

# Phenomenal & Philosophical. and that world represents a positive sphere to which man on earth stands in a negative relation.

### For the New England Spiritualist. INSPIRATION.

BY R. P. AMBLER. of spiritual truth. It refers not only to the divine powers that reside in man, but also to the connection which true that inspiration in its action on different those powers maintain with a superior sphere of exisillumined and hallowed with a celestial radiance. It truth. The degree of inspiration will always depend of materiality from attaining a universal supremacy; brought into connection with the primal Soul of beingand now, as the race approaches its state of manhoodas it grows more strong and rich in its experiences, and capacity of his divine nature, to precisely that extent higher life, it is the same spiritual power which continues to form the centre and basis of the religious sentiment.

The fact cannot be concealed, however, that the true of worship. This at least has been accepted as the theological significance of the term in question. The religious world has taken it for granted that inspiration is an endownment to be bestowed only on the special favorites of Deity ; that it is a gift to be possessed exclusively by certain chosen individuals, on whom at a time far distant fell the mantle of divine authority, and whose sayings are to be accepted now as the only, sufficient, and infallible word of God. On the basis of this narrow view of inspiration has been reared one of the chief pillars of the theological temple.

But what is the natural tendency of such a view of this subject? In the first place, it perverts and degrades our conceptions of the divine nature. Deity pervades every portion of the illimitable universe-the atom and the world alike-his spirit is diffused throughout all matter as the eternal essence of being. If, therefore, we conceive of Deity as talking face to face with man-as narrowing himself down to the outlines of a human personality, and so withdrawing his presence from the universal whole to concentrate it all in a selected locality, for the purpose of imparting a special and miraculous inspiration, do we not in our conceptions lower Deity ?-do we not mentally contract his being ?and while thus attributing to him the performance of the laws of tides, of light and heat, of the seasons, of a personal and partial act, do we not place him almost on a level with humanity itself? This is evidently the natural effect of such a conception. Whenever we contemplate Deity as bounded by the narrow outlines of the human form, and, with the wayward impulses of man, selecting certain persons, places, and times to which his inspirations are to be confined, then He is no longer an object of the soul's highest reverence-He is no longer the Universal Spirit, whose smile illumines the distant regions of space, but is rendered comparatively weak, and finite, and human, by being brought within the scope of earthly limitations. Then again, the popular view of inspiration is detrimental to the highest interest of man. We may see its effect in a blind dependence on the powers and gifts of others, and a consequent indifference to the responsibility of personal development. Men have almost lost been unmindful of the divine powers which are latent in every mind, and have indolently leaned on others for that bread of life which should come to themselves alone. And why is this? It is because the sentiment has prevailed that the truth of God can be directly reverence and whose words are read with prayer. signifies merely the act of breathing in. It indicates Matter is inspired when every pore is filled with the

Hence it follows that the human spirit must receive the breathings of Inspiration from the celestial heavens, as naturally as the earth receives its dews from the weeping skies. Indeed, the law of gravitation is not The principle of inspiration lies at the very gateway more fully established or more precise in its action, then the principle which is here involved. It is minds, is manifested in various degrees. All a not inspired with the same kind or mea was the inspirations of gifted minds which, in the more on the inherent capacity and development of the soulremote periods of human history, prevented the powers germ. So far as the inmost of man is unfolded and so far as he sends forth his aspirations and enlarges the is surrounded by new and more beautiful evidences of a will be be inspired. If David, Isaiah, or Paul possessed a larger measure of inspiration than others in their time, it was because they were lifted up towards the Divinity, and not because God came down to them. nature of inspiration has been imperfectly comprehend- The same is true also of men in every age. The opered. To be inspired has conveyed the idea of a special ation of the inspiring power is modified by the condition interposition of divine power; it has implied the be- of the individual, and hence will be manifested in differstowal of some miraculous and supernatural gift, ent degrees of spiritual influx. We should not lose sight which would almost entitle the recipient to the tribute of the fact, however, that inspiration is in itself a universal principle, a principle which is as deeply fixed in the methods of the Divine Mind as any other law of Nature. Light, sweet light of truth-is ever flowing down from the Spiritual Sun; and soft, gentle breathings-breathings of angel-minds-are always descending from the celestial sky. Then we have only to look up to see the light; we have only to become unfolded

#### THE LAW OF QUESTIONS.

to be inspired.

