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THE THE THE DIFFUSION OF SPIRITUAL KNOWLEDGE, PUSTIAN SPIRITUALIST, No. 553 Broadway, New-

### [For the Christian Spiritualist.] "LEAVES OF GRASS."

CHARLE represents a cotemporary Reviewer. ingleave of the Belles-Lettres' department somein this abrupt manner: "The end having must be inspired by that breath of life that fills its or published, or written, how can it used for the ultimation, for ends of use and in aci Bender-Thief Schools, and Cockney and Sa-thoughts and hymns, the Epics and Lyrics, of indi-tinue :ale Schools, there has been enough to do; and er, all these Schools having burnt or smouldered be to the former Media as the youthful artist who cassives out, and left nothing but a wide-spread copies the work of a master, to the Angelos and a k of ash s, dust, and cinders-or perhaps Raphaels, who both design and execute their plans firembers, kicked to and fro under the feet of though they themselves, in their deepest interiors, merable women and children in the Magazines, are instructed and sustained from above. Lat best blown here and there into transient mers . . . What remains but to adjust ourset circumstances? Urge me not," continues sperate Literateur, "with considerations that the diseased mentalities of the past and present, as the inward Voice of Life, must be peid only dead in one form to become alive in ar; that this still abundant deluge of Metre, absorb the waste and impurities of humanity. to there must needs be fractions of Poetry They are also like running sores that gather the fire scattered in it, ought still to be net-fished, events, surveyed and taken note of: The my of English metre, at this epoch, perhaps ands the human faculties; to hire out the Sing of it by estimate, at a remunerative rate 1320, would, in a few quarters, reduce the box of any extant review to the verge of in-Such is the humorous but essentially picture of the condition and product of ereative faculties during the second quarter of tresent century. The great Poets, Byron, v. Wordsworth, Goethe, and Schiller, had Hel their tasks and gone to other spheres; and that remained, with few exceptions, were weak of feeble echoics of their dying strains, caught up

adrepeated by numerous imitators and pretend-

ptions of one man become the creed and superfi-

yoully to be enrolled among the master-minds of

Areana of the profoundest mysteries that can con-

ern human intelligences; his great thoughts are

evolved, quoted and represented in all "New

(birch" publications, but very rarely digested and

smilated by those who claim to be his followers.

And so has it ever been; the visions and per

-classest of other minds. Swedenborg is

ecause he entered for himself into the

kindling rays at first produce more smoke than ill more rare is it to find any receiver of 'the heasydectrines' determined to enter for himself fire, so their lay is one of promise rather than performance. Such we conceive to be the interior the very interiors of all that Swedenborg condition of the author of "LEAVES OF GRASS." cht-to see, not the mighty reflections that Swe-He accepts man as he is as to his whole nature erz was able to give of interior realities, but and all men as his own brothers. The lambent e'r originals, as they stand constellated in the flame of his genius encircles the world-nor does he clearly discern between that which is to be pre-But Divine Providence, leading forth the race, as served and that which is but as fuel for the purifilather the tottering steps of his children, causes contward form on which all men are prone to strength, a Spartan simplicity about the man, and he stalks among the dapper gentlemen of this rether eyes. The seeds of death are ever found alor in the fairest external appearances, till generation, like a drunken Hercules amid the dainty dancers. That his song is highly mediato-Mesexternals become the mere correspondences rial, he himself asserts, though probably he is unand representatives of interior realities, and then, though coloning as the fadeless garments of the blest, they are ever-varying, as those robes of "Through me," he sings, "many long dumb voices, light change with each changing state. The Com-Voices of the interminable generations of slaves, its Age will recognize the profoundest truths in Voices of the diseased and despairing, he internal thought of the Swedish Sage, whilst Voices of cycles of preparation and accretion. as most tenacious adherents will be forced to And of threads that connect the stars, And of the rights of them the others are down upon elimit that, in externals, he often erred, and was Through me forbidden voices-voices veilednot unfrequently deceived. But the discovered error Voices indecent, by me clarified and transfigured. will not only wean them from a blind and bigot-We omit much even in this short extract, for the

ted reliance upon fiail man, but confirm the sincere overs of truth in loyalty to her standard. So, also, book abounds in passages that cannot be quoted in Spiritualists are being taught a severe but saldrawing-rooms, and expressions that fall upon the tympanums of ears polite, with a terrible dissodary leson, that if they will penetrate into the beaverly Arcana of the Inner Life, they must do nance. His very gate, as he walks through the world, makes dainty people nervous, and conservaso by purifying and elevating their own minds, and not by 'sitting in Circles' or ransacking town and tives regard him as a social revolution. His style is country to find the most 'reliable Mediums.' Still no step is human progress and development is in the Boston philosopher has to say to this young son of rain; even the falls of the child are essential to its Anak. We find the following in the New York Tribune : discipline. The mistakes and errors of men are reedful while in their present imperfect state. sion to call the attention of our readers to this original and striking collection of Poems, by Mr. Whitman, of Brook-lyn. In so doing, we could not avoid noticing certain They are to the seekers of truth what trials and Osses are to those in the pursuit of wealth; they faults which seemed to us to be prominent in the work. but enhance the value of the prize, and confirm the develop- collection of the prize, and confirm the develop- collection of the prize, and confirm the matter from a more positive and less critical stand-

devotion of the true aspirant, as frowns rekindle the

POINT:—
"CONCORD, Mass., July 21, 1855.
"DEAR SIR: I am not blind to the worth of the worderful gift of 'Leaves of Grass.' I find it the most extraordidom of a new unfolding truth with the simplicity nary piece of wit and wisdom that America has yet contri-buted. I am very happy in reading it, as great power buted. I am very makes the demand I am always makes the outer form of the old disappear, that the new too much lymph in the temperature form of the old disappear, that the new too much lymph in the temperature form of the old disappear, that the new too much lymph in the temperature form of the old disappear, that the new too much lymph in the temperature form of the old disappear. There is no much lymph in the temperature form of the old disappear is not shown to be a second too much lymph in the temperature form of the old disappear is not shown to be a second to be a may stand alone in its place. It seems also to be a Law that when a change entire and universal is to be outwrought, the means preparatory to its introduction shall be equally wide-spread, and ultimpire.

I too much handiwork, or too much lymph in the temperature, were making our western wits fat and mean.

"I give you joy of your free and brave thought. I have great joy in it. I find incomparable things said incomparable which so delights us, and which farge perception only can inspire. mated to the lowest possible plane. Hence the Spiritual manifestations meet the most external ninds; and allow even the unregenerate to know by experience the fact and process of Spiritual inspi-

spire.
"I greet you at the beginning of a great career, which yet must have had a long foreground somewhere for such start. I rubbed my eyes a little to see if this sunbeam were no illusion; but the solid sense of the book is a sober certainty. It has the best merits, namely, of fortifying ration; so that skepticism becomes impossible to

id encouraging.
"I did not know until I last night saw the book advertised in a newspaper that I could trust the name as real and available for a Post-office. I wish to see my benefactor, and have felt much like striking my tasks and visiting Nev

\* Perhaps our readers would not unwillingly hear what

"Leaves of Grass,"-We some time since had occa

be, after such have been convinced, that Spiritual things before untounched in prose or thyme, in intercourse is possible, that they learn that it is an idiom that is neither prose nor rhyme, nor yet worse than useless for the purpose of attaining any orthodox blank verse. But it serves his purpose thing desirable, beyond this conviction; -except so well. He wears his strange garb, cut and made far as it orderly and directed, not by the will of by himself, as gracefully as a South-American caman, but of God. But as the old form of poetic valier his poncho. We will continue our quotainspiration died out with Byron and Shelley, tions:-Wordsworth and Goethe, and as the miscellaneous "A child said, What is the grass? fetching it to Spirit-intercourse itself, also as quickly passes away, there will, we apprehend, spring up forms what it is any more than be what it is any more than he. of mediatorial inspiration, of which there will be guess it is the flag of my disposition, out of hopetwo permanent types. The first and highest, as it ful green stuff woven. seems to us, will be the opening of the interiors to Or I guess it is the handkerchief of the Lord, A scented gift and remembrancer designedly dropt, direct influx to the inspiring sources of love and Bearing the Owner's name someway in the corners, wisdom. The heavens will flow down into the that we may see and remark, and say, Whose? hearts and lives, into the thought and speech of har-And now it seems to me the beautiful uncut hair of monic natures, as the silent dews impregnate the patient earth. Men will live in heaven, hence they

and pour forth as Divine Revelations the froth and

life. These give crude, and in themselves, false

They stand, as it were, on clear mountains of intel-

minds the returning hosts of Spirit-friends.

There are other mediatorial natures who are in

mental and heart-sympathy with man, as he now

is, struggling to free himself from the tyranny of

the old and effete, and to grasp and retain the new

life flowing down from the heavens. And as the

A Swedenborgian will easily perceive that he does not understand the language of correspondne, it is fit that we end-Poetry having ceased ethereal expanse. A second class of Media will be ences, as unfolded by 'our Author;' nevertheless there is often a deep insight and profound Spiritual minute to be reviewed? With your Lake Schools, cordance with Laws of Order, of the creative truth veiled in his singular allusions. But to con-"I am the Poet of Woman as well as of Man, vidual Spirits and societies of Spirits. These will

And I say it is as great to be a Woman as to be a Man, lof Men. And I say there is nothing greater than the Mother "I am a free companion—I bivouac by invading watch-fires."

My voice is the wife's voice, the screech by the rail of the stairs: drowned. But in the transition period in which we now They fetch my man's body up dripping and are, many varieties of Mediumship must be expect-I understand the large hearts of heroes,

ed. There are those who stand in rapport with The courage of present times and all times; How the skipper saw the crowded and rudderless wreck of the steamship, and death chasing it up

and down the storm, How he knuckled tight and gave not back one scum of a receding age; they are the sponges who inch, and was faithful of days and faithful of nights,

corrupt humors and drain the body of its most cheer, We will not desert you; noxious fluids. There are others who come in How he saved the drifting company at last, contact with the outmost portion of the Spirit-

How the lank loose-gowned women looked when boated from the side of their prepared graves, notions of the state of man after death; yet they How the silent old-faced infants, and the lifted sick,

and the sharp-lipped unshaved men; All this I swallow and it tastes good—I like it well prepare the way for more truthful disclosures; if in no other way by stimulating the appetite for and it becomes mine, more substantial nourishment. There are those I am the man—I suffered—I was there. also who are lifted by genial inspirations to receive

The disdain and calmness of martyrs, influxes from the upper mind-sphere of the age. The mother condemned for a witch and burnt with dry wood, and her children gazing on;

lectual elevation, and with keenest perception, dis. The hounded slave that flags in the race and leans by the fence, blowing and covered with sweat, cern the purer forms of new unfolding truths ere The twinges that sting like needles his legs and neck they become sufficiently embodied to be manifest The murderous buckshot and the bullets, to the grosser minds of the race. Of these, RALPH All these I feel or am. WALDO EMERSON\* is the highest type. He sees I am the hounded slave

the future of truths as our Spirit-seers discern the dogs, Hell and despair are upon me-crack and again future of man; he welcomes those impalpable forms, as Spiritualists receive with gladdened

crack the marksmen. clutch the rails of the fence-my gore dribs thinned with the ooze of my skin, I fall on the weeds and stones.

The riders spur their unwilling horses and haul close They taunt my dizzy ears—they beat me violently

Agonies are one of my changes of garments; do not ask the wounded person how he feelsmyself become the wounded person, My hurt turns livid upon me as I lean on a cane

and observe. I am the mashed fireman with breastbone broken -tumbling walls buried me in their debris

Heat and smoke I inspired-I heard the yelling shouts of my comrades,
I heard the distant click of their picks and shovels:

They have cleared the beams away-they tenderly lift me forth. cation of the ore from its dross. There is a wild I lie in the night air in my red shirt—the pervad-

ing hush is for my sake, Painless after all I lie exhausted but not so unhappy

White and beautiful are the faces around me-the heads are bared of their firecaps, The kneeling crowd fades with the light of the torches. acquainted with the Spiritual developments of Distant and dead resuscitate,

They show as the dial or move as the hands of me -and I am the clock myself.

am an old artillerist, and tell of some fort's bombardment-and am there again.

again the reveille of drummers-again the attacking cannon and mortars and howitzers, Again the attacked send their cannon responsive. I take part-I see and hear the whole,

The cries and curses and roar—the plaudits for well aimed shots, The ambulanza slowly passing and trailing its red

Workmen searching after damages and to make in dispensible repairs. The fall of grenades through the rent roof-the

fan-shaped explosion, The whizz of limbs, heads, stone, wood and iron

high in the air. Again gurgles the mouth of my dying general—he furiously waves with his hand, He gasps through the clot-mind not me-

the entrenchments. I tell not the fall of Alamo—not one escaped to tell

the fall of Alamo The hundred and fifty are dumb yet at Alamo.

Hear now the tale of a jetblack sunrise, Hear of the murder in cold blood of four hundred and twelve young men.

Retreating they had formed in a hollow square with their baggage for breastworks, Nine hundred lives out of the surrounding enemy's nine times their number was the price they took

in advance. Their colonel was wounded and their ammunition They treated for an honorable capitulation, received writing and scal, gave up their arms, and marched back prisoners of war.

They were the glory of the race of rangers, Matchless with a horse, a rifle, a song, a supper or a courtship, Large, turbulent, brave, handsome, generous, proud and affectionate

Bearded, sunburnt, dressed in the free costume of Not a single one over thirty years of age.

out in squads and massacred-it was beautiful early summer, The work commenced about five o'clock and was over by eight.

None obeyed the command to kneel, Some made a mad and helpless rush-some stood

stark and straight, few fell at once, shot in the temple or heart-the living and dead lay together
The maimed and mangled dug in the dirt—the

new-comers saw them there; ome, half killed, attempted to crawl away. These were dispatched with bayonets or battered with the blunts of muskets; A youth, not seventeen years old, seized his assassin

till two more came to release him. The three were all torn, and covered with the boy's

At eleven o'clock began the burning of the bodies; And that is the tale of the murder of the four hundred and twelve young men, And that was a jetblack sunrise.

Did you read in the sea-books of the oldfashioned firigate-fight? Did you learn who won by the light of the moon

and stars? Our foe was no skulk in his ship, I tell you, His was the English pluck, and there is no toughe or truer, and never was, and never will be;

Along the lowered eve he came, horribly raking us. We closed with him-the yards entangled-the cannon touched.

My captain lashed fast with his own hands. We had received some eighteen-pound shots under the water,

On our lower gun-deck two large pieces had burst at the first fire, killing all around and blowing

Ten o'clock at night, and the full moon shining and the leaks on the gain, and five feet of water reported,

And chalked in large letters on a board, Be of good The master-at-arms loosing the prisoners confined in the after-hold to give them a chance for them

> stopped by the sentinels. They saw so many strange faces they did not know

Our frigate was afire—the other asked if we demanded quarters? if our colors were struck and the fighting done?

I laughed content when I heard the voice of my little captain. We have not struck, he composedly cried; we have just begun our part of the fighting.

Only three guns were in use. Two, well-served with grape and canister, silenced

his musketry and cleared his decks. The tops alone seconded the fire of this little bat-

tery, especially the maintop. They all held out bravely during the whole of the action.

