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#### [For the Christian Spiritualist.] A LYRIC OF THE GOLDEN AGE.

We propose in this article to present a brief designed the First Part of the above Poem, is now rapidly passing through the press of The Telegraph," and will be issued by Messrs. Partridge a Brittan, in their finest style, about the irst of Nevember. Our extracts are made from the pressis, kindly furnished by that office. The ritari Telegraph of last week, thus speaks of the k and of the characters that fill the introduc-

This Poem is unique, and has no precedent annais of literature. The Medium, Rev the public, and now only consents to its ation from a sense of duty, believing that he right to withhold from the world so imporsuit of the operations of Spiritual intelli-

the of the Poem, in a measure, indicates its The First Part, from which our is a revelation of the condition of privious to the advent of Liberty in the Revolution. The dramatic element enters to this portion of the work. The startling of Belshazzar's Feast, and of the Apocaare paralicled, yet not repeated, in the rapfolding visions presented to the mind in straordinary production. Well known histoaracters are introduced as representatives sponding classes; the Angels who preside destiny of nations-wise and just exemlumanity in ages past-are revealed, mingagh unseen, with the prominent human

The most opposite extremes of virtue and alsome hypocrisy, and Heaven-inspired to flust that seeks its own debasing indulevery cost, and love that labors with dist-all these have their appropriate place, imaged forth in Spiritual and human por-

ng the human characters who display themand revolt against despotism; Louis XV, the of material despotism; Madame Du Barry, his st type of womanhood in its perversion; as, Cardinals, and Priests, types of Spiritual sm; the Virgin Mary, the type of harmonic tial womanhood; Cromwell and Sidney, types the hero element struggling in the social sphere; 18: Peter, type of the liberated moral nature azzing with ecclesiastical misrule. This rerkable atterance of the Spiritual Muse challenges most racid criticism. It boldly grapples with momentous issues of the time, and gives imfor expression everywhere throughout the world. It combines the elements of power he ruin of the old despotisms of Church e, it prefigures and prophecies the Golden letters, arts, benevolence, and universal

to stone opens with a picture of old Europe, atyle of a corrupted and worn-out civilization, ing to her untimely end. The description, gry, and epithets are such as an indignant sathe morning over the desolations of his country, at employ, and forcibly remind one, at times, And best passages in Churchill. Strength, raarthus smoothness, is the striking characteristic of this portion of the Poem; though passages of great beauty and sweetness happily relieve its terms features. After a Preface, which is in Three mighty men from heaven, who, in the tent dank verse, setting forth, with the utmost frank-688 the principles of its unseen authors, and the In trances lifting him where Angels keep

"Ere Europe perished, on her temples hoary Wearing a crown of scorpions fierce and bold, and nursing in her bosom, pierced and gory, That fraudful basilisk, the lust of gold, Ah me, 'she cried, 'ah me, 'tis better cold, Press poppies to my lips, for I am dying." So proud old Europe died; 'twas in the night, lelding her ghost with terrible affright: out the she died she made her will; she gave first all her people, as perpetual slaves, Unto the Kings, and also gave with them, for every head, a snaky diadem.

he parceled out the free-born minds of all he multitude, cound in her iron thrall; Some were to Calvin, some Arminius given, But most to him who claims the keys of heaven; And he, with thumb-screw, rack and fiery flame,

With sucred wing they cooled her parched tongue, and empty masses, ere her eyes had lost Their birid glare, were o'er her said and sung. Im said that, while she lay in anguish dying, Her eyes were fixed, and looking up, she saw Her triple yoke of Custom, Creed and Law

e greaned, sighed, inly raved, and blindly passed Then follows a description of Rousseau, who is presented as seeing in a trance or vision the

given of this impassioned writer, who unconscious- | Gigantic he, and keen his thought and clear ly sowed the seeds of the great French Revolution, As crystal skies that rule the northern year. is the most complete and satisfactory portraiture He gathered up the frore winds in his palm, we have seen drawn for many a day:

"There was a Genius, hating hateful things, And loving virtue, as a lover clings, Not wholly pure, unto some chaste, sweet spirit, This man from God a burning soul did 'herit-Swift, eager, passionate, intensely strung To joy and sorrow, and he moved among The sons of time, a meteor mid pale lamps, THE PRESENTAL PREFESTOR OF SPIRITUAL KNOWLEDGE, His brightness veiled in loathsome dangeon damps Exhaling from corruption. Oh! the clod,

Where violets bloom, than he was happier far, And he went wailing, like some falling star, Companionless, heart-broken after God."

"This was Rousseau, the dreamer of strange Idreams.

Sweet Clarense! oft he turned to noblest themes Amid thy shades; and when, in later years, He won a name, his agonies and tears, And hopes and expectations and despairs, Wild mockeries and secret burning prayers, His solemn midnights, his delirious mornings, His mimicries and jests, and dim forewarnings And prophecies, all took through speech new birth, His three-fold nature touched Heaven, Hell, and

His three-fold thought, outspoken, thence became Sweet sunshine, cheering dew, and scorching flame. A million murdered heretics, white sown In calcined ashes, and o'er Europe strewn, Made him their wild avenger. It was he Who whispered thy great name, O Liberty! With his own heart communing, awed and still, He knew not how that name ere long should fill Mankind with hope, and despots with dismay, As forked lightnings, harmlessly that play Around the cottage roof, but strike the spire, And change the fortress to a funeral pyre, [charms Fell his swift thought; it broke the enslaving [alarms

That numbered mankind; it shook with fierce The settled ease of nations; hollow groans Were heard reverberating under thrones; Old dungeons preached with stony lips to men. "Better," he cried, "to share the lion's den, Go clad in skins, and grasp the savage lance, class for the uplifting of the lowest and Than wear gay robes, and in the minuet dance. Better to feed on Nature's simple fare Than feast where slaves the kingly board prepare. Better wear Indian costume, far, and rule O'er worlds of thought, than be the tyrant's tool, lettered in velvets, manacled in lace, And eating dust to win a lackey's place. Better go houseless, fetterless, and free, Than palace-hived, to crouch the fawning knee. And better, better far, to worship Heaven 'Mid the magnificence of morn and even, [space, Where stars their burning chariots drive through Where Nature's mirrors back her Author's face, Where, with cathedral voices, grand and high, The storms and seas chant praises to the sky; Learn of the flowers their lesson; from the dust Of graves extract the solemn words of trust; In the deep heart find God, and breathe the prayer raty; and while describing in graphic lan- Of penitence and faith through midnight air; Commune with Deity where He unvails His face in lightnings, and His breath in gales; Find Penecostal flames in morning light, Baptismal waters in the dews of night; ---Than worship where an impious priest pretends That God through wafer and through wine de-

> · · · · . The dark celipse Of doubt lay on him, but in heart he tried Religious forms by Jesus crucified: Finding priests recreant, perjured, false and vain. He turned to Nature's Ancient lore again.

"God loved him in his errors, and He sent Of mortal sorrow, thrilled his mind asleep arpose of the work, the Poem itself commences Their solemn vigils o'er Humanity."

> He is now raised in vision to behold many supernal wonders, which can only be described by the inspired Seer. We are told that

"Men to angelic stature wisely grown, Embody in one form of might and grace, Not the perfections of one mind alone,

But all the forms and forces of the race. Angelic men, remote in spheres afar, Shine forth as beams, a many-splendor'd star, Akin through harmony and style of brain, With separate nations on the earthly plane. Through them, as mediatorial forms, divine Perfections are diffused, and they refine Vast races by their influence and stand, Each one en rapport with some kindred Land.\* These are the heavenly Hierarchs and they Guide earthly empires on their conquering way; And when their influence is withdrawn, 'tis then That empires crumble into dust again."

The three angels who preside over the destinies of Europe and America, and who opened the interiors of Rousseau to behold the vision, are thus

"There came a mighty Angel from the North, Whence all the sons of Muscovy go forth, Swift from the Boreal Heaven whose circles roll. Vast, luminous beyond the Arctic pole. Not his the chorded harp, not his the charm, Whose magic shall the world at last disarm; Not his the power of language or of verse, Not his the thought that shapes the Universe; As grand Orion lifts his massive bar, In constellated realms of space afar,

The lightning, and the thunder, and the hail. And held them still. Then fell sepulchral calm Upon the face of Europe. Peace obtained

A seeming victory and order reigned.

'The second Angel of the triad came From out the West, and he was clad with flame, Armed with mailed lightnings, and his feet were ture had broken forth in song.

With swift resounding thunder, where he trod

Strange voices echoed; mountain, vale, and sea Woke as from sleep and sang of liberty. Then came another by the South wind driven. Balmed in sweet odors, and to him was given A floral garland. These three Angels flew Where dead old Europe for her burial lay, The Angel of the North stooped down to view The ghastly corpse. "Rousseau then heard him say, Out from the ashes of this great decay Shall spring swift Revolution, for I hear A voice prophetic, pregnant with all fear All terror, all confusion, all distress." "And I will crown him with a radiant tress Of glory and wild joy, and I will make Him beautiful as morning," gently spake The Angel of the South-wind, breathing low-"And I will arm him to averge the wo Of millions on despotic heads. His call Shall rouse all nations; he shall tear the pall From the slain Christ, and it shall wave so bright That tyrants pierced and blinded with affright, Shall reel and perish from the morning light; I'il temper him a sword to smite Revenge and bigotry; but ancient Night Shall rise against him, and his feet must tread Where blood shall rain as from the skies o'er head The lurid flames shall follow him; bis form Shall burn with agony, through strife and storm Battling with all the enemies of man."-The Western Angel ceased; then tremors ran Through the dissolving form of Europe dead. These Angels then beside Jean Rousseau's bed,

In midnight slumber pierced his breast with keer Heart-anguish, and he dreamed this wondrou dream." "Waking in the midnight lonely, Spirit-born he seemed to tread Where no being dwelt, but only Shadows of the nations dead. Each returning apparition

Like a spectre seemed to rise Gazing blindly on the skies. And the solemn Angel nations In their deep harmonic tongue O'er those living desolations Mournfully together sung."

We can give but a single stanza of this 'Hymn of Desolation.'

"O Earth! O Man! how desolate ye are-Weep, weep for ye decay; The smoke of evil from your fallen star\* Obscures the light of day Like some fair maiden, by the spoiler's art

Robbed of her lily crown, Earth droops despairing, and her broken heart Into the grave drops down."

The description is continued in the same weird strain, reminding the reader of Edgar A. Poe.

"And the spectral nations wondered, Wrapped in darkness for a pall, While the solemn music thundered From the far celestial hall. Waved the banners dark and solemn O'er those armies of the tomb, Mournfully that spectral column Chanted through the midnight gloom.

"Yes the aged world is dead, Dead are all its mystic dreams, Angels from its thought are fled, Angels from its groves and streams; Faith is lost and being fled. In its loss the world is dead.

"Then through all the midnight speeding, Like the wind Euroclydon, O'er the sounding seas receding, Swept the stormy chorus on :

The day of burningt comes at last, The world is dead, the world is dead; Spring, Summer, Autumn, Winter past, Youth, Manhood, Age, like vapors fled, Alas! alas!

All beauty passes from our sight; The world reposes on its bier; Morn, noon, and eve, and starry night Depart and leave but chaos drear, Alas! alas!

Sun, moon, and stars, groves, fields and flowers, Ye pass away, ye pass away; Shrines, temples, minarets and towers, Ye are but tombs where minds decay, Alas! alas!

Such is a partial outline of Rousseau's dream. while his vision is directed to the Spirit-world. It is now turned to the earth; he beholds the revels in the palace at Versailles; the king sits there with his mistress on his knee, 'yet leering on the priestly debauchee;' whilst all unseen, yet watching above them, like the starry sentinels over a doomed city, stand Charlemagne, the founder of the

\*Rev. vi; 12, 13. tRev. vi: 15, 16, 17.-2d Peter in: 10, 13. French Monarchy, the holy virgin, type of celestial love, and Peter the stern apostle of the right "Who through the night Of ancient ages fearlessly uptrod

The great world-calvary to his rest with God." This scene we pass as it has already been quoted. Rousseau is next wafted on the wings of his swift revolving trance high above the storms of earth. He hears fairy-like music, as if rural Na-

"When swelling buds their sheaths forsake, Sing, cuckoo, sing in flowering tree, And yellow daffodils awake,

The virgin Spring is fair to see; which reminds one far more than any thing of late, of those careless little catches of Shakspeare. He beholds the hero heaven of England's worthies, where in serene benignity king Alfred rules his sphere; thence he descends to the desecrated shores where the Hanoverian George held his cabinet. He is consulting with lord Bute respecting the American 'rebels,' and thus delivers the stirring thoughts of his royal breast:

"Whip them with rous, my Lord, and they'll submit;

Shall misbegotten knaves, whose fathers sped To cheat our justice of each outlawed head, Bandy hot words with us, as they see fit? No! let the red-coats have at them-unless They bow. Methinks they lay too much of stress On Magna Charta. Shall a rebel hord Impugn at will our royal council board? What! what! let's flog them till the canting knaves And variets grow as tearful as their waves.'

words of his master. Meanwhile the Spirit Cromwell, Sydney by his side-Tis thus stern Nemesis awaits to day At each king's council board in Christendomthus spoke exultingly to his noble friend:

"Sydney, O Sydney, God hath loosed my bands; The triple cord of slavery parts its strands; The iron yoke is broken. O the men Who fought the ancient king, and from his den Tore out the wild beast Prelacy, once more Praise God upon the bleak New England shore. I gazed once on the great Arch-traitor's head; My heart, God knoweth, o'er the Man it bled; But for the Tyrant, never. England's fall Was not with the crowned Stuart at Whitehall. No: England died when base, lascivious knaves Called back the Second Charles to rule o'er slaves. Then Hero-England died, then Cruelty Tore out the living entrails of the free; Noblest and best, led to the assassin's sword, Bled for the sake of Freedom and God's word.

The men of Naseby and of Worcester fight, Gazed from God's sky through Liberty's dark night. Now, swooping down like eagles to their prey, They seize the power, while kings with baubles Then Sydney calmly smiled to answer him:-'Yes, Cromwell, once again the good old cause

Revives, and Freedom's violated laws Shall find avengers. Wondrously our God Wrests from the would-be tyrant's hand the rod, Parting with it oppression's bloody sea, Guiding his sons to peace and liberty.'

"All worlds are thought, all thoughts are worlds; In every brain there lies Concealed the light of every star, The scheme of all the skies.

The thinker need not look without To find Creation's plan; The life, the form of all the worlds, Prefigured lies in man.

And all within, and all around, As voice and ccho blend; All human thoughts take shining forms And unto outness tend.

Man in his earthly state is but The moth in his cocoon; Joy that the circling web of time Must lose its tenant soon.

Man sleeps to dream; his dreams unfold Their white celestial wings, And bear him where the spheres of heaven Unwind their shining rings.

O gentle Death, O gentle Dream, How sweet your mild control; Ye both unbar the body's gate For the departing soul.

Rousscau next beholds the glorious future of the New World, where Humanity, long persecuted and banished, like the woman of the Apocalypse, Earth and Heaven. And thus closes the vision.

"So in the dim and solemn night That Heavenly Triad bending low, Caused visions of supernal light, Through the tranced slumberer's brain to flow

He woke at morn, he woke and went: The world around looked cold and gray; It seemed as if his soul had slept In Love's elysium far away.

The problem of man's two-fold life, Its alternating birth and death, Pressed on him, and his heart seemed rife With lingering strains of Angel-breath.

