all? What evidence is given to us that we hold any existence apart from the mere organism perceptible to the senses? Upon this subject the world has been entertained with many treatises. It is interesting to notice

sions:-

2. That the sentian and thinking principles are they are united; and

3. That the intellectual powers of man exist independently of the system of material organiza-

tion by which they are developed. It has appeared to us a most interesting pursuit ed visits from it. In this place we cannot follow out the analogy, but it will be pleasant work for nevertheless there. Thus, what we call nerves, apshe saw the limb on the person after amputa-But whatever may be the state of the mind of

the theorist or the believer, the Christian or the sceptic, one thing appears certain-namely, that the discoveries of magnatism throw a light over another world. It has been presented to our own minds that when the electric telegraph was coninstantaneously, that by that process we had touched the highest round of the ladder of materreign of Spiritual discovery; and has it not hapmysterious wires, (those wires themselves authentic messengers from Ghost Land. and crying aloud to all Infidels of all ages and places, "What do you think of us?") those wires we say do affirm us how plainly possible it is for Spirit instantly to transmit itself to Spirit. Shall not mind be

and apprehensions and powers. and will use the most ingenious circumlocutions to

extraordinary instances gathered together by piness and development very much like this world, writers upon this subject-of accidents prevented, and like this, changing and progressive, with the and of pain-of the sympathy established between and equally impartial, merciful, and parental in absent persons—of leagues traversed by a thought his laws. and described—of visits to planetary bodies, and In this lecture much reference was made to the

from the exercise of this power."

that everywhere the essence of things escape us; this new study. The sceptical tendency of the produce raps, movings of tables, etc., although think the honor of your orthodox theology itself is that everywhere the essence of things we are only acquainted with the orin all things we are only acquainted with the orin question: (which, however, is not, unless you that the woodcock in New Jersey is building its
and others like you wish to make it so;) and you
ganism, the body, the clothing of things—the sublarge amount of work for those who are determined
ganism, the body, the clothing of things—the sublarge amount of work for those who are determined
times entrance individuals by it, as the Spirits do,
ganism, the body, the clothing of things—the sublarge amount of work for those who are determined
but far less perfectly. He was confident the eyes,
the sublarge amount of work for those who are determined
but far less perfectly. He was confident the eyes,
the sublarge amount of work for those who are determined
but far less perfectly. He was confident the eyes,
the sublarge amount of work for those who are determined
but far less perfectly. He was confident the eyes to read Isaac Taylor's work upon this topic, side sweet to us. No proof can surely be more striking diculous with respect to this beautifully unfolding better to the "Unitarian Martyr." netic life. It is very remarkable to notice, that heritage, heirdom and companionship. It seems permit us to present. many of those very states which he has predicted then that we must be in the company of Spirits tion, have actually transpired in the experience of the beautiful, and the blessed in virtue, of a strong the unfaithful, and the sensual Spirits, that throw a black and sombre shadow wherever they move, the reader to do it for himself; meantime, this per- and impress the affections with the weight of their haps may be said, that all material shade and form evil influence. Again, let us say that the deducare but the projection of Spirit, a gathering round tions of Clairvoyance have put to flight the dogsome Spiritual shape, hidden from the eye, but matisms of sceptics. There not only is a Spiritual world, but we are in it, and of it; it is all around pear to be the garment of Spirit, and their life us. Did we desire to see it, we might perhaps so really lasts and is felt years after the amputation desentualise our natures that we might perceive our of a limb, and the secrees of Prevort dcclared that companions as the Prophets perceived "the chariots of fire and the horses of fire," as in the days of old. We, perhaps, would rather shrink back from and such Spiritual apparitions.

[To be continued.]

From the Beloit Journal. LECIURES ON SPIRITUALISM.