Not a moment's cease: The leaks gained fast on the pumps—the fire eat toward the powder-magazine;

one of the pumps was shot away-it was generally thought we were sinking. Serene stood the little captain:

He was not hurried—his voice was neither high nor

His eyes gave more light to us than our battle-lanterns.

Toward twelve at night, there, in the beams of the moon, they surrendered to us. Stretched and still lay the midnight,

Two great hulls motionless on the breast of the darkness. or vessel riddled and slowly sinking-preparations to pass to the one we had conquered,

The captain on the quarter-deck coldly giving his orders through a countenance white as a sheet, Near by the corpse of the child that served in the

cabin, The dead face of an old salt, with long white hair

and carefully curled whiskers, The flames, spite of all that could be done, flicker ing aloft and below,

The husky voices of the two or three officers yet Formless stacks of bodies and bodies by themselves

-dabs of flesh upon the masts and spars, The cut of cordage and dangle of rigging slight shock of the soothe of waves, Black and impassive guns, and litter of powder

parcels, and the strong scent, Delicate sniffs of the seabreeze-smells of sedgy grass and fields by the shore-death-messages

given in charge to survivors. The hiss of the surgeon's knife and the gnawing teeth of his saw, The wheese, the cluck, the swash of falling blood-

the short wild scream, the long dull tapering These so—these irretrievable.

O Christ! My fit is mastering me! What the rebel said gaily adjusting his throat to the rope-noose,

What the savage at the stump, his eye-sockets empty, his mouth spirting whoops and defiance, What stills the traveller come to the vault at Mount

What sobers the Brooklyn boy as he looks down the shores of the Wallabout and remembers the prison ships. What burnt the gums of the redcoat at Saratoga

when he surrendered his brigades, These become mine and me every one, and they are but little.

become as much more as I ilke. become any presence or truth of humanity here,

And see myself in prison shaped like another man And feel the dull unintermitted pain. For me the keepers of convicts shoulder their car

bines and keep watch, It is I let out in the morning and barred at night.

Not a mutineer walks handcuffed to the jail, but am handcuffed to him and walk by his side, I am less the jolly one there, and more the silent one with sweat on my twitching lips.

Not a youngster is taken for larceny, but I go up too and am tried and sentenced.

the candid and living mind. The second step will everywhere graphic and strong, and he sings many The second Sunday morning they were brought Not a cholera patient lies at the last gasp, but I bring . . . he brings neither cessation or sheltered also lie at the last gasp, My face is ash-colored, my sinews gnarl-away

> Askers embody themselves in me, and I am embodied in them

from me people retreat.

I project my hat and sit shame faced and beg. rise extatic through all, and sweep with the true gravitation,
The whirling and whirling is elemental within me.

Somehow I have been stunned. Stand back! Give me a little time beyond my cuffed head and ceaseless rings and shall never be quiet again."

slumbers and dreams and gaping, discover myself on a verge of the usual mistake.

That I could forget the mockers and insults! That I could forget the trickling tears and the blows of the bludgeons and hammers! That I could look with a separate look on my own

crucifixion and bloody crowning!' Such are the graphic pictures which this new world-painter flings from his easel and dashes upon the moving panorama of life. His night-thoughts the editor, the statesman, the erudite . . . they are are not less striking, as borne by the Muse, he looks into every chamber, and hears the quiet breathing of slumbering humanity:-

I wander all night in my vision, "I wander all night in my vision,
Stepping with light feet—swiftly and noiselessly stepping and stopping,

Only towards as good as itself and toward the like of itself will it advance half way. An individual is as superb as a nation when he has the qualities

Bending with open eyes over the shut eyes sleepers;
Wandering and confused—lost to myself—ill-assorted—contradictory,

Pausing and gazing and bending and stopping. How solemn they look there, stretched and still; How quiet they breathe, the little children in their

cradles.

The blind sleep, and the deaf and dumb sleep, The prisoner sleeps well in the prison-the run-

away son sleeps, The murderer that is to be hung next day—how does he sleep? And the murdered person—how does he sleep?

The female that loves, unrequieted sleeps, The transit to and from the magazine was now The head of the moneymaker that plotted all day, sleeps, And the enraged and treacherous dispositions,

As the volume advances towards its conclusion,

the Spirit of the Poet becomes calmer and more serenely elevated. But everywhere his sympathy is with man, and not with conventionalisms:-

A red squaw came one breakfasttime to the old homestead,

On her back she carried a bundle of rushes for One was directed, by the captain himself, against the enemy's mainingst.

Tushbottoming chairs;
Her hair straight shiny coarse black and profuse

half enveloped her face. Her step was free and elastic-her voice sounded exquisitely as she spoke.

My mother looked in delight and amazement at the stranger She looked at the beauty of her tallborne face and full and pliant limbs,

The more she looked upon her she loved her, Never before had she seen such wonderful beauty and purity; She made her sit on a bench by the jamb of the

fire-place-she cooked food for her, She had no work to give her but she gave her re membrance and fondness.

The red squaw staid all the forenoon, and toward the middle of the afternoon she went tway; O my mother was loth to have her go away, All the week she thought of her—she watched for

her many a month, She remembered her many a winter and many But the red squaw never came nor was heard of there again.

The following also may be taken as a counterpart of the beautiful womanhood of the forest :-

I knew a man-he was a common farmer-he was the father of five sons-and in them were the fathers of sons-and in them were the fa-

This man was of wonderful vigor and calmness and beauty of person;

The shape of his head, the richness and breadth of his manners, the pale yellow and white of his hair and beard, the immeasurable meaning of his black eyes, wise also, These I used to go and visit him to see—he was He was six feet tall-he was over eighty years old -his sons were massive clean bearded tanfaced and

handsome They and his daughters loved him—all who saw him loved him-they did not love him by allow. ance—they loved him with personal love; He drank water only—the blood showed like scar-

let through the clear brown skin of his face; He was a frequent gunner and fisher—he sailed his boat himself—he had a fine one presented to him by a shipjoiner—he had fowling-pieces, presented to him by men that loved him;

When he went with his five sons and many grand-

sons to hunt or fish you would pick him out as the most beautiful and vigorous of the gang. You would wish long and long to be with himyou would wish to sit by him in the boat that you and he might touch each other.

I have perceived that to be with those I like is enough enough To stop in company with the rest at evening i To be surrounded by beautiful curious breathing laughing flesh is enough,

To pass among them-to touch any one-to rest my arm ever so lightly round his or her neck for a moment—what is this then? I do not ask any more delight—I swim in it as it

And now with a paragraph from the Prefacewhich is not less unique and original than the Poem itself-we will close our lengthened extracts:-

"A great poem is for ages and ages in common and for all degrees and complexions and all departments and sects and for a woman as much as a man and a man as much as a woman. A great poem is no finish to a man or woman but rather a beginning. Has any one fancied he could sit a last under some due authority and rest satisfied with explanations and realize and be content and world, man, in embracing its principles, shall refull? To no such terminus does the greatest poet | ceive new strength, and new courage, to come out

fatness and ease. The touch of him tells in action. Whom he takes he takes with firm sure grasp into live regions previously unattained . . . thenceforward is no rest . . . they see the space and ineffable sheen that turn the old spots and lights into dead vacuums. The companion of him beholds the birth and progress of stars and learns one of the meanings. Now there shall be a man cohered out of tumult and chaos . . . the elder encourages the younger and shows him how . . . . they two shall launch off fearlessly together till the new world fits an orbit for itself and looks unabashed on the lesser orbits of the stars and sweeps through the

"The poems distilled from other poems will probably pass away. The coward will surely pass away. The expectation of the vital and great can only be satisfied by the demeanor of the vital and great. The swarms of the polished and deprecating the reflectors and the polite, float off and leave no remembrance. America prepares with composure and goodwill for the visitors that have sent word. It is not intellect that is to be their warrant and welcome. The talented, the artist, the ingenious, not unappreciated . . . they fall in their place and do their work. The soul of the nation also does its work. No disguise can pass on it . . . no disguise can conceal from it. It rejects none, it permits all. which make a superb nation. The soul of the largest and wealthiest and proudest nation may well go half way to meet that of its poets. The signs are effectual. There is no fear of mistake. If the one is true the other is true. The proof of a poet s that his country absorbs him as affectionately as he has absorbed it."

But we cannot take leave of this remarkable volume without advising our friends, who are not too delicately nerved, to study the work as a sign of the times; written, as we perceive, under powerful influxes; a prophecy and promise of much that awaits all who are entering with us into the opening doors of a new Era. A portion of that thought, which broods over the American nation, is here seized and bodied forth by a son of the people, rudely, wildly, and with some perversions, yet strongly and genuinely, according to the perception of this bold writer. He is the young Hercules who has seized the serpents that would make him and us their prey; but instead of strangling, he would change them to winged and beautiful forms, who shall become the servants of mankind.

### For the Christian Spiritualist. TO THE LOVERS OF TRUTH AND FREEDOM.

HESPERUS.

The Truth shall make you Free.

Given through Mrs. R. M. Henderson, Medium. The way of life is before you-a way that leads to Truth and Liberty; you can escape from the horrible pit, and the miry clay of educated superstition, and of a dark and mysterious theology. The world needs a new system of faith, of law, of custom, and Truth must, and surely will, work out the great reformation. The hand of the Great Ruler of the Universe is guiding the helm, and who can stay the power that bears the mighty ship onward!

Have you been groping your way in darkness

and doubt, (not knowing whither your steps were tending,) borne onward by an irresistible current. until you seemed ready to plunge into the fearful abyss of despair and uncertainty? with no hand to guide, no arm to save, nothing but the slender thread of human friendship and of a popular theology to cling to! Have you seen your frail sunport torn rudely from you by a selfish, unfeeling bigotry? Have you felt the galling chains of the creeds of men, saying, "thus far shall thou go, and no further." staying thy aspiring mind in its onward course, until from the depths of your inmost soul you cry, "Lord, save, or I perish;" and a power invisible, intelligent, and immortal, came to your rescue, set your feet on firm ground, gave vou the Lamp of Life to guide your way, and pointed you to wisdom's path, where is pleasantness and peace, and bear your company in your journey onward, cheering you by love, and truth, and an unselfish friendship? Have you felt all this, and would you pause in your course? would you go back into bondage and darkness? No! The Truth has made you free in a measure, and will you not rather seek for more freedom, more light, and more wisdom? Turn then from the world to seek for pleasure more lasting and enduring. "Lay up your treasures in Heaven;" Seek first the Kingdom of Heaven and its right cousness." Listen to the whisperings of your guardian Spirits, who continually hover around you to assist and comfort you in your life journey, and lead you from danger and from sin, to soften to you your trials and afflictions, and turn them to your advantage, by showing you that all things earthly are but vanity and vexation, and that there is One able and strong to save, who will never leave or forsake you. Oh! Child of Earth, there is happiness in seeking for the things of the Spirit-for its development and progression; there is freedom in a faith which is not of earth, in the institution of Nature, of which man is not the ruler, but which was formed by God; whose laws govern it, and whose mighty power protects those who embrace it from a tyrannical despotism, which the customs of society and the laws of man exercise: and the time is fast approaching, when the laws and customs of those who dwell on the earth's sphere will be done away with, and a more harmonious development of mind will take its place, and Truth will reign triumphant over Error. For as Truth advances, Error retreats; and as Truth advances, Freedom advances also-"For the Truth shall make you free;" and as the light and wisdom which emanated from it, spreads itself over the

\* Leaves of Grass: Brooklyn, N. Y., 1855. [Quasto, and have felt much like striking with Portrait. Price \$1. Sold by Fowlers & Wells, 308 York, to pay you my respects. Walt, Whitman.

from the world, and make manifest that which he to awaken the Spiritual element in men, rather than desire to make the manifestations obnoxious to has received to a people yet in darkness; and they, slavishly have them follow memorized forms and public sense. even though covering their minds by a cloak of external rituals. This belief continues with us, and prejudice, will be led to acknowledge that you is so sacredly a part of our religion, that we never prejudice, will be led to acknowledge that you wish to interfere with the order and method of any necessary correction. The editor of the Daily the absurdities, &c., of Spiritualism, to the glory of soul thus seeking it, a wealth of knowledge and of are minds that are striving with all their power to soul's education and unfolding, and regret any such | Times, in his issue of Oct. 25, says: force the Truth from them, and to stay its course officiousness, be it ever so well intentioned, so long by a strong combative influence which they exer- as the soul recognizes order and seeks for harmony. cise over society; and we know that there are This philosophy comprehends the development of on the subject of 'Passional Attraction.' many more that cling to the ruins of an old, worn- variety in unity, and seeks to make individualized out theology; or if not governed by that, they care intelligences rather than uniform believers. not for truth in any form, and therefore would remain in a state of ignorance rather than trouble us Universalism, Unitarianism, or any other ismthemselves to inquire, "if these things are so." In that professedly, and in fact, honors God and inview, then, of the opposition that Reformers must spires respect and love for his children—it is expect to encounter; in view of the persecution accepted of us, and placed to the best advantage in that they will be forced to meet; where shall they our columns, that it may speak because of its aulook for guidance and direction, but unto a power thority, and heal according to the virtue in it. that is strong to deliver, and which will, by natural 2d. All this, however, is expressive of our faith laws and means, point out a way of escape. Re- and philosophy, rather than explanatory of the member, you who labor to free yourselves and causes that make Universalism an element of the humanity around you from the chains that have paper's teaching. The following, therefore, will and that whatever emanates from his Spirit, will, the Christian Spiritualist what it is. in spite of the contending forces of evil, work its way wherever he designs. If you are laboring in of Bible theology; as each sect appeals to, and the cause of Truth, be assured that opposition can- quotes from, its venerable pages, in favor of the not hinder its progress only for the time being, but particular belief fashionable with its followers. will stimulate to new life, new action, and for a Each of these sects, in turn, assumes not only the momentary halt, it will advance the more strongly right of private judgment, but of public censure—as and surely. There is a better day coming for those they generally condemn, either in whole or in part, who bitterly felt the bondage of other minds-the the belief and theology of their neighbors, which tyranny that the strong exercise over the weak, a keeps them in antagonistic controversies, making day when it will be considered a duty to escape each wise in their own conceit, rather than convertfrom mental bondage, when the immortal soul will ing the spirit from the error of its ways. All this leap upwards, rejoicing in its freedom, and striving the members and officers of the "Society for the with all the power of love to place the sweet mor- Diffusion of Spiritual Knowledge" wished to avoid, sel to the life of others, that they too may taste the as their common belief was that the world had joys of Freedom; that their souls may be illumi- enough of creeds and isms, controversies and an- ing that it tended to-if its members did not acceptnated by the light of the Gospel of Truth. To those tagonisms, dogmatism and denunciation. And in the Free Love doctrine, and, as a consequence, it that are weary of the cold forms and ceremonics of starting the Christian Spiritualist, and in organizing must be considered an alien force to the harmony the day—to those who have spent their earth-lives, the Society, in public and in private expressed the and social order of society. The above confession thus far in seeking for happiness, for present and determination to have both free; trusting that the and correction ends this phase of the controversy future enjoyments, and still seek in vain—to those Providence of God, through the ministry of his with the Daily Times. whose aspiring minds are not satisfied with the angels, would from time to time give us such light doctrines that have been taught them, but long as would tend to explain these issues that separate for a new faith, a new love, a change of Spiritual | man from his fellow. food-to those we come, and we would bid them listen to our words. We seek to benefit mankind; punishment, which it is hoped will be explained by we see that humanity is suffering; we see that many among men, will so explain the order and method of Spiritual Knowledge, to all Christian Spiritualare bound down to the sensual, grovelling things of of nature, that the Gospel of Jesus and the Provilists and true Progressionists,' not only disclaiming earth, knowing not a way to escape; because they dence of God may be known and read of all men, are subject to the prejudice of other minds rather as one and the same. than their own reasoning powers; because they are controlled by minds which tyrannize over them Spirits thus far published in this paper, are in various reasons why they are false and pernicions. for selfish purposes. To you, one and all, we say, favor of Universalism, they must be taken as the The Spiritual Telegraph, the organ of another divis-Break asunder those chains which bind you; re- testimony of those contributing, and in favor of the member that you are a being made in the image of belief "that God being no respector of persons," the Almighty, that on you is bestowed a portion of will have all men to be saved and come unto a knowlthe Divine Mind; that you are endowed with a edge of the truth." We have, however, published reason and an intelligence, which, unperverted, is the various modifications of this issue, from the capable of guiding your immortal Spirit to right- startling facts and gloomy revelations of Dr. Gurcousness and peace. You all have, in a greater or ney, to the more hopeful views of the ideologist less degree, an interior faculty of perception, which who shrinks from the associations of hell, Calvinwill open to your vision, and make plain the mys- istic and Swedenborgian, with repugnance and horterious laws of your being, the laws of nature, the ror. This we shall continue to do, leaving it for through the purgatory of public opinion before it true." laws of God. We know, and many who dwell in the Providence of God to declare which is right and will get a fair and candid examination, so powerful dawning upon the earth; they know that the work- future punishment, since we have the testimony of What the verdict of that examination will be, we delusion, humbug, &c., neither can their teachings of Progress here and hereafter. of Truth and Love be ascribed to the Prince of Darkness, because they are too much in contrast with his nature, as man in his foolish imagination has created him. From whence then cometh this mighty power. Search, oh man, and know! "Prove all things, and hold fast that which is good," "for if it be of man, it will come to naught, but if it be ual marriage-in opposition to "free love." Those of God, ye cannot overthrow it, lest ye be found to fight against God."