Steam and stars are valuable, or not, as you learn the art of putting to them the right questions, and procuring from them the best practical replies. You may ask steam, "What can you do ?" It answers, "Clothe me in an armor of steel and iron, give me a boat to push, a rail to drive, or a train to draw, with a skilful hand to hold my reins, and I will show what I can do." But how long did steam go unquestioned? For millions of years it played, in the foolishness of imbecility, before the dreamy eyes of men, never answering. a question, because a question was never put to it. Ask the stars, "What can you tell us, or do?" And they answer, "Study us, and we will tell you of the immeasurable magnitude of God's own glorious temple ! Ask us truly, and we will tell you of gravitation, and prosperity, of summer and winter, and seed time and harvest; all of which you may write down in your almanacs, and sell them to the poor in purse and in spirit, who can find neither time nor comprehension to study at our school." What I desire is, to impress you with the law of questions, so that evermore you will treat everything as if it could curse or bless, in accordance with the use made of it. 'Tis said, "The commonest mind is full of thoughts, some worthy of the rarest; and could it see them fairly writ, would wonder at its wealth." \* \* I may say that it is the main purpose of existence to tempt forth, by pure and appropriate questions, the great thoughts that lie buried in the mental essence. Every system of education, not based on this principle, is irksome to youth, because it is essentially erroneous, and fundamentally unadapted. A child is never ready sight of their own individuality; they have failed to for knowledge till its soul is moved to put questions; recognize the dignity of their own natures; they have then comes the period to try the teacher, for only he is fit to teach who answers like a child, and can put fresh questions to tempt forth the child's intuition, and expand its native endowments."-Davis's "Penetralia." BELIEVING WITH THE HEART .- Let no man suppose imparted only to the few; that inspiration is a gift that the simple assent of the mind to the proposition which cannot be intrusted to the masses-the common that spirits communicate with us in this age will therepeople-and which the individual himself has no privi- fore make a man better or much wiser. Any logical lege to seek, but that it was designed only for the selected mind, in view of the facts, must come to that belief; dignitaries of the past, whose names are whispered in but withal there must be a logical heart, if we may say so, a heart willing to follow facts to their moral conse-Leaving, then, the perverted ideas of theological quence, to make the mental assent available to proteachers, let us endeavor to conceive the true nature of gressive uses. Let a man feel assured that the pure eyes inspiration. This term, derived from the Latin inspiro, of a dear departed one are upon him, and his whole therefore a process which is entirely simple and natural first by no higher motive than common shame and the in its character. In a comprehensive sense it may be desire of approval. Gradually that impulse would said that Creation itself is inspired. The universe deepen, and a high standard of purity and truth would could not exist without the constant breathings of the be set before him, where no accidents of this life could Divine Soul. Were it deprived of these, the beautiful degrade it; and thus the eye of a watching lover would forms of. Nature would be resolved to dust, and Chaos become like the omniscience of God, to hold him in the would reign where order and harmony now prevail. path of nobleness and virtue .- Christian Spiritualist. divine essence; the plant is inspired when the breath- DECLINE OF CONGREGATIONALISM .- A writer in ings of the invisible Life are thrilling all its fibres ; the The New Englander raises the question, Why is it that flower is inspired when the Spirit of Beauty clothes its pure Christianity, under Congregational forms, has lost petals with a mantling blush ; and vast worlds are in- ground relatively, and given place to other ecclesiastispired when they glow in the intensity of the light that cal policies, and in some cases, to another Gospel which is breathed of God. So in the same general sense, it is not another? The answer as made out by the author may be said that every human soul is inspired. Is not of the article, is, 1: That, for a long time, the Congrethis the child of the Divinity, sustained by his constant gational churches of New England have been giving influence ?- does it not feed and live on the very breath their strength to Presbyterians; 2: The Baptists have of God ?---and are not all its thoughts and loves the drawn away many to their fold ; 3: Episcopacy has gainemanations that proceed primarily from the Spirit to ed over to its views a portion of the descendants of the which it owes its birth? If so, then, while material Puritans ; 4 : Many of the Puritan descendants have things are quickened with the pervading Life, the soul joined the Methodists; 5: The Unitarians and Univerthought, truth and wisdom are pervading elements, their children.

The human mind undoubtedly possesses a faculty of of his fame. This fortunate coincidence was the death the people. foresight, the exact nature and limits of which are un- of the king-Henry the Second-in consequence of a known. In the solar system, the astronomer is able to wound received in a tilting match with Montgomery. extend his prophecies, with probable correctness, for a This event enriched the astrologer of Salon. Here is Then he will call to life new princes and lords, and, great number of centuries. If no unforescen disturb. the quatrain, and four more misty lines it is difficult to speaking on his estrade, (raised dais) shall cry, 'O! ing agencies arise, we may defermine the condition of imagine. Yet, through the mist, certainly looms a the solar system a hundred thousand years hence.

In political affuirs, vague prophecies may often be made by moderate capacitian. It required no second tellectual power to predict at in close of the last century, the greatness and power of the United States at the present time. Nor is it at all extraordinary, when a physician announces, for days and weeks or even months in advance, the inevitable death of his patient. are entitled to be called prophecies.

jesting, sarcastic mood, possesses some interest.

tual or difficult.