The two lectures of Warren Chase, delivered at the stone school-house in this place on Wednesday structed, by which so mysteriously the mind could and Thursday evenings of last week, were attended transmit itself to a most remote distance, all but by intelligent and highly interested audiences, deserving a better place for meeting. The house was crowded, as one might expect such a house would ialism, and could not therefore be far from the be, to hear an able speaker on the most important discovery of the nineteenth century, if true. As the pened so? Thus do we now perceive too that if subject of these lectures is one in which our readwe can so instantly transmit our words along those ers manifest great interest, and as but few heard them, we propose to give Mr. C.'s principal thoughts in the form of an abstract. The speaker, in the first lecture, endeavored to lay the subject before the audience as purely a scientific discovery, discarding all miracles, all supernaturalism, all marvelousness, all and any interference with or intermore powerful, more vivid and instantaneous in ruption of natural laws in any of the phenomena its movements, than so rude and primitive a ma- or philosophy. He took the position that the pheterialism as electricity? These things speak for nomena had been exhibited occasionally as long as us, but these are the very lowest of intimations the earth had been inhabited by human beings, that have been given to us. As we advance, more and that the history of every nation, written or and more clearly light shines upon us; we learn traditionary, hore testimony of this fact; and that more and more how capable it is of acting without the newspaper history of our nation, which was the matter too, and how certain it is in all its intelli- diary of the nation, was filled with records of them gence of a future state that it has its own senses from the landing of the Pilgrims to the present day, the marked specimens of which were found Thus we have seen in the course of our remarks in our country and England, in the witchcraft and that the Clairvoyant can see all the persons asked haunted houses, warnings, apparitions, trances, for and those not asked for, by putting into the astonishing cures of diseased persons, etc. That hand, hair, or writing, or anything, it would ap- in all past time, and even in the present, the clergy pear, with which the person sought had strong leading the ignorant and superstitious part of the sympathy. Sometimes this arises probably from people, had singled out a few of these phenomena, the transmission of thought from the operator into and made them sacred by attributing them to God, the mind of the patient; but this itself only a and thus came the miracles of the Bible, the Koran more wonderful affair. Thus, persons long dead the Veda, the Shaster, and other sacred books, have been described, persons of whom the patient while they had turned all the rest over to a Satanic knew nothing, of whose existence he was not power, and attributed them to a devil, and thus aware, far less of their persons. The mode of ap- found a convenient excuse, and even at this day pearance is strange—they usually appear as alive, | find such excuse, for not examining them nor al or as the patients say, like so; the Clairvoyant will lowing the schools or churches which they control not speak of them as dead—there appears to be a to do it. He took the position that the religious revulsion at the very idea of death; they are either teachers had never been reliable in their explanasaid to be like as, or as Emma described them as tions of phenomena, and cited their explanation of "In one or two curious experiments, she the rainbow, day and night, the eclipse, the light was spontaneously, or by some obscure inducement, | nings, the oracles, the witchcraft, and that they while on her way to visit, mentally, a lady in a could not be expected to be more reliable on the distant town, led to enter another house, when she phenomena of the present day than they had ever saw a lady who turned out to be shelled, and been. He then went on to relate their almost unirather frightened her at first, until she fount it form opposition to the discoveries of science, and rather like to see them, they instinctively feel a dif. her fossil history of creation, Phrenology, Physioference, but never use the word death or dead, gy, Psychology, and last, but not least, Spiritualism, with its discovery of the reality of Spirit life. avoid it, till they hit on some peculiar term. It He did not expect this class of persons to open the appears the Clairvoyants can see not only dead doors of their churches or of their minds to the dispersons, but those of former ages, and the country coveries of science, even though these discoveries in which they were concerned, by putting within did prove the truth of the original gospel of eternal their hands a series of things forming a succession life, for it would be a discovery coming from a chain. There can be no doubt that a magnificent | Nazareth to them, (Science,) out of which no good historical panorama would be presented to the thing could come for religion. This discovery of mind of the Clairvoyant. A ring was traced by the element which he termed the "Odylic force," one back for three hundred years, and was which had been the instrument used in most of the path, whether in civil or ecclesiastical policy, was discoverers, have been subject to the scoff and forgiven or forgotten; while the cases of Gruet, ridicule of the world when the result of their infound to be accurate for seventy or eighty phenomena, ancient and modern, which he termed years. Old historic persons have been seen in the Spiritual, and its control by minds in both spheres entire costume of the olden time; the mode of of existence, had met as little sympathy, and found death has been clearly seen, and all the circum. but little more aid from the commercial or money stances which made the character remarkable. speculating part of society than from the clergy, Mysterious indeed is this. It would appear that because they could not monopolize and control it whatever has once happened, leaves its trace some. for selfish and money-making purposes, as they where, and that it is perceptible to the inner eye, had done many others; and thus it had to force its of which we have already made mention. The way along without the aid of either of these arms flag or other water plant, which it presses and Clairvoyant possesses the power also of seeing the of popular strength; but notwithstanding this, it structure and interior of his own frame. "The had now won the minds and hearts of near two most eloquent descriptions of the human body and millions of our citizens in its short career, including every direction; presently the head bursts and all its wonders never," says Dr. Gregory, "pro- a large number of the most talented and intellecduced half the effect on the mind which is caused tual men and women of the nation, and like other the truth of God, but not their contempt of his by the simple graphic and simple words of the discoveries in science, must win all who examine its legs, the fly endeavors to extricate itself from Clairvoyant, who is most likely altogether ignorant it, and have honesty to acknowledge and capacity the pupa with its own, and finally succeeds, leaving of anatomy, and yet sees in all their beauty and to understand its claims. The once ridiculed dismarvellous perfection, the muscles, vessels, bones, covery of Franklin, made by sending a kite to the nerves, glands, brain, lungs, and other viscera, and clouds in a thunder shower, had been followed by describes the minutiæ and ramifications of nerves practical applications, as in the telegraph, and, and vessels with an accuracy surpassing that of doubtless, would be by the application of the same the most skilful anatomist. He will trace any ves- element as a motive power to drive machinery, sel or nerve in its most complex distribution; the cars, boats, etc. So this discovery of an element whole to him is transparent, bathed in delicate that the mind can control will be followed in due light and full of life and motion. Some at first are time by far more important results to the human are well known to all readers of history, to pass nature. It is the result predicted eighteen hundred world of Spirits with theory and fancy, and the terrified on seeing these wonders, but soon learn and Spiritual worlds. It had already opened the mild and holy meditations which discovers from to admire and delight in them. But it is only a door of entrance to the Spirit world, and allowed certain proportion of Clairvoyants who pass into those who dare do it, to look and behold their frequently made on the uneducated or half edu- the grave; but many seemed offended, because this telligent men shall be themselves rendered clair- chosen and select devoteees of some religious behome of agony and tears, fixed and eternal; but the foul deed; I am certain you wish most cordial harmony into practical and daily existence, teaching, as it does, that discord is the only sin.—New cured by a simple remedy, should not all, who most cordial harmony into practical and daily existence, teaching, as it does, that discord is the only sin.—New cured by a simple remedy, should not all, who most cordial harmony into practical and daily existence, teaching, as it does, that discord is the only sin.—New cured by a simple remedy, should not all, who most cordial harmony into practical and daily existence, teaching, as it does, that discord is the only sin.—New cured by a simple remedy, should not all, who most cordial harmony into practical and daily existence, teaching, as it does, that discord is the only sin.—New cured by a simple remedy, should not all, who most cordial harmony into practical and daily existence, teaching, as it does, that discord is the only sin.—New cured by a simple remedy, should not all, who most cordial harmony into practical and daily existence, teaching as it does, that discord is the only sin.—New cured by a simple remedy, should not all, who most cordial harmony into practical and daily existence, teaching as it does, that discord is the only sin.—New cured by a simple remedy, should not all, who most cordial harmony into practical and daily existence, teaching as it does, that discord is the only sin.—New cured by a simple remedy, should not all the cured by a simple remedy.