Newtown, Conn., Oct. 22, 1855.

#### Sviritualist. Christian

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

NEW YORK, SATURDAY, NOV. 3, 1855.

# SPIRITUALISM AND UNIVERSALISM.

This association of isms-although not often absent from our mind-was made prominent not long since by reading the following remarks of Brother Gay, in his last issue of the Star of the East. Bro. G., after a general notice of this paper, says :-

"The 'Christian Spiritualist' has chosen that beautiful and significant Spiritual communication, that God gave some eighteen centuries ago, through Jesus, (one of the best and most reliable TEST MEDIUMS the world has ever had. 'Every plant which my heavenly father hath not planted shall be rooted up.' Upon this significant platform we hail the 'Christian Spiritualist as the harbinger of great good in the fields of Spiritualism.'

'For no sane mind can doubt for a moment, that there are plants within the curtain of Spiritual ism, which are casting forth upon the community. their poisonous malaria, and cankering the tender of pure Spirit life.

With the above standing motto, we are at a loss to comprehend how the plant called Univer-SALISH can be so nurtured by most of its writers. Will they please to explain? We do not wish to be too fault-finding; but we have one maxim which we desire to see adopted. 'Tell me of my faults THAT I MAY KNOW AND SHUN THEM; MY VIRTUES, IF I have any, will take care of themselves." admire the generous courtesy of this paper much; all Spiritualists will find this sheet the most reliable and interesting of any.'

We are obliged to Brother Gay for this practical use of his "maxim," as we are reminded of one which underlies much of our own life, and is of so near a kin to the above that we wish them henceforth an eternal union.

It is as follows :- "He is my friend, who, seeing my faults, tells me of them; for, while they may attract the notice of the critic, and stimulate the friend, who, seeing all they see, adds to their obser- comprehends nearly, if not quite, all that can be origin. vation the calm dignity of manhood, and, in the urged against it. We have no controversial issue spirit of tender solicitude and Christian charity, to make, however, with the author of these strictmakes me conscious of their presence and deformity, ures, nor on the system he advocates; for it too spirit we accept the above and other friendly notilism, partyism, and individual prejudice has more Newtown, Ct., at the age of 14 and a half years, the medium, and the harmonization of the man.

at present but two remarks to make, and both must efforts thus far have tended only to vulgarize and thus early in life nipped the flower, and it withbe brief:—

life of the former and the teachings of the latter than creed makers, we have never wished to urge

Hence, if a contributor or correspondent writes

long kept you in bondage, that God is all-powerful, outline the reasons why, and the causes that make of this new and blasphemous creed upon family re-

The Christian world is divided on the question

Among these rexed questions, is the one of future we labor for your good, and not our own, because the Spirits, who, in their capacity as mediators

If, therefore, the communications from men and

Is this explanation satisfactory, Bro. Gay?

## "SOUL MARRIAGE."

The article published under this heading some weeks since, does not seem to have pleased the editor of The Circular, because it advocated Spiritunacquainted with the philosophy set forth in The Noves.)—may think this a queer kind of an objec- us that "justice and judgment" are ever superior intellectual, social and Spiritual intercourse. tion to come from a Christian par excellent, in the to the prejudices of the times. middle of the nineteenth century. All such should The Editor of the East Boston Ledger, in his issue know, however, that Mr. Noyes is the author of a theological system, which culminates in Socialism. and ignores every phase of familyism—as all things are held in common, wires and children included.

This will account for the following criticism, and Oct. 11th. Mr. N. says:-

riage, or to speak less politely, of spiritual wifery. quite an ingenious article on this subject in a late where found it instructive; nor have we met with a

"Now everybody knows that unhappy marriages have followed courtships as exquisite as what is here described. Furthermore, it is pretty well known the same soul may have this transcendental sympathy with more than one other soul-if not with two at the same time, with one after another. Then, at the best, can we approve of such love as is here made the test of marriage fitness? Does it not strike one as idolatrous and selfish? And this whole hankering for a special mate, is it not a desire for an idol, or a desire to be an idol, which is not a natural desire of our original being, but is a corruption of Satan's? We did not intend however, to discuss this subject-our purpose was to show the position of the Spiritualists. not know but there is a shadow of truth in this doctrine of twins; this we know, that you may search the world over for a perfect match, you will not find one till you have found two hearts free from selfishness; and when you have found two such hearts, you will find their partnership is not

very exclusive—their love will take in more. "We are afraid the Spiritualist's disclaimer in respect to free love will not be much respected, while it advocates the doctrine of soul marriage. Souls will be seeking their twins, and this will involve a transition state of free love, for aught we

We have quoted this criticism nearly entire, that dom, and tends to make men law livers, rather sion-we can not, however, stop to hold a contro- for God took her." versy on the subject; for, the world's experience on a dogma, be it ever so venerable and time-honored, this, as on other subjects, authorizes to us the con--the urging of which would seem to imply our clusion that marriage is a finality in nature, and he will be in Willamantic on the 4th, and in Norword in the battle of life has been, and is, thirty- losophers. Duty, however, and self-respect, re- friends are requested to direct their letters. nine virtues, instead of the thirty-nine articles; deeds quires of us both to define our position and to bear for creeds, and Doing rather than BELIEVING. This protest against what we consider to be an error in

"We have been favored with an article from the Society for the Diffusion of Spiritual knowledge, tests against the philosophical error with which the Free Love-ites have fallen, and believes that it would be better—far better for the community, that their assemblings were at the houses of the harlots;-that they did not seek to hide their criminalities and abominations beneath the hypocritical covering of any prophet's mantle they may catch in its descent, or pilfer from its lawful owner! Though we do not agree with the Spiritualists in any of the exclusive doctrines they uphold before the world, we do admit that, in their deunciation of the sensuous system of legalized prostitution which the disciples of Free Love now seek to establish, they have taken a correct view of the subject. A right-thinking community will coincide with them when they say that the deplorable effects lationships and attributes, the annihilation of that sweetest, holiest, and deepest of all earthly affections, a mother's unfailing love and devotion, and its consequences on childhood, should awaken all the nations, and inspire them with one determined purpose, and a voice of execration and disgust should arise from the people as from one soul—a voice, whose trumpet tones should reverberate in startling echoes through the hearts and consciences of this class of reformers, (as they are called,) until their hearts, till they departed from the evil of their ways, or ceased to bring a reproach upon the sanctuary of the Lord's house by the assumption of the name and attributes of his true prophets.'

The "Times," for some weeks back, has been active in burlesqueing, and in various ways misrepresenting the philosophy of Spiritualism, insist-

sin of misrepresentation and abuse of Spiritualism. In its issue of Oct. 26, we find the following:-

"The Christian Spiritualist contains a leading article addressed by 'the Society for the Diffusion in the most positive manner all connection with the doctrines of individual sovereignty and Free Love taught by Mr. S. P. Andrews and his associates but denouncing those doctrines and setting forth ion of 'Spiritualists,' takes similar ground.'

It is to be hoped that other papers-secular and theological-will do Spiritualism and Spiritualists justice by making a similar corection.

### THE HEALING OF THE NATIONS.

we are permitted to read the conclusions of those matter. who, having examined the subject in the spirit of calm. conscientious thoughtfulness, send forth words of soberness and truth. These testify of the meture, and acknowledge its literature as the first fruits of the ministry of angels.

In illustration of this, we select the following, because it is the latest notice we have seen of the

of October 20, in a notice of the Healing of the Nations, says:-

"The introduction of Mr. Tallmadge, occupying some 70 pages, will be conceded to be an able exposition and defence of Spiritualism, and to do honor to the author, whatever may be thought of xplain why a profound theologian should attempt the soundness of his belief. A man who, like Gov. to vulgarize "Soul Marriage," by calling it "Spirit- Tallmadge is willing to peril a high reputation for ual Wifery." We quote from The Circular, of what he conceives to be truth, must possess qualities of rare excellence.

"The production which gives title to the volume, "The Christian Spiritualist disclaims the doctrine though bearing the name of Charles Linton, is alus a remarkable one-superior in every respect to most Spiritual productions. We have found time Every soul has its twin, is its doctrine. There is to look into it only here and there; but have every number, of which we are inclined to give a sketch. passage unworthy of a high Spiritual origin. Let the authorship be what it may, it is due to our convictions to say that, so far as we have read, it contains pure morality, specious, if not sound, philosophy, and refined Spirituality. As a literary production, also, it is meritorious-clear, ornate, and sometimes striking, both in thought and expression. We commend it to all who feel interested in the subject.

"The Society, under whose auspices it is published, keep free rooms, and furnish Mediums free to all who wish to investigate the phenomena of Spiritualism, at 553 Broadway, New York."

# THE ODIC FORCE.

which we think, if read with attention, will give the genuineness of the gospel narrative. reader a clear, though general, idea of the Baron's method, and enable each one to say how far, and the reader may know what has been said against in what degree, the facts of Spiritualism and the

# BORN INTO THE SPIRIT WORLD.

ces, which Brother Gay has felt moved to make of to do with the issue, than any very deep and honest exchanged the mortal and earth life for the immorreneration for truth. While, therefore, we regret tal and Spirit life, having passed from the earth As to the item complained of, however, we have the intellectual errors and fallacies of those whose sphere. Consumption, that fell, mortal destroyer, materialize not only the institution, but the relations | ered; but the unseen flower still lives, and beau-1st. As our estimate of Christ and the mission of marriage—and while we sincerely deplore the teously blooms in a more congenial clime. Caroline of Christianity is predicated on the belief, that the consequences that have already, and must continue was a firm believer in the truth of Spirit inter-

liberal and generous conviction, that Jesus sought ism with the corruptions of free love, in their eager into other rooms in the same building.

### THE RETURN OF DR. KANE.

Since the return of this gentleman, the secular We have made that protest, and it has had the and theological press have become "wondrous worthy the profoundest study of the most glorified public opinion and vulgar prejudice. Read the fol- wisdom, such as can be found within no other field.

lowing from the Tribune of October 18th :-"A correspondent calls our attention to a state nent in the New England Spiritualist, dated June 30 last, according to which Dr. Kane had been seen n the Spiritual world in company with Sir John Franklin, while his mortal remains were seen lying upon the polar ice among the relics of his expedition his vessel having been crushed to pieces, and most, if not all, of his men destroyed. Our correspondent seems to think that the falsehood of all these particulars affords a new evidence against the credibility of the so-called Spiritual communications; but we do not see that in this respect the revelation in question differs much from the mass of those pretending to come from the world of ghosts and exhaustless revealings! But still more marand rappers. There is no other class of liars to be compared with those who play upon their dupes from behind the veil which hides trans-mundane existence from the sight of men.'

This is characteristic, very, and is everyway are to judge by past "manifestations" from the same

In nearly the same spirit the Editor of the Frankfort Herald, (Phila.) Oct. 20, after quoting a communication from the July number of the Scientific the fervent and holy aspirations of her soul. American, which purported to give the whereabouts of Sir John Franklin, and the progress of Kane's ledge is indeed exhaustless! Thousands of years Arctic Expedition, makes himself merry to nearly the extent of a column, by saying all kinds of funny the centuries continue their tireless and rapid dous revolution in nature that thus could contain the continue that thus could contain the same. things of Spiritualism, which he seems to think flight, and the endless cycles of eternity roll on and warranted on the following profession of faith and no faith. He says:

"We have always looked upon Spiritualism, socalled, as a dangerous delusion, and fraught with incalculable mischief to civilized community. It is so, because it tends to sap the moral foundation of society, and instead of elevating human character, only carries it back to the days of superstition and darkness, when witchcraft and demonology held unbounded sway over the minds of men, and consigned helpless old women and inoffensive children to the gibbet and the stake. It is paving the way The Tribune too has confessed, and we hope, on for, and has already introduced some of the most this point, it will henceforth forsake its besetting ridiculous doctrines, the immoral tendency of which is almost without a parallel. Many have turned aside from the humble walks of christianity to worship at this mysterious shrine, and have thus become hold, and in some instances blasphemous skeptics. It is strange that such nonsense still finds so many advocates, after the many wholesome rebukes which have from time to time been adminis

> As these extracts contain all that can be urged against Spiritualism, because Dr. Kane did not sink, drown or lose himself in his efforts to find Sir John. we shall take this occasion to ask the sagacious and profound Editors of the Tribune and Herald a few

Why did not some of the press contradict the statement copied from the N. E. Spiritualist, before the return of Dr. Kane? Simply because no one seemed, at that time, "fully persuaded in his own As a matter of course, the Literature of Spirit- mind" that there was any "lie" in the premise, ualism, like the manifestations and other proofs of and could not therefore afford to make himself ri-Spirit intercourse and guardianship, must pass diculous by denying what "after all might be

When did Spiritualists offer the communications the flesh know also, that a new Dispensation is which is wrong as to the extent and character of is the influence of education and mental habits. in question, or any others, as reliable? Never! And this, both these gentlemen should have known, ing of the Spirits cannot be overcome by the cry of experience and the assertion of the Spirits in favor are not at a loss to determine, since occasionally had they any desire to know the truth of the

No intelligent Spiritualist will insist on the rejability of any communication, until he can prove either the infallibility of Spirits, or so identify the rits of Spiritualism, as a gospel of harmonic cul- Spirit communicating, as to make imposition impositive and absolute sense.

with a spirit of discrimination, for it is acknowled edged that Spirits in or out of the body should not as Paul, with all the stateliness of the most dignified be permitted to absorb the confidence of any indi- prose-with all the beauty of the most glowing vidual, as all such exclusive manifestations of faith poetry, thus expresses himself: "God, who at I preferred to gaze on God, from Nature, than for retard rather than aid the true education and de-sundry times, and in divers manners, spake in time velopment of the mind.

tributions to the motive power, that fashions life and purifies the soul, it is probable the editor of the Frankfort Herald is expressing a very natural of Free Love, but teaches the doctrine of Soul Mar- leged to be from a Spiritual source. It seems to ignorance, when he talks of Spiritualism as such nonsense," and wonders it "still finds so many advocates:" since in his, as in other cases, ignorance appears to be not only the mother of dogmatism, but the nurse of uncharitable denunciation, lishing of the proposition. popular fanaticism, and Spiritual scepticism.