ago, and we have the date before our eyes, we cannot ting an end to the very memory of priests and nobles run any risk of being imposed of, if a prediction, print- and kings. A valorous gentleman, of the name of ed at that time, has received its completion since. Francois de Metz, having no fear of Montagnard ven-Whether Nostradamus wrote down his prophecies in geance before his eyes, and scarcely believing that the fifteen hundred and fifty-five or not, does not matter- liberty of his country depended on the destruction of a or whether another famous inspector of the future, of little duodecimo, bound in vellum, and written in the the name of Olivarius, saw visions and dreamed dreams crankiest kind of hands and palest of inks, rescued it in fifteen hundred and forty-two, gives us no uneasiness. from the revolutionary flames, and found it to contain We see certain things recorded as being anciently fore- a great number of prophecies, about all manner of subtold in a volume printed in the first style of modern jects, and particularly one which it needed no very typography, in eighteen hundred and forty, and we don't brilliant interpreter in the first years of this century, to care whether they were anciently foretold or not; we refer to the great soldier on the throne. What became are satisfied with the knowledge that they are, at all of this marvellous prediction all the time from its resevents, as ancient as the publication of the book con- cue from the Montagnard fire till it appeared in the taining them. They were written before the event- Tuileries, we are not told. In what state was it when for they were printed before the event-read before the it met the despot's eyes? Up to what point of his hisevent, and utterly unbelieved and forgotten ; all before tory did the prophecy at that time extend? It is not the event. Not that we consider M. Bareste either a likely that a prophet in livery, as the modern sayer prophet or an impostor. He may believe or not the probably was, would go beyond the establishment of adulterated condition of the Quatrains of Nostradamus, the empire, or dwell on Moscow and Waterloo. But and the more distinct enunciations of Maistre Dieu- there seems little reason to doubt that the prediction, as donne Noel Olivarius. We believe, and that is quite it exists at present, was printed in eighteen hundred enough, in the year eighteen hundred and forty, and on and fifteen. It was inserted in the memoirs of Joseseeing the difference between that and eighteen hun- phine (editions of eighteen hundred and twenty and dred and fifty-five, we cannot deny that some person, eighteen hundred and twenty-seven,) and stretched its be he who he may, had an amazingly clear perception glance far into the future; for it clearly foresaw the of what is going on just now-not that the prophecy revolution of eighteen hundred and thirty, the expulis fulfilled-but the curtain is drawing up-the first act sion of Louis Philippe, and the accession, prosperity, is begun, and the principal personages have taken their and finally the death of \_\_\_\_\_\_ some one whom the reader places upon the stage. Let our readers judge for them- may fix on for himself. selves, and first of Nostradamus. Nostradamus, the Latinized form of the French sur- how shall we account, we repeat, for the latter part of name, Notredame, was born at St. Remi, in Provence, the pretended ancient manuscript, when we read it in a in fifteen hundred and three. Originally of a Jewish book published in eighteen hundred and forty ?-years stock, his family had devoted itself to the sciences of before the time of Louis Napoleon-while the most salaw and medicine, and the young Michael, for that was gacious of monarchs was writing out in text hand for his name, soon distinguished himself by his skill and all generations of kings and governors, the difference learning. Having lost his wife at an early age, he tried between cunning and wisdow, has seened as arm in his seat, as if honor and courage had finally disappearvisited Italy, among other places, where Leo the Tenth ed from the heart of France. How are we to account, was physically and metaphorically placing the head of we say, for the enigmatical, but very unmistakable St. Peter on the shoulder of Jupiter; and having seen foreshadowing of events going on before our eyes? enough of Rome to inspire him with a philosophic Whether the foreshadowing was cast from the magic knowledge of the speedy diminution of papal power, he lanthorn of Nostradamus or Olivarius, or the magic returned to France after an absence of twelve years, mirror of some seer of visions in the palmy days of married a second time, and became illustrious for his Louis Philippe; take what date we choose-whether infallible prescriptions against fever and the plague. eighteen hundred and four, as M. Bareste does, or A man of poetic temperament, with morbid views of eighteen hundred and fifteen, as recorded proofs invite furnished to the allied Lion and Cock, by the Sultan of life-pursued with unrelenting animosity by his pro- us-the fact of its being an actual prediction cannot fessional rivals, and driven for occupation in the solitude admit of a doubt. But to make clear its connections to which his pride compelled him, to the mystical writ- with France and her fortunes, it will be necessary to ings of the time and his own meditations, he soon be- give the whole prophecy; and as we submit the matter came persuaded that he was in possession of marvellous to the critical decision of the reader, we will give it in is not to occur for forty-nine months. However, the gifts. We do not suppose that he was a wilful deceiver. as close a translation as we can of the ancient language triumphant conclusion will justify any little delay, and There was sufficient in his history and circumstances to in which Olivarius delivered it : account for the exaltation of his mind, without hav- "Gallie Italy will see, far from her bosom, the birth ing recourse to the theory of his being a cheat. He of a supernatural being. That man will come out, deposited as hostages will give the allies an immense collected his predictions in fifteen hundred and fifty- quite young, from the sea; will come to acquire tongue five. They are written in very obscure quatrains from and manners among the Celtic Gauls; will open, still tersburg. which, in general, it would not be difficult to make out young, through a thousand obstacles, among the solabove all things else must feel the inspiring presence. salists of the Eastern and Middle States are, in a majori-From these remarks it may be seen that inspiration ty of cases, of Puritan descent. After mentioning these was extraordinary. The small town of Salon, in which winding path will leave him many griefs. He will come five moons. exists as a necessary and universal principle. This specific causes, the writer adduces some of a more gen- he resided, was besieged by illustrious visitors. Cath- to war near his land for a lustre or more. Beyond the principle is based on the relations which man sustains eral character, such as narrow views on points of inter- arine de Medicis sent for him to court, and employed sea will be seen warring with great glory and valor, to the spiritual sphere. The interior being of man is est, and an illiberal, exclusive policy in managing church him to draw the horoscopes for her sons. A second and will subdue afresh the Roman world. allied to a corresponding interior world, in which affairs, and neglecting to make Congregationalists of edition was called for in fifteen hundred and fifty-eight, "Will give laws to the Germans, will pacify the contented maillotins (factions.) Then they will be and the apparent fulfilment of one of the principal pro- troubles and fears of the Gallic Celts, and will then be chased from the palace of the kings by the man of

golden visor, a wound to the eye, and a death-

- Le lion jeune le vieux surmontera En champ bellique par singulier duel : Deux plaies une, puis mourir, more cruette !
- The lion young the old lion shall reverse In single combat on the warlike plain; Within a cage of gold his eyes shall pierce, Two wounds in one, then die, O, death of pain!