Through the dark world again he trod, Bearing within a new born sense, Heart-quickened from the lips of God, Soul-thrilled with Love's omnipotence.

He was a Prophet for his time, And through his utterance evermore, A voice, eternal and divine. Thrills Europe to its bleeding core."

The next scene, which we cannot now give, is entitled Rousseau in Paradise. Earth, with all its writings. sore trials, has forever passed away, and his freed Spirit awakes in the far Indian Heaven, where the lations of travels, and there met with the narrative mild Brahmins muse in banyan bowers, and Poesy, of a vision which he makes an imaginary person more soft than Europe knows, lulls the tired wanderer to his welcome rest, till all heart-sorrows and himself, and which, it seems to me, is equal to, scenes of time fade from the mind, like troubled and might almost have served as the model for Mr. dreams at touch of morning light.

HESPERUS.

CRITICAL PHASES AND PHILOSOPHIC VISIONS IN ENGLAND.

LONDON, Sept. 15, 1855. To the Editor of the Christian Spiritualist: I write, not that I have any tidings to communicate concerning the cause or its progress in this kingdom, but that I may be in communion

with those who believe as I do.

I have made many inquiries, amongst others at Mr. Chapman's, the bookseller in King William street, the Spiritual book depot, if I may so term the establishment. I made inquiry there for those they are now doubtless from town. I must deplore, sion the truths they would there hear, would make. But when there is no such place and no mediums.

now is it to be expected that any way can be made? such as I have been privileged to see, to those I with forests, and marshes, and wild animals grazing said I had witnessed, a sort of respect was paid, in large savannas, carnivorous and beasts disturbbut when I came to speak of those I had not seen, ing and destroying them. Naked savages were Phelps' house, some have not hesitated to say that then said, see the birth of time. The scene then views or legerdemain, and when I have seriously from the state of infancy. The scene again is Again the vision changes, and the pale dreamer | ten with some attention, more especially when I | stages of civilization are gone through, and a long is lifted up into that heaven whence the creative may have occasion to quote parts of the testament comment is given upon the history of civilization, though without those involutions and refrains that energies go forth clothed with power and beauty. in confirmation of the views I advocate. It ap- and of those men who had been benefactors to the make several of his poems little short of magnetic He beholds worlds evolving from their parent pears to give some satisfaction that we do not race or a nation. After the progress of man is source, and is taught the mystic origin of man. wholly ignore the Bible. Yet the general desire traced, the genius says, "now you will say, is mind This portion of the poem is necessarily somewhat seems to be, that we should accept the whole, and generated, is Spiritual power generated, or are these abstruse, yet can easily be comprehended when interpret it literally. If I say that it is evident results dependent upon organizations of matter, studied as a whole. It is in rugged but perfect much of it is allegorical, and even when I quote upon new perfection given to machinery, upon Spenserians, and is felicitously relieved by stanzas the words of Christ, "feed my sheep," in that case, which thought and motion depend?" Neither of other passages are not permitted to be so quoted, you the mysteries of Spiritual natures. Spiritual unless the allegorical meaning is alike obvious. - natures are eternal and invisible, but their modes atheism, for with church goers, all who do not ad- matter. They have no relation to space, and in mit the vicarious atonement, i. e. the death of their transitions, no dependence upon time, so that the Spiritual and human. They do not consider destined to guide, are infinitely diversified, they cient cause of his coming. They will not listen to things, because there is a great analogy in the opin- highest intellectual beings that have belonged to is no devil, and sulpher and material torment, is to and more exalted natures. cut away all the checks of sin, and that the world without such a trammel, is at liberty to run wild. If I say that it proves the immortality of the soul. because the identification of those visiting us puts the question beyond a doubt, and removes the question from one of belief, to an actual fact, then do they say that what we deem our experience is none but a temptation of Satan to woo us to our undoing, for infinitely diversified, like that of an immense glacier brings forth a radiant child, who shall be heir of he goes about the world like a raging lion seeking covered with large columnar masses, which appearwhom he may devour. These things, I know, are the common places of our experience, and that which we all have met were transparent. From that which appeared ana-

people. Still it shows the difficulties to be encountermatters of faith that there is with you.

I think lectures might do much, accessible me-

ever the philosophy the Spiritualists would desire to propagate might be understood by the learned, what were the unlearned to do? How would the fishermen of Galilee have understood it? To say that Spiritualism is universal brotherhood and charity, is not enough, and yet, when a philosophical disquisition is entered into, then the speaker is to be ignored by being asked, how are the unlearned to understand the deep mysteries of its scientific detail. This denial of the Spiritual theory strikes me as somewhat most extraordinary, when I consider how many learned men of the English writers, men who have been esteemed as good christians, have touched upon such things in their

I was lately reading Sir Humphrey Davis' consosee, but who is pretty generally understood to be Davis' visions of the inhabitants of the planetary spheres. Mr. Davis does not plagiarise, so we must suppose him original. Sir Humphey Davis' works not being generally read amongst you, I will transcribe the vision. It is interesting, if only to show that philosophers unconnected with the Spiritualists, have indulged in some sort even as the Spirits divulge to us.

The person seeing the vision, visits the colosseum of Rome with some friends, and is left by them. (I do not transcribe in words, but give the substance, as it is somewhat lengthy.)

"I had scarcely concluded this sentence, when

my reverie became deeper, the ruins surrounding The royal favorite replies, of course, echoing the of the friends I knew to be in England, but of me appeared to vanish from my sight, the light of them could learn nothing. Randolph they knew the moon becar e more intense, and the orb itself by name, but did not know his address. But who- appeared to expand in a flood of glory," harmoever may be the advocates of Spiritualism here, nious sounds then filled my car sweeter than the most perfect concert. "It appeared that I had enthere is here no place of meeting, for I think if tered into a new state of existence," the music there was such a place, though at first the num- suddenly ceased, but the light continued, and a low bers who would meet would be few, yet I believe sweet voice addressed me, after upbraiding me for if there was a place where a conference could be assuming knowledge, it said: "I am an intelligence held, and an occasional lecture given, that event- somewhat superior to you, though there are milually the cause would be advanced, for I believe, lions who exceed me in power and knowledge," many would attend, even if it was only for the sake and then proceeds to teach, directing that the mind of the novelty, and there is no telling the impressishould be wholly yielded to the influence to be exerted upon it; "and you shall be undeceived in your views of the history of the world and the system you inhabit." The voice then ceases, the I have frequently talked among private friends light disappears, and the seer appears to be rapidof the manifestations continually occurring amongst | ly carried upon a stream of air; a dim hazy light you, and have been able to add my testimony to breaks on his view, and he sees a country covered or read extracts from Spiritual works concerning feeding on wild fruits, devouring shell fish, or fightthe more stupendous effects, such as Spirit hands, | ing for the remains of a whale cast on the shore. or the wonders occurring at Hartford, or at Doctor | Their shelter was caves and palm trees. The voice it was all a delusion, and that those who believed, shifts, a scene of pastoral life is then disclosed .-were mislead by some trick, such as the dissolving | The genius characterizes them as men escaped insisted such things were, they view me although | shifted, an early state of civilization is then shown too polite to give expression to such a feeling, as when the implements are made only of brass. The one suffering in this particular under a monamania. scene again shifts, and an advanced stage of civi-The names of Judge Edmonds or Prof. Hare weigh | lization is shown, where the implements are of but little with them. When I have recounted the iron, and "thought is made permanent in written belief the generality of Spiritualists hold, they lis- characters." The scenes shift, until the various it is admitted, and that only because obvious, yet | these opinions are true; listen whilst I reveal to Spiritualism is evidently looked at as a species of of being are as infinitely varied as the forms of Christ as the only atonement for sin, are consider- they can pass from one part of the universe to aned infidels. They say if Christ died not to cleanse other by laws entirely independent of their motion. the world of sin, then was his mission of none The quantity or number of Spiritual essences, like effect. They will not see he was the link between those of the material world, are always the same, God and man, and sent to show the true linking of but their arrangements like those which they are the philosophy he propounded, the wondrous works | are parts more or less inferior of the infinite mind, he did, as we consider by natural means, as a suffi- and in the planetary systems, are in a state of probation continually aiming at, and generally rising historical explanation as to the cause of his death, to a higher state of existence. The genius then or an explanation of the miracles, so termed, and goes on to speak of the great luminaries of the to contrast the works he did with the manifesta- earth, and says, were it permitted, he would show tions so continually occurring with you, is viewed the fates of individual existences. The genius as little less than blasphemy. I recount these then shows a glimpse of those states, which the ions of certain classes of believers. To say there earth, enjoy after death in their transition to new

"I rose gently as if I were a part of the ascending column of light." He then sees Jupiter and Saturn as they appear through good glasses, but more magnified. The voice of the genius then said, "you are now on the verge of the solar system." He is then carried to the verge of the atmosphere of Saturn. "I saw below me a surface ed as if formed of glass, and from which were suspended rounded forms of various sizes which with, who have undertaken to talk to Evangelical logous to masses of bright blue ice streams of the richest rose color or purple, burst and flowed into ed here, for there is not the liberality permitted in | basins forming lakes or seas of the same color. In the atmosphere, were brilliant opaque clouds of azure, which reflected the light of the sun, which diums more, and conferences would be great aids. had an entirely new aspect, and appeared smaller. Some have been liberal enough to say, that how- On the surface below, immense masses, the forms

for sfac

entlyings asand rs ? up-l no

way chaed to what in of Their

Was legated to execute the same."

She is represented as crying aloud in her last oments for priestly unction, which is, of course, most ecremoniously administered: With holy oil her brazen brow they crossed,

in the bright threshold of the future, lying ken in fragments. Be this as it may, [away.]

cenes which immediately succeed. The character \*See Daniel x: 5, 6, 12, 13.

of which I am unable to describe. They had systems of locomotion similar to that of the morse, and moved from place to place by six extremely thin membranes which they used as wings. Their colors were varied and beautiful, principally azure and rose color. Tubes more analogous to the trunk of an elephant than to any thing else I can imagine, occupied what I supposed to be, the upper parts of the body, which sight I viewed with a species of disgust and with a species of terror. I observed one of them apparently flying towards the opaque clouds before described. I know what your feelings are, said the genius, you want analogies and all the elements of knowledge to comprehend the scene before you. But these beings, zoophytes of the sea, have a sphere of sensibility of peculiar motion or sensation. They have modes of perception, of which you are ignorant, and their sphere of vision is more extended than yours .--You could never understand their organization, but of their intellectual pursuits I can give you some notion. They as men have employed the material world, but with superior powers have gained supe- member that

and intellectual enjoyment superior to the inhabirior results. They, because of their denser atmos mosphere and the specific gravity of their planet being less than yours, "their minds are in unceasing activity, and this activity is a perpetual source of enjoyment. Your views of the solar catch a sight of planets belonging to another system, and reason on the phenomena presented by other suns." As I cannot describe the organs of in an isolated, selfish, and antagonistic state, than those beings, so I cannot show you their modes of for men and women to seek for the blessings of life life. They have no wars, and the objects of their ambition are entirely those of intellectual greatness, and the only passions they feel by which a comparison with each other can be instituted, are those dependent upon love of glory of the purest kind. The columnar masses you see, are works of art, and the processes are going on in them connected with the formation and perfection of their food .-The brilliant colored fluids are also "connected poral. with their system of nourishment." Those opaque clouds are works of art, and places on which they move through different regions of their atmosphere, light most fitted for their philosophical researches, or most convenient for the purposes of light. Their inferior to those inhabiting the atmosphere, but yet possessed of an extensive range of sensations, ligence. I could transport you to the different beings bearing analogies to each other, but all dif- as in morals and religion. ferent in power and essence with one "character peculiar to all intelligent natures, a sense of receivvision." The Spiritual natures which pass from want of adaptation to the necessities of the age. system to system in progression towards power and knowledge preserve this one invariable characing inhabited, whose beings are such "as in one of your systems of religious faith have been attributed to scraphs, and "communicate by powers which would convert your material frame to ashes."-"You ask me if they have any knowledge of their being, any habit or mental qualities, except those which may be connected with their new wants or enjoyments." There is one sentiment or passion, which the inward or Spiritual essence carries with it into all its stages of being, and which is continually exalted, the love of knowledge or intellectual power, which is in fact, in its ultimate or most perfect developments, the love of infinite wisdom, and unbounded power, or the love of God." The future destinies depend on the manner in which it (in inferior states of existence,) has been exercised and exalted. "When misapplied, the being is degraded, it sinks in the scale of existence, and still belongs to earth or an inferior system, until its er-

rors are corrected by painful discipline." "When properly exercised, then it rises to a higher planetary world." The genius then says, he cannot this new arena, the combatants will have to employ show the beings of the system to which he be- new weapons, which it will be the privilege of the longs, that of the sun, and that because of his brightness, he can only be present as a voice,-"We are likewise in progression, but we see and know something of the plans of infinite wisdom; we feel the personal presence of that supreme deity which you only imagine; to you belongs faith, to us knowledge, and our greatest delight results from the conviction, that we are lights kindled by his light, and that we belong to his substance. To obey, to love, to wonder, and adore from our relations to infinite intelligence. We feel his laws are those of eternal justice, and that they govern all things from the most glorious intellectual natures belonging to the sun, and to the fixed stars to the meanest spark of life, animating an atom crawling in the dost of your earth. We know all things begin from, and end in his everlasting essence, the cause of causes, the power of powers."

My letter has drawn out to some length, and shall, therefore, for this time, conclude with all kindness to all friends.

The voice ceases, and the seer awakes.

I am yours in brotherhood,

CLEAR SEEING. Dr. Ennemoser, in treating of second sightwhich by the way, is quite as well known in Germany, and especially in Denmark, as in the Highlands of Scotland-says, that as in natural somnambulism there is a partial internal vigilance, so does the seer fall, while awake, into a dream-state. He suddenly becomes motionless and stiff; his eyes are open, and his senses are, while the vision lasts, unperceptive of all external objects; the vision may be communicated by the touch, and sometimes persons at a distance from each other, but connected by blood or sympathy, have the vision simultaneously. He remarks, also, that, as we have seen in the above case of Mr. C-, any attempt to frustrate the fulfilment of the vision never succeeds, inasmuch as the attempt appears to be taken into the account.

The seeing in glass and in crystals is equally inexplicable, as is the magical seeing of the Egyptians. Every then and pow we hear it said that this last is discovered to be an imposition, because some traveler has either actually fallen into the hands of an imposter—and there are impostors evil that springs from the misalliance of an inin all trades-or because the phenomena was imperfectly exhibited; a circumstate which, as in the exhibitions of clairvoyants and semnambulists, where all the conditions are not under command, or even recognized, must necessarily happen.

We see by the forty-fourth chapter of Genesis that it was by his cup that Joseph prophesied: "Is not this it in which my lord drinketh, and whereby indeed he divineth?" But as Dr. Passavant observes, and we shall presently see, in the anecdote of the boy and the gipsy, the virtue does not lie

# Christian Spiritualist.

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

NEW YORK, SATURDAY, OCT. 13, 1855.