> This judgment, although it may seem severe, is the only one we can form of men who pass over every department of experience and knowledge in order to find fault with an unpopular because a misrepresented truth. Spiritualists, doubtless, have soul of man, and of their embodiment or expresmany things to learn before they can speak with sion, manhood! much confidence of the predictions made, and the this can be no good reason why any sane and hon- cumstance? est mind would wish to magnify these difficulties

by all from this failure, which should not be per-

For the Christian Spiritualist, SPIRITUAL WEALTH:

ITS CHARACTERISTICS AND CONSOLATIONS. A FRIENDLY COMMUNICATION.

My friend. The position which I occupy, although both pleasant and interesting, is one of no very to spring from a system that ignores morals, and course, and lived here but to live foreter. She trifling or unimportant nature. I feel most deeply was, and are, eminently friendly to the largest free- converts religion into the sentimentalisms of pas- lived, beloved by all who knew her, "and was not, the lofty grandeur—the holy sublimity—the inconceivable majesty of my mission. Standing thus as an ambassador from this sphere, I can but be Dr. J. Maynew.—This Brother wishes us to say impressed with the dignity of my calling! Far be it from me to assume any superior merit or capacity preference for a helief instead of a life. Our watch. will not be argued out of existence even by phi- wich on the 11th of November; to which places his on this account, not unto me, but to circumstance; accident, or Providence, be all the honor ascribed.

If aright I read thy spirit's lettered pages-if I REMOVAL.—LORIN L. PLATT has removed to No. catch the true tone—the perfect utterance of that being cardinal to, and fundamental of our philoso- reasoning and a sin in practice, since both the secu- 134 Canal street. Mr. P. occupies the rooms Spirit's voice—thine is a nature, fitly formed and phy, we have ever wished to inspire men with the lar and theological press have associated Spiritual- formerly used by Mr. Conklin, Mr. C. having moved fashioned, for the investigation of a science so pure mighty can give to the soul a right understanding and deep, abstruse and high, as this.

I know not if it seem thus excellent or inviting | [Special Correspondence of the Christian Spiritualis to thee; but this I do know, the subject in itself is proper effect, and our opponents have made the wise," and said all manner of smart things about Spirit; and furthermore, that it will bring to the Were I on earth, knowing what now I know, it would be the one great object and earnest effort of my life to find out the nature, power and glory of this wonderful and powerful science. For, after all, these are the only treasures we can take with us to this sphere; this is the only food congenial with, or strengthening to, the Spirit! It is, indeed, truly marvelous, in view of the kindling light and glory flashing before the mental eye of the age, how men can plod on in pursuit of ambition, gain, or knowledge even, heedless of these Spiritual and intellectual unfoldings—these unfathomable velous is it, that woman, with her finer instincts, quicker intuitions, and nicer discriminations-with her native purity and elevation of feeling and of character—that she should be slow in approaching worthy of the head and heart of the writer, if we this shrine of holiness and perfection with her heart's best offerings; that she should turn from the inspiring waters of this spring of Spirituality, to drink from the equivocal fountains of sensual or sensuous desire, which can only mock and stultify

> But to return; oh, sir, this treasury of knowmay succeed to each other in their annual orbitson in their never ceasing rotations, and still shall inroads of the ocean must have taken incalculable we be but students on the threshold, or in the vestibule of this great temple.

> You cannot fail to perceive what a highway is here opened to the deepest, highest, most exhaustless sources of wisdom and knowledge. How this connecting and mingling of the spheres-this inter- porte, Monsieur?" said a fiercely moustached into change of thought and sentiment—this comparing vidual to me, whereupon I handed over a certain of views, and imparting of ideas, is to facilitate the expansion and perfection of the soul. For the time will come when the inhabitants of the different was adorned with a big splotch of red sealing way spheres shall communicate as intimately and as freely as they now do in one.

You do not fully believe this. Very well. Seither did I a few months ago, and it may be merely hypothetical now.

I do not ask, I would not have you receive it, on any terms, until your reason or judgment were of all having been duly explored, and nothing conconvinced, for they alone are your umpires. Very many arguments, facts and experiences, might be educed in evidence and support of this theory; but it is not my intention at this time to go into any very elaborate dissertation, by way of proof, although volumes might be spoken and writtenare already written! Jesus, Paul, and John speak most directly and emphatically on this point. How travel, cat, drink, sleep, and if sick be doctored exceedingly sublime, logical, and conclusive are the teachings of Jesus; and Paul, in some of the finest specimens of composition that are to be found in the languages, expounds still more forcibly the sub-

I would point you, also, to some of the more scholastic and logical writings of the expounders and defenders of the doctrines of the Quakers, who reason most admirably and convincingly on the subject of direct and immediate revelation of the will of God to man-of the power of His inspira- are the politest-and forthwith regaled us with a tions, and the intimacy of his heavenly love and song, which I am unable to translate, but the barfriendship for his faithful and obedient children.

And there is only this difference between the possible. Either of these, however, in the present disciples of that school and those of the theology state of Spiritualism, is not to be expected in a of the Spiritualists:-That, while they confine this power of communion and inspiration to the "one And this has not only wisdom in it, but follows all loving," "all powerful Spirit," we believe the till morning, which I presume they persisted in, Circular-and the past life of its editor, (Mr. J. H. | work, whose title heads this article, and reminds | the entire range of analogy in every department of attribute common to all Spirits, according to their | while our party pursued our way to the castle on strength and capacity. Neither is it any new the hill. We were not permitted to enteritather The wisdom of this is manifest, since these fuil- thing, but only the revival of, or appearance in a hour, and consequently had to be content with: ures admonish the mind of caution, and inspire it different form, of a power coeval with the birth of glorious view of the ocean, which to me was were -with the existence of Deity itself. For, past unto the fathers by the prophets, hath in As to the morality of Spiritualism and its con- these last days spoken unto us by his son, &c."

If Jesus and the prophets can thus speak to us, why not any other Spirit? And, by what power, but that of inspiration, can Jesus, or any other Spirit, speak to us? The Bible is full of texts in direct and special reference to this subject. But, independent of the Bible-outside of it entirelylies abundant and all-sufficient proof for the estab-

Creator, center and source of all things! Soul of all souls, and life of all life!

Secondly, In the nature and attributes of the

Is there not in every nature a power which is philosophy taught, of a future life by Spirits; but called into action by the inspiration of time or cir-

There is a Spirit in the child, and the inspiration and discourage the candid and truth-loving investi- of the mother giveth it an understanding; you The controversies, which of late have sprung gator. On the contrary; if the philosophy of most have but to gaze on the unclouded brow of the into being by virtue or defects of the various er of our dirines is good for any thing, the very fact spotless babe, as it is upturned to that of the poses which Spiritualism has received from its re- that honest and disinterested men and women bear mother, and witness the changes and force of exviewers, and the frequent reference made to Baron testimony for Spiritualism, notwithstanding its pression written thereon, to understand this. Or, C. Von Reichenbach's researches and discoveries errors of logic, its false communications, &c., should as a still more convincing evidence of the existence in Magnetism, Electricity, &c. &c., has made the inspire the critic with respect and tolerance-since of this faculty in your own soul, and of the inphrase odic or odylic force a speciality in its contro- this is the popular argument with most historic fluence of other souls—both in the body and out versial language; to meet which we have com- and creed-confirmed Christians, whenever it is thereon, retire within the solitude of the interior of menced the republication of an elaborate review of necessary to appeal to the character of the disciples your being, and with inverted eye, and mute and the Baron's great work, in this issue, (see 4th page,) of Jesus, for moral and presumptive proof of the prayerful thoughts, worship in the serene and heavenly influences of the subduing silences! All this, however, is suddenly and entirely lost Softly and still as the footsteps of the stars will sight of when parallel facts are to be testified to these glide into your Spirit's sublimer depths-some and the witnesses examined, simply because "the high and heavenly revealing, some sweet and gentongue of the slamberer, he only can be called my the philosophy of "Soul Marriage," as we think it manifestations of the odic force, have a common disciples of modern, as well those of ancient Spirit- the inspiring, or some pure and lofty aspiration; and ualism, sometimes "see through a glass darkly." you will be led to exclaim with the young adven-There is a lesson of caution, however, to be learned turer, (who, afar from his home, a stranger in a strange country, laid himself down to sleep beneath On the 20th day of August, 1855, Miss Caroline mitted to pass away without making such correctithe compassionating glances of the stars, amid the that henceforth they may be avoided." In this often happens in most controversies that favorite- B., daughter of Abel J. and Hannah Stilson, of tions as may best tend to the true development of kindly influences of nature—lonely enough, as he thought, but, as the inspiration of his dream assured him, surrounded by a companionship of the most exalted and holy nature.) "Surely the Lord is in this place, and I knew it not! This is none other but the house of God, and this is the gate of

Who of us that have not felt within ourselves influences that were not at our control, coming and going when and whence we know net, whose power-though quite beyond our comprehensionis as boundless as it is inexplicable? Who of us that have not been clevated by the inspiring touches of hope, soothed by the benign influences of prayer, cast down by the heavy hand of grief, or enveloped in the sombre clouds of despair? and still, the occasion thereof wrapt in impenetrable mystery.

Ah! nothing but "the inspiration of the Alof its God-like attributes. X. Y. C. me.

# PASSING GLANCES.

DEAR FRIEND TOOHEY: I am satisfied that this considerable of an old world; I became 80 km. time ago, when on a visit to the Falls of Nago Previous to the visit I had read the opinion of the eminent Geologist, that this mighty torrent during the lapse of ages, worn its way the solid rock for a distance of seven miles or to abouts, and that so slowly had the process gove that no single generation could perceive the est change in the aspect either of the adjacent or the Falls themselves; consequently that min of years have rolled away since they first ba their terrible backward journey. The ideas is born, have received additional growth since I my native land, and I am perfectly satisfied the this world has not stood from all eternity, yet ta it comes mighty near to it. Any man who take the trouble to use his eyes properly, must arrive similar conclusions. Let any person take a good look at the English Coast, say from Folkestone or Dover to the cliffs between Newhaven and Brighton on the one side of the English Channel, and from Calais to Dieppe on the other, and he must un. avoidably conclude from the resemblance between them, that once in the night of ages past, these two countries, now separated by a belt of sea varying from twenty to one hundred miles in width, were one and the same. It must have been a tremen continent in twain; or else the slowly progressive centuries to effect so stupendous a divorce. On first landing in Dieppe, I, together with m

fellow-voyageurs, were ushered into what they face

tiously term the Custom House, in which very bad customs prevail withal. "Donner moi notre page piece of paper with which I had been previously furnished by one Wm. L. Marcy, Esq., which paper three or four spread eagles, a star-spangled banner. and which paper contained a description of a person, whilom a clairvoyant medium then on his travels in search of "Common Sense." The ceremony of comparing the person of your correspond. ent with the description therein contained, having resulted satisfactorily to all parties, and the tranks traband of the nephew of his uncle being found therein, we were permitted to go on our waryour humble servant loudly rejoicing that he was clear, for a time at least, of the horrible extension practiced by every son and daughter of "la Perile Albion" on every stranger who sets foot upon her soil. And here let me remark, that a man can anywhere in France, or indeed Europe, for one third the money he can in Britain. In a few minutes we reached our lodgings at the "Hotelde reine Anglais," and had a delightful twelve o'dock supper, after which we all sallied forth to enjoy a moonlight ramble over the ancient city. On our way to the hills on the left of the harbor, we encountered a party of bacchanals, full to the brim with patriotism and bad brandy. They insisted on doing the agreeable-for of all people the French den of which was the infinite superiority of every. thing French over everything else, and the refrains equally untranslatable, informed us that they the singers, had, after the most profound and mature deliberation, come to the resolution to not go home far more seen from the brow of the hill the viewed from the battlements of a fort, because the ideas associated therewith were never pleasant at the warlike walls of bloody-minded, cruel un Brother, it is good to gaze out upon the shier mirror ocean at the midnight hour; it is full disspiration. The soul drinks it in, and the news tingle and vibrate with delicious joy. My commis chose to leave me star-gazing, as they called it while they returned to the inn. Foolish mail was not star-gazing. Far from it. I was talking with an holy Spirit-with the Ancient of Inswith the everlasting Spirit of Peace. Faron the brightly dancing waves, which laved the public shore at my feet, I saw a bright troop of Spirits, First, In the nature and attributes of God, the Spirits who had never worn the human form hel O, my soul was glad, my brother, for they were holy, sweet and pure. These Spirits-these Oceaides mounted the air, and in troops entered, M my body, but my soul. They took unto themselve form, and behold, my brother, I was filled with its Holy Ghost, and the forms they took were thought, ideas, living realities, and behold one of these \$# rits I have given a body to, I herewith clothe it the humble garb of language and presentitum thee, my brother, and through thee to ALL: "I do thy bidding, and go forth at thy will; I am the ocean-babe-niy name is Purity-and leaving thee better than I found thee, proclaim that without me ye cannot enter into the Kingdom of the Ere Pure." Children of the Ocean of Life, my sisters Chastity, Health, Beauty and Humility are of the train who bathe the souls of all who, born of fulness, feel the hope of better things within then and go down to the dark river of Sorrow, cross it and stand at the gates of the House of Peace, by cannot enter in, until the defilements are by us#moved, new garments wove and placed upon the and the watchword given which admits the seeing soul into the entrance hall of that house of many mansions, which hall openeth into the vestibale d a vaster realm of peacefulness, such as wherefare true conception hath yet entered into the simi of

> ve without. We are born of the Waters, for the Waters are Truth-life, and we are the elements which enter into man's true life. 'Eternal vigilance is the price of Liberty;' Eternal purity is the price of Peace. Man's happiness depends upon the force with which he can pronounce the two words "YES" and "NO," and act up to either. Will you, my seeker exercise upon these two words? Look behin! thee; see the zig-zag paths thou hast made on the journey of existence—for it is not life thou hast up to this day lived, for life is all joyful, peaceful, happy; but existence is but a lower form of being on the earth! Henceforth call us the Sweet Sisters of the Sea to thee, and we will bathe thee in the healing waters of Purity-

Man. All ye need is our aid to enter in; not can

"From a fountain brighter glowing,

From eternal sources flowing,

Where the Tree of Life is growing evermore." Reader-let you and I and all take profit-l mean to, even if the jaws of Hell open to prevent

P. B. RANDOLPH

[For the Christian Spiritualist.] OURANOTHON.\*

The darkened veil is swept aside. And angel hands our footsteps guide, While souls with chastened visions read In living characters their need. In perfumed mist the Spirit lies Wrapt in the air of Paradise;

And blissful thoughts, like magic spell. The soul's great destiny foretell. The ancient bards this joy foretold: And as they strung each note of old. Prephetic visions joined their own,

Celestial in their power and tone. And as they sung of coming time. A Heavenly incensed breath divine. Across the solden harp-strings streamed, And o'er their souls this vision gleamed.