Notwithstanding the obscurity, and the difficulty of But there are prophecies beyond these-presentiments distinguishing between the lion conquering and the lion of death, occurring to the individual or his friends, and subdued, the prediction was hailed at once as a proof other presentiments of personal or public events, which, of Nostradamus's superhuman powers, and kings and when they assume sufficient dignity and importance, princes were proud to visit the divinely-gifted man. The Duke of Savoy and his wife made a pilgrimage to Such were the D'Orval prophecies, the predictions of Salon, and Charles the Ninth sent him a purse of two Nostradamus, and many predictions which are now be- hundred golden crowns. But crowns and reputation ing made, and which events are rapidly verifying or could not prolong the philosopher's days. He died in confuting. My own experience would lead me to be- fifteen hundred and sixty-six, and is supposed, or was lieve that many individuals are sufficiently gifted in this lately supposed by his fellow-citizens at Salon, to have way to have a general, if not a precise idea of future merely pretended to die, but to be in reality comfortaevents, and to consider it worth while to take note of bly sitting up in his tomb, with pen, ink and candles, any remarkable prophecies which may appear plausible and surrounded with his books of gramarie. The epior worthy of notice. The following essay, from "Dick- taph, however, above him, declares solemnly the fact ens' Household Words," though written in rather a of his death ; and in this instance an epitaph probably speaks the truth. But living or dead, little or nothing A French writer, M. Bareste, published, about fif- was probably ever heard of Nostradamus except in the teen years ago, a book called Nostradamus. It con- Lives of the Astrologers, and sometimes even in the tained a life of that calumniated sage, and dwelt with Histories of Imposture, till he was suddenly reinstated considerable unction on the prophecies by which his in all his glory in eighteen hundred and four. The hero had achieved his reputation, and maintained the prophets began to be honored, and in that year a copy exactness of their fulfilment in a great many instances, of the Centuries, as they were called, of Nostradamus, not without an apparent conviction that some of his was presented to Napoleon. There also fell into his foretellings would yet come to pass. There is always hands a volume purporting to have been written by a great difficulty in ascertaining the date of these predic- certain Maistre Noel Olivarius, a cotemporary of Nostions. From time to time inserious take place. Events tradamus, which, if authentic, puts the powers of his are plainly prophesied after they have occurred, and more famous countryman to shame. Its date was fifgreat ingenuity is used to twist events into an accord- teen hundred and forty-two. It was discovered in ance with prophecy when the opposite process is ineffec- seventeen hundred and ninety-three, in the midst of a large pile of volumes condemned to the flames by the

But as M. Bareste's book was published so long enlightened Montagnards, who were desirous of put-Even if the whole story was a mystification at first,

and that world represents a positive sphere to PROPHECIES OF NOSTRADAMUS AND OTHERS. phecies in the following year, placed him at the summit | named not king but imperator, by grand enthusiasm of

"Will battle in all parts of the empire; will chase princes, and lords, and kings, for two lustres or more. sidera-O! sacra!' Will be seen with an army numbering forty-nine times twenty thousand foot soldiers, armed, who will carry arms and horns of irons. He will have seven times seven thousand horses, mounted by men who will carry, in addition to the former, great lance or sword, and body armor of brass. He will have seven times seven thousand men who will play terrible machines, and will vomit sulphur and fire and death. The total amount of his army will be fortynine times twenty thousand men. Will bear in his right hand an eagle, sign of the victory to win. Will give many countries to nations, and to each one peace. Will come into the great city ordaining many great things, buildings, bridges, harbors, aqueducts, canals; will do, himself alone, by great riches, as much as a a Roman, and all in the dominion of the Gauls. Will have two wives and one son. Will go warring to where the lines of longitude and latitude cross, fifty-five months. There his enemies will burn with fire the great city, and he will enter there and depart from thence with his men, from under ashes and great ruins ; and his men, having no longer either bread or water, through gree and extreme cold, will be so unfortunate that two thirds of his army will perish, and, moreover, the half of the remainder being no longer in his dominion. The mic

"Then the p o man abandoned, betrayed by his friends, will be chaged in his turn, with great loss, near to his native soil, by the great European population. In his place will be put the kings of the old blood of the Capet.

"He, forced into exile in the sea from which he came so young, and near to his native soil, remaining for eleven moons with some of his men, true friends and soldiers, and not amounting to more than seven times seven times seven times two times in number. Immediately the eleven moons are past, will he and his men take ship and set foot on the Celtic-Gallie ' id.

"And he will march to the great city, where is seated the king of the old blood of the Capet, who rises, flees, carrying with him royal ornaments. Puts kings in his ancient domination. Gives his people many admirable laws.