*Not to mention Butler's "Analogy of Religion," two may be named—" Bakewell's Physical Evidence of a Future Life, and Isaac Taylor's "Physical Theory of Another Life." The matter of these books is quite unlike, although the titles are so much alike. Bakewell's is Physical theory of the most gross superstition, for credulency logical, Taylor's is Psychological.

*Not to mention Butler's "Analogy of Religion," two may be named—" Bakewell's Physical Evidence of a Future Life, and Isaac Taylor's "Physical Theory of Another was larger tax levied upon the public mind in the carthly bodies could not control the element as powerfully or as systematically as many minds in logical, Taylor's is Psychological.

*Not to mention Butler's "Analogy of Religion," two the Clairvoyant; but here we must pause. Never which it had been proved that the minds in the carthly bodies could not control the element as powerfully or as systematically as many minds in the days of the most gross superstition, for credulency publishing a "defence of a Future Though the medium of the Clairvoyant; but here we must pause. Never which it had been proved that the minds in the carthly bodies could not control the element as powerfully or as systematically as many minds in the days of the most gross superstition, for credulency publishing a "defence of a Future Though the medium of the Clairvoyant; but here we must pause. Never which it had been proved that the minds in the carthly bodies could not control the element as publishing a "defence of a Future Though the medium of the Clairvoyant; but here we must pause. Never which it had been proved that the minds in the carthly bodies could not control the element as publishing a "defence of a Future Though the medium of the Clairvoyant; but here we must pause. Never which it had been proved that the minds in the carthly bodies could not of the Clairvoyant; but here we must pause. Never which it had been proved that the minds in the carthly bodies could not of the Clairvoyant, and the carthly bodies cou days of the most gross superstition, for credulency powerfully or as systematically as many minds in and belief, than is levied new from the demands of the Spirit sphere could do, for the former could not presbyterian theology, having been impugned, you mastered them both.—How. George Sydney Smyths. when circumstances are favorable.—Spirit Adv.