Then as they raised their Paeans loud, A bright seraphic angel crowd With self amen, cried out above-Morals, behold, your God is Love! Brown 0 t. 16, 1555.

. Sandos " from Heaven."

### po Goop.

pogoed! do good! there's evera way, A way where there's ever a will; pont wait till to-morrow, but do it to-day, had moday, when the morrow comes, still. have been money, you're armed, and can find work enough la every street, alley, and lane, harrise bread, east it off, and the waters, though rough.

Will be sure and return it again. frea do good, do good, there's ever a way. A way where there's ever a will—a will; pent wait till to-morrow, but do it to-day, And today, when the morrow comes, still.

marite only old clothes, an old bonnet or hat. A and word, or a smile true and soft, large name of a brother confer it, and that sali be counted as gold up aloft. to deacth for all, and his glorious sun Sames alike on the rich and the poor; Be they like Hum, and bless every one, taltion it be rewarded sure. pendo rood, do good, there's ever a way. A way where there's ever a will-a will; par war till to morrow, but do it to-day, and reday, when the morrow comes, still.

#### THE "POET'S LESSON," EV M G HORSEOPD

There came a voice from the realm of thought. And my Spirit bowed to hear-A voice with majestic sadness fraught By the grade of God most clear,

Wouldst thou fashion the song, O! poet-heart, For a mission high and free ! The drama of life, in its every part, Must a living poem be.

For the noble soul, there is noble strife, And the sons of earth attain. Through the wild turmoil and storm of life. To discipline, through pain. Tiank not that poesy liveth alone,

In the flow of measured rhyme: The noble deed with a mightier tone Shall sound through latest time. Then poems two, at each upward flight,

la clorious measure fill; Be the Poem in words, one of beauty and might But the Life one loftier still.

For the Christian Spiritualist, LETTER NO. III.

CREDICTIONS, AND THEIR FULFILMENT

100 MRS, MERCY BLANCHE, OF BUFFALO. rations, both near and distant. We are all bat- heavenly contact. and are connected by these wires, or curment he enters your door, and yet you knew not that he was near. This is a very common occuron expression in audible sounds, to convey Redeemer." as the ming. The full force of the thought is ex-

are the most receptive when asleep. Our dreams whence emanates all good. are in some instances Spirit impressions, or else we know more when asleep than when awake. 1 however, I will refer only to such cases as have tran pired within my own immediate neighbor-

viously. She called to her sister to come down,

had heard him say that he was a Spirit.

tween. God is the same, yesterday, to-day, and Heaven's throne. Why pursuest thou a path which friends may direct to that date, (Oct. 28th.) aint now." S. M. Peters.

### THE NEW LIFE.

[For the Christian Spiritualist.]

THROUGH E. E. GIBSON. " The heavens declare thy clory, Lord-In every star thy wisdom shines : But when our eyes behold thy word, We read thy name in fairer lines.'

The heavens, O Lord, reveal thy wisdom. The dowed with faculties of mind, clothed with Spiritual light, and filled with love; yet he, unrealizing the exalted gifts bestowed upon him, hath pervertmade himself false gods, and hath bowed down thereunto. He hath hewn out unto himself cisterns -broken cisterns that can hold no water. He needeth the regenerating power of thy Spiritual influences, to purify his nature, and to render his soul clear and beautiful in thy perfect sight.

He is attracted to thee; he longs to know thee; he desires to have converse with the author of his being, and to elevate himself unto those heights where can he commune with thee, O God. So dark, so benighted, and so weak is he that he knoweth not how to draw nigh unto thee, except as thy holy Spirit attracteth and guideth him. From thy Spiritual nature floweth a stream of divine love and wisdom. It entereth his soul, and he feeleth the gentle influences of its power; then looketh he unto thee for life, for light, and for immortality; then desircth be, greater and higher revealments, My FEREND:—Allow me to call your attention to that he may teach others the good and right way. hat litted lesson of Spirit communion, or mental Prayer unceasing flows from the portals of his the machine, with which every person is to a cer- Spirit, and it reacheth thee—even thee, O Lord am extent practically acquainted. The human God of love. Sweet and gentle influences penetrate stadism is a battery, and can assume the positive his Spirit, and his heart -redolent with praisetractive positions. When positive, or active, it beats joy and peace through its every pulsation. commutes thoughts-when negative, or passive, it These soft and liquid influences are felt so deeply wives the thoughts of others. It is connected, within his internal nature, that his external eliminy magnetic currents, with other batteries, or or- ates them forth, and surrounding Spirits feel the

In aspirations, warm and glowing, ascends a still tents, with other minds all around us; and are higher prayer, that higher and higher he may rise; giving and receiving messages, through all our that purer and purer he may live; that more and sleading and waking hours. I will point to a fact more spotless he may appear; and that he may that I feel confident you are cognizant of, though become his Father's child, baptized with his love, yet may not be clear as to its explanation.—You and blessed with his wisdom. Then his prayer is are thinking of a particular friend at the very mo- redoubled-" Create within me a clean heart; a renewed and right Spirit create within me, O Lord God." Not only now does he pray for a clean reace-and this is its explanation:-Your friend heart, but for a right Spirit-for a forgiving Spirit was coming towards you, and thinking of you. —for a Spirit like unto Jesus. Love broods over gently. The voice of God aloud proclaimeth, The emanations that went out from his mind vi- him. Beauty fills his eye, and sweetness his heart. hardon your mind, when it was in the passive, The sweet incense of the celestial regions flows theoptive mood: his very likeness, as it were, into his soul; and with accents of adoration, he exas daguerreotyped on your consciousness. There claimeth within: "I am satisfied, and I awake in and thy likeness, O Lord God, my Strength and my

But a higher aspiration cometh, and the prayer possel by the mere process of thinking, without now ascends: "Now will I teach sinners thy way, the accent and articulation of words, which are but when I have learned thy righteous statutes." He abitary sounds. Thinking, is the language of clasps in his embrace the world-wide heart of manthe soil, and conveys its meaning by impression, kind and says: "Come with me and I will teach crail force. The different languages of this earth thee how to love the Lord." He breaketh the as but the varied external expressions of one land bread of rightcoursess to all, and singles out no Section I can receive intelligible impressions from one individual—no one people—no one country therefores of any country, if I assume the passive but to all floweth his Spirit of unity, and he saith: meed in their vicinity, when their minds are active. "Come, come, come, I will teach you the good and Now, you see, this power of mental telegraphing is the right way." He beareth to them a brother's an attribute of mind, and belongs to the soul, and love, and a brother's toleration. There is no aliengree with the soul when it is separated from the ation in his Spirit -no, none to him who hath body; admitting, for the sake of argument, that drank thus deep from his Father's outpouring; for, we have could, which is very much doubted by like the Father hath he become-like the Father in many at the present day. Thus we are intimately spirit and in truth; and his love, like the Father's, connected with the world of mind, and are ope- floweth unto all. He restricts not his efforts--he by our associations and surroundings. This, as I unto all he pours out the cup of his own joy, and should be forced to the conclusion, that Spirits out Spirit glows with a higher and more radiant flame

found, and he laudeth again, still higher, the great cold die numerous cases that have occurred eternal source which filleth his bosom with those possible—in their own family circles. within the last few years, wherein future events genial influences which inspire his heart with such Spirit is "bounty." Enough and enough, and enough and to spare, and none need perish for hun- Truth. ger-none need go empty away; for the Father's tending upward beyond her range of vision. Far and glowing visions of the future; and he beholdeth Methodist Church, but who is now a sincere and and their God-appointed ministry, this place had gaged. up on the ladder was her little sister, who had died by the eye of knowledge that the future will unfold devout Spiritualist. His days on earth are almost long since been vacated; my voice been hushed in (as we are in the habit of saying) a short time pre- these great universal truths to the perception of all, over, but the rays of the bright sun of immortality the monotonous sounds of strife that have come as even as to his own. For this he is willing to labor; are breaking in upon him through the clouds or our trial; and the freedom we have gained to think and was answered: "I may not come to you, but for this he is willing to strive; for this he is willing the future, and he patiently rests in hope, waiting and feel and act as men for the good of all, would in three days you will come to me." She related to bear the persecution of foes and the shrinking to realize his glorious change. her dream in the morning; but it was only a back of friends; for this he will face death—death dream, and her friends thought little of it. On the of reputation, death of fame, death of worldly honor to this village, where I was kindly welcomed by rob God of his designs, were they not beyond the third day after dreaming, she was killed by the \_\_that he may lead some poor wandering soul to many friends, and entertained by Brother Hinckley. province of human passion to invade.

Shortly after, his sister dreamed of seeing the Spirit written as with the point of a diamond; I have since, delivered a lecture here in one of the tunately, cannot be mistaken. We associate togeof her brother, who informed her that she would seen it inscribed upon the heavens; I have seen it churches, and left a very bad impression on the ther for mutual help, and not to establish an impudie on a certain day of October, following. The young lady died on the day specified in her dream, although her friends attempted to deceive her as to although her friends attempted to deceive her as to purpose, yieldeth not to the insinuations of evil; coming out to hear. I lectured to a large audience lime disclosures from the Spirit-world; but we prethe time. It has been said that this young lady but who steadily pursues his way with his eye di- on Saturday; to a very small one on Sunday after- sent them and their attendant confirmations, and thought herself to death; and good, honest people rectly to the point, and with a firm heart, and with noon—the churches absorbing all the attention of leave all free to receive or reject as they shall value \$1.50 think that she might have lived longer, if she had refrained from thinking. This theory may explain why it was that people lived so long before the deluge. They didn't think, and so they didn't think, and so they didn't die. Again: In Troy, a boy some eight years old awoke in the pight in an arony of grief evelening. Again: In Troy, a boy some eight years old awoke | nal, not made with hands, erected in the sky; | ing, after lecture, with Chalmers Longley, who de- | And while we make a common humanity the basis in the night in an agony of grief, exclaiming, for me it is furnished, for me it stands ready, and I lighted me much by the performance of several of sympathy and help, we would be judged by our "Tommy is dead!" Tommy was his playmate, go unto it. I leave these hovels—I leave these fol- beautiful specimens of Spiritual music given by im- own conduct, private and public; and though offerand the two boys had been together the day before. lies; to me they are naught. I go onward and up- pression through his own mind. There are several His mother tried to pacify him, telling him it was ward to that glorious mansion prepared for me by media in this neighborhood—principally among the ter than other men, we challenge a single authentionly a dream, and he would find Tommy well in my Father. And what care I," saith he, "though young—who, through fear of public scorn, refuse cated charge in the light of any recognized moral the morning. Morning came, and with it the news the world despise me, and hate me, and persecute to let their light shine. How much have religion- principle or practice characteristic of faithful men. that Tommy was taken with cholera in the night, me, and crucify me? Thus have they before done ists of the present day done to quench the Spirit, And although it is frequently insinuated by irreand died in an hour. The little dreamer was not to martyrs, one after another. Thus may they do and darken minds, which, in the future, when sponsible and disappointed men, that Spiritualists surprised at the confirmation of his dream; he was to me onward will I march. The heavenly land higher light beams upon their minds, will cause are immoral, we repel the charge and defy the confident he had seen Tommy in his dream, and is in view, and I go to enjoy my inheritance; but them bitter tears of regret, and, perhaps, years of proof. We deny not that some professing the en-I go not alone; no, I cannot journey alone; I must sorrow. Oh! that they would be wise and have joyment of its holy privileges, act not as worthily I could refer to other instances in this connec- have companions on my way. Come, come, come mercy upon themselves. tion, but these are enough. And now, my friend, with me; oh come, and we will go hand in hand To-morrow morning I shall depart from this vil- spect they will compare with the membership of compare these dreams with the dreams recorded in on that heavenly journey." "Thou art a fool, thou lage for Stafford, Conn., where I expect to serve any church in the land. A Simon Magus of old, the Bible, and tell me what difference there is be- art a fanatic," saith the materialist, "to care for the brethren next Sunday, and to which place my

forever; and if He spoke to the patriarchs and the may lead thee into nothingness? You may find at I am glad to notice the reply of Warren Chase prophets, by His angels, in the visions of the night, the end of that road a vacuum. You may find to the aspersions which have been so wantonly cast use for unworthy ends, any Spiritual privilege they why may He not do so now? I leave the matter that you have been spending your money for upon his fair fame. It corresponds entirely with possess; and this rule will apply to all Spiritualists to your own calm reflection; and if you fail to find naught, and your breath for lies." "Then," said my appreciation of his character, and fully verifies of all churches, as well as those who now enjoy the an explanation, you can adopt the following as a I, "my Spirit-eye-which is my soul, which is the the assertions I have made in many places, when, birth-right of their souls in communion with God, substitute. A friend of mine was entertaining a eternal part of my nature—beholdeth clearly-the in my presence, his moral character has been associal party with incidents similar to those related land in view—the glorious Spiritual land. I know sailed. The worst wish I have towards our be- have cast off the form. We say again, by our conhere, and wound up by asking the same question it, I see it as plainly before me as you loved country is, that every town had a Warren duct we will be judged for time and eternity." that I ask to you. A solemn-faced sectarian gravely behold your outspread fields, your habitations and Chase, and then would the abominable principles replied: "God was 'round in Bible times, but He your gold. Your external eye beholdeth these; which have been attributed to him speedily be my internal eye beholdeth the outspread heavens eradicated in toto. They could not find root under of my everlasting residence. Call me not a fool- the influence of his pure and evalted teachings and call me not a fanatic. I know in whom I believe. blameless life. If ye have placed your affections upon your god, Mammon, because your external beholdeth him in reality, and he hath so deluded you and blinded your eye, as to appear to you of more consequence than any other, or all other gods,-can you not believe that I too, by the quickening of my internal earth speaketh forth thy goodness. Man is thy God—yea, even a golden God?—not a material faculties, may behold an internal God, a spiritual golden god, like unto yours, but a golden God spiritually represented? To me he is as bright-to me he is as glowing and as self-evident, as is your ed their uses. He hath gone astray, and hath that others cannot see. Because your eyes are God to you. Because you cannot see, think not blinded, think not the eyes of all others are blinded also. "I am the way, the truth, and the life," said the great Reformer. No man can come unto the Father, except through the Way, the Truth, and the Life. He cannot climb up any other way. He must go through the Way, through the Truth, and through the Life, the same as I have—through you, and say, as of old—'He is accursed; why do by the consideration, that those who may wish this way that I point out, this truth, and this life. There is no other name given under Heaven, whereby man can be saved, except through the

way appointed-through the truth, and through the life. He must come in the right way, he must follow the truth, and he must live a life of holiness and impurity. Therefore, there is no other way; and whoever attempteth to climb up any other like manner, will be shown to Jesus-by obeying his commands, and by following his precepts. And them. Oh! "happy are ye if ye do-them; for not

the will of my Father, which is in Heaven." The rays of love from Heaven are streaming silently. The eyes of angels, down are beaming

every one that saith unto me, Lord, Lord, shall

enter the Kingdom of Heaven; but he that doeth

Happy faces, sweetly smiling, Pour their radiance forth; Each, the thought of each divining, Increaseth each its worth.