"Then, cleared away again by a three-fold European population (par trinite population Europeenne) after three moons and the third of a moon. The king of the old blood of the Capet is put back in his place; and he, believed to be dead by his people and soldiers, who during that time will keep his memorial on their breasts. The Celts and Gauls, like tigers and wolves, will destroy each other. The blood of the old king of the Capet will be the plaything of black treasons. The discontented will be deceived, and by fire and sword put to death ; the lily maintained ; but the last branches of the old blood still menaced.

"So they will quarrel among themselves."

Up to this point the prophecy seems to point to the fortunes of Napoleon, the old Bourbons, and the commencement of Louis Philippe's reign. But now comes the end of it. After the mutual animosity of the old and young blood of the Capet, and the discontent of the French nation, we may suppose ourselves arrived at the end of 1848.

"Then a new combatant will advance towards the great city. . . . He will bear lion and cock on his armor. Then the lance will be given him by a great prince of the East. (Ainsi la lance lui sera donnée par grand prince d'Orient.)

"He will be marvellously seconded by the warlike people of Gaul, who will unite themselves to the Parisians to put an end to troubles; collect soldiers, and cover themselves with branches of olives.

"Still warring with such glory seven times seven moons, that a three-fold European population, with great fear, and cries, and tears, and their sons in hostage, bend beneath laws sound, just, and beloved by all."

The new combatant, whoever he is, who comes in so apropos to put an end to civil dissension, is evidently supported by the soldiers-no less than by the people of Gaul-he bears for his cognizance a lion and a cock ; which, without any great stretch of ingenuity, may be taken to represent an alliance between France and England; and immediately on this being arranged, a lance is given him by the great prince of the Orient. We may venture to interpret this, "a cause of war is Turkey."

The war, we are sorry to see, is to last longer than we hoped ; it is not to be concluded till the entire submission and humiliation of three European states, and that we only regret that the indemnity for the expenses of the war is not more distinctly expressed. But the sons power over the royalties of Berlin, Vienna and Pe-

External glory, is, however, to be followed by great calamities at home. Peace is only to endure for twenty-

"In Lutetia (Paris) the Seine, reddened with blood (the consequence of struggles to the death) will widen its bed with ruin and mortality. New seditions of dis-

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all people the great and metropolitan nation.

"And he, saving the ancient remains of the old blood of the Capet, rules the destinies of the world, makes himself sovereign council of every nation and people; lays foundation of fruit without end-and dies."

Let every one decide what all this means for himself. We cannot profess that we are altogether pleased with the prospect. But time will show .- Journal of Man.

The Spirifualist. A. E. NEWTON, EDITOR AND PUBLISHER. "I have yet many things to say unto you, but ye cannot bear them now."---Jesus.

BOSTON, SATURDAY, AUGUST 9, 1856.

MR. Hubson having been called away by previous engage ments, the editor has secured the further assistance of a friend, whom he judges fully competent to the undertaking, to perform the more laborious duties of his position until such time as he shall feel sufficiently recuperated to resume them fully. In the mean time, he hopes to be able to furnish a weekly correspondence, and perhaps to contribute to some extent in other ways to the interest of the paper. Our assistant, who prefers to be incognito, will indicate his productions by appending such mark describe under the head of of distinction as he may choose.

#### MIRACLES.

It would be difficult to embody the vulgar idea of a miracle; it is a something vague and intangible as the mist of a dreamy night. As far as we can seize it and give it form, it is a sort of monstrosity, a sublime riddle, a spiritual paradox, a bewildering magic feat. Christ, the greatest of miracle-workers, as viewed through the dim haze of these notions, appears scarce else than a splendid necromancer, worthy to rank with the greatest wonder-workers among the magi of the East,

It is somehow confusedly imagined that law is set aside when a Lazarus is raised from the tomb, or a blind man suddenly restored to sight. There is a tacit presumption that God, to suit some purpose of his own, has now and then launched an abrupt stroke of his mighty power, regardless of all preëstablig ed order or congruity. It is fancied that he has arbitrarily deviated in many instances from his glorious rule of fustice and harmony, and through chosen indivith, , as instruments, has wrought strange things in brder to show the world that he was God, and that he p ssessed almighty power.

These notions, however much at variance with the dictates of a higher reason or a more enlightened judgment, are such as impregnate the minds of young and old throughout Christendom. They have been imbibed from the religious teachers of present and past ages. Spiritual leaders have taught that such matters are entirely beyond human comprehension, and that we should not seek to understand them ; that there are "secret things that belong to God," which it were the height of presumption and sinful impertinence for man to seek to pry into.