The second lecture was more metaphysical and

positions, attempted to sustain the following:-

that all mind was God, and thus we live, move, and it is no paliation of his direful and undeniable sight to surpass the developed man. But the is and have being in God, with inherent qualities of guilt to say that in some respects Serventus was feriority of those lower orders of animals, is in the mind, like the whole, eternal and eternally active, not free from blame. It is a poor defence of Calvin quantity of their endowments rather than in the and positive to all other substance. One of the to urge this plea-it virtually admits that his con- quality; they have a single faculty developed to a evidences of the materiality of mind was found in the fact that, as matter could only be moved by the contact of matter, therefore matter alone could and proving my words true, that Calvin's behavior move the human body, and his mind did move his body, as God does the universe, by contact, under the direction of will. He admitted the long-established principle in philosophy, that whatever has a you have applied to him—this circumstance, inbeginning must necessarily have an end, whether stead of white washing the character of Calvin, acin time or space, and claimed eternal existence for man on the principle that God and the material universe, or positive and negative substance, had or subjecting him to any annoyance, on account of ing driven out of Italy before many years, as eternally existed in the same relations as now, and his immoral and dissolute life! In all Calvin's forced to emigrate, with the Commission of Peternally thus man, mentally, in the Divine mind, had cter- writings about Servetus, it is the heresy, not the to South America. But his enthusiasm was carnal life as God has; that his bodies only underwent changes, through which bodies he ever expressed sensational and conscious life, and individuality, always varying to conform to the peculiar condition of the bodies through which it is expressed, as sensation has its wide range of expression through the animal kingdom, between the lowest forms scarcely separate from the vegetable and the highest and most delicately sensitive, almost human, and as sensation and intelligence have their extremes in the human forms rising from the animal almost to the Spiritual or angelic sensitiveness. He maintained that the Spiritual world was an elemental world, but like this was negative to mind, and controlled by it even more easily, and thus was a world of forms in as great or even greater variety all reasonable doubt, have met with the same friendly and their power was to hurt men five months." than this, visible and tangible to itself, but invisible and intangible to this, by the law of transmissions or the power of conducting, which was a law of affinities, as shown in the sheets of glass and iron, and their opposite relations to light and electricity. The human body was to the elements of which the Spirit form was composed what glass is to light or iron to electricity, and thus being a conductor of it, could not feel it and could not see it, because its he was an inoffensive way-farer; and after a series weakened and dejected by sickness and fear. He relation to our light was such as not to enable of the most iniquitious proceedings that ever disrelation to our light was such as not to enable the form to arrest our light, and thus present them selves to us; but this was no more an evidence of as your genius enables you to depict—you only says the sick man." "That is good," says the selves to us; but this was no more an evidence of as your genius enables you to depict—you only their intangibility to each other, or to other kinds make your Calvin the worse; for he could and physician. Another time, having asked him how their intangibility to each other, or to other kinds make your Calvin the worse; for he could and he felt himself after his physic, "I have been very of matter, than the passage of light through glass would have overlooked his badness, but not his was an evidence that it would not arrest or feel any piety, integrity and truth.—Rev. J. Scott Porter. other element in itself by contact. He then went on to show how the Spirit world was a world of intensity of feeling and emotion by the law of refinement and etherealization, by which he attempted to show that emotions of anger, hatred, scorn, contempt, tion of the human intellect through the organizaetc., would produce in a Spirit body an intensity tion of material matter. Truth is, therefore, the of feeling and sensational suffering that would be great and legitimate result of all deep researches nell enough for the believers in one while they asted, and then explained the power of each person asted, and then explained the power of each person crowning point of all investigation, the capstone of but those three days being past, it was to be at his lasted, and then explained the power of each person to ultimate his own hell or heaven by his feelings of istence, the ultimatum of all earthly hopes and was own. to ultimate his own hell or heaven by his feelings toward his fellow beings and the works of Nature. As emotions of love, sympathy, purity, and devotion would ever produce joy and delight intensified, out. She is never frightened, nor are clairvoyants cited Galileo and Astronomy, the cause of day and as the body is refined, so the opposite would hold truth makes all things clear. Truth came amid in general, by seeing those who are dead; they night, Franklin and the lightnings, Geology and good in law and philosophy and in fact, and thus darkness and error, and its rays have been increassome of our neighbors often found themselves in ing in power and strength, and the world is fast hell, because they hated, or scorned, or despised coming under its influence. Mind has gradually some of their fellow creatures. Many other points benefit of that development through such progresswere stated and argued at length, but we have ed individuals as Spurzheim, Mesner, Franklin,