#### WHAT CAN BE DONE FOR THE EDUCA-TION AND EMANCIPATION OF THE

In asking this question, there is a seeming concession that the "Clergy" are to continue in the which to you appear almost as imperfect as the the age seem to be in the opposite direction. This tants of the earth. Each of the tubes is an organ cussion of some secular issue, which places the relations and duties of the ecclesiastic side by side with those of the man of the world. When such take place, it is made plain, even to the intelligence of the "way-faring man," that the spheres of the two are not friendly, nor do their relationships tend to harmony. This can be understood when we re-

"The love of fame, howe'er concealed by art Grows more or less, and reigns in every heart,"

since aspiration in some sphere is natural to all Spirits, and ambition not unfrequently the controling motive of a life time. This, however, explains system is bounded by Uranus, but their beings why some men dislike so many of the relations of society, rather than accounts for the necessity of such disagreement, since nothing is more natural and the pleasures of society, without scrupulously taxing themselves for an equivalent, or being overconscientious in the methods or agents they use to obtain them. And this, for the most part, has been so generally true of the relations of life, that the number is small in society even at this date, who believe in, and work for that oneness of interest which underlies the goop of all Spiritual and tem-

Naturally enough, therefore, the antagonism continues, and the issues come forth from new and varying stand-points, as the expansion of the mind and command the temperature and quantity of makes the possessor conscious of new wants, stronger desires, and more imperative necessities. sea is inhabited by an intellectual race of beings greedy in its ambition for all kinds of distinctions education in some form or other among the rest, so that in addition to the humble attainments of the the Gospel" in the nineteenth century needs the of method: planets, and show you in each, peculiar intellectual largest culture in science and philosophy, as well

The prominent and pressing issue with the Clergy at present, therefore, is on the score of de ing impressions from light by various organs of fective education-bad methods of teaching, and a

> all this, and no doubt expresses the views of the The writer says:-

"The tone of almost all preaching is too abstract and too scholastic; it deals too much with general ideas and principles, and descends too little to those details in which the minds of the audience are "You ask me if they have any knowledge of their wrapt up. The preacher speaks in a language not transitions." "It is the law of divine wisdom that understood of the people—a language made up no Spirit carries with it into, their new state and of texts of Scripture, of scraps from our old divines, and technical terms of controversy, making altogether a species of theological slang, which is full of bad taste and bad English.

> Lest this be considered the testimony of one irreligious or antagonistic to the sphere of the ecclesiastic, we quote the following remark of Hugh Miller's, as his testimony will not be exceptionable with minds who may be acquainted with his labors for and his vindications of orthodox theology. He

"The Clergy, as a class, suffer themselves to linger fur in the rear of an intelligent and accomplished laity, a full age behind the requirements of the time. om not shut their eyes to the danger which i obviously coming! The battle of the evidences (of Christianity) will have as certainly to be fought on the fields of physical science, as it was contested in the last age on that of the metaphysics. And on of the marvelous and speaking to the affections. challenger to choose. The old, opposed to these, would prove of little avail."

No testimony could be more explicit, no charge more direct than this, and therefore we ask what is to be done for the education and emancipation of the Clergy?

should know that the education of the Clergy is not so far defective as many of the declaimers of the age would have us believe.

on the ecclesiastical altar, until it is proved that all up with their foregone hypotheses to be good reignorance, selfishness, and dogmatism springs from the subject, just as they did or do Phrenology, Mesthe Clergy, and the Clergy only. To our certain merism, etc. knowledge, church members are often much more at fault than the Minister, for it often happens that the latter, in addition to the neccessary knowledge, possesses the disposition to use it for the education of the people and the best good of the race.

the ministry because they found an ignorant and dogmatic laity, alike incapable of and indisposed to know aught beyond "the Gaspel," whatever that posing the articles to have been written while in may chance to mean in the opinions of such per-

It is true, nevertheless, that many allow themselves to be bought for the bread they eat and the position they hold, forgetful alike of the dignity of which requires that they should "declare the whole counsel of God."

For this and the many evils complained of, there is however, but one remedy, and that is, freedom and education for the minister. We place freedom first, because without it little can be accomplished, since fear and cowardice are closely associated and too often go hand in hand.

It is hardly necessary to elaborate this statement, for the mere mention or suspicion of mental bondage is enough to bring all such associations into discredit and contempt with every liberal and enlightened mind, and such in fact is the real and prominent reason with the majority of Spiritualists for leaving all church and sectarian associations.

But, overlooking for the moment the pain and teiligent and liberal minister, with a dogmatic and of the Gospel to the former, is so extravagant and ridiculous, that it is a wonder that its very absur-

dity has not been its own corrective, advocate for church organizations, nor the apolo- lies:-

goat for the sins of the congregation, nor their sac- the house know that she was a somnambulist, ried, and unlike the form of the human body, does surrounds coorabi, and all the stars and islands in the efficacy of "ricarious atonement."

and standing ever so respectable.

association is one for devotional and educational started down stairs. land of the living, having "a local habitation and purposes, rather than for property representation,

needs and necessities of the age.

#### METHOD.

planation. The world we live in is purely phenomenal to the inexperienced and uncultivated mind, have been killed.—Balt. American. until, by observation, discrimination is made between what is real and what is apparent in this phenomenal exhibition of men and things. Observation collects the facts and gathers the details of their history; while reflection analyzes their nature. compares their characteristics and classifies them according to their family resemblances. Method, Nature, therefore, will have a commencement, mid- tion. dle and end to all his narratives of fact, manifestations of mind, or Spiritual developments, since, terest and lasting value and clearness.

and endowed with extraordinary power and intel- church aspirant of "long ago," "the minister of the following language, in estimating the benefits agent to be long neglected with safety by those terror and fear. If it dare venture upon the con-

"All things in and about us are a chaos without and Spiritual forces to that end. method; and so long as the mind is entirely pasand a fatigue."

Psychology, and Clairyoyance are known.

And this is due alike to science and religion, as every well attested fact in the former only tends to enhance a rational appreciation of the latter, as all such facts enlarge the sphere of knowledge, and brings the mind into immediate sapport with the order and economy of God's government.

power, therefore, it must harmonize with the other manifestations of nature, and speak to the scientific

To illustrate this, we extract from the review department of "Putnam's Monthly," the following, which is the concluding portion of a notice of President Mahan's work on Spiritualism.

He says: "To explain Spiritualism by Mesmerism, Clairoyance, the Odylic force, etc., is to illustrate one ritualism. dark subject by another quite as dark. Still, we We ask it, because it is nearly time the issue think all these different manifestations throw light was made with the right parties, and that society upon each other, and will, by and by, when the matter is taken up by a really scientific, and not a metaphysical mind, lead to a philosophical solua want of well authenticated facts to warrant a Nor can the responsibility for antagonistic issues safe generalization. The Spiritualists themselves have something to say on these issues. made on science and general improvement, be laid are too credulous and excited, and too much taken porters of facts, and the scientific men proper ignore

# THE WORLD OF SLEEP.

It is every day becoming more and more evident, that the somnambule's world is as real and active as the one we are commonly said to live in, and Many such have been and are in the service of facts warrant the assumption. The gentleman reheard him read philosophical and critical articles, which he avers can be accounted for only by sup-

dom and practical use of conscience is recognized in ture proving only the small bone of the fore-arm- sions of higher lifes and happier eternities. the preacher, it will not be long before the "Clergy," She subsequently remembered and recited what the preacher, it will not be long before the "Clergy," she called a dream, in which she thought she will emancipate their members from the sin of she called a dream, in which she thought she long to the Christian Spiritualist.] Do not new climates, trees, birds, flowers, fruits, and the sin of she called a dream, in which she thought she called a dream, in which she called a dream, in which she thought she called a dream, in which she calle ignorance, and possess an education adapted to the had taken the child and gone to dinner. On several occasions previously, the food put away at night was found to be much less, and the domestic of the family was suspected of the theft, As we are in the habit of using this word fre- though the lady always took charge of the keys. It As we are in the habit of using this word freunusual may away stocked thing the first time she quently, it may be well to offer a few words of exwas fortunate she did not fall the first time she quently, it may be well to offer a few words of exwas fortunate she did not fall the first time she quently, it may be well to offer a few words of exwas fortunate she did not fall the first time she quently, it may be well to offer a few words of exwas fortunate she did not fall the first time she quently, it may be well to offer a few words of exwent down, or the child would in all probability interest. It was the account of the midnight dwell on top of the mountains sometimes feel the

#### SPIRITUALISM RECOMMENDED AS WOR-THY OF INVESTIGATION.

the Friends of Human Progress, or the Progress ful task by the troubled ghost of his murdered they not from that awful height see the glad street sive Friends, held their yearly meeting at Salem, mother. And yet Lavengro had never committed THE COMING TIME just tinging the hills of Cooral Ohio, in September, from the 22d to the 25th, any crime to merit these mysterious castigations. with streaks of golden light? And do they not according to their family resemblances. Method, only, in September, from the September from t therefore, is only another word for order, and both a suggest the exact manner in which any manifesta. Spiritualism was recommended by the "Commitation and yet without any apparent cause. It is but a up my children, come up higher?" \*

honest and candid investigation, is worthy of imi- life. Many others have experienced the same The age we live in is not only aspirational, but without such, his reports will be lacking in the one tation by all conventions and associations, ecclesi- emotion. There are moments in a man's life when essential most likely to make them of present in- astical and otherwise, who precies to take an inte- he seems to feel the weight of an eternity upon rest in the right direction and Christian regeneration him; when the Spirit turns with agony from all A writer in the Frankfort Herald makes use of of the race—for Spiritualism is too powerful an outer things, and experiences the very essence of ed a lengthy and a somewhat argumentative to who wish to economize and concentrate all social fines of its deeper and inner nature, it is forced to the real and spurious evidences for Spirit-inte-

sive, so long as there is an habitual submission of candid and magnanimous in their recognition of fond but delusive hope of finding assuagement of have no quarrel with this selection, although we the understanding to mere events and images, as the phenomena of Spiritualism, since all silence and its great misery. Aye! there are days in which think the reviewer manifests much more of the particular and its great misery. such. without any attempt to classify and arrange indifference to, or ignoration of this subject, can a man lives years of suffering, whose origin he tizan than either Science or Religion required for them, so long the chaos must continue. There may only awaken the suspicion of moral and Spiritual knows not; there are hours, nay, moments, into it is good news to know that even one of the Period The following, from the London Times, suggests be transition, but there can never be progress; cowardice. In fact, this is getting to be the gene- which whole decades of centuries seem to be comthere may be sensation, but there cannot be thought; ral conviction in that portion of society, not imme- pressed. This is strange! Why is it so? Whence the ministration of Angels. ter. The genius then describes the comets as be- most intelligent and advanced minds in Europe. for the total absence of method renders things im- diately connected with, or deeply interested in, the issues this soul-depressing influence—this walk in practicable; as we think that partial defects of policies of the Church-for the majority of men the valley of unrest? Dr. Orton, the distinguished method proportionally render thinking a trouble have a homely kind of logic, which has long since author and poet, has finely expressed this strange convinced them that the Christian, above all feeling of the soul in the lines I quote, merely Spiritualism needs the severe application of meth- others, should be the most independent in his investi- transferring the scene from external nature to the od, that the real may be separated from the apparent gations of truth, since it is emphatically true of soul within: facts, since there is a possibility of mistaking, in such an one, that "perfect love casteth out fear." some cases, the manifestations of Mesmerism and | Many considerations might be urged to sustain this Psychology for the veritable facts of Spirit-inter- idea, but it is hardly necessary that we say more, course and ministration. This being the case, the than that Christianity enforces the obligation on all man of science will insist strongly for test facts and its members of seeking for the truth, as well as analyzation, until the limitations of Mesmerism, living it, since we are commanded to "prove all things, and hold fast that which is good,"

# SPIRITUALISM REVIEWED.

the second part (in substance) of a series of lec- his own soul in certain states. And the soul talks that window, with as much of infanty as he now tures delivered by Rev. Thomas Graham, in Gi-back. So one night Ramo Djava, which is Hindoo, has of wanton cruelty." And so indeed it was To popularize and make Spiritualism a lasting to Joel Tiffany, Esq., on the subject of Spiritualism, Morning Ray, had a dream and gave it unto me, suspended as a public spectacle from the suspended as a public special spectacle from the suspended as a public spectacle from the suspended as a public spectacle from the suspended as a public special special spectacle from the suspended as a public special mind the language of Order, while exciting a sense claims of the Spirits. Our desire to read Mr. Gra-philosophic dream, I give it unto thee-reader. following considerations.

#### For the Christian Spiritualist. THE INDIVISIBILITY OF SPIRIT.

THROUGH E. E. GIBSON. application of its elementals to a form taken upon wick thereof that the candle giveth light. But might, with the Secretary, and so non-plussed, its The following illustrates that variety of taste and itself in consequence of its necessity to its taking a there is much tallow mixed and mingled with a 1 knew not what further to say, and my tong appetite is characteristic of dream-land, and should form by its inherent power or desire to become a very little wax in thy travi and thy wise ones, O refused utterance. And my perplexity, as is one suggest the necessary caution to all parties who form. When that form is gained, it retains it, althou weakest of all luminaries! In offering these remarks, we are neither the may chance to have a somnambule in their fami-though its fructification is still going on, producing Now lo! God thinketh! So doth man on coorabi! suddenly a prompter appeared, (whether black a changes in appearance and in the form of that And no thought perisheth either of one or the white, I cannot say, for it was a dream,) and so