But the unfoldings of truth through the spiritual manifestations are fast establishing a new and more rational view. We learn that God is a being of eternal equipoise, justice and harmony; that his infinite wisdom requires no sudden and exceptional efforts to establish his name and power among men. He and his laws are the same, yesterday, to-day and forever. His principles of manifestation through nature and humanity are fixed and immutable. The individual who elevates himself high in the moral universe, unites himself more closely with God, comes into more perfect unison with his designs, and receiving a more direct influx of divine power, is able to manifest it to mankind. If Jesus or Elijah has performed some wonderful work, we have only to fulfil the conditions to do the same ourselves. They operated through law ; that law still exists, and we have only to come into an understanding of, and harmony with it, to perform the same or "greater things." So Christ taught, so teach our friends in the spirit-spheres, so teach the higher intuitions of the soul. What was once possible in reference to these matters is possible now. Man has been gifted with prophecy, with power to heal the sick, to cast out devils : he may be, he is, to-day. No arbitrary display of power has been given to make men wonder; but the gifts of the apostles and prophets have been the natural consequences of the conditions of their spirits. Have we the same faith, we have the same power. Lovers of truth! let us walk uprightly; let us be filled with a Divine love, which will overflow and inundate the world with blessing. A high and holy purpose, a faith in the divinity of man, a flinging aside of everything that is mean or slavish, an assertion of the infinite worth of the human soul, will work miracles of wonder to-day and now. The world awaits the advent of great and daring souls, filled with Divine might. Weak ones crawl the earth, hemmed in by conventionalities, creeds, customs,-fettered with chains of bigotry and superstition. They await the coming of the spirit of freedom. That spirit exists in you, " except ye be reprobates." Find it ; seize it ; work with There is nothing than can stand in opposition to a true soul, - be it institution, prejudice, error of church or state. Dare to be great ; dare to be true. Be filled with a pure and lofty aim, and when opposition comes, the soul's forces will gather and accumulate, and finally burst forth in a power like the thunderbolt, sweeping a clear path to success. Miracles will work themselves for you and through you, as naturally as the lightning flashes from the well-charged cloud.

valor; and afterward the immense Gauls declared by When heithinks he is drawing back the boat, he is in perience. I well remember the days, and months, and reality pulling at the oar. However he may appear to years, during which, under similar preaching, I sought succeed at the time, everything in the world goes by and yearned to know what this "faith" was, and tried contraries. He is like the celebrated individual in the in all earnestness to comply with such instructions as I song-the hollow of his foot makes a hole in the ground. received, for its attainment - but somehow the vague, Let us then have patience with him, remembering indefinable, mysterious something would n't come ; and that the more he wrenches at the tree of truth, the at length the mental torture and agony became well-nigh stronger its roots take hold of the earth. T.

#### EDITORIAL CORRESPONDENCE.

continue my account of

SUNDAY AMONG THE MOUNTAINS.

In due time, the village church-bell rang out a clearvoiced and cheerful invitation for the villagers and mountaineers to assemble for public worship. Could the dwellers in such a place be other than a worshipping people -not merely one day in seven, but all days? And when they come together to greet each other as social beings, and to offer their united thanksgivings, must not the place burn with devotion, and the whole atmosphere quiver with living incense? Hoping thus to find the fact, and especially as the forests, " God's first temples," were too damp from previous rains to admit us with comfort to their sanctuaries at that hour - we resolved to join the gathering congregation, and if possible participate in their devotions. The result I may properly

SPIRITUAL HUSKS VS. SPIRITUAL FOOD.

We entered a church, whose interior, with frescoed walls, carpeted floors and cushioned slips, presented an Scriptures, and furnished ground for a resistless appeal earance of tastefulness and elegance unlooked-for in this retired locality, and certainly calculated to afford life. Let us see if it would not: It is clear that as the rustic worshipper a far more attractive conception of that " temple not made with hands," in which he is urged to secure an eternal seat, than many of the unsightly and uncomfortable structures which are to be found in New England. Some indications of curiosity at the presence of strangers, were of course manifested by the assembly; but soon they proceeded to "commence the service of God." We could not help thinking it a great pity that his service had ever been left off -as it is difficult to understand how truly religious of the world)-so would those who became truly his souls can ever cease the worship and service of the Infinite Father of spirits, who ceases not in his care and love for all his creatures — much less how such souls can be content with devoting only a seventh part of the time to such services. After the usual preliminary exercises, the clergyman stood up to offer the devotions of the people. He was possessed of a rather commanding figure, well trained in the airs of the pulpit, and his phrenological developments indicated very fair intellectual endowments, with much natural benevolence of heart; which latter, however, had evidently been soured by a harsh and gloomy creed, imparting to his otherwise agreeable features, the stern and vinegary cast usually worn by " orthodox " clergymen. He opened his lips in prayer; but alas ! the very first tones that escaped them dissipated our hopes. His voice was harsh, angular and discordant, wanting in those deep, subdued, tender tones, in which the truly filial, loving soul naturally pours forth its emotions of gratitude and adoration to the Infinite. It indicated unmistakably and painfully, to the practised ear, a want of that affectional or emotional culture - that deep spiritual heart experience - which alone can qualify one to apprehend or minister to the spiritual wants of loving, growing souls, or give utterance to their deep emotions. He proceeded to enunciate to a tedious length, and with many hesitations and repetitions, a series of commonplace, threadbare, vague, confused and sometimes absurd petitions, seemingly without one breath of living devotion ; all was formal, cold, external, lifeless - a prayer of the intellect, not of the heart. Alas! how unsatisfying, how disappointing and depressing to those earnest souls - if such there were in the assembly who had turned aside from the spontaneous anthem which was ascending from all nature without, in the hope to find in this specially consecrated "house of God " a deeper, loftier, and more intelligent worship ! When at length this laborious " exercise " was ended, it was evident that the auditory felt relieved from an irksome infliction, rather than refreshed, elevated and profited. My companion, sitting by my side (to whose spiritual vision angelic attendants are somewhat wont to manifest themselves and often to symbolize their thoughts) turned to me at its close and whispered in my ear, that during the performance she had seen a company of spirits present, who appeared to be handling over a mass of dry bones. As the prayer ceased, they had presented to her view a skeleton figure - dry, fleshless and ghastly - as a symbol of their estimation of the exercise ; and a more appropriate one could not well be devised. But to the sermon. I had begun to be impatient for this, hoping, from the obvious natural abilities of the preacher, that it might afford at least an intellectual repast that would in some degree compensate for the meagreness of the prayer. But I was doomed to a of dry theological husks, instead of the living bread of still severer disappointment. He took for a text those suggestive words said to have been uttered by John the but the wrath of God abideth on him." Without at- in other directions-in merely wordly concerns. What tempting to show, as it seemed to me he ought to have done at the outset, that the opinion of John Baptist be seen in almost every face; or that some of the most on this or any other matter was and is final authority consequences, in a future world, of a want of this that others, whenever any reference is made to religious belief here. I listened eagerly and intently for an intelli- topics or the inner life, (at least on any day but Sunwhich is the medium of such vitally momentous results | er the innovator were really in his right mind, and seek to those who entertain it; but failed to obtain anything to change the subject as speedily as possible? theological phrases, which, speaking from my own ex- at this "gospel-house" among the mountains; and I chickens, come home to roost. The more he shakes speak not at random here-for in relation to this matter vanish away."