CALVIN AND SERVETUS. I have taken some pains to gain an insight into the inner life of Calvin, as depicted in his own works and correspondence, and I have yet to learn a single instance in which any man who crossed his Bolsec, Servetus, the Bertheliers, Gribaldi, Perrin, Madame Copa, Gentilli, and others, abundantly proves that when his wrath was raised by opposition, to accomplish it. The sentences which he procurcondemned as Heretics, but their real crime was which now reaches us in less than time itself. that they resisted Calvin. Many of them, Serveoverlook their opposition to what he regarded as great exertions for what he regarded as orthodox dictates of his own bigoted and skeptical thoughts, doctrine, I have done ample justice in the Lectures doubting not from facts but from the weakness of which have drawn upon me your censure. I wish his own undeveloped mind. to be understood as here repeating the eulogium there pronounced: not a syllable do I retract age, and who, thus, ostrich like, hides his head in But I cannot allow your disingenious attempt to the thicket, while his whole body is left exposed to culties, forever mocking us by their unapproachat invest his memory with virtues which he did not post the sight and marks of his pursuers. We see glory? And finally, why is it that the bright form sess, and to deny the existence of vices which he nothing in Spiritualism but the result of man's proand his friend Beza distinctly admit, which, in gression and the consequence of the development deed, were notorious to all his cotemporaries, and of his interior existence—the Spiritual part of his

uncontradicted. And this brings tome the last point of the history on which I propose to touch, the estimate you wish your rit of Christ was Truth, and Truth has again come obscurity which he had courted as a physician in a country town, occupying himself with publishing anonymous books, containing strange and unheard and diseases cured—of the transference of sense same God, manifested in the same way, by laws, of theories about religion, to which no considerable body of persons in the Roman Catholic Church or among the Reformed Communities seemed desposed to pay much heed—or, that he had been prose-cuted to the death for his heresy by some one else wanderings with departed Spirits—of messages experiments made by minds in attempting to con- than Calvin. Deeply and earnestly, I am sure, do tuary, soldier, prisoner, author, diplomatist, exile, ration of natural laws, brought into action by the conveyed to both worlds, through the medium of trol the Odylic force in the human bodies, by you deplore the necessity under which you lie of pauper, courtier, democrat, deputy, orator, statesthe "case" under consideration, that of Michael learned more, felt more, done more, than any man enabled one medium to heal the sick, to make the

duct is incapable of a just defence; and I shall always regard the persons who puts forward this faculties almost infinite. In thus adaptizing each apology, as speaking on my side of the question,

organization to its special position, the wisdom is without excuse." (Lectures, p. 56.)
But I go farther. I assert that if Servetus had been a man whose crimes and offences and polluted life warranted the strongest language that readable, gossiping letters to the Boston Transcrip tually dies it of a deeper black. For the fact is no- in conversation with a genial and talkative Cath torious that Calvin never once expressed the lic clergyman in the cars. The good man w slightest idea of taking away the life of Servetus, communicative as to the prospects of the Pope le immorality, that is made the plea of putting him pended upon the evident prophecy of the steam to death. Servetus might have been leading the engine in the book of Revelations. most notoriously dissolute life; he might have been engaged in the gallantries which stained the life plates of iron, and the sound of their wings as it of Theodore Beza before he came to Geneva; he sound of chariots of many horses running to be might have perpetrated the unutterable abomina- tle?' 'But,' said my friend, 'what of the tails ii tions which Beza, truly or falsely, (I hope and be- unto scorpions, and the stings in their tails, which lieve, fulsely,) ascribes to himself in his poems; he the Apocalypse also describes? might have been like him, polluting and corrupt- good Celtic priest, 'sure, arnt they the breaks the ing the minds of the youth of Europe by publica- wind up with a chain?' What the godly man would tions "equally elegant and licentious;" and had he have done with 'the crowns of gold, and the har been only orthodox, not a finger would Calvin as the hair of women, as connected with steam exhave stirred against him! Nay, had he come to gines, which the same chapter applies to the cre-Geneva, bowing and cringing to the "Great Re- tures, we can't guess. Perhaps the king on former," ready to defend his ipse dixit, prepared to them, which is the angel of the bottomless pit,'r. take up his controversies when they began to fers to railroad presidents, like Schuyler. At an grow stale, to defend all his ferocious persecutions, rate, there are many in the community, whose and to blacken the characters of all who assailed prospects of dividends are dark, that would be ga reception that was accorded to Beza, even though, | Portland Transcript. like Beza himself, he once came reeking from the abodes of profligacy, and bringing with him the companion of his sin and shame. He had not so spent his youth; he had devoted much time to the elucidations of the Scriptures, and efforts for the further reformation of religion; but he refused to bow to the Dictator of Geneva, and therefore he was execrated in works addressed to all Europe, denounced to the inquisition, apprehended in a city where