goat for the sins of the congregation, nor then sac thought they had frequently heard voices in the not seek to produce itself in another as a part of it- that great sea. The good thoughts float like but tions of life, as well as in theology, do not believe in night-time for which they could not account. On self, but as a living representation of itself. The bles on a brook, upon the surface of this ocean the night in question she took her child, about a body is the soul's habitation, and invites it to re- whose waves are called Human Experience; and it We insist, therefore, on distributive justice in all year and a half old, out of bed, descended the stairs main in it as long as it can conveniently do so with- floweth ever onward toward the Past. And motion We insist, therefore, on distributive justice in an year and a nair old, out of sex, descending to eat. The out rendering itself unnecessarily uncomfortable dwelleth in this sea, and sad memories, bitter care, the relations of life, for the recognition of that circums and went out to the safe to the relations of life, for the recognition of that circums and went out to the safe to the relations of life, for the recognition of that circums and went out to the safe to the relations of life, for the recognition of that circums and went out to the safe to the relations of life, for the recognition of that circums and went out to the safe to the relations of life, for the recognition of that circums and went out to the safe to the relations of life, for the recognition of that circums and went out to the safe to the relations of life, for the recognition of that circums and went out to the safe to the relations of life, for the recognition of that circums and went out to the safe to the relations of life, for the recognition of that circums and went out to the safe to the relations of life, for the recognition of that circums and went out to the safe to the relations of life, for the recognition of the relations of the re vine law can only bring conviction to the popular table had already been set to standard the body can be no longer retained, and seeks in current of this sea. And all these are like rough the body can be no longer retained, and seeks in current of this sea. And all these are like rough the body can be no longer retained, and seeks in current of this sea. And all these are like rough the body can be no longer retained, and seeks in current of this sea. And all these are like rough the body can be no longer retained, and seeks in current of this sea. And all these are like rough the body can be no longer retained, and seeks in current of this sea. church-goer, that the minister should not be sacrificed on the altar of his ignorance, be his wealth she treated herself and child to a hearty meal some more congenial clime a habitation better diamonds, and this motion polisheth them, so the Without removing any of the dishes, she returned adapted to its wants. It lives within those walls men see great good coming out of much evil. Any And when the Church member learns that his to her bed-room, laid the child down, and again till they crumble and fall, then it seeks a home the glad bubbles of truth ascend to the surface will be decreased to the surface will be de within itself, a resting place where its form will be- dance upon the ocean's bosom as fast as they are As she descended, she came in contact with a come its habitation and its home. Its home now evolved beneath the surface, by the great tritum. a name," a concession not popular with the reform- he may incline to the opinion, that an educated swinging window sash, which awoke her, and has changed, instead of a bodily form, it has a Spi- tion; and their sweet perfum a name," a concession not popular with the retorm- he may incline to the opinion, that an educated swinging window said, w qualifiers of the religious instructor than a belief in and fell headlong to the foot of the stairs. One of action of the Spirit, to reproduce itself in higher children upon coorabi; it assimilateth with their details and fell headlong to the foot of the stairs. duestion, however, has been with us for years, and and show of respect for formulistic creeds, that are her arms was broken by the fall, and she received and more beautiful forms, instead of as in the being, doth the essence of truth, and lo! the metallic seeking to perpetuate its kind in another and maidens, were all humanitations. question, however, has been with us for years, and and show of respect for formulastic creeds, that are not also with us for years, and and show of respect for formulastic creeds, that are not also with us for years, and and show of respect for formulastic creeds, that are not also with us for years, and and show of respect for formulastic creeds, that are not also with us for years, and and show of respect for formulastic creeds, that are not also with us for years, and and show of respect for formulastic creeds, that are not also with us for years, and and show of respect for formulastic creeds, that are not also with us for years, and and show of respect for formulastic creeds, that are not also with us for years, and and show of respect for formulastic creeds, that are not also with us for years, and and show of respect for formulastic creeds, that are not also with a severe contusion on the frontal bone, which how occasionally, it is made more significant by the disever, fortunately, did not prove of a serious character, through the process of reproduction. Thus, joy it feels, but whose source it divineth not in To this end, let all Spiritualists make consistent ter. The noise created by the fall awoke some of in the Spiritual, the Spiritual, the Spiritual to beau-cometh and it goeth, and coorabi is better, even To this end, let all Spiritualists make consistent ter. The land of the family, who immediately got up, supposing that tify itself into a higher form of its own indivithough but one weary care-laden soul inhaleth the and discriminating distinctions, when they make the lamby, who immediately graph and discriminating distinctions, when they make the lamby with the church, everywhere, respecting the the house had been entered by robbers, when the duality, while in the bodily, it is seeking to perpebulge extatic draught. Dost thou understand, or its own numbers of the duality of the floor in a state trust itself in the multiplication of its own numbers. issue with the church, everywhere, respecting the line house tall developed the house tand independent preacher, though his gifts unfortunate lady was found on the floor, in a state tuate itself in the multiplication of its own num- son of the twilight hour? Again: Earthquakes, honest and independent preacher, though his gifts unfortunate lady was found on the floor, in a state tuate itself in the multiplication of its own num- son of the twilight hour? Again: Earthquakes, honest and independent preacher, though his gifts honest and independent preacher, though his gifts unfortunate lady was recovered, but could not bers, in forms like unto its own. Thus, form of storms, monsons, sirroccos, and fierce tornados, may be less numerous, and his genius less brilliant of insensibility. She soon recovered, but could not bers, in forms like unto its own. Thus, form of storms, monsons, sirroccos, and fierce tornados, and fierce tor may be less numerous, and his genius less brilliant of the came in that condition. Medical aid Spirit, or Spirit form becomes indivisible, and is to sometimes shake the realms of changeable subject to the free lived and popular advocates of our tell how she came in that condition. than the more gifted and popular advocates of our conventional and dogmatic theology. If this free- was called, and the wounds attended to, the frac- itself a continuation ever in the beautiful progress- stance, even as the Yerik dlama (Spiritual doctrines)

PASSING GLANCES.

No. VIII. ONE OF THE "DREAMS OF RAMO DJAVA."

Recently, in reading "Lavengro," by Geo. Barhorror, or the evil chance, as Lavengro calls it—a spray dash upon them from the surging seas of the certain state that occasionally he was subject to, flowing eternities. It is because these souls, in wherein he felt all the accumulated horrors of a sleep, deep inner sleep, get upon the pinacles e parricide's conscience, or as Pylades felt when tor- Time, that these billows of saddening horrors dash That branch of the Quaker family, known as tured by the furies invoked, and set to their dread-upon and almost overwhelm them! But 10! do suggest the exact manner in which any mannestar product, come up higher tion of Nature comes to pass. The methodist of tee" as "important," and worthy of investigation of Nature comes to pass. The methodist of tee" as "important," and worthy of investigation of Rams tions, during which the intellect was as clear and Djava. Reader, shall he dream again for thee? This notice of the claims of Spiritualism to an and the judgment keen and strong as ever in my

turn with multiplied anguish therefrom, and the course, manifesting a marked preference for such All church associations in particular should be same, turn to whatever department it may in the facts as occur in the lives of religious men. We

" Night is on the mountain. Darkness in the valley, Only stars can guide thee now In the doubtful rally."

rard, Eric County, Penn., August, 1855, in reply and in our tongue signifies TRUTH SEEKER OF THE For he was soon assassinated by a conspiracy and and we hope to receive the other parts, as we make as he always will hereafter—those of the past and it a point to read all that is urged against the TO COME; and as a dream only, a true dream, a ham's argument, however, does not spring from the And Ramo slept and saw his soul, and said thereto, profundity of the portion before us, but from the "O soul, why art thou so sad and terror-stricken at times; and what brings the dark and evil hour 1st. We wish to know what can be said against upon thee, O my soul?" And then the soul an- as not less a prophet than a saint. Spiritualism, that we may be the better able to swered and said: "This is thy hundred and tenth judge, if the defect is incidental to the unfolding dream, and there are one hundred and ninety yet man distinguished for learning and piety. History rather than constitutional to the character of Spi- to come, and then the great Triangle of thy life on was suddenly smitten with an alarming disease, Coorabi (earth) will be complete, therefore, O Ramo, 2d. This is the more desirable, since it is a I will answer thy demand. Listen! There is one minister of the Gospel," who is laboring to des- mighty God, who is only God because he is mind. troy confidence in the manifestations, for we wish All thou seest is part of God, as I explained in thy to know not only the weapons of his warfare, but fifty-fourth dream, when I told thee how God was tion. The truth is, that at present there is too great the method of his attack, as it may come to pass matter, and matter yet not God. which revelation "in the course of human events," that we may for a time sorely perplexed thee and thy insect told what event would be, all of which was minuted brethren of the Coorabi, whose locks are gray, by fulfilled. whose tongues are smooth, whose brains are hot, and who are known as Philo-sophists. Philo, lover of sophism, error—homespun theores who are lovers of false learning and strangers to truth. O child The soul of man consists of three parts. The of the seeking soul! Now, lo! I, soul, am of Deity essential and elemental, the fructifying or the repro- the ALL in ALL—a portion of the Great Alpha. other friends who are abroad, are in extrement ducing, or the continuing or forever past. These As such, O Ramo, I ever was and ever will be; at this moment. After spending some time united principles are a whole, and combine in therefore without me nothing is!! For mind is all themselves the attributes of God. Man is an ani- there is of man! And God is ALL there is of mind! mal soulified. He lives in an interior habitation.— On the coorabi, thou takest one candle to light at was discovered, that at just that hour, those first the churches of this country; and many have left ferred to in the annexed item, we know and have oft He does not, like the arimal, draw his sustenance another one that burneth; dost thou not, O child did experience a remarkable deliverance free? from the external, but is conscious of a double ex- of the growing soul? Well, the light is just as light ger. istence. When he wills, he is sensible of the God as it was before; the burning candle goeth not out; power within which causes him to will. He is not and yet thou hast another flame from thence! So dited. In his work on the Eucharist, he realist the somnambulistic state. The following from the a machine worked by another, but is conscious of it is with God; so with man. The former is an follows:—"When the subject of wholly about Spiritual Telegraph is a general statement of his being the possessor of certain powers and desires everburning light. The light is mind, and the the Mass at Zurich was in debate, the control of the co which from within himself constitute him an indi- Coorabi prepareth the candles to be lit; and the was conducted between me and the Secretary. Somnamertism Extraordinary.—A gentleman viduality. He loves and hates from an instinctive candles are the bodies of men, O Ramo; and each defended the Romish idea; that the words well known in this city as of undoubted honesty movement of those elemental compounds in his one burns just like that greater one whence its is my body,' import that the bread is the real way. manhood and the responsibilities of their office, and veracity, but whose name we are not at liberty own being, and yet, these emotions are common to light was gotten! And on the Coorabi, some can- of Christ. And I adduced many instances to mention, has been in the habit, during the past all other men. He does not hate or love because dies are made of that which men call sperm, others Scripture, where the word is, is put for some year or eighteen months, of frequently going into he has observed those manifested qualities in another, of the gum of honey; others still of that unctuous He replied, that these are all taken from parallely an unconscious somnambulic state during his but because they are inherent within himself, and substance which cometh from the ox. Also these and hence are not in point, because these were nightly slumbers, and writing on various philoso- because when those passions are excited, a corres- give light even in accordance with the material simple tropes, as I held that used in setting forthphical and scientific subjects, and in a style, and ponding emotion is produced. If a man is an indiwhereof they are compounded. And lo! O child supper to be. I replied, that the instance with a mastery of his theme, altogether superior vidual being set aside from all others, then might of the dim light! the children of the coorabi, even seed is the word," was not in a parable, but it to that which characterizes his ordinary lucubrabe be suppose himself invested with those attributes the Philosophists, are made of tallow, and their explication of a parable. And this answer tions. The documents thus mysteriously and un which another does not possess. But it is not so. light goeth but a little way. Lo! do they not hold cured the decree for abolishing the mass. consciously written, appear in his room after wak- When like circumstances occur, individuals possess- up their candles at the sun, and try to outshine the could not repress my own endeavor, to proing, or are brought to him, and placed in his hands ed with the same organizations, or nearly the same, god of day, those same Philo-sophists, O Ramo of some instance, which had no connection or his pockets, in unaccountable ways. They are will be moved the same way, or nearly the same. the golden dreams? And lo! there are many parable. I began, therefore, to think of all at in his ordinary handwriting, and uniformly pur- No two persons are precisely the same, consequent- travi (media) on coorabi, and these are made of the revolve them in my mind; but for three days is port to be written by his soul during a temporary ly no two under the same issues, will manifest the honey gum, O sunny babe, and while the thread, bored without effect. And I speak the truth, disconnection from the body, and while the latter, same feeling or be moved to the same extent, yet yea, even the wicks, are very small and fine, for that which is so true, that though to escape there as alleged in the documents, is lying and snoring matter and mind in their elementals are the same. they must be fine to give out a pure flame, and the proach and sneers of men, I would gladly of in a state of profound slumber. The most inge- Mind is the retention of the former, therefore to light thereof is good to behold—it illuminates the ceal it, yet my conscience compels me to disconstitution. nious theories respecting the soul and its connected deal with that in the present is expedient. The dark abodes of men; yet the travi (mediums) soon close what God has imparted. When the 13th del tion with outer and material existences, and re-soul breathes itself into existence through the same go out on coorabi, O thou feeble rushlight! And of April had come, while asleep, and in a dream, ignorant congregation, the absurdity of the latter specting the general matters of science and philo-processes that matter eliminates itself, viz: by the it is according to the material of the candle and the seemed to myself to be contending with all "

of the boy and the gipsy, the virtue does not lie in the glass nor in the water, but in the scer him self, who may possess a more or less developed faculty. The external objects and ceremonies being only the means of concentrating the attention and intensifying the power.—Mrs. Crows.

Accident from Somnambulism.—A few nights of the defects of the one, nor the come shorts of the other; but we are intensifying the power.—Mrs. Crows.

Accident from Somnambulism.—A few nights form. Its reproduction into another form does not the fellowship nor sympathy for the defects of the since a lady residing in Washington street met with destroy its original form, thus, bodies transmit they are forthwith rolling in the Arch of Paradise; one, nor the come shorts of the other; but we are a serious accident while in a state of somnambul ism. She had no knowledge that she ever rose in the serious accident while in a state of somnambulism.—A few nights one, nor the serious accident while in a state of somnambulism.—A few nights of the reliance of the virtue does not lie in the seer him, and they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith rolling in the Arch of Paradise; they are forthwith roll that the minister should not be made the scape from her bed while asleep, nor did any person in ber that form. The soul in its climinations is va- with the ocean of the worlds! And this ocean sembly.

now shake the medjgid (prejudice) thrones of coorabi! But are not all things better thenceforth hopes, joys, pleasures, take the place of the old, 0 thou offspring of the dawning day? \* \* Lo! again: The sea sometimes giveth up ink waters and dead bodies, from whence issue noise. stenches! So also the great ocean, like thine of

P. B. RANDOLPH.

SPIRITUAL FACTS IN THE LIVES OF RE LIGIOUS REFORMERS.

A late number of the Puritum Recorder containticle, intended to set forth the difference between tan family has so far progressed, as to recegnize

Doubtless, the majority of our readers will be obliged to him for selecting the following facts. It

"Among the first instruments of the Reforms. tion in Scotland, was George Wishart, distinguished for learning, wisdom and piety-who was week to spend his days in teaching and a great pand his nights in prayer. He had been, by the wicker plots of Cardinal Benton, brought to the stake.-From the midst of the flames he answered one who Aye, and truly so it is! Only the faintest glimexhorted him to constancy-"The flames indee! mering of the star of Hope buoys up the Spirit and embrace my body, but do not conquer my soul prevents it from sinking into utter despair. \* \* \* but" (turning his eyes to the Cardinal, who from Reader, Rama Djava is a Dreamer. He dreams a window not distant was enjoying the spectage. sweet dreams! such as are never forgotten! But a window not distant that same man who now looks upon us with set The Girard Republican of September 28th, gives they are of the soul—that is, Ramo Djava talks to disdain, shall within a few days appear againg window. Of this fact Burnet says, that the pe regarded Wishart as endowed with an extract nary measure of the divine Spirit, and though that he was honored with a Spirit of prophecyle cause his life was so holy and exemplary, and also the event verified the prediction, he was esterned

> "Another case was that of Patrick Simson, assaulted with horrible temptations. He wenter alone into his garden, and for several hours gar himself to carnest prayer. While thus engage discoveries were made to him almost exceedingle lief. He affirmed, that he had been addressin an audible voice by a messenger from Heaves, all

> Another instance was that of Hugh Kennedy. private Christian of great excellence of change Late one night he knocked at the door of a free and called upon him to rise from his bed, and je with him in prayer. For, said he, my son s prayer, he rose with a countenance flushed iov. and said-Now they are safe! Afterward

"The famous dream of Zwingle is generally or

"The dream of Gaspard Pencer, the son-in-law every animal its proper name. We plant flowers, of Melancthon, was equally remarkable, and not of Melancthon, and Joseph in prison. He was an unlike to that of Boseph in prison. He was an eminent Physician and Mathematician, and Prominent of Medicine in the University of Wittemberg; fessor of recemberg; and so given to study, that he committed his and so writing, during his ten years' imprisonhoughts on the margin of books, by means of ink to of the burnt crusts of bread dipped in wine. made of the burne or associated dipped in wine. at the funeral of a princess, and that he d in his hand the rope, by which the bell was d which he happened to break; and he threw ed, wines a control of the snare is broken, and we gaped; and in the same dream there was also In a few days after this, Anna, the wife of irs. In a new major man, Anna, the wife of Elector of Saxony, died. By her means he had the Elector of Saxony, seed. By nor means he had been imprisoned, and her death led the way for his een imprisoned, and from that time he lived in neely deliverance; and from that time he lived in eedy denverance, and honor, sixteen years, jemess, usefulness and honor, sixteen years. etness, userumess another case, which is related by "Take sun anome, which is related by Gretius on the authority of Salmasius. A man who tiretius on the authoric communities. A man who had come from a neighboring town, on some temhad come from a negative town, on some temporary employment, was warned by a dream to beporary employment, was the enemy. While in his dream Bunyan. ware of the plots of the Greek words—Apithe, ouk he heard distinctly these Greek words—Apithe, ouk disukinti-'Depart, do you not He was totally ignorant of ke he wrote them down in French let-