insupportable. I remember, too, by how simple and rational a process deliverance at last came - a process quite different from that of listening to the repetition of DEAR READERS :- I take the earliest opportunity to figurative phrases which conveyed no meaning, or assenting to incomprehensible formulas. It was simply by ceasing all efforts to believe in I knew not what, and practically undertaking to do every known duty, and abstain from every known wrong. Here was peace and deliverance - found in a practical effort to follow in the steps of Jesus of Nazareth, which, as I now see it, evinced more of real faith in his divine sonship than does a theoretical assent to all the formulas of Christendom.

Among other points" insisted on by the preacher, as essential to "saving faith," was the belief that Jesus was the "Son of God "in some peculiar and exclusive sense-apparently forgetting the assertion, by the same writer from whom he obtained his text, that "to me many as received to gave he portant TO BECOME THE SONS OF GOD." (Job 1. 12.) To the glorious trath TO BECOME THE involved in this latter assertion, so dear and ennobling to all humanity, our preacher seemed wholly blind. Had he perceived it, it would have given him an obvious key to the meaning of his text, and of all similar to the hearts of his hearers in behalf of a divine Christmany as really accepted the Nazarene Teacher as "the Son of God "-as a true representative or " image " of the Infinite Father — would themselves, as a matter of course, receive his teachings and imitate his example. As he lived, (according to the record) a noble, selfdenying, benevolent, godlike life, and thus enjoyed the necessary concomitants of such a life, namely, constant and elevated peace and joy, (termed " everlasting life,' because it is not ephemeral as are the sensual pleasures followers, by living similar lives, have a similar con stant enjoyment of "everlasting life;" - while those who accepted him not, living on in ignorance, selfishness and sensuality, are, on the contrary, necessarily subject to the painful consequences of such a course; that is, the penalties of violated laws (here termed "the wrath of God ") ABIDE ON THEM, just so long as they continue to transgress. This gives the passage a rational, consistent and truthful meaning - comprehensible by the most ordinary intellect - which cannot be said of our preacher's exposition