Thus they speak in living numbers; Thus they converse alway near; Thus their spirit never slumbers; Thus they're there-thus they're here

Floweth ever thus, their love, In streaming currents from above. Guiding man below, on high, To realms of beauty in the sky

Join their chorus strains in song, Long their tones with yours prolong, Let the mortal choir partake In the joys their Paans wake

### For the Christian Spiritualist. NOTES BY THE WAY.

Belchertown, Mass., Oct. 22, 1855. BROTHER TOOHEY: - In accordance with arrangerated upon and industried to an indefinite extent, restricts not his deeds of charity and of love, but last, visited the village of Thorndyke, where I met for our misfortunes, and instil a thought that leads said before, is the first lesson in Spirit intercourse; he asketh all to partake with him of those divine at the hands of Col. Cross and his lady, who are elevation than the prostration of its kind. They and if we learned nothing from mental impressions influences which flow from the great eternal foun- the main stay of Spiritualism in that vicinity. I would disabuse our mind of its false constructions but what was known to minds in the body, we tain of life. Then doth his heart expand, and his lectured on the evenings of 16, 17, and 18, in the and misconceptions of man's greatest privilege. of the body had no share in the phenomena of our of thanksgiving and joy, that he can be an instru- tentive audiences, who were pleased in exercising charnel house of the soul, whose atmosphere has ment of, pouring upon any, those divine influences their liberality to express their sense of the value desecrated even this fair land with every species of As the passive or negative mood is necessary to of which he is the recipient—that he can be the of my services amongst them. There are several strife, for forms and foibles, that hide the light of here've impressions, it follows, of course, that we means of directing another Spirit to the source from media in different stages of development, but they one Eternal Parent and one glorious destiny to all And still higher cause of gratitude hath he now several sincere enquirers, who, I doubt not, will and strengthening influence comes steeling o'er proceed to investigate for themselves—so far as my soul like some happy vision, floating upon the

I hope the fruits of my labors there will refresh me of my kindred in God, and their everlasting have been foretold in dreams. At this writing, a universal love for all mankind. The echo of his many minds, and lead them away from their vigils shall keep my memory of a power that has former dark creeds to the bright light of eternal

I spent part of the 18th with Father Henry, an those I had clasped as the friends of my bosom, On Friday morning he brought me on my way soul of its rights and peace of its end, and would

September. That prophetic dream was fulfilled. the great truth of everlasting life; I have seen it I found that some good brother had, not long his own conscience and his God. Our position, for-

With best wishes, I am yours for Truth and Humanity. JOHN MAYHEW.

BUT RELIGIOUS AND SPIRITUAL.

Materialism and Infidelity, in which names its tra- of Spirit Mediation. ducers and enemies have baptized it. The extract is from the "Ministry of Angels," a late publication of Brother J. B. Ferguson, of Nashville, Tenn., a copy of which should be in the family of every Spiritualist, as it is an appeal to the law and testimony of the Bible, in proof and explanation of the sure of the Spiritualistic believer, and it is expected,

modern manifestations.—Ев. Сн. Ser. "And the men whose stipends depend upon the perpetuation of this unclean idea, tell you we are infidels; seek the privacy of your families to warn all—to behold one universe, enrobed in beauty, engirded in order, interpenetrated with the life of God, and embosomed in love. Infidelity! to hail a hope for all, and hold it up above all the machinaand purity, in order to be saved from a life of sin tions of mistaken friends, sometimes thought to be the down-trodden. Infidelity! to acknowledge the way, the same is a thief and a robber, and he can pointing of angel fingers to that sublime destiny other way. If ye love me, show it me by keeping of the intelligent universe, whose sweet notes are Circles of twelve for the investigation of Spiritualism. my commandments. If ye love me, ye will keep now stealing o'er all the desolate chambers of semy commandments; for my commandments are pulchral churches, and crimsoned battle-fields, to for I speak the words of the Father. If ye have every page of that Bible men so blindly reverence, to the members. a friend in whose judgment you are reposing, your and make its incidents which you felt were dark, love to that friend will be manifested by obeying confused, and contradictory, radiant with the light and heating the room, and tax their members acdelity! to bring man to acknowledge the law of the Society. within as the impress of his God to be unfolded by if ye know these things, happy are ye if ye do angels in and out of form, and bring him to think iustly, feel purely, and hope wisely, in the day God has given to him, and with the generation in which he has his being and responsibilities. Infiwhole line of confessors, martyrs, scholars, and latter has written an elaborate introduction and religious philanthropists, have acknowledged, lived appendix to the work. and died to confirm; what every creed of any note these hosts of holy men, from their sceptered 553 Broadway, N. Y. thrones of purity and love, respond to my, even my feeble utterance of the faith, that God is one-his universe is endlessly related, and his every creature has his angel attendants to inspire him on and to guide him toward his eternal destiny. They point us to the colossal spire of Hope, that spans all time and encircles the clouds of death and the depths of the grave, to soothe our every sorrow and bring us from fleshly beginnings and earthly struggles, in unison with our end; to deliver us from the horrified evidences of ignorance and superstition that have secured every reprobacy of mind that has sacrificed our rights as men, and made us false to the nearest and dearest relations, both on earth and in heaven. They would have us stand free to receive our all and remove the impediments that retard our progress to that beatitude that awaits all mortals. They breathe over ments previously made, I have, since writing you us the atmosphere of love-chide us in sympathy with a warm reception and the greatest kindness beyond the conflicting strife that seeks no higher vestry of the Congregational Church, to very at- They would reveal the fear to be a man as the have shrunk from public notice; and there are also the variegated children of his love. And their sweet

machinery of a mill. Again. A gentleman of this city, while in New York last Spring, dreamed of Seeing his name on a black-board, and underneath it was written, that he would die in the following the following some poor wandering som to many irends, and entertained by Brother Hinckley. Province of human passion to the may read some poor wandering som to many irends, and entertained by Brother Hinckley. In the may read some poor wandering som to many irends, and entertained by Brother Hinckley. No. 2 of the departed can be realized. It spent the day in social converse, on matters conmulations and Prescriptions for Diseases, Belleving, and the fount of life, where it may refresh its weariness the fount of life, where it may refresh its weariness the fount of life, where it may refresh its weariness the fount of life, where it may refresh its weariness the fount of life, where it may refresh its weariness the fount of life, where it may refresh its weariness the fount of life, where it may refresh its weariness the fount of life, where it may refresh its weariness the fount of life, where it may refresh its weariness the fount of life, where it may refresh its weariness the fount of life, where it may refresh its weariness the fount of life, where it may refresh its weariness the fount of life, where it may refresh its weariness. It spent the day in social converse, on matters conmunity and Prescription for Diseases, Belleving, and the fount of life, where it may refresh its weariness. It spent the day in social converse, on matters conmunity and Prescription for Diseases, Belleving, and the fount of life, where it may refresh its weariness. It spent the day in social converse, on matters conmunity and Prescription for Diseases, Belleving, and the fount of life, where it may refresh its weariness. It spent the day in social converse, on matters conmunity and Prescription for Diseases, Belleving, and the fount of life, where it may refresh its weariness. It spent the day in social converse, on matters con
No! I c

zephyrs of the morning in angel forms to assure

stood with me here, to save my heart from fear,

amid the pitiless storm of vindictive hate from

ing no vain or Pharisaical boasts that we are betof those principles as they should; but in this redesired to purchase the power of the Spirit from the Apostles of Christ, but the rebuke he received will be received by all who would sell for gain, or through the natural and purified affinitities, that

### MISS KATE FOX. FREE COMMUNICATIONS.

It is with pleasure that the Society for "THE DIFFUSION OF SPIRITUAL KNOWLEDGE," informs the public of the return of Miss Fox from her summer tour in Canada and the West, as she resumes her labors at the Rooms of the Society, subject to the THE MINISTRY OF ANGELS NOT INFIDEL direction and pay of the same. She will in this, as in her former engagements, sit, without charge We give this heading to the following extract, as to the public, for the benefit of Skeptics or such it is expressive of the clear, candid, but sympa- Enquirers as are not yet convinced of the reality thetic vindication of Spiritualism from the charges of of Spirit-intercourse, and know not the consolations

> Hours, from 10 to 1, every day, Saturday and Sunday excepted.

The Society wish it distinctly borne in mind that Miss Fox is employed for the purpose of converting the skeptical, rather than to contribute to the pleatherefore, that those who are converted will not occupy the time of the Medium.

This change is warranted not only by the experience of the past year and a half, but suggested you hear him.' Infidelity! To believe in one communications from their Spirit friends can, and God, Father, Friend, Guide, Life and Glory of us should, avail themselves of the services of other Mediums.

#### A PROPOSITION FOR THOSE FORMING CIRCLES.

The time having arrived for the forming of Spiritual Circles for the winter, "The Society for the enemies, and wave it over the fallen, the outcast, Diffusion of Spiritual Knowledge," wishing to aid in every effort made for the development and spread of Spiritual truth, offer the use of their Rooms, 553 not enter that straight and narrow path by any that maketh the harmony, the everlasting harmony Broadway, to such as may feel inclined to form

Two rooms are at the service of such, to be used every day in the week, Sundays excepted, which not grievous. They are Wisdom's commandments; win all, even the most stern and vindictive, to hope will admit of the formation of twelve Circles, to and if ye believe in the Father, believe also in me, and charity. Infidelity! to cast light upon almost meet day or evening, as may be most convenient

Each Circle will make arrangements for lighting his decisions. His word, to you, will be law; his of a developing Providence. Infidelity! to deliver cordingly, should they not feel disposed to do that thought, to you, will be perfect; and his require- you from confused and contradictory ideas of God, work themselves. Persons wishing to join such ment, by you, will be obeyed. So your love, in of man, of human discipline, and destiny. Infi- Circles will call and leave their names at the office

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The belief of the 18th with Father Henry, and have watched and waited to serve with the life we have mutually inherited. But for them to be seen and and their god appropriate ministry this place had.

The belief of the 18th with Father Henry, and have watched and waited to serve with the life we have mutually inherited. But for them to be seen and their god and venerable old gentleman, who spent many and have watched and waited to serve with the life we have mutually inherited. But for them the propriate ministry this place had.

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But ever more there grew and multiplied Veiled agonies within my peopled breast; Joy perished in me when that angel died; My heart grew like the swallow's empty nest.

Sometimes in dreams methought her radiant face Through veils of golden ether shone afar; And reaching out to clasp in sweet embrace Her perfect form, the dream broke with a jar Of painful dissonance. Tuncless to me

Were wild birds filling air with life and song; Locked in the casket of eternity My life of life was buried, and a throng

Of wild regrets and passionate desires Fed on my sad existence. By degrees Hope faded as the sunset's golden fires. That sink below the verge of lonely seas

One night a mighty longing overcame My unreposing Spirit, and a breath Of cold keen anguish numbed my outer frame. I sank into the consciousness of death.

They laid my Spirit, like a new-born child, A tender, helpless, guileless, fluttering thing Within a flower whose white blooms undefiled Pavillioned its repose. With dreamy wing

Sleep hovered o'er my eyelids; with a kiss Of gentlest peace he lulled me to repose; And, sinking into dreams of honeved bliss, I felt my soul by slow degrees inclose,

Folding the leaves of memory and pain, And vain regret and disappointment keen, Into their old unconsciousness again. The life of earth melted into my dream.

And with it passed away. Glad morning broke On the imprisoned faculties: I felt Something like hoar-frost pass away, and woke, And, as clear streams appear when snow-drifts melt

From my dissolving outer life a new · Bright-flowing river of existence ran. Above me bent a sky whose tranquil blue Many a bright rainbow did o'erarch and span.

The rainbows, with the skies involved as one, Cast seven-fold brightness round me, and a calm Pervading lustre from an inward sun Bathed me reposing in the floweret's balm

Melted before the soft increasing light, The white leaves of the blossom passed away, And, calmly beautiful, before my sight The heaven of flowers 'round all the vision lay.

\* With this Song, descriptive of his own earth-sorrow and peaceful transition to the spheres of Havenly repose an Indian Poet, from the soft Orient clime, wakes the Spiand a total from the Sweet Paradise which is now their abiding home.

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higher position than ours in those branches of phy- health destroyed her power of magnetic vision. sical and metaphysical research where careful reflection are the requisites to success. We are the more active of the two nations, and our discoveries, therefore, cover a large field; but that passive patience, which

### " Learns to labor and to wait."

gives a character of certainty and solidity to the fruits of German industry to which American talent is comparatively a stranger. We run, while Germans walk: we skim over the ton-they dive a vast extent of the domain of science; the German is satisfied with a smaller claim, but will not relinquish it till he has thoroughly explored the bed color, mingled with red and blue."—(p. 26.) rock. Consequent upon these national characteristics, we have established a new religion, founded on what we claim to be physical manifestations of Spiritual power as displayed in thougators. Our highest legal and literary talent has been brought to bear on this exciting subject, and the result of what we call candid inquiry and pabeen the formation of an army of believers in every section of our country. The slow German, on the other hand, is incredulous. He stops at the threshold; weighs, examines, experiments with each phenomenon as it presents itself, and, finally, after perhaps a life-time of patient toil, shows us the result in the shape of some imperishable monument of patient industry. The Baron Von Reichenbach, of Austria, is a striking instance of German superiority in these respects. Twelve or fifteen years ago, the world was convulsed by the startling announcement that "Animal Magnetism" had been discovered. English, French, and especially Americans, were all agog with the new and wonderful facts that were everywhere developed vived the old-fashioned mode of possession; some tried to explain it on natural principles; many were content to witness the facts in a sturdy spirit of disbelief, charging them to the long accounts of human collusion and fraud. But the vast majority have passed it by, in the confusion of this eventful age, without forming any opinion as to its merits; while new phenomena have, in turn, claimed their as in the case of the Northern Light. This light attention, which, though following in the train of was submitted by the Baron to the test of the Dathe background. Not so with the German philosopher. Determined from the first to sift to the two poles of the horseshoe varied with the latitude; bottom the ideas propounded by the Magnetizers, the southern pole emitting the strongest light in a he has seized the subject in the iron grip of his vigorous intellect. He has subjected it to the fiery ordeal of rigid scientific scrutiny, and long after we have forgotten the excitement it once occasioned, he comes forth from his laboratory with an explanation of it; so thorough, so complete, so entirely convincing, that to gainsay or misunderstand it, is to acknowledge one's self far below the ordinary standard of candor or common sense.

We propose to give a sketch of the work before us, from which the reader may derive some idea of what is meant by the ODIC FORCE, and of the manner in which its discovery was followed up by the master-mind of our author.