#### [For the Christian Spiritualist.] THE SONG OF THE SPIRITS. consefficienty bending, bending ever o'er your

and that said an enemy designing his destruction."

of took them to Salmasius to inquire what

the house in which the dream occurred. at once, the many in that house was blown up by

Having learnt the meaning, he left,

The sense lights your Spirits, as the sunshine gilds no cheed of darkness rises, but their soft twinkle through

or huntry Spirits nourishing with their sweet heavenly Wilspenng sweetest tales of heaven, full of glory and

then, listen listen closely, it will thrill you with de-These hymnings of their blessfulness, of bliss without

ere are tenches which are thrilling, thrilling with

Through the immost depths of feeling, till ye know tand which blesses, and yoursecration baptizing every sense take sweet and sacred influence of their heavenly ca

christical home.

acts avenly revealings, revealings pure and high, will flash athwart the Spirit, as the lightning's fiery

Father's blessed presence, in the bowers of Para

compses bright of glory unto the Spirit-eye. in most transporting extactes are nestling in vo

#### For the Christian Spiritualist, UNBIDDEN THOUGHTS

The first faint golden colors rest Upon the leaves again: And Autumn, fancifully drest. Strides over hill and plain. The birds in groups are gathering Among the forest bowers, To dy where a perennial Spring Smales o'er a land of flowers, Leaze upon the Autumn sun,

In manhood's glorious pride; And yet my children, one by one, Are wandering from my side. They go their mission to perform. And a world of strife, To face the sunshine or the storm, Upon the field of life. I shall be lonely when the snow Again is on the hills. When solemn silence settles low, Around the whispering rills. For then I ramble forth no more-

So like the careless boy-And sit upon the river shore. And cry for very joy. Why do the birds their warblings cease, And from my presence fiv ? Why does the drapery of the trees Thus fade away and die?

Way moist I lose the sweet caress O) each infantile gem That twines in budding loveliness As said the parent stem? I bed them forth in life's Spring-time, Among the wild-wood glades, These types of that supernal clime, Whose verdure never fades. O may I gather them again,

Warm twining vines are ever green,

In some celestial shade,

And blossoms never tade.

 $Te \cup Sept. 1855$ [For the Christian Spiritualist.] LEADINGS OF THE SPIRIT.

IN A SURIES OF LETTERS. LETTER XV. CHANGES.

New York, Jan. 8, 1852. So the Holidays are past; and she, whose bare presence would make all days holy and beautiful, was not here. I watched until your letter came, with this remarkably sage reflection, I conclude I believe this discipline is for a great purpose. the primal paragraph.

Two hours later. I have been interrupted. My sister-the one whom I have mentioned in a for- $^{\rm mer\,l,tter}{-}{\rm happening}$  to be in the city, by good chance found out my present stopping-place, and thuchest to write, when the following, purporting to come from her Spirit-babe, and to be written by the land of Franklin, was given her. The beautiful simplicity of the style, as well as the naturaltess of the thoughts, may excuse my copying it for very suggestive;-

# "FROM LITTLE MARY."

People than you see. Summer lasts all the year, thou and I, my sweet Louise, will ever pray. and there is no night. We love each other, and abroad, and learn how God makes every thing so subsistence for the present, or hope for the future; —a popular church—an interested minister. And beautiful. We learn to read and write, and give and when I think I have no home, which I may of what consolation did those influences afford in your and been benefitted, and many are still daily visit-

and tell their names.' Question-"Do yon have plants and animals?" "Yes; but they are Spiritual forms."

Question-"Is your reading and writing like ours ?" "No; yours is under the first wisdom; you make letters; we make wisdom by harmony; we make the beautiful thoughts of higher Spirits without letters. They are pictured in our souls.

"Do you know I visit you, dear Ma'ma? Yes, I bring flowers to you when you are asleep, and you months under their special direction, accomplishing Emily, and if your names are both in the "Book Wrist and Hand, Bad Eyes, Screfulous Sores, Graimpression on his mind of these words of see them in your dreams. Angels watch over your behold, I will add unto thy days fifteen bed; Heaven writes sleep on the face of Earth when men are tired. Spirits seldom are weary. Will you let me tell you more some other time?"

Our emotions on receiving this were indescribable. The whole character of the writing is true to that of the child. After this we had some verses, purporting to come from the Spirit of Milton, and afterward a long and pleasant conversation with

And now I am beginning to be really conscious that I do hold communion with these high Intellisounds were so distinct, to him, that gences; and with this consciousness is awaking a desire to be more worthy their companionship, until I begin to grow up into the stature of their majestic goodness. But still I cannot fully measure this great, this wonderful idea. I cannot completely compass it; I cannot yet appreciate all its beauty; I cannot reach its sublimity; I cannot comprehend its vastness; but yet I am exalted by

The communications I now receive breathe only benevolence and a personal regard for one who feels himself unworthy of such high commendation. But I am happy in knowing that I have such good, disinterested, wise, and powerful friends, who profess to take an especial and peculiar interest in my welfare-not, I am confident, from any worthiness that may have been found in me, but from motives which can be known only to Spirits. They know how intensely I have longed to see fulfilled some of the glorious promises that have signalized their many communications. I would have my faith established beyond the reach of all peradventure. I wish to accept, and believe, as incontestible truths, what have been announced as messages from the sphere of good and wise Spirits. I want The subject of my correspondence will be one of to know that John Milton, whose strains, while philosophy, in which the public, as well as yourthe listening throngs of Heaven-that John Bunyan, scarcely, if any, less celebrated among men, for his pure and popular breathings of the Chris- late incidents of my experience in Spiritual mat--that they regard me with paternal interest and importance of the latest Divine Revelation. care; and that the filial sentiment with which I return their love, is not misplaced. I would know, you wrote to me of the death of your daughter too, that many others of equal distinction among Emily, which occurred a few days before. The the historical celebrities of the Earth, whose names | language of that letter was passionate. It was the and writings have been given me, are real beings, wild outburst of a young mother's first grief. You Last are most extatic visions, visions that like star-beams and not mere fantasies. I do, indeed, want the discoursed of the little angel, that had been given assurance that these good and great Spirits are to twine around your heart, and then be torn really my guardians and friends, and that they away forever. And you implored me in terms condescend, in spite of my many faults, to be to most touching, to comfort you if possible. I reme familiar and affectionate parents and associates. Plied immediately, that I had important news to ty-four hours, the assurance so much desired. They readiness to listen. I had reasons for delay. I have come near to me-those great ones-I have knew better than to move your sympathies, when entered into their spheres—I have been conscious your mind was unbalanced with sorrow. I waited of their presence. By that mysterious sympathy, to appeal to your reason, when you could look which makes us one with what we love, I have ex- calmly and firmly at the stern reality of solid arpanded into their majesty-I have shared their gument. But I heard from you no more, until greatness. The world is all light, and bloom, and within the last week. Again you speak of Emily. music. The hard and flinty earth seems covered but your language is changed. You speak of her with a soft and spring-like verdure; and the sterile now, as an angel still, that you hope to meet some snow-drifts blossom with hyacinth and asphodel Juture time in the radiance of a father's love. Now, not planted to nourish the manes of the Dead, but you are calm, you can hear now, what I would springing forth spontaneously, to strengthen and gladly have told you years ago. On the very day rejoice the Spirits of the Living. I look through that Emily was taken from you, while busily en-

> am beginning to take possession of my birth-right. I am awaking to a conception of my own power. I launch out boldly into the Infinite, and feel my- and I do not allow Spirits, either in or out of the self an integral part of it, which can only be nur- body, to dictate to me arbitrarily. This one, howtured by the Divine and expand into the God-like, ever, was importunate, and presented to my men-I seem to stand before God, in the nude majesty of tal vision a poem in blank verse, which I read, and the human soul-a son, unabashed in the presence then continued my labor. I knew I was expected of the Father. What shall I do to justify this au- to leave my work, and write it down, but I refusgust companionship and parentage? What work ed to do so, notwithstanding it was displayed beshall I find so exalted, so beautiful, that it may fore my mind not less than six times in four hours. satisfy this intense longing after Good, which seems In the evening, I saw it again, and still refused to ready to take hold of Omnipotence itself, that it write it, and up to the time you informed me of may appease its infinite desire by the exercise of your daughter's death, it had passed before my infinite power! I seem to stand on the summit of mind as many as a dozen times. Its real meaning a smooth and shining sphere; and below me is the to me, then became vividly apparent, and to vou.

the world of sense fades away; I can write no more. at hand, but I insert the first stanza from memory. January 18. What a chasm lies between me and the last writing! I shudder to think of it; and all I can say now is that it seems necessary to me. I was precipitated from the great height, like the fallen angels; and I went down into the deepest deep of suffering and wo. But do not be frightened, love; I could not write calmly until this is told; and now I feel somewhat relieved, and may take a more philosophical view of the matter.

Almighty might be dethroned.

hidden from all earthly eyes, has been most won- left the form before you was born. She claimed immediately before him, apparently lying on the derful. It has been a course of the severest disci- to be the guardian Spirit of Emily—said Emily was ground, his old friend and teacher, "the star," the pline I have ever known. There is no room to say with her at the time, and dictated a communica- identity of which, he had no doubt of, and immemuch of it now; and I doubt if I could give you tion in Emily's name, to be sent to you. It was diately, he felt himself to be conversing interiorly any true idea of it; for I have noticed one thing of withheld for reasons already stated. I have it in with his old friends, who told him, that where that this peculiar class of suffering: in passing, they my possession, and will send it to you at your re- star was lying, they wished him to dig, as there leave very little, if any, impression behind them. quest. A few weeks later, the Spirit of your was a spring in that spot of great value. Mr. B. Fortunately for me, and well for you is it, my too mother controlled the same medium to write, that was not a believer in manifestations of this sort, sympathizing friend, I cannot now unfold the deep she had seized the opportunity of your sympathe- and felt a repugnance for a considerable time to enagonies of a long-bruised and stricken spirit, tic condition, to endeavor to make you sensible of gage in any thing of this kind, but at last, from and even after. So goes life; so goes hope; and stricken and bruised afresh. Let it be enough that her presence, and to develop you as a medium, but great urging on behalf of his Spirit friends, and re-

January 21. The impending bolt has fallen. I never cry, like the children of Earth. We walk am again cast forth on the world, without means of before your eyes. Those influences are-society but now for the use of it. abroad, and learn how God makes every thing so subsistence for the present, or hope for the future; -a popular church—an interested minister. And Thousands of sick and suffering have visited it,

right call mine, and that I am weak and feeble in dark hour of trial? Perhaps your friends said, ing it and using its waters externally and internalsoothe or quiet me.

own hands, and that my services were no longer all things, when heaven is hideously harmonious following: the sacrifice of better prospects!

But if Mr. Ambler had not been abstracted from all external concerns, leaving this duty to some one connected with the office, it would not have been softened. Look at it as I will, it seems cold, be softened. Look at it as I will, it seems cold, be softened. The office is an arrative of remarkable cures, well attested by heartless and anything the oversease and the worst. The oversease are the oversease are the oversease and the worst. The oversease are the oversease are the oversease and the worst. The oversease are the oversease are the oversease and the worst. The oversease are the oversease are the oversease are the oversease and the worst. The oversease are the oversease are the oversease and the oversease are the oversease and the oversease are the o be comforted, or break

as my health appears fast sinking under this new not take my children from me. shock, my thoughts have turned to a kind sister in the country, where I may have a quiet, though And now, beloved, adieu. T. W. D.

#### FRIENDLY COUNSEL-SPIRITUAL CONSOLATION.

LETTER NO. I.

TO MRS. MERCY BLANCHE OF BUFFALO, Dear Lady: Having known you from childhood, I take the liberty of addressing you with freedom. And I trust, you will not be offended, if I assume the position of a brother, for such, in fact, I am to every son and daughter of our common Father .-Spiritualist. In its appropriate place, I shall re-

Doubtless, you remember some two years ago,

January 10. And I have had, for the last twen-communicate, whenever you should signify your the cold, wintry clouds, into the deep and golden gaged in the shop, I was moved by a powerful sunshine of Eternity. The present, the perishable, Spiritual influence. It was unusual for me to be the transient, pass from before me. This Spiritual thus influenced during business hours, for business exaltation transports, but does not surprise me. I with me is urgent, and Spirits know it, and I tried deep black abyss from which I have emerged, and it must be a striking coincidence, to say the least to which—can it it be that I shall return? If such of it. I then requested the Spirit to present it moments could last, men would be gods, and the again, but several days intervened before I was gratified, and then it was changed, from the pre-The paper swims before me; details disappear; sent to the past tense. A copy of it is not now

> The mother sat beside her dving babe, And prayed, O, Father, stay the hand of death, But while the words still trembled on her lips, Its little soul had gone, she knew not where. Vet, still she ching around its lifeless form. Pouring the tempest of a stricken heart, Against the Power that had removed her child

gratifying transpired. Unexpectedly to me, and when I was not present, a writing medium was near his factory, which is situated in quite a coun-The experience of the last week, though it was controlled by the Spirit of your sister Susan, who try location, he was suddenly surprised by seeing her progress was slow, and the result doubtful. And peated assurances that he would find all they had In these trials, a remarkable change has come now, my dear lady, permit me to ask, is there any stated to be true, he consented to dig as they wishover me. I am now brought into such com- thing in all this repugnant to your wishes or your ed, but he told them, that if it did not prove so, he plete subjection to my Spirit Friends, that I have reason? I know there is not, if your poetical and would have nothing more to do with them. no power to act even against their wishes. I highly sensitive mind is left to its own interior can have no will, or even a thought, contrary to promptings. There is a voice within you that pro- where instead of one star, he saw two, which they Can have no will, or even a diagon, state through all your sleeping and waking hours, theirs. I have had no opportunity to get long communications, as I have no quiet and comfortable place; but I am promised them as soon as I can be favorably situated. I believe these trials are nearly at an end; and pray for me, my gentle one, that I be not disappointed. Through the divine magnetic place is not place is not place informed him, marked the position of two springs, informed him, marked the position of two springs, that the depth of a flour barrel from the surface. He then marked the spot around informed him, marked the position of two springs, informed him, marked the position of two springs, informed him, marked the position of two springs, which he would find at the depth of a flour barrel from the surface. He then marked the spot around is altered place in the two stars, and after having shown it to an individual, and stated particulars, that there might be a witness to the unfoldment, he proceeded to spot to a larger of hard pan, and here he is not constructed in particulars. Through the divine magnetic place is a larger of hard pan, and here he is not constructed in the two stars, and after having shown it to an individual, and stated particulars, that there might be a witness to the unfoldment, he proceeded to with the friends in the depth of a flour barrel from the surface. He then marked the spot around which he would find at the depth of a flour barrel from the surface. He then marked the spot and the spot and the surface is a flour barrel from the surface. He then marked the spot around with the two stars, and after having shown it to an individual, and stated particulars, that there might be a witness to teach the Claims through the down the surface. He then marked the position of several select Schools, as College Tutor and Principal, both formed him, marked the positio you will see that, though simple, it is tism of more highly developed beings, I hope to you rise slowly and hesitatingly on the wings of dig till he got to a layer of hard pan, and here he tism of more highly developed beings, I hope to conquer all the passions and propensities that are at enmity with my Spiritual nature. In myself, I regions of an unknown land. And does that satisfactory with the said, "Bro. B., you have only eight in the dim distant there. But they said, "Bro. B., you have only eight in the satisfactory," care of Partridge & Brittan, 842 Broadway, New York. "I can see you, dear Ma'ma; and you will soon feel that I have too little of Spiritual power to put fy the cravings of your undying love? I know it inches further to dig," and then the water will boil be so good that you can see me. My grandmother down such potent enemies; but may these exalted does not. You are standing now, as I stood for up and fill the hole. He again went to work, and takes care of me and a great many other children. ones lend me help, for the love of God, and in the twenty-eight years, with your feet washed by the at the depth named, the two springs broke in on We think Heaven is a very beautiful place. We name of all good and pure Angels and Spirits, who surges of the narrow river, that separates you him. He pressed a flour barrel down in the hole live in houses where there is a much better kind of inhabit the higher regions of the skies; and so from the blooming gardens of immortality. You which was just the depth to receive it, and it was might see your child in the gardens, were it not in a few moments overflowing to the top of it. that a dark veil of surrounding influences is spread | Thus much for the circumstances of its unfoldment.