TRUTH.—The world in its present state of progress is earnestly seeking to find that which will demonstrate facts, and substantiate the truth of the thousand theories which have been advanced by minds upon subjects beyond the actual observacism and bigotry vanish, and where there is doubt become developed, and the world has received the neither space nor time to pursue the lecturer fur- Fulton, Newton, Morse and others, men in advance of their age, who, by investigation, have discovered the great truth of their earnest researches in some one great problem. Error and Truth are antagonistic, for Error will not surrender or admit its falsity until Truth has become practically de-

workings of its power.

Thus we see that all new discoveries and their vestigation have been brought before the public.— In our own country we have seen the abuse which was heaped upon men who dared to broach their nothing would satisfy him but the utter ruin of his new projects, as it was with Fulton and Morse; antagonists, of their death, if it was in his power and had the advice of the public been heeded we would at this day be traveling at the old fashioned ed to be passed upon all in the foregoing list, in-rate of seven and eight miles per hour, and waiting volved the penalty of death. Most of them were for months for intelligence from distant quarters

Let us profit by the past and when new ideas tus included, he tolerated while in the height of and new theories are advanced, let us not cry humtheir heresy, and even honored with his friendship; bug, but treat with all respect and consideration, but as soon as they began to show disrespect for and honestly te willing to investigate for ourselves, himself, his fury knew no bounds. He could and if truth, boldly acknowledge it to the world. We were led to these reflections from reading cast up by the ocean of eternity to float upon recently an article in a respectable journal upon minister. I am not in this tract giving a full account of the character of Calvin. To his learning, demned by the editor, not from any knowledge or his talents, his chaste, frugal and temperate life, his from any investigation upon his part, but from the

> We pity the man who lives in this enlightened years ago by Christ, viz., that He would come

readers to form of the moral character of Michael (for man has reached that stage of progression that particular stage, and as experiments are most friends living there, whose bodies they had lain in Servetus. Disguise it as you may from your read- which Christ foresaw,) to man not through the flesh, ers and yourself it is evident to me that you look but through the Spirit. God in sending his only cated, they are often at a loss for words to des- view did not exhibit a heaven and hell in magnifi- upon the burning of him as a bad business: I am begotten Son sent Truth manifest in the flesh cribe what they see. I cannot doubt that when in- cent and horrible contrast—one the home of the Calvin had in it, first and last. I am sure you would is the same to-day as then. Christ came then in by cheerfully contribute a round sum, if it were post the flesh to bring life and immortality to light; voyant, some useful information will be derived lief, in perfection and happiness, and the other a sible, for a price paid, to blot out every record of Christ now comes in the Spirit to bring Truth and

York Pathfinder.