The first experiments instituted by the Baron were on the nervous excitabilities of cataleptic patients, as affected by the magnet. It is a fact well known to physicians and nurses, that in many nervous diseases the sufferers are found to experience from spasms, and a horseshoe magnet, capable of an extraordinary exaltation of the nervous perceptions. Thus, such persons smell and taste with uncommon acuteness and delicacy. They hear tion, the hand remained constantly attached to it, what is spoken three or four rooms off. They can- as if it had been a piece of iron cleaving to it. The not bear the light of the sun, or of a fire; while patient remained perfectly unconscious all the they are able, in great darkness, not only to perceive the outlines of objects, but to distinguish

\* Physico Physiological Researches on the Dynamics of \*\* Physico Physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystalization and Chemism in their relations to Vital Force. By Baron Charles Von Reichenbach. Edited by John Ashburner, M. D. New York: J. S. Redfield.

Tose up in the bed and followed the magnet with her hand as long as it was within her reach. Finally, when the magnet was removed beyond its distance of attraction, she was indeed compelled to

that a new sense was thereby conferred on somvously diseased, or "sick sensitive," certain magnetic phenomena could be made manifest, which were unperceived by the senses of the healthy, and which might throw much light on the connection between magnetic and vital forces. His first experiment in determining this hypothesis is thus described, viz:-

"Through the kindness of a surgeon practicing in Vienna, I was introduced in March, 1844, to one of his patients, the daughter of the tax collector, Nowotny, a young woman of twenty-five years of age, who had suffered for eight years from increasng pains in the head, and from these had fallen into cataleptic attacks with alternate tonic and clonic spasms. In her all the exalted intensity of the senses had appeared, so that she could not bear sun or candle-light, saw her chamber as in a twilight in the darkness of night, when she clearly distinguished the colors of all the furniture and clothes in it. On this patient the magnet acted with extraordinary violence in several ways. ' Recalling to mind that the Northern Light (Aurora Borealis) appeared to be nothing else but an electrical phenomenon, produced through the terrestrial magnetism, the intimate nature of which is inexplicable, inasmuch as no direct emanation of light from the magnet is known in physics, I came to the idea of making a trial, whether a power of vision, so exalted as that of Miss Nowotny, might deal boards, metallic surfaces being all perfectly not perhaps perceive some phenomena of light on the magnet in perfect darkness. I devoted the following night to this, and selected for it the period when the patient had just awakened from a cataleptic fit, and, consequently, was most excitable. The windows were covered with a superabundance of curtains, and the lighted candles removed from the room, long before the termination of the spasms. The magnet was placed upon a table about ten yards from the patient, with both poles directed towards the ceiling, and then freed from its armature. No one present could see in the least; but the girl beheld two luminous appearances, one at the extremity of each pole of the magnet. When this was closed by the application of the armature, they disappeared, and she saw nothing more; when it was re-opened, the lights re appeared. They seemed to be somewhat stronger

at the moment of lifting the armature, then to acquire a permanent condition, which was weaker. Close upon the steel, from which the light streamshorter without intermission, and exhibited a kind of darting appearance and active scintillation, which the observer assured us was uncommonly beautithat of common fire; the light was far purer, al most white, sometimes mingled with iridescent colors, the whole resembling the light of the sun more than that of a fire. I showed her a little electric spark, which she had never seen before. and had no conception of; she found it much more blue than the magnetic light."—(pp. 23, 24.)

These experiments were tried repeatedly with Whatever eminence we Americans have attained this patient, in the presence of different witnesses, the more powerful was the force exerted by it. in the mechanical arts and in the departments of and with magnets of differing powers. The result

analysis, long-continued investigation and profound suffering from tubercular affection of the lungs, and long subject to somnambulism in its lighter stages, with attacks of tetanus and cataleptic fits. The influence of the magnet displayed itself so powerstood in the darkened room, holding a magnet capable of supporting a weight of 90 lbs., at the distance of six paces from the feet of the patient, going on around her, the patient ceased to answer. sciousness from the action of the magnet, the to the bottom. To use a California simile, we may moment I had pulled off the armature. After exhaust in a brief period the surface diggings over a while, she came to herself again, and said conductible by metals in a mode precisely analo- for public opinion. The triumphs of public opinion about the length of a small hand, and of a white

a paralytic affection of the lower extremities, with multiplication by the same means as are used in them together, and elevate your chair of state and some grim accident might destroy the fruit of his cherish, admire, love them. We must look occasional attacks of spasms. When a large mag- galvanic apparatus. By these means, a beautiful inauguaration upon them. net was opened before her in the night-time, which was often done, she always beheld a luminosity restsands of instances to tens of thousands of investi- ing over it, resting on the poles, about a hand's breadth in height. But when laboring under lic force may be charged and transferred upon other spasms, the phenomena increased most extraordi- bodies by mere contact, but only for a limited time, a are the books, the opinions he condemned. Has narily to her eyes. She then saw the magnetic light, which now appeared greatly increased in size, tient research, occupying perhaps a month, or at not merely at the poles, but flowing also from all most a year, on the part of each individual, has over the steel, although weaker than at the poles, but spread universally over the whole horseshoe. and left a dazzling brightness before her eyes, which would not disappear for a long time.'

Subsequent experiments upon some sixty to seventy persons, some of them in vigorous health, but all of them of a nervous temperament, placed the discovery of the magnetic light beyond contro versy. The light, as described by these persons, varied-first, with the nervous condition of the observer-second, with the degree of darkness in the room-third, with the power of the magnet. In all cases the appearance and colors of the flames were identified with those of the Aurora Borealis, the motion also being exactly similar. Sometimes the light was seen of a length equal to twice that of the magnet; and its strength and intensity were under the hands of lecturing operators. Some de- always greatest at the poles, and at the corners of nounced it as the work of the Devil, who had re- the steel in layered magnets, where the magnetic power was most highly concentrated. At other times but a single fiery thread was visible, emanating from the centre of each pole. To some observers, the column of light from a ninety pound magnet appeared six feet high. To all, the light presented the appearance of constant motion; shooting, waving, sparkling and flickering, exactly Mesmerism, have thrown it long since entirely into guerreotype, and was proved capable of producing a nicture on the usual iodized plate. The light on the northern latitude. This light emits no heat. An which charges alike the ends of our fingers and the electro-magnet exhibits the same luminosity as the steel magnet. The positive and negative flames display no tendency to unite, while both of them may be deflected in various directions, just like the flame of a fire by blowing, or other mechanical means.

The first idea deduced from these observations s, that the Aurora Borealis is caused by the earth's this theory seems in every respect more satisfactory to reason than any other that has yet been broached. The second discovery is that magne

experiments, viz:-

When the sick Miss Nowotny lay unconscious and motionless in a cataleptic condition, but free sustaining some twenty-two pounds, was brought near her hand, this adhered to it in such a manner that, when the magnet was moved in any direc-

assertion by the discoverers of Animal Magnetism, patients. Miss Nowothy described the sensation produced by the magnet as an irresistible attracnambulists and sleep-walkers; that to persons ner-tion which she felt compelled to follow uncondiobliged to obey even against her will. It was an agreeable sensation, as if connected with a cool, entle wind issuing from the magnet to the hand which seemed to be attached to it by a thousand fine threads, and to be drawn along by it."—(p. 44)

"When, instead of a middle-sized magnet of some twenty pounds' capacity, we took a strong one capable of bearing ninety pounds, and placed this on the flat hand of Miss Nowotny, she grasped, both in the conscious and unconscious state, the presented ends of the horseshoe so firmly that it could not be taken away from her without great effort. She herself was unable to loosen her hold. The whole hand was clenched spasmodically, and cramp knitted the fingers around the magnet, and contracted the whole hand so violently that all vol-

untary power of motion ceased."—(p. 50.) "This attraction of the human system by the magnet was found by experiment not to be reciprocal. The magnet being suspended, with the poles downwards, from a balance, and its weight counterpoised at the other scale, the hand of the patient was held down upon the table under the magnet. The attraction of the hand ensued, with all the symptoms as above detailed, but the index of the

palance remained unmoved."—(p. 47.) This power of the magnet was found to act hrough all substances; stone walls, folds of paper, permeable to the influence. Sensitive subjects felt its power within the sphere of attraction, notwithstanding intervening objects of whatever nature. Magnetized water, and other bodies, were at once distinguished by the patients from similar ones in a experiments on the communicability of this influence to other bodies by contact, was led to comcapabilities in the same direction, and this led him by their power, or the power dwelling in them.to the third important step in the discovery of the

ed, it appeared to form a fiery vapor, and this was different degrees. This led the Baron to bring the surrounded by a kind of glory of rays. But the several bodies into contact with the patients in rays were not at rest; they became longer and their natural condition. To his surprise, he found all CRYSTALLIZED substances to possess magnetic power upon the human system. Thousands of experiments, ful. The whole appearance was more delicate than varied in every possible manner, led him to classify these bodies in relation to their odic powers, as follows, viz:—

First. All amorphous and confusedly crystallized odies are inactive. Second. All single or free crystals were more or

less active.

Third. The larger and more perfect the crystal, Further experiments with crystals proved that legal and political science, it cannot be denied that was the same, the intensity of the light varying this force does not reside equally in all portions of our German brethren have always occupied a with the power of the magnet, until her returning their surfaces, but that its direction is always parallel to the primary axis of the crystal, and its "Miss Angelica Sturmann, 19 years of age, was manifestations greatest at the poles. Furthermore, it was discovered that the opposite poles of crystals display the force in an opposite manner; the one producing a warm sensation, the other a cool fully in her, after a few experiments, that she far feeling; whence the quality of the odic principle surpassed Miss Nowotny in sensitiveness. When I | was first deduced, and afterwards proved to be coextensive with the principle itself, wherever it is truth forward in the very teeth of opinion. We found. The peculiar attraction of the magnet for talk of public opinion. Public opinion indeed!while she was perfectly conscious of what was iron is not shared by the crystal; not the slightest the most cowardly and servile slave beneath the particle of iron or steel dust can in any manner be sun. And what is public opinion? . . . No she sell into tetanic spasms and complete uncon-attracted by it, whence the distinction between the reformer can do a brave, or high-minded, or necestwo forces becomes evident. The crystallic force is sary thing until he conquers the diseased regard that at the moment I had removed the armature gous to that of electricity. The odic light is as should be translated, the homage of public opinion from the magnet, she had seen a flame flash over it powerful at the poles of large crystals as at those to individual power it could not resist. Publish of the magnet; and in both, the same effects upon the new truth, they will stone you. Never mind "Miss Maria Maix was undergoing treatment for the nerves of feeling and of vision are capable of to-morrow they will pick up the stones, gather iet of flame was produced by both at the end of a conducting wire, many yards in length. The crystal-

> every trace of it. exerted by the hands of the mesmeric operator, in putting his subjects into what is called the sleep- speak of him as one raised up by God; then in waking condition. He says: "When I passed a what degree does he reflect the divine character magnet down twice from head to foot over the patient, Miss Sturmann, she lost consciousness, and fell into convulsions, mostly with rigid spasms. When I did the same with my large rock crystal, (eight inches in diameter,) the same result followed. But I could produce the same effect when, instead of either of these, I used merely my empty hand, crystal must reside in my hand."-(p. 105.) The of this force in the human system not only suggeststimulated him to endeavor to ascertain whence are | may guarantee to us his mission." derived its sources in vital organization. How does it happen that a living organism displays the properties of an inorganic crystal? Where are we to look for the common original source of a power

poles of the globe we inhabit? (To be continued.)

SWEDENBORG AND HIS WRITINGS.

Whenever there is marked extremes of opinion as to the merits of a man and his writing, we are pleased to see efforts made to correct these connagnetism; and we cannot but acknowledge that the late biography of Swedenborg, by Edwin P. tism is a powerful agent upon the vital force; and paper, and we doubt not, will be pleased to peruse the true light of genius, and flash with image and this will become more apparent from the following the following candid extracts, as they testify of the description? This is a cyclopedic man; his shoulborg, and vindicates his life, mission, and writings, by his side? as necessary and providential to the education of the race. We quote from the New Jerusalem a mystic, a fool. Since his death, all terms of Magazine.—Ed. Ch. Spt.

"But you do not believe that God raises up men

leaders and commanders of the people, is gone by. veal no new relations, no new illustrations?" God has given to us Christianity as a leaven in the world; and having given that, he has left us, and things go on in the natural order of development.

use? We believe this is a very good translation This is both intellectual and moral fairness. of many opinions; but then opinion is one thing, and utterance another. You would not like, should think, to utter that; the world could not ceive." hear the heresy, even if it believed it. No, no; the insane and irreligious world, when it thinks upon such matters, would not like to have to hear and believe that God had abandoned the world. And you, if you sat down to so dreadful an idea-you would start with horror at this worse than atheistic and absolute orphanhood.

week to 'send down on bishops, priests, and deacons, the healthful Spirit of his grace; you believe that certain minds may be more largely opened to know his will, and may be gifted with power of natural condition. The Baron, in the course of his greater dimensions to utter it; you believe that illustrious men have been raised up in every age, 'teachers sent from God,' with a will all fire, and a pare their power thus acquired with their natural soul all light, and that they have changed their life Was not God in St. Augustine? Was not God in Francis Xavier, in St. Francis of Sales, in Bernard Having communicated this peculiar power to vari- Gilpin, in Whitefield, in Calvin? Is not God, in ous substances, (as he supposed from their effects degree, in every earnest village preacher and workafter contact,) by rubbing them a few minutes with | er who has, by patient continuance in well-doing. a strong magnet, they all produced the same results so raised himself to be a boon and a blessing to his upon the patients as the magnet itself, but in very neighborhood and his church, and therefore to his world?

> "Or, perhaps, what you mean to say is, that, when God raises up a teacher, he raises up one whose mind is entirely in harmony with our-perception of truth; who utters what we know to be; and impresses us, not by enlightening us, but by amusing us; a teacher who does not tell us that our prejudice is wrong, but gently insinuates himself into our prejudice, and captures it, conquering it by interpenetrating it with a new power. The new teacher must not tell you what you do not well know; he must not contradict you; his deeper experience must only go to confirm your opinion of your own wisdom and righteousness; there must be nothing to learn, especially there must be nothing to unlearn; there must be no attempt to lead us to a life above nature. The religious teacher of the new school must show and confirm the fitness of the present order of thought and things and opinions; and thus we shall know that he is 'a teacher sent from God.'