required: and this, after I had been called to the with the howling of sinners, and the war-whoops of

To heighten the cruelty of this blow, not one on a calvinistic gridiron, while the other shouts | Some persons may be disposed to sneer at this word of kindness came along with it. No expres- glory, and tramps gaily forward into the gates of unfoldment and at Bro. Bliss as the instrument sion of regret for the present, or gratitude for the Paradise. Lady, well do I know that your heart therein, but if the sick are healed thereby, who past, broke its weight, or mitigated its severity. turned from such fulsome nonsense, and thundered cares for the sneers of the ignorant. A wise man But if Mr. Ambler had not been abstracted from on the portals of the Spirit-land. Old theology will not sneer, but investigate.

thing about it is, that it has cast momentary doubts stant dread that death will take them from you. dium by the imposition of hands, I should think, 21, 1855 on my Spirit Friends. Thank God, they are but The future of their existence is dim, shadowy and are to say the least, unsurpassed, and his unboundmomentary! I am beginning to rally. There is uncertain. Such a state is terrible to a person of ed benevolence is equal to his astonishing powers. one comfort; the human heart cannot, for a long your impulsive and affectionate nature. It was so I expect to meet him to-night in Wilbraham, where time, grapple with actual despair. It must either with me. But I am wonderfully changed, and I I expect there will also be Wm. Hume, who is a would fain scatter the happiness that is lavished physical medium. What I may there witness will It is difficult, as yet, to tell what I shall do; but upon me. I have conquered the grave—death can- be comprised in my next.

humble shelter, until I am recruited and able to take little thought of the morrow. And before erably lighted; the arrangements very incomplete look around me. I will write you again very soon. closing this letter, I have one request to make, and and uncomfortable, and in my estimation, a great etics. By A. Combe, M. D.; 30 cts.

SPIRIT-INTERCOURSE: Containing incidents of Persons

> Friends warm and true around me cling, Love's silken cords are o'er me thrown . And from the living Spirit-spring. I would not slake my thirst alone.

My request is this: Call on the editor of the Buffalo Republic, and request him to introduce you to Mr. Brooks' circle. There is no impropriety in this, whatever. If you can detect any imposition on earth, were divine enough to awaken and charm | self, are deeply interested, and for that reason I | in the manifestations you will certainly witness address you through the columns of the Christian there, do so; explain it to your own mind, by any in the School House, but through some inadverreasonable theory, if you can; but, for the sake of tance, the audience quite forgot that I had incurred common sense and common decency, do not give tian soul, are really and truly my Guardian Spirits ters, which I believe will awaken your mind to the the devil any credit for the performance, unless you Bro. Steel drove me to Somersville, where I was are willing to have it known that you and the old domiciled in the house of Bro. Nathan Burlingame, gentleman are intimately acquainted.

. For the Christian Spiritualist. NOTES BY THE WAY. NO. XIII.

Scirico, Conn. Oct. 1, 1855. BROTHER TOOHEY: I promised myself the gratification of a week's residence in the city of Springfield, from whence my last was dated, but press ing demands on my time would allow me only two

days, during which brief space, I have experienced the utmost kindness and attention from many

On Monday last, I visited the far famed medicinal spring, unfolded through the mediumship of Bro. Bliss, of whom mention was made in my last. As the circumstances and preparatory steps to its unfoldment were of an interesting character, I will detail them for the gratification of your readers, as nearly as possible to his own narration, as I remember it.

The commencement of his preparation appears to have been by a complete dietary reform and purification. In the course of which, the change in his personal appearance must have been very great, from the amount of flesh which he has lost. He was then able to converse interiorly with his Spirit | contains 550 pages, octavo, and two splendid steel friends, who requested him to give them one hour every day, that they might unfold his mental perceptions, and bring him into a suitable condition to appendix to the work. reveal important matters to him for the good of the human family. The process of this unfoldment, he says, was beautiful beyond all powers of con- others will be attended to, by addressing the ception, and incapable of expression in earthly Society for the Diffusion of Spiritual Knowledge," language. At each sitting, a word conveying an 553 Broadway, N. Y. idea, would be presented to his mind, and the interior principle expressed, unfolded, and expanded before his mental vision without limitation, till the mind was led into the field of truth beyond all that he has power to express. Thus would the words Love, Light, Joy, Glory, or any other interiorly by illumination be unfolded. Then again, such things as the depositing of the seed, its infoldment, growth, and ultimate perfections in all its progressive stages would be presented to him with all the principles involved therein. Whenever he received this beautiful illumination, a bright star of peculiar hue and lustre was present before him, and from it appeared to proceed in an inexpressible manner the influx which he received. This process of tuition continued for several months, and then suddenly ceased, at which he felt exceedingly distressed, but thought that they had probably withdrawn to leave his mind more free for the business duties which began to press upon him, at In the meantime, however, something still more that particular season of the year.

A short time elapsed, and while walking one day

Having thus determined, he repaired to the spot informed him, marked the position of two springs

health, the howling of the wintry storm, that has "don't cry," and perhaps your minister said in ly. The water is free to all, and Mr. B. receives been raging these two days, does not contribute to substance, that your daughter was now an empty compensation only sufficient to indemnify him for bag of wind, either in the rottenness and corrup- loss of time in attending to it. I drank of the wa-But I will endeavor to explain myself. Soon tion of the grave, or away off somewhere in the ters, which are exceedingly pure, and evidently after writing my last, I received a letter from northeast corner of eternity, waiting to be blown possess medicinal powers of rare excellence. Springfield, saying, in very cool and concise terms, up again by a blast from Gabriel's tin horn. And There is a record of cases cured, certified by the that the Spirits had taken the Messenger into their on that awful day, amid the general smash up of patients themselves, amongst which I noticed the \$1.50

Rheumatism, Neuralgia, Nervousness, Sick-Head post by Spirits themselves—after I had labored for the church militant, you will again meet your ache, Confused Feeling in the Head, Weakness in far more than I was bound to do, either in right or of Life," you will live together forever in delicious vel, General Debility and Dropsy, Affection of Kidhonor, to the entire prostration of my health and idleness "beyond the bounds of time and space." neys, Inflamation of Lungs, Difficult Respiration, But if one name is wanting, that one must fry Derangement of Stomach and Liver, &c.

closing this letter, I have one request to make, and it may be the means of rendering you happy, as I am happy, even though you hear from me no more.

For O! my path with flowers is strewn;
Endearing cares my days employ;
And Heaven's undying love is shown,

Still, I hope, that in this respect, they will amend,

Still, I hope, that in this respect, they will amend,

Still, I hope, that in this respect, they will amend,

SPIRIT-INTERCOURSE: Containing incidents of Persona SPIRIT-INT so that those who may follow me, will have better access to the public ear. I was kindly received and entertained by Bro. George Sacket, but should recommend others who may desire to visit this place, to arrange with Bro. King, who is more at leisure than Bro. S. On Saturday, I proceeded to Scitico, where I

> was most cordially received by Bro. S. T. Steel .-I lectured to a good audience on Saturday evening expenses in visiting them. On Sunday morning, from whence I now write this epistle. During the day I lectured morning and afternoon in the Universalist Church, to very good and attentive audiences, and according to the expectation of the should have lectured again in the evening of the An excellent work. By Dr. J. H. Robinson. And the should have lectured again in the evening of the cents in cloth, 75 cents. PHILOSOPHY OF ELECTRICAL PSYCHOLOGY, in Philosophy OF ELECTRICAL PSYCHOLOGY, in Philosophy OF ELECTRICAL PSYCHOLOGY. A complete Gowdy Esq., who locked the door against me and a large congregation of his neighbors. We, however, repaired to the School House, and had a full meeting, amongst whom was the son of the said T. G., who had so little sense of propriety as to H. Pendleton; 60 cts.
>
> THE PHILOSOPHY OF SPECIAL PROVIDENCES. A the lecture, I suppose to show his inveterate disapproval of Spiritualism.

I had expected to lecture in New York on 2d and 3d Sundays this month, but I understand that pre-arrangements have been made with Bro. T. L. Harris for those days.

With ardent desires for the spread of the Truth. I am yours truly, John Maynew.

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octs.
FAMILIAR SPIRITS AND SPIRITUAL MANIFESTAnot take my children from me.

My sister, this epistle is intended as the beginning of a series; but I am a being of impulses, and take little thought of the morrow. And before closing this letter. I have one request to make, and and uncomfortable, and in my estimation a great closing this letter. I have one request to make, and and uncomfortable, and in my estimation a great closing this letter. I have one request to make, and and uncomfortable, and in my estimation a great closing the letter. I have one request to make, and and uncomfortable, and in my estimation a great closing the letter. I have one request to make, and and uncomfortable, and in my estimation a great closing the letter. I have one request to make, and and uncomfortable, and in my estimation a great closing the latter of the morrow. And before closing this letter. I have one request to make, and and uncomfortable, and in my next.

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#### From the Portland Transcript and Eclectic. THE SPIRIT'S PASSAGE.

BY E. R. PLACE. INVITATION

Come, sister, to our bright abode,
To these Elysian fields,
Here all that meets the wandering eye,
Undying fragrance yields.

Come, sister, to our Spirit home. We wait to give thee joy;
Come share with us the work, the bliss,
Which make the day's employ. O linger not-why should the soul

Cling to the earth's dull sphere Haste to begin, in paths of light,
The new-born soul's career. O sister, come! above thee waits

A triple band, and true;

Mary—and Martha—and, between,
Thine own sweet Clara view!

#### DEPARTURE.

Farewell, O earth! soon death's cold hand Our union-bond shall sever; I have a home thy sky beyond— There I shall live forever.

In that new home Faith's eye beholds Fields, slopes, and valleys fair;
And ever, as the scene unfolds,
Arise more splendors rare,

Like thine, O earth, as is the day Like tapers transient gleaming; For there the Fancy's warmest play

Thy scenes, O carth, but shadows are, Of things divine and real;
A picture by Truth's artist star—
Daguerreotype-ideal.

On earth begins the soul's long life-Through death we pass from this low strife, To a more genial sphere.

Ye earthly friends, whose loving hearts Did cast o'er pain a spell;
My body sinks—my soul departs—
Ye faithful friends, farewell!

A while farewell ;-death, like the night, its out each traveller's tost; But lo, the resurrection light Reveals the banded host

I go, I go-and yet, I stay-Say not that I am dead; My soul hath dropt its mortal clay, But not afar hath fled.

I'm near you still-aye, nearer, dearer Than when I walked with you : Here the soul's eye is stronger, clearer, And the true heart as true.

THE WELCOME. Welcome, welcome, sister dear; Welcome to this better sphere; Here, among these groves and bowers Charm a while the uncounted hours, Then to regions far away Where the eternal sunbeams play, Where the soul's unfolded grace

Beautifies each form and face, And each line and shade of thought Swiftly on its front is wrought, And in nice exchange of beauty, Duty's love, and love is duty; To that region high and fair, Mount we the ethereal air : Not to roam in idle pleasure, But to win the golden treasure Of the knowledge that aspires, Of broad love's refining fires :-With thy freight of love and lore. Of the wealth that now is thine Give to those who grieve and pinc, Thus to bless thyself and neighbor; Welcome, sister, to thy labor

My dearest mother! here am I. The little Spirit which a while Illumed thy path below the sky, And then departed with a smile I knew not then my mother's face, But in this brighter world have grown Unto the statue and the grace Which not on earth I could have known.

O, happy moment, when my guide
Did kindly take me to thy side, And first I saw with eyes that knew, My mother's face of pallid hue. O trial-proved—O suffering-crowned! I hail thee with a daughter's gladness; Arisen from the earth's cold ground. Thou'lt wear no more the veil of sadness

# Pilgrim from a lower sphere

Friendly Spirits greet thee here. Through the carth's continuous night, Through the mildew and the blight, Through the lowering cloud of fears, By thy many groans and tears, Sanctified, refined, and blest, Enter, pilgrim, to thy rest. To a rest of sweet employ To a work of boundless joy

CHORUS OF MANY SPIRITS.

[From the New England Spiritualist.

# FACTS FROM ABROAD.

[The following interesting narrative of a trial of the reality of Clairvoyance by the prince of modern jugglers. Robert Houdin, of Paris, is from a document presented to the French Academy of Moral and Political Science, by Prof. J. E. De Mirville. It has been translated and fur- all that very instant. Certain of juggling away my nished for the New England Spiritualist by a friend of the editor sojourning in Paris. The method of the trial, as well as the style of the narrative, are characteristically French, but perhaps none the less valuable in a scientific view on that account .- En. N. E. SPT.]

Permit us to recount to you, gentlemen, as a simple introduction to my subject, an experiment, not very serious in appearance and yet which, by sound judges, has been pronounced sufficiently conclusive. We present it in all the simplicity of its original wording, and without other pretension than that it may serve as a step towards a higher series of facts of a much more marvelous character.

You all know Robert Houdin, and you will not deny to this king of conjurors the sceptre of address, nor, consequently, the highest ability to judge of deception in others.

One day, then, this ability of his occurred to us in connection with the question under consideration. For a long time perfectly convinced by personal experience, we were tired of hearing our strong Iminds of the saloon and our weak minds of the Institute reject the evidence, and cut short all procured him for you." our assertions by these apparently unanswerable words :--

"Robert Houdin does as much; he plays the same games at cards; he divines what you have in pened to us to pass several hours in succession in your pocket; he does more-twenty times in an this same saloon (Marcillet's) entertained with obevening, and a hundred times if necessary, give serving the stupefaction graven on the physiognohim as many visiting cards, and immediately, your clairvoyants,) his son, placed at the other ex- pointed revelations had been made, to move them tremity of the hall, will repeat to you your name, to such a degree. But we forget that all the perhowever odd it may be, and your address, however lengthy. He has even surpassed all that, for, more than once, he has been known to read a name enclosed in a thick, sealed envelope, to penetrate with his sight to the bottom of the most securely in his natural state, manifests those irritable traits, closed box, to describe a distant person by a lock the expression, the nervous appearance, peculiar of hair, etc. What more could you ask, and what to sensitives, and which alone should suffice to conelse do vou show us?"