MIRABEAU.—It would be as presumptuous for one individual to write an encyclopedia, as a cha- ladies, and the cures effected through her, would racter of Mirabeau. It should embrace all the talents, and all the vices, every merit and every defect, every glory and every disgrace. Remember, for one moment, what he was-student, volup-Servetus, your own heart abhors. But the con- of his own or other age. He lived in two worlds, blind to see; the deaf to hear, and the lame to

ganism, the body, the clothing of things have shown, a thick and nuntsmen predict in consequence that the summer the essence and the material substance stand in to believe only when they know; but in spite of but far less perfectly. He was confident the expetular than adherent of orthodoxy; and you think that a will be a dry one. There was a time when soil opposition to each other, leading to these conclu- all there does appear every reason to conclude riments now being made in our country and in "Defence of Calvin," of some sort or other, must be ence, or what is called such, laughed at signs of that most of the instances recored by writers of Europe would lead to far greater results than were got up; necessity, hard inexorable necessity, rules this description, as no better than "old women's that most of the instances recored by writers of the advocates of this science to the living principle exists prior to, and that most of the instances recored by writers of the advocates of this science to the advocates of this science to the science to the advocates of this science to the advocates of this science to the science to the advocates of this science to the advocates of the advocates of this science to the advocates of the advocates of this science to the advocates of the is therefore not consequent upon animal organisa- Among the conclusions forced upon us, there is this, generally, but not to miracles, except as science and patent in the eyes of all men who know and that animals have an instinct, which not unfrethat we are surrounded by a world of Spirits. Is works miracles. He compared the person who consider his behavior in this most atrocious in-quently becomes prophetic, as in this example. At that a cause for trembling? We do not see them, would condemn and discard Spiritualism now, be stance—there seems nothing else left for you to do last year's meeting of the American Association 2. That the sentian and thinking principles are distinct from the material substance with which distinct from the material substance with the tired from us; we have so clothed ourselves in the ness already, to the man who seeing his fruit trees mind of a brief sent up to a Counsel in one of our Cincinnati, who had for several years studied the mind of a brief sent up to a Counsel in one of our Cincinnati, who had for several years studied the mind of a brief sent up to a Counsel in one of our Cincinnati, who had for several years studied the mind of a brief sent up to a Counsel in one of our Cincinnati, who had for several years studied the mind of a brief sent up to a Counsel in one of our counsel in ou garments of the flesh, that we have obscured the in spring time put forth their foliage, and finding light by which they might be seen. Do we fear to no fruit, would pluck them up and cast them away. find ourselves in their company? Do we dread This he should term insanity, and he could not but you want in the "Defence of John Calvin," you He showed that birds, if the season was going to their contact? Surely this should be, of all things, consider those partially insane who act equally ritered places, but if it was to be dry, in localities to read Isaac Taylor's work upon this topic, side by side with the secress of Prevorst, and some of of our alienation from the great destiny intended by side with the secress of Prevorst, and some of of our alienation from the great destiny intended science. Many more points and claims were set obloquely you can heap on Servetus, relieve Calvin ways came out and crept up the limbs of trees. the other discoveries and pre-visions in the mag- us, than this, that we strive to forget our Spiritual up in this lecture, which time and space will not of one particle of his own guilt and shame? The several days before rain; and that locusts. wasne crime and disgrace of Calvin consist in having and other insects, were invariably to be found unong, perseveringly and unscrupulously, sought the der leaves, and in the hollow trunks of trees, hours many of those very states which he has predicted of then that we must be in the company of Spirits of the Spiritual world from Psychological specula- like our own. If we drink from the faithful, and philosophical, in which the speaker, among other life—his weak or culpable concealment of his opin- ed, if may call it such, seems to put the highest ions, or his timidity in the awful presence of the reason of men to shame. In vain do our most exthose who have visited that world, or have receiv- Spiritual attraction, we gather round us the dark, That mind was substantially material, of eternal heaped pile ready to reduce his body to ashes; not pert savans endeavor to predict the character of an action of the savans endeavor to predict the character of an action of the savans endeavor to predict the character of an action of the savans endeavor to predict the character of an action of the savans endeavor to predict the character of an action of the savans endeavor to predict the character of an action of the savans endeavor to predict the character of an action of the savans endeavor to predict the character of an action of the savans endeavor to predict the character of an action of the savans endeavor to predict the character of an action of the savans endeavor to predict the character of an action of the savans endeavor to predict the character of an action of the savans endeavor to predict the character of the sav duration, unchangeable, always positive to and but around to any other weak, sinful, or unworthy conduct; approaching season, or even to foretell, a few days but avowedly on the ground of his being a heretic in advance, the condition of the weather. Ti controlling all kinds of matter that could be chemi- and a blasphemer; that is to say, on the ground of woodcock that unerriugly fixes its nest in the specific and a blasphemer that is to say, on the ground of woodcock that unerriugly fixes its nest in the specific and a blasphemer that is to say, on the ground of woodcock that unerriugly fixes its nest in the specific and a blasphemer that is to say, on the ground of woodcock that unerriugly fixes its nest in the specific and a blasphemer that is to say, on the ground of woodcock that unerriugly fixes its nest in the specific and a blasphemer that is to say, on the ground of woodcock that unerriugly fixes its nest in the specific and a blasphemer that is to say, on the ground of woodcock that unerriugly fixes its nest in the specific and a blasphemer than the specific and the specifi cally changed and thus moulded into forms, aggre- differing from Calvin's judgement on points which best suited for the coming summer, or the sna gated and segrated, combined and dissolved, etc.; the latter held to be fundemental to his system of whose tubercles begin to grow ten days before the doctrine. "It is Calvin who is on his trial now; rain the are preparing to receive, appears at fir