"Forgive the satire. Might we not think that this was the demand of men? Yet what is the fact? Every great reformer has had to run his

"I do not praise promiscuosly. . . . This habits of thinking. There are his writings; those few moments being generally sufficient to dissipate he any credentials? What has he unveiled here? as he beheld them, to expand to full maturity. Has he rolled the darkness away from any diffi-We come now to the fourth step of the Baron's culty? Has he reconciled any mental combatants? progress in these interesting researches; and this is And I must decide this, if I would know; the the identity of the force here described with that masses of men are unfit to decide, for they will form an opinion from pre-judgment. His followers

God has given of himself? What new light has he brought to the world? "We see nothing unnatural in the idea that God

should raise up, from time to time, men specially gifted, by strong insight and by lofty affections, to be the instructors and teachers of their fellows. And the question at present is, to what degree Therefore, the crystallic force of the magnet and the Swedenborg is entitled to be regarded as such a teacher. It is a question that will be better an phenomena of animal magnetism are here at once swered when the reader has passed through the brought to the mind of the reader, who may now present volume, especially if he be wholly unbegin to perceive something of the vast importance acquainted with the writings which have given of the discovery of our author, in proving the ex- importance and fame to our author. We enter not istence of a link, hitherto unsuspeed, between ani- here into the examination of the writings; but in mal life and the inorganic forces of nature. Want this chapter desire to prepare the mind of the of space precludes our dilating upon the various reader, by noting the man, his attitude, his life in experiments insituted to determine the identity of the study, the mode by which he prepared himself this force with that of the magnet and the crystal. to speak to us. It is most important in such a Suffice it to say that the discovery of the existence case that we look at the writings first, without examining them at all, from the stand-point of pered the name of "Od" to the investigator, but it sonal character; the manner and spirit of the man

boundless; in science, his knowledge was im-Hood, London. This gentleman is already known amazing in its play? His poems-for by this title "And yet you say he is a fanatic, an impostor,

ignominy and contempt have been heaped upon him; all sects have agreed to unite to despise thus; you do not see why a man should be made him. Few, few, few, indeed, have read him; the exponent of the divine will and meaning. Men but how far fewer have studied him? Alas! she touchingly and beautifully alludes to the love while; but the attraction was so strong that when are not raised up and sent from God now, are they? in most instances we denounce the religion or of the poet for Mary Chatworth, thus: the magnet was drawn down in the direction of the That is the old woman's story, the exploded tale of the religious teacher taxing our energies, our feet, beyond the reach of the patient's arm, she not another age; is it not? We are far too wise now thoughts, our affections, too much. Religion is, ful, were the thoughts which swept away over my solicitous about, what others may think of the control of the patient's arm, she not another age; is it not? only did not leave it, but in an unconscious state to believe that any man has any special gift from according to some teachers, to be for ever and for mind, wave after wave, and shook my heart like a the Highest, or any special commission to speak to ever a perpetually reiterated and reiterating alpha- tempest as I stood in the place where the young

colors clearly, when the healthy eye can discern leave it, but then remained unalterable and immo- were just accidents too; they appeared in the orcolors clearly, when the healthy eye can discern leave it, but then remained unalterable and immonothing. It occurred to the Baron, in view of the vable, in the position in which she had been placed,
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divided by the leave it dinary course of the development of ages; their instity—who are lengths and breadths of religious returned the passion of her young poet love, I minds were opened by no especial influence; they and depths and lengths and breadths of religious knowledge and have not a doubt that like the lik were hurried out of their circle by strong imemotion and experience, of religious knowledge and have not a doubt; but like the Montagues and
times we have been comCapulets, the houses of Chatrach and Repeated and pulses; and were what they were in virtue of the doctrine. A thousand times we have been comtion which she felt compelled to follow unconditionally and involuntarily, and which she was circumstances operating around them. The age of pelled to ask, What then? Is no more religious at feud. Mary had not the strength and truth of the light recircumstances operating around them. The age of pened to asa, what will the Infinite Light reposites and prophets, and captains of ideas, and experience possible? Will the Infinite Light repositions and truth of the pened to asa, which is a possible and prophets, and captains of ideas, and experience possible? Will the Infinite Light repositions and truth of the pened to asa, which is a possible and prophets, and captains of ideas, and experience possible? Will the Infinite Light repositions are prophets, and captains of ideas, and experience possible?

takes now but little interest in our world. God is every shade of Swedenborg's doctrine and teaching; a long way from us; we cannot conceive that he but he has surely met with infinitely less than justrains men, and brings them to pilot the way of tice. For ourselves, we have long given up distrains men, and brings them to pilot the way of tice. For ourselves, we have both read them, and be. Mary bestowed her hand upon a man of whom the great world-vessel to new heavens and brighter puting at all with any person on the merits of these be. Mary bestowed her hand upon a man of whom climes. There are no men sent from God; all writings, unless they have both read them, and thought upon them; and, if the truth must be told, "Do they? Will you put your belief on this we do not remember ever to have met with a permatter so? Is it the kind of language you would son disposed much to dispute, who had read.-

#### From the "Poetry and Mystery of Dreams." THE DREAM ANGEL.

Those instances, I believe, are neither few nor night closed in." far between, in which dreams have given to the far between, in which dreams have given to the afflicted positive comfort and encouragement duration membered by all who are familiar with Briefs. ing their waking hours. The features of the life. That it preyed upon a mind by nature sens. loved who have long been parted from us either tive and morbid, driving him to fits of excess, of "Why, you bless God every Sabbath for raising by accident or death, are thus renewed or reviving gloom and bitterness, in which tenderness is mixed Why, you bless God every Sabbath for raising by accident or death, are thus removed the with disappointment, and every worthy ambition for you faithful ministers; you pray to God every lifted far more sympathetically than can be done with disappointment, and every worthy ambition by the most accurate portrait, while to the lover cast down by agonizing recollections—that indeed despairing of his lady's favor, a pleasant dream it was the undying source to him of sorrow, none often holds forth hopes not less stimulating than can doubt who have his writings. Who has for her smiles. All, it is true, are not gifted with gotten his own description of his love for Mar. such vivid imaginations as to frequently experi- Chatworth, his marriage, and its consequences, in ence these sweet delusions, but they have in every that poem which Moore characterizes as the age existed to such a degree that the world has mournful, as well as picturesque story of a ward. never wanted races who held with religious faith ing life, that ever came from the pen and hearts

> " Departed Spirits at their will Could from the Land of Souls pass to and fro, Coming to us in sleep when all is still."

To those who can feel a poetic sympathy with this belief, the following sketch, which owes its existence to a hint from Jean Paul's "Voice of the Heart," may not prove unsuccessful as an attempt to embody, in a legendary form this mysterious Spirit of Dreams.

Once the bright Angel whose duty it is to watch over the happiness of man, even the Guardian Angel of the world, drew near the throne of the Heavenly Father, and prayed: "Give me, oh, Father! a way by which I may teach Man how to avoid a part, at least, of the many sins and temptations which the Fall hath entailed upon him! For Man is not always bad; at times he feels my better influence; at times his heart is ready to receive the good which a light external aid might fix upon him!"

Then the Father spoke to the Angel, and said: Give him the Dream!"

his sister the Dream. Far and wide they spread for the ceremony, and found, for the first times their gentle influence, and the hearts of life-weary that day, his bride and her family. He knelt dor. mortals were rejoiced. But the soft breathings of he repeated the words after the clergyman, but the Dream Angel fell not alike on all. To the good mist was before his eyes—his thoughts were is and gentle who had sunk to rest amid the blessings of their loved ones, and whose slumber was deep- tulations of the bystanders to find that he was no ened by the toil of the good deeds which they had done, there came soft and silent glimpses of the far land of light. Forgetting the narrow prison of this world, their souls rose up and spread broad and wide over the land of vision, gazing with eagle eyes life. To this end should all our labors, strugg upon its golden glories. But as the night waned, prayers, tend. In youth, in manhood, in age, their dream grew dim, and the outer influences of should seek to render more perfect our power life gently closed about them, and drew them back mind. We are never too old, but a few weeking to the world and to the body, even as the corolla young, for mental improvement. To perfect of the night flower closes about it, and shuts from minds, we must contemplate perfect objects is its gaze its best loved starry heaven.

To the toil-worn, sunburnt husbandman who had dwell much upon these objects. We must fallen asleep in despair, and who ever feared lest priate their perfections to our own mentales labor, the sweet Dream came like a soft summer beautiful things, that images of beauty may the shower upon the parched and dusty fields; and as our minds. man, I say, has opposed all the world's notions and he dreamed, he saw the green corn rising in goodly ranks, and gazed with joy upon the soft small ears, ple with the music of its numbers. We must which, at first, no larger than flower-buds, seemed and strive for perfection of action, that in our

> There are certain dream fantasies and strange sleep-changes which are to be found only in the not help us in our work. The artist never such deep unbroken slumber resulting from bodily fatigue, or in the light irregular rest of fever: even as the grotesque blue dragon fly, and the strange them, thereby to cultivate the sense of harmon water-flitter are found only on the surface of the and beauty in his soul. So in life, we should st deep silent pool, or over the shallow, dancing brook; and as the husbandman slent on the fantastic sprites who attend the dream, flitted about him. and spread a gay confusion over the happy vision. For as he gazed upon the golden ears, a purple and do it well or ill as they are right or wreng. scarlet cloud seemed to overshadow him, while thoughts are enemies worse than all outre round about he heard the pealing of bells, the merry singing of familiar voices, and the lowing of cattle; and in the intervals there came shouts as of glad friends at the harvest home. Then the purple cloud gathered about him, but the dream spirits with their long shadowy arms drew him through it, and he now stood before a well filled granary and as tears of joy ran down his cheeks, his wife and loved ones gathered about him, and their blessings and praises sunk into his heart, and mingled with the even-hymn which rose like a golden cloud from the ocean of his soul. And he awoke from the sweet dream, and blessed it for the hope with which it had inspired him.

But the Dream flew on, and it came to a guilty prisoner who had fallen asleep, cursing his judges, his doom, and the damp black fetters which clung like cold adders to his limbs. And as he dreamed "In what way are we to regard this won- the prison was opened, the cold chains fell away, derful man? Look at him long. Look at him and remorse and rage no longer fixed their poison most cautiously; and still he remains the won- fangs upon his heart. A bright light shone upon derful. No man whose name biography has him, and blessed thoughts of mercy, repentance, treasured demands a more careful study than and reconciliation flitted through his mind like he. For do but consider him; his learning was golden-winged butterflies through a summer garden; and he awoke trusting in release, with his perial on almost every subject; in mathematics, he heart filled with love and kindness. Did the cold. was able to take the highest post, both in the prac- damp fetters fall from his limbs? Were the tical and theoretical worlds; in languages, he was prison doors opened? The fetters fell not away; erudite. Who can deny to him a reach and stretch the doors remained fast; and, worn down by flicting notions, and from this stand point, welcome of thought capable of measuring all subjects, and famine and sickness, he perished in the narrow amplifying and illustrating all? Is not his fancy dungeon. But the blessed hope which the gentle Dream had left in his heart, gladdened his last to our readers, as the author of "Ghost Land and you must style his 'Memorable Relations,' if you hour, and as he died exclaiming, "Not my will, but Dream Land," which was republished in this cannot call them visions—do they not kindle with thine, oh Father!" behold there was joy in Heaven. It hath been said that Hope alone is left to mor-

tals; but with her abideth her sister the Dream, intellectual, moral, and Spiritual worth of Sweden- ders are Atlantean. Does he not even dwarf giants who maketh her known to us. For by the Dream, men are led to Hope.

# BYRON AND MARY CHATWORTH.

Grace Greenwood, in her late visit to England, paid a visit to Newstead Abbey, the well known residence of Lord Byron. In speaking of the event "Strangely sorrowful, almost agonizingly regret-

her hand as long as it was within her reach. Finally, when the magnet was removed beyond its
nally, when the magnet was removed beyond its
Thinks and Barton and Born and Waslan than post and Barton and Born and Waslan than post as a figure in that great and bet. Not so to him who attempts to pass on to the poet passed many hours of silent thought, it may the struggling to cut a figure in that great and the fatigues of life, is occurrent. distance of attraction, she was indeed compelled to Luther, and Baxter, and Penn, and Wesley, they grammar of religion, still more to him who dares be of lonely wretchedness. I never before so deep- bouf, the eye of the world.—Er.

Capulets, the houses of Chatworth and Byron were far more piteous for her, and more fatal to him than death, amid the full summer brightness of happy "Far, far are we from committing ourselves to love. This, not Shakspeare's, was the true soul of tragedy. Might she not have redeemed even his wayward and erring nature by the divinity of pure love and a steadfast faith? But it was not little better can be said than he ranked "among the most eminent sportsmen of the day," lived, it is said, to weep wild tears over the words which have linked her name in sorrowful immortality with her lover's and died in broken-heartedness at last, while The books of Swedenborg are surely words he, grown reckless and defiant, the very core of "The books of Swedenborg and despision to the from the Comforter which the world cannot reand distrusting and despising his brother, swept on in his glorious, shameful, sorrowful and stormy career, till the shadows deepened, and the long

The painful romance here alluded to is  $\pi_{e/\!\!/p_e}$ . man?"

"A change came o'er the spirit of my dream— The wanderer was returned—I saw him stand Before an altar with a centle bride Her face was fair, but was not that which made The starlight of his boyhood—as he stood Even at the altar, o'er his brow there came The self-same aspect and the quivering shock.
That in the antique oratory shook His bosom in its solitude—and then— As in that hour, a moment o'er his face. The tablet of unutterable thought Was traced-and then it faded as it came and he stood calm and quiet, and he spoke The fitting vows, but heard not his own words And all things reeled around him—he could see Not that which was, nor that which should have But the old mansion and the accustomed hall. And the remembered chambers, and the place, The day, the hour, the sunshine, and the shade. All things pertaining to that place and hour, And her who was his destiny, came hack. An thrust themselves between him and the light.

"This touching picture," says Moore, "agree closely, in many of its circumstances, with Le Byron's own prose account of the wedding in ke memoranda, in which he describes himself as with ing on the morning of his marriage with the me melancholy reflections on seeing the wedding mi spread before him. In the same mood he wands The sweet Guardian flew over the world with ed about the grounds alone; till he was summed where; and he was but awakened by the comm

## PERFECTION OF THE MIND.

Mental perfection should be the great ain in the material and Spiritual universe. We re We must cultivate amiable feel that harmony of soul may enrich the inward: walk the halo of angel life may surround us. formity will not make us more perfect. Vicer deformity to augment his treasure of beauty. musician never makes discords and barkens round ourselves with the best objects, and feelings, pleasant words, and good offices. In help to perfect our minds—our thoughes the chisels which carve the statuary of our souls Ter

Dr. Channing says: "The perfection of mir to have a propensity to seek agreeable and resting objects, to have attention turn spenier ously to beauties of nature, excellences of im character-God's perfections. A mind that is always improving, always happy. 122 which turns to disagreeable things, party tions, future uncertainties, etc., must be depr All objects may be viewed as expressions of ness."—Phren. Journ.

# OTHER PEOPLES'S EYES.

Strange as it may sound, certain it is, in regard we universally pay to other peoples puts us to more trouble and expense than & any thing else. What sums of money are dered away, whether they can be afforded et what trouble, what toil, what fuss, what result are submitted to, for no better reason than best our neighbors possess the power of looking at As if other people's eyes did not already tax uss ciently in the way of what is called "keeping appearances." Many even double or treble tax in order to exaggerate appearance, and s themselves to the world in an extensive me rade, till, perhaps, they end by becoming poor, merely through the pains they take to the imputation of being thought so; or s through the misplaced ambition of being cos ed far wealthier than they really are. The keep up appearances is laudable enough; but the 1th doing so is not understood by every one, for stead of regulating appearances according to মুহা which they can consistently and uniformly all to, a great many persons set out in life by make appearances far beyond what they can afford; peyond what they can "keep up" at all-at keep not without constant effort, pain and apprehens Society abounds with such tip-toe people—as may well enough be described, since they ass the uneasy attitude of walking up on tip-toes, which though it may do for travelling across a Tor carpet or hearth-rug, is ill-suited for journer through life, on a road which, though rugles nevertheless apt to be found rugged, and rep to be trodden firmly, if we would keep our feet Had people but resolution to be, not absolut concerns, of what a load of trouble might the once relieve themselves; for one half of the tolk