In fact, what response can be made to such arguments, of which the weakness is sooner felt than demonstrated? Nothing is more true-Robert system, and he is in a state of trance. Houdin does all that, and, indeed, he does it with alone to lead us to presume the opposite character one alone is sufficient?

It will be perceived that to put an end to this perpetual false argument, there was no way but to kerchiefs, he refuses to apply a third, and does not tion, places faith and hope within the heart, and fortune of man has yet to impress.—R. W. Emerapply to Robert Houdin himself.

in his saloon, tete-a-tete with him.

Now, scrupulously stenographic, we proceed to glers cared not to waste his time in such trifles? report all that passes from this moment. The signature of the expert guarantees the truthfulness of

the recital :cond sight; but will you tell me if you have ever envelope and seal of the manufacturer, opens them, though that Spirit may have been weak and trem- than to furnish them with paper and pencils, or to seen any clairvoyants?"

"I have seen two only."

frere, and often a very inexpert one."

formed, that forthwith I might have taught them their business." "So, according to you, the clairvoyant is a con-

"But what then, supposing he is? After all, I repeat, I never have seen but those two miserable specimens. I can only add that, in a journey through Alexis arrests him, sayingfollowed constantly M. Laurent and Mademoiselle names the cards which, without having been Author and Divine Principle of all love—having light being brought in, it was discovered that a Prudence, two of your most celebrated magneticsand I can affirm to you, that the day after their seances, I invariably dissipated their triumphs. Then, to my great regret, (for it is always unpleasant to me to excite the least prejudice against any person,) the stupor of wonder that they had caused, changed suddenly to sarcasm, to abuse, and even to gross opprobrium-fruits of a complete incredulity. However, for the sake of truth, I should add, that, a few days after, with a courage that I may term heroic, they returned to the charge, and were successful in the same cities in regaining esteem, and in conquering anew that which they had just lost through me. I have often reflected on this fact, without being able to explain it to myself."

"Would you like an explanation of it; and would you be curious to see a genuine phenomenon of this nature?"

"I have long desired it."

"Will you consent, then, to accompany me for short time?"

"Though I am at present very much occupied, nothing could give me greater pleasure."

"Very well; I do not ask if, in case you should be seriously convinced, you will have the fairness we? It is MAGNIFICENT!" Then, as it sometimes to confess it, and even to publish your convictions; happens in the hall of debate, after a splendid I do not ask it, for I read already in your eyes, all the frankness of your answer."

"Be assured, sir, in such a case you will be satisfied with me."

"Then it will be fine to prove to the wise ones, of whom we were speaking just now, that the love him to read from the eighth page beyond the place of truth has taken refuge under your galleries. But where it is opened, at a height indicated. Alexis do not forget to bring some strictly orthodox cards, pricks with a pin along two-thirds of the page, and (not your own) a book, some hair, &c.,-finally, any thing that you may think best to aid in settling your convictions."

Madame Houdin accompany us?" "Why not?"

"Very well; at one o'clock I will return for you."

We were there at noon; and when we entered our carriage, R. Houdin heard us, for the first time, designate No. 42 Rue de la Victoire. We empha- rors; for example, he thinks him a bookseller, besize the words, "for the first time," because magnetizers are not wanting in Paris, and nothing in detail, in a word, which to a candid mind should fixing our choice in advance upon one more than not weigh in the least against the principal facts. another, it was impossible that one should guess For to judge is nothing else but to guage, in other our design and get the start of us.

which he regarded as demonstrated by himself | allow himself to be stopped by these errors of dethat is to say, that all these matters in question tail;-returning to the letter: were but tricks more or less finished, and of a repertory better furnished than any other. He entered, even on this subject, into certain details, into certain secrets of the profession, which to us were very amusing to gather: he proceeded even to disclose a few of the mysteries, not of his "second sight," but of the "second sight" of his confreres: and when he perceived that we admitted no comparison whatever with our clairvoyance, he stopped astonished, fixed his eyes upon us, and his longer know where I am; I cannot ask any thing human mind, as far as they are known." That its scrutinizing gaze evinced a suspicion that he was more. However, yet one word. What is the pertoo polite to express more plainly.

"But at least you will concede," said he, "that CLAIRVOYANCE VERSUS JUGGLERY. charlatism may and does mingle with it very guard; he deceives you at this very moment-"

> "I do not deny it; but I would have you observe that, from the moment when the magnetizer possesses a lucid clairvoyant, to wish to add to this lucidity by the lights of collusion, would be to lose watch or my ring unconsciously to myself, what would you say to the maladroit who would propose, for greater surety, to aid your powers with a big string?

"Ah! all these magnetizers are so shrewd!"

"I could easily prove to you the contrary." "Bah! Those who have the most cunning know

We arrive, but are left awhile in a waiting saloon-the oracle being engaged at this moment with several persons. One of these, M. Prosper, comes out presently, all impressed with just having had described to him his country residence, situated at the other extremity of France, and even a series of paintings which ornament his sleeping apartment. They had done more. After having

even to the dog-kennel, M. Prosper had asked :-"Can you tell me the name of the vigorous ani-

described all the appurtenances, the stables, and

mal that sleeps in this kennel?" "He is called-wait a moment-he is called Es-Esterl, and it is the name of the guide who

Here we find ourselves on familiar ground. Who does not know Esterl, the most able and active of all the guides of the Pyrenecs? It has often hapmies so different from their expression at the mowithout ever hesitating, (which cannot be said of ment of arrival. It was easy to perceive that sons that come there from morning to night may be so many initiated confederates-or-

> Let us return to the experience of our artist. Here he is in the presence of Alexis; the latter, vince a medical man. Then gradually his countenance becomes composed, assumes a new flush, a pleasures thou once didst consider the aim of life.

Robert Houdin, who understands the matter, a dexterity, a never-failing skill, which leaves far demands the privilege of bandaging the eyes of solace to the wandering earth pilgrim. behind him the most lucid clairvoyants. It is also Alexis. After having examined attentively the true that this constant success on the one hand, padding and the three enormous silk handkerchiefs and this frequent inaccuracy on the other, ought that are presented to him, he covers with the first and weary soul anticipations of a higher life, kindthe whole face of his subject; but when over these ling within the breast the noblest aspiration, the word of cetter that arrefer his the covers with the first and weary soul anticipations of a higher life, kind-Washington, its capital city, proverbially "the Church of Rome, the plea of insanity is a very darkly. But in the immortal state, in the Church of Rome, the plea of insanity is a very darkly. But in the immortal state, in the Church of Rome, the plea of insanity is a very darkly. But in the immortal state, in the Church of Rome, the plea of insanity is a very darkly. But in the immortal state, in the Church of Rome, the plea of insanity is a very darkly. But in the immortal state, in the Church of Rome, the plea of insanity is a very darkly. But in the immortal state, in the Church of Rome, the plea of insanity is a very darkly. But in the immortal state, in the Church of Rome, the plea of insanity is a very darkly. But in the immortal state, in the Church of Rome, the plea of insanity is a very darkly. But in the immortal state, in the Church of Rome, the plea of insanity is a very darkly. But in the immortal state, in the Church of Rome, the plea of insanity is a very darkly. But in the immortal state, in the Church of Rome, the plea of insanity is a very darkly. of the agents. But at Paris, one can proceed more wads of cotton that envelop him like the most pre- loftiest enthusiasm, the holiest, most unselfish quickly, and demand: Why two explanations, when cious of statuettes, and which from the top of the prayer! forehead quite to the mouth leave not a place of the Love inspires forgiveness and gentleness, softens size of a needle's point, he has crossed two hand- every feeling, gives strength to every holy resolu-

shuffles them, and invites Alexis to cut. This is bling, it is rendered strong in faith, and fearless by place them where they can get them. done in a manner, of which the peculiarity escapes the mighty power of love. With brow unmoved something—he imagines he recognizes his own privation, poverty and sorrow, nay, bereavement Short, in this city. The principal medium in at-

turned, still lie face down upon the table.

"Let us begin again," said Houdin, coldly, struck with a club.

"Willingly." Ten new cards have replaced the first, and this ime no more smiles.

"I discard," said Houdin. "But why do you keep these two cards-one a

lone trump at that?" "Never mind; give me three."

"There they are." "What are they?" says Houdin, covering them vith his hands.

"Queen of diamonds, queen of clubs, and eight of clubs."

"Quick, a third game."

The same exactitude, the same infallibility. R. Houdin fixes his eyes on Alexis with a searching wonder, his countenance changes color a little, soon he grows pale, a sort of nervous movement is apparent in his features, then with all the passionate exaltation of an artist who has just found his master: "What is it?" he exclaims; "where are speech, there is a silence for some time, the seance forcedly suspended.

"It is resumed: Houdin, after having thrown off the useless bandages from the clairvoyant, takes from his pocket a book of his own, and requests reads-" After this sad ccremony-"

"That is enough," says Houdin; "let us look!" Nothing of the kind is found on the eighth page; "Do not fear; I understand it well. Might but on the page following, at the same height, it reads-" After this sad ceremony-"

"Enough!" says Houdin; "how wonderful! Could you tell who wrote me this letter?"

Alexis feels it, places it on the top of his head, on his breast, and designates with sufficient correctness the writer. But he commits some slight ercause he sees him surrounded with books-errors words, to weigh, to measure, to compare that On the way, the future neophyte exhausted all which is to be received and to be rejected, and the the sources of his dialectics to prove to us that balance once made, to decide. Houdin did not

"From whence did it come?"

" From ---'

"Ah," says Houdin, "I did not think of the postmark; but as you see the house, could you tell me in what street it is?"

"Wait; give me a pencil;"--and five minutes' reflection, he writes rapidly, 'Rue d'A-, No.

son who wrote it doing now?"

"What is he doing? Take care! Be on your "Oh, as for that, the error is complete; for he is

one of my best and firmest friends.' "Take care!" repeated Alexis, and this time in

the tone of an oracle, "he deceives you shamefully." "Nonsense!"\* responds Houdin.

(Concluded next week.)

\* It is necessary to add, that several weeks subsequently, we chanced to call upon Robert Houdin, with one of our friends, M. Lacordaire, director of the establishment of the Gobelins; his first words were these-"You remember, sir, the famous letter of my friend-and how decidedly I disputed the assertions of Alexis?"

"Sir, the crafty knave cheated me out of ten thousand francs at the very moment of the seance, even. So you see the words of the clairvoyant turned out to be all true."

From the Philadelphia Sunday Mercury. LOVE. BY CORA WILBERN.

Far abler pens than mine have attempted to desribe thee, to define thy meaning, word of holy import! angel messenger! Poets and minstrels, the gifted of all climes and ages, have "bent the and warriors, the greatest minds, the humblest re- | He concludes as follows :cluse, patriots and chiefs, statesmen, and dwellers of courts and palaces, the humble tenants of the tion, by thee inspired, and fulfilled in thy name?

Watchword of angels, as thou art the beaconight of earth! first and highest attribute of God! t needs but thy inspiration to teach us our immortal nature, our future destiny.

Human skeptic-thou that smilest scornfully at the visions, as thou deemest them, of the hopeful feel elevated above all disturbing influences; thy gions of before unknown and unfelt loveliness -Love, and thou wilt acknowledge that there are lacking the true gem's lustre; fame an empty sound, wealth a burden, and affection the only true

Love is the key that opens to thee unthought of regions of the beautiful; that brings to the tried

demand, as certain doctors have done, an entire endows with true eloquence its earnest pleadings. son.

No sooner thought than done, and here we are mask. And why, if it be not that Houdin was a Charity and pity are its attending angels, and their judge of such matters, and that the prince of jug- gentle whisperings teach endurance in the path of SPIRITUAL COMMUNICATION BY SPIRIT self-perfection, destroying with angel touch the icy Those two suspicious eyes once more well stuffed barriers of selfishness, the walls of pride, the bat-

completely stunned, however, as if he had been self, to gladden, cheer and console; for the heart that the Spirits had taken them away; for they that loves purely, unselfishly, devotedly, is nigh had been in the habit of doing so. unto God!

And we cherish other gifts so fondly! Alas! thoughts, upon undeserving objects; our most ferbestowing some unsheltered nook, where the heavenly guest is placed in ill-assorted companionship with worldliness and deceit, or with doubt and ambition. Yet even there can love dwell, for the divine overcomes the earthly, and good strives not in vain with evil. Say not that love has ever caused wrong and dis-

cord, or sin, or misery. Sorrow it may have caused; grief and tears may have followed its footsteps: but the breast that harbored it, became all the purer and better for the passing trial. Love, true and holy love, can only bring ultimate peace, and heaven's own blessings—peace amid the discord of life, blessings amid its many-sorrows-for it is a gift from heaven, and, like our souls, immortal.

#### PHRENOLOGY AND PREACHING.

An article appears in the New York Independent, commenting upon an assertion in the Catholic Herald, that "the practical knowledge of the human soul," which Henry Ward Beecher believes is to be derived from Phrenology, is not equal to that received from the Confessional. The Herald's argument is as follows:-

Now, just where Phrenology fails, the confessional succeeds. No bumps are studied, and no characteristic is guessed at. The penitent says plainly and distinctly, "thus and thus I thought, and thus and thus I did. So I acted, and so I failed to act."

it is not necessary that the confessor another's,' should know that there is a bump of accretiveness If he say, "I have been violent and struck my associate," what is the need of knowing that he has a development of the organ of the combativeness? If he is sinful in thought and not in act, the tendency is better manifested by confession than by physical development, and in all these cases the teacher in the confessional is close to him and ready to give the advice, administer the commonition or discipline, or offer consolation and encour-

Mr. Beecher asks the head of his hearers that Catholic priest says, "My son, give me thy

The Examiner, a Baptist paper of New York,

It may be allowed a third party to suggest, that both methods have some defect. The phrenological inference is not infallible; the "penitent" may not tell the full and exact truth. What then?

Henry Ward Beecher, in noticing the Herald's statement, says that "Phrenology includes within "It is too wonderful," says Houdin; "I no its circle the nature, conditions, and habits of the study "will be serviceable principally in exaggerated and imperfect heads, and doubtful and difficult in proportion as the mind is generally and evenly developed."

> We do not say, that to a Phrenologist the human there will be many mistakes made, and much found that will baffle the most penetrating. All that can be said properly is, that Practical Phrenothat it simplifies many things which in other systems are obscure, that it very materially helps us. even when it does not give us the whole, and especially, that it gives us the right direction of research and the right method, so that whatever we do read is more likely to be sober truth than the results of the spider systems of philosophy, in which each philosopher spun his theory in some corner, from the web-bag of his own personal consciousness, and left his starved disciples to hang upon it like flies

The gist of the succeeding remarks is, that allogy cannot be depended upon, yet something may knee and listed the heart" in thy praise. Kings tween knowing nothing and knowing something."