Animals Foretelling the Weather.—It is said

LOCOMOTIVES PROPHESIED.—Rev. T. S. King who is traveling in New Hampshire, writes ver

extraordinary degree, while man has, as it were

the Creator is forcibly exhibited.—Buffalo Repul.

Here is one of the incidents of his travel: "My traveling companion tried to kill the time

ANCIENT JOKES ON PHYSICIANS.—One asking: Lacedemonian, "What had made him live s long ?" He answered, "The ignorance of physic The Emperor Adrian continually exclaimed, a he was dying, "that the crowd of physicians had killed him.

Æsop pleasantly represents the tyrannical an thority physicians usurp over poor creatures says: "That a sick person being asked by his phy cold, and have a great shivering upon me," sail he. "That is good," replied the physician. After a third dose he asked him again "How he did." "Why, I find myself swelled and puffed up, as if I had the dropsy." "Better still," said the physical cian. One of his servants coming presently after to inquire "How he felt himself?" "Truly, friend. said he, "with being well, I am about to die."

There was a law in Egypt, by which the physical cian, for the first three days, was to take charge

CURIOUS FACT.—Under this heading, an exchange makes the following statement:—By simple experiment, it is easy to discover to who animal any kind of blood or spots belonged. The process is as follows: Put a few drops of blood, the serum of blood, into a glass, to the amount one-third, or half the quantity of blood, and sti the whole with a glass rod : by this means, the ode farious principle, peculiar to the species of animito which the blood belonged, is evolved; thus, for instance, the blood of man disengages a strong od of the perspiration of man, which is impossible t confound with any other; that of a woman, a sin lar odor of beef; that of a sheep, the well-know monstrated and man can witness with his eyes the smell of greasy wool: that of a pig the disagree ble odor of a piggery, and so on. of a frog has given out the smell of marshy reed and that of a crab the peculiar smell of a free water fish. Upon trials made to ascertain whether spots of blood could be distinguished, and referre to their source, it was found that, to a certain e tent, a pretty sure judgment can be given afaififteen days. The spotted liniment is to be cut conput iuto a watch glass, and being moistened with a little water, left for a short time at rest, and when well soaked, a little sulphuric acid is to be added and stirred about with a glass rod; the peculiodor will then be recognized; but this experiment should be performed without delay, for after a fer night the odor is scarcely perceptible.—Exclusive

> man's abiding place. It cannot be that our life waves and sink into nothingness. Else, why is that the glorious aspirations, which leap like s gels from the temple of our hearts, are forest wandering about unsatisfied? Why is it that the rainbow and the clouds come over with a beauty that is not of earth, and pass off to leave us to muse on their faded loveliness? Why is it that the stars, who hold festivals around the midnight throne, are set above the grasp of our limited glory? And finally, why is it that the bright form of human beauty are presented to our view as then away from us, leaving the thousand street of our affections to flow into Alpine torrents? W are born for a higher destiny than that of earth-There is a realm where rainbows never fade, who the stars will be out before us like islets that she ber on the ocean, and where the beings that pa before our vision like shadows will stay in our parties session forever.—Belvidere Standard.

IMMORTALITY .- It cannot be said that earth

A REMEDY FOR THE CHOLERA, Mrs. M. Bra bury, a healing medium of Rockford, has prepare Spirit direction, a remedy for the Cholers which has, as far as known, proved effectual every case where it has been used. If a disease need, try its power.

Mrs. B. is engaged much of the time in admit istering to those who seek relief from various E be called miraculous by those who believe that God violates his own laws. But as we do not be lieve in miracles, theologically explained, we must attribute these cases of healing to the simple open superior intelligence of Spirits who have laid asid the mortal form. The same law or power, which