Our Roman Catholic friend must be simple, indeed, if he thinks that the Confessional is the grand means of knowledge. A few overt actions may be village cots, queens and peasants, all have bent be- found out there. But what does it reveal of the neath thy sway, thy irresistible influence, thy inward states, the multitude of fancies, the swarm whispered hopes, and thy bright imaginings. And of thoughts that spring and spread themselves in does not each era of the past record some deed of an instant the world over, like the rosy flushes of sunset rays, spread through half a hemisphere in a glorious achievement, some fact of noble daring, of moment, and in a moment retracted and vanished; inspired enthusiasm, or still nobler self-renuncia- of all those dark passions that lurk but never appear: of those moods of mind that have no landally bread. The sense of independence is among light, and of eternal peace. It is the putting that yet do fever the whole being and change the complexion of thought and purpose.—Sat. Ere

Mission of America.—We cannot look on the youth, without presentiments that here shall laws set up as an excuse is generally insanity. believer in a future unending life, and demandest and institutions exist on some scale of proportion proofs for the belief in a hereafter—admit the antone to the majesty of nature. To men legislating for over to the Church of Rome, have presented this exbed to part no more, assured as gel guest, the love-crowned seraph, to thy bosom and the vast area between the two oceans, betwist the cuse in behalf of their seceding brethren. We believe moment of our departure from this work and thy doubts shall cease. Love, and thou shalt snows and the tropics, somewhat of the gravity the first instance was when Bishop Ives of North those who are dear to us will soon follow. heart shall waken to the poetry and beauty of life, all ships from all corners of the world to the great Doane, the Churchman, and other kindred papers, and heaven and earth, and sea and air, become regates of North America, viz: Boston, New York have mourned over his insanity. The Catholics are When He calls us shall we not with cheerfulness higher and better influences than the mere empty their toll to the treasury, and their vote to the elec- Journal says that "he is the first fruits of an aban- soul which cannot die, will, on being detacks slight convulsion agitates once more his nervous Thou wilt learn that ambition is vain, its baubles this country should become more catholic and cos- ite Episcopalians," Bishop Bayley, of Newark, who of life, endowed with a consciousness of its possible to the contract of the contract States and territories, it is a country of beginnings, of projects of vast designs and expectations. It

# From the Age of Progress.

Those two suspicious eyes once more well stuffed barriers of seinsnness, the wans of prince, the wans of prince, the wans of prince, the wans of prince the spiritual phenomena, your manners. If you have not been bitten by with wadding, and recovered with the bandages—them the bandages—the spiritual phenomena, your manners. If you have not been bitten by with wadding, and recovered with the bandages— themens of prejudice. Strength heaven-both, a stopped from the air in fact—Houdin draws from fortitude that is of heaven, attends the favored Spithant any further help from mortal hands. In you have not been bitten by that Spirits write messages to their friends on mad dog, don't be afraid of fresh water. There is the strength and "Monsieur Robert Houdin, I admire your se- his pocket two packs of cards, bound still in the rit whose bosom shields the heavenly visitant; and earth, without any further help from mortal hands,

One evening, some two or three weeks since, we us, but which excites a light smile on the part of and heart untrembling it meets the storms, the went, by invitation, with some friends from New "Their feats were so badly, so pitiably per- his wise observer. It is evident Houdin has noticed many vicissitudes of earthly life, bearing toil and York, to attend a circle at the house of Mr. Levi game; and any one but myself would have tremitiself, with submission holy and almost perfect—for tendance was Mrs. Gay, of whom our readers have bled for the success of the experiment. Neverthe- its hope is not of earth, and its aspirations are im- already heard, through our columns. We took less, he places five cards before his adversary, who mortal. The influence of perfect, and holy love, with us a number of sheets of paper, such as few is careful not to touch them, and dealing five for founded on virtue and principle—the bowing of the besides printers ever use. It was larger than foolshimself, is about to take them from the table, when heart and adoration of the soul to what is pure, cap size, of very fine texture, and without ruled and good, and true, and ever abiding-must tend lines. When the light was removed, a rustling "It is of no use, I take every trick," and he to elevate, to raise the soul aloft, to Him who is the was heard among the sheets of paper; and, on the given to us, His sadly tried earth children, this number of sheets had been taken away. No one His highest attribute, this direct emanation of Him-having left the room or table, it was evident, to us, nanimous. If there is a boy in the school who has

> At a circle held at the house of the medium, Mrs. Gay, on Monday evening last, one of those abtoo often lavish the showers of our affections, our stracted sheets was returned, with the subjoined communication written on it. It will be seen that hungry one, give him part of your dinner. If there thoughts, upon undeserving objects, our most let vent desires for transitory things, unworthy our the communicating Spirit gives his name, the name is a dull one, help him to get his lessons. If there heart's affections, and neglect the noblest gift of of his still surviving widow; the name of the State, is a bright one, be not envious of him; for if one heaven, and rob our daily (life?) of light and beauty, by refusing admittance to the angel wanderer— died, and communicates the manner of his death, of them, there are two great wrongs, and noting or, if we admit, not yielding our entire heart to which, he says, was unknown to any of his surthat holy and benign influence, but, ungraciously viving friends. We comply with the Spirit's re- has injured you, and is sorry for it, forgive him. quest to publish his communication, and shall send the paper as directed. If the account turn out not school will show by their countenances how meet to be true, it will only prove that the communi- better it is to have a great soul than have a great cating Spirit is like too many who have not yet fish. left the flesh, more inclined to be communicative than to be veracious. No member of the circle thing every day. When you go to bed at night ever knew anything about the place the Spirit de- you cannot think of something new which ye scribes as his residence when in the flesh; nor was either of them acquainted with any person of the book, and get an idea before you sleep. If you name subscribed. The following is the communication:

"My home in life was among the mountains in old Vermont. I was a farmer in the county of dies should thrive and grow, until you become Rutland. I had been one day to gather blue-ber- large as your fathers or mothers, or other people ries on Sugar Hill; on my return I was attacked You would not like to stop growing where you ge by a large wolf; I fought as long as I could; I retained my consciousness until my limbs were one But if you do not feed your minds, as well as ros by one torn from my body; at this time there bodies, they will stop growing; and of the portes were two wolves at work at me. After my Spirit meanest, most despicable things I have ever see left the body, there were four fighting over the remains; a few weeks after, blood was found on the ground-so they thought I had been murdered; my poor distracted wife thought I had deserted you not like to go and see it? Would you be her; we had a few unpleasant words the day I left; think it unkind if you were forbidden to visit in she is living yet, but very ill. I wish you to pub- The creation is a museum, all full and crowder lish this, for I have friends that would like to know with wonders, and beauties and glories. One day If he says, "I took that wrongfully which was my fate. Publish it and send a paper to Caroline Darling, Wallingford, Rutland Co., Vermont.

"PETER DARLING"

At the same time and place, another of the missing sheets was returned, with the following com- shut out. munication addressed to Mr. Levi Short, who is a member of the circle:

"The fact that your present life is your only state of probation, should give vigor to effort and solemnity of duty. Death often steals unawares, agement that the whole circumstances of the case upon his victim, leaving no time for sigh or prayer. His office is to sunder the Spirit from the clay; not to reform it or prepare it for heaven. He takes the he may deal with the concerns of their souls, while soul as he finds it. It is life which seals the soul's credentials for the bliss or misery of the Spirit life. You are accustomed to anticipate the ministry of death with fear. I say to you, fear life; for according to the character of that life, will death be to you either the king of terrors or the herald of unspeakable joy. Death hath no dread but what frail life imparts. ROBERT FULTON.

# EXCUSE FOR MATRIMONY.

There is, says the Rev. Charles Kingsley in Blackwood, some excuse to be made for girls who years) she would be able to go round a small p enter into matrimony purely from interested motives. Many of the poor things know perfectly however, ordered her attendants to convey her well that, unless they marry and effect a settle- the corner of the park, where, being deposited ment for life, they may be left in utter indigence; the ground, sne seemed to receive a removable ment for life, they may be left in utter indigence; strength, and, to the surprise of her anxious a strength, and, to the surprise of her anxious a strength, and, to the surprise of her anxious a strength, and, to the surprise of her anxious a strength, and, to the surprise of her anxious a strength, and, to the surprise of her anxious a strength, and, to the surprise of her anxious a strength and the surprise of her anxious as strength and the surprise of her anxious anxio for papa is terribly extravagant, drowned in debt, admiring lord, who began to wonder where the and unable to face his bills at Christmas. Others pilgrimage might end, she crawled around sere soul becomes clear as crystal; that he can walk are not happy under the paternal roof, from which rich and goodly acres. The field which was to about and read men like large printed placards No they would be glad to escape on almost any condisuch thing! There is great skill required, much tion. Others are weak in volition, or have been so experience, careful observation, and even then educated in the article of duty that they dare not of thirty three arrows. Here there is so the name of "Crawis" to this day. It is situated in the article of duty that they dare not of thirty three arrows. educated in the article of duty that they dare not of thirty-three acres. Her task being completed, express repugnance to any proposals which may was re-conveyed to her chamber, and summon have found favor in the eyes of their mammas. logy adds very largely to our stock of knowledge, Yet every one of these may have her secret attachment. Always in the background there appears a mean or covetous as to discontinue or disvision of that slim and curly youth who danced the prophesying that when such should happen's polka so delightfully, and whose attentions at the pic nic were so gratifying. But then, Clara is painfully aware that the annual income of unhappy Julius is short of one hundred pounds, and that he tion of seven daughters and no son. The curhas no prospect of making any more. If indeed it thus founded in the reign of Henry II., cont were five hundred pounds! But the age of fairies to be observed for centuries; and the 25th of Man is gone; and Julius is a man without expectations, not until the middle of the last century that and what is worse, without an ordinary average of custom was abused; when, under pretence of though all the deductions arrived at from Phreno-brains. So poor Clara, with a heavy sigh, takes tending Tichborne Dole, vagabonds, gypsies a farewell of her day-dreams; and in due course of idlers of every description, assembled from be learned, and "there is a great difference bealtar, to give her troth to a coarse, elderly savage, ing, it was discontinued in 1796. Singular with sandy whiskers, who has cleared an enormous enough, the baronet of the day had seven see fortune by a successful speculation in cotton. As and, when he was succeeded by the eldest, it for men who marry solely for money, we cannot find terms strong enough in which to express our by the change of the name of the late barriet contempt. They at all events have no excuse to Doughty, under the will of his kinswoman. proffer for an act of base hypocricy and degrading selfishness. If fortune by inheritance has been denied them, they can exert their brains; if brains cluding day of all our worldly cares and anxiety are wanting they have hands, and can carn their and the commencement of serene undisturbed guage, that never form themselves into ideas, and the first of manly virtues, and the being who barters it for gold, is shortly and emphatically a serf.

A New Phase of Insanity.-When any act is improve in the love of goodness and in the co committed now a-days, says the Hartford Times, of truth. Celestial angels will delight to fast freedom of this country, in connection with its which seems to demand a public apology, the plea flame of our languid virtue, and to lead us tog and grandeur of nature will infuse itself into the Carolina, "went over;" and he was charitably concode. A heterogeneous population crowding on sidered "insane." In the late case of George H. and New Orleans, and thence proceeding inward to the prairie and the mountains, and quickly contribut think that Mr. Doane has shows himself to be buting their private thought to the public opinion, an uncommonly sensible man. The Freeman's Our Lord resuscitated on the third day; and tion, it cannot be doubted that the legislation of dant harvest from the second generation of Puscy- from this earthly imprisonment, wake to newed mopolitan than that of any other. It seems so is himself a highly cultivated and well educated ers, and strongly invited to pursue, by the exeasy for America to inspire and express the most expansive and humane spirit; new-born, free, healthful, strong, the land of the laborer, of the democrat, of the philanthropist, of the believer, of probably did not consider him particularly insane; in the splender of His outward works we have the saint, she should speak for the human race.— and whatever the friends of the Episcopal church this world but faintly seen, and even in the light America is the country of the Future. From may think of the departure of their clergymen to His Gospel, have viewed but as through again subject themselves to such criticism-severe but a nearer approach to the radiance of infinitely wholly unjust—as this, from the Freeman's Jour- stupendous displays of creating power and paters has no past; all has an onward and prospective nal, which says: "what is very curious, also, is, care. This world has cost us many a sigh, look. And herein it is fitted to receive more readily that, after their conversion, all these crazy peofortune of man has yet to impress.—R. W. Emer
Church seems to be an Asylum for the cure of crazy in the care of crazy in the continuous feature of man has yet to impress.—R. W. Emer
This world has cost us many a sign, these should cease when our brightest hopes the ple become so sane as Catholics. The Catholic beginning to be realized, when the cloud is removed in the cure of crazy in the care of craz Episcopalians!

COUNSELS TO CHILDREN. BY HORACE MANN.

You were made to be clean and neat in your person It is now a pretty generally conceded fact, among and your dress, and gentlemanty and lady-like is enough water in the world to keep every body clean; but there is a great deal of it never finds it right place. In regard to this article, there is to danger of being selfish. Take as much as you need. The people of the West boast of their pa rivers-I would rather they would boast of usiglarge tub-full of their water every day.

Contract no such filthy and offensive habity chewing and smoking tobacco. So long as a to chews or smokes, though a very Chesterfield every thing else that pertains to his appearance never can be quite a gentleman. And let me, peat it, you were made to be neat. While colu cloth can be had for a few cents a yard, there is h excuse for not having a pocket-handkerchief. You were made to be kind, and generous, and mag-

a club-foot, don't let him know that you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the gaze which does not require running. If there is a talent than before. If a larger or a stronger le request the teacher not to punish him. All &

You were made to learn. Be sure you learn some have learned during the day, spring up and find, were to stop eating, would not your bodies p and famish? If you stop learning, your minds w pine and famish too. You all desire that your now-at three feet high, or four feet, or even fire in the world is a little mind in a great body. Suppose there was a museum in your neighbor

hood, full of rare and splendid curiosties, mozi and one only is open by which you can enter the magnificent temple. It is the door of knowledge The learned peasant, or slave, are made welcome at this door, while the ignorant, though kings, an

REMARKABLE FULFILMENT OF AN ANCIENT PER PHECY.-An English hebdomedal, the Winchese Observer, relates the following remarkable ster

The family of Tichborne date their possession

far back as 200 years before the Conquest. Who

the present patrimony, the manor of Tichborne, s

the Lady Mabella, worn out with age and infirmite was lying on her death-bed, she besought her has band, as her last request, that he would grant be the means of leaving behind her, a charitable is quest, in a dole of bread to be distributed to all me should apply for it annually on the Feast of the nunciation of the Virgin Mary. Sir Roger, h husband, readily acceded to the request, by promising the produce of as much land as she con go over in the vicinity of the park, while a cera brand or billet was burning, supposing that, from her long infirmity (for she had been bedriddenser tion only of his property. The venerable d the ground, she seemed to receive a renovation the name of "Crawls" to this day. It is situate her family to her bedside, predicted its prosper while the annual dole existed, and left her midiction on any of her descendants who should old house would fall, and the family name wo become extinct from the failure of heirs make: that this would be foretold by a generation of seve sons being followed immediately after by a gent became the annual festive day of the family. htm and, at last, the gentry and magistrates compliappeared a generation of seven daughters, and it apparent fulfilment of the prophecy was comple

THE DYING CHRISTIAN.—Death is the gain life, since to die is to live forever. It is the of our perishable forms, with the frailties and eases that wait upon them, to resuscitate with privileges of immortality in forms forever performs ng in beauty, in proportion as our hearts and ma gressive degrees of improvement through world is but the cradle of our existence, and Almighty who placed us here, knows when it's fittest for us to be translated to a happier climeobey His voice, while angels gather round our page low, to lead us the way to our immortal existence ceive us .- The Crisis.