It should be added, moreover, that when he came to remark upon the final clause of his text, the preacher, with a heedlessness (?) not uncommon to his profession, overlooked the correct reading, and rendered it, "the wrath of God shall abide on him," i. e., in a future life. The whole force and truthfulness of the statement was thus destroyed, by absurdly carrying forward to an indefinite future, that which manifestly belongs to the present. For what can be more true or important than the fact that those who " believe not the Son," who recognize not their own relation of sonship to the universal Father, and live not in accordance with that relation, do not see the true life, but are continually suffering the penalties of ignorance, error and misdirection-abiding under "the wrath of God?" When the preacher arrived at the "application" of his discourse, he proceeded to divide off his congregation and the world at large into " believers" and "unbelievers," according to his intellectual standard ; assigning to the one class all conceivable joys, and consigning the other to a doom of utter hopelessness in the coming world - a world, by the way, about which his text said not a word ! This was done with as much complacency and apparent indifference as a farmer would describe the difference between his sheep and his calves, and appropriate them to different pastures ! It was seemingly merely a story which it was his professional duty to recite, and to the repetition of which his auditory was so accustomed that they could listen with equal indifference. As I looked around upon them to observe the effect, some were comfortably asleep upon their easy cushions-others were gazing curiously upon the strangers present - and others still, it was easy to perceive by their countenances, were absorbed in reflection upon the business or labors of the past week, or in calculations for that which was to come-as much as to say, they did n't believe a word of (all the preacher was saying, and doubted if he himself did ! There were no indications of spiritual life in any countenance - no signs of that hungering and thirsting for truth which are so obvious in the assemblies I have been wont to And what wonder? They had been offered a repast spiritual truth, adapted to the wants of their souls .--same unpalatable and indigestible dish had doubt-Baptist in relation to "the Christ:" (John iii. 36.) less been set before them week after week, and year af-"He that believeth on the Son hath everlasting life : ter year, till in most of them, hunger itself had died out, and he that believeth not the Son shall not see life ; and the life of the soul had been driven to expend itself wonder that the indications of a spiritual starveling could spiritually minded members of the congregation should for all men in all times, the preacher assumed this im- acknowledge, (as was afterwards the case, in our hearportant point, and then proceeded to give his ideas of ing,) that they were utterly famishing for the bread of what it is to " believe on the Son," and of the terrible of life and the waters of salvation? And what wonder gible definition of the all-important "faith" or "belief" day,) should stare with surprise, as if doubting whethmore than a repetition of accustomed but indefinite Such was the character of the spiritual food dealt out perience in past years, I venture to say were utterly have reason to suppose it is no unfair sample of that devoid of meaning to those to whom they were chiefly which was offered on the same day, from thousands of addressed ; if, indeed, they had any definite, intelligible | pulpits throughout christendom-else I should not have significance to the preacher and the majority of pro- deemed it worthy of this extended notice. Is not this fessed "believers" themselves. If there was any one an evidence that the dominant religion of the day, is in in the audience who cared a fig about obtaining this its decadence? However pure in its origin, and how-"belief," I think he must have left the house quite as ever useful the purpose it has subserved ; it has fulfilled much mystified as to what constitutes it, and how to its mission ; it has lost its power to control the mind and proceed to obtain it, as when he entered the door. I move the heart; it has grown old, and "is ready to

## AUGUST 9, 1856.

preacher referred to (and I intend they shall,) I trust he will take them in no unkindly spirit-for in such they are not offered. I have purposely avoided any refer ence to locality, by which a personal application could be made by any reader. My object is general, not personal. I have only given the impressions of a disinterested stranger in regard to the value of ministrations which I doubt not he is as honestly desirous as myself should be for the highest spiritual good of his flock. blame not him; I do not even denounce as altogether bad the system in which he has been trained, and by which he has been enslaved. I would only apprize him that there is something higher and better within his reach. I would call to him to throw off that gloomy bondage in which his soul is struggling, and come up into the light and liberty of "THE SONS OF GOD."

But I have space only to allude to the manner in which the remainder of this Sunday among the mountains was spent, and which furnished the contrast I desupposed, the sound of "the church-going bell," in the afternoon, fell less invitingly upon our cars; while the music which floated down on the cool breezes from mountain and from grove, from the great congregation of outside worshippers-insects, birds, waterfalls and lowing herds upon the hills-called us irresistibly to with hands." Here we joined our hearts in that ceaseless anthem which goes ever up, spontaneous, hearty, free. Here we found lessons of beauty, of wisdom, of providential care and impartial goodness. Here we the running brooks," life and health in gushing springs, and food for both body and spirit, prepared by the Father's own beneficent hand ! How we longed to shout to the starvelings gathered in the man-made "sanctuary,"-Why will ye perish with hunger, or strive to feed upon husks, while in the FATHER'S HOUSE there is bread A. E. N. enough and to spare!

#### MISS JAY'S NAME ABROAD.

In a late number of the Paris Revue Contemporaine we find an article on Lamartine as a poet, in which Miss Jay's name and discourses are paid a marked compliment. Her sentiments are found worthy to be quoted beside those of the celebrated moralist M. Joubert; I am daily more and more convinced that Spiritualists great minds of the past and present.

We mention this not as particularly remarkable, but rather to show how the productions of a medium may be valued abroad, when there are so many at home who affect to look upon all spiritual communications and inspirational utterances as mere twaddle. "A prophet is not without honor save in his own country."

We will give our readers a chance to compare for themselves, by translating a quotation from M. Joubert, made by the writer in the Revue, and a passage that he quotes among others from " l' inspirée Américaine." M. Joubert says: "Poesy is a gift with which its position; for its natural place exalts it above the earth, and renders it neighbor to heaven. Thence, like takes little cognizance of bodies.

## LETTER FROM ALTON, N. H.

Alton, N. H., July 14, 1856.

MR. EDITOR :- Permit me for the first time, through your columns, to say that Spiritualism is making slow but sure progress in this vicinity. It is confined mostly to the intellectual part of our community, who are competent to give a reason "for the hope within them." We occasionally have circle meetings, and a considerable interest is manifested; every thing at our circles is conducted with discretion. At some of these sittings we have received the most convincing tests of the presence of disembodied spirits. But we have opponents among us. I will give you an incident which occurred a short time since at an evening party where sectarianism reigned supreme. Their minister after speaking on several topics, finally concluded by saying that " our country is in a sad condition ; it seems that God had ceased his care over us a nation. We are (said he) beset with curses. There is Slavery spreading signed to present. Suffice it to say, that as might be its blighting influence and breeding contention. There is Mormonism, the followers of Anti-Christ. There is Millerism, which still continues to spread discord and fanaticism. Yes! and there is Modern Spiritualism, worse than all the rest combined. It is the latest and most shrewd invention of the devil, for it denies Jesus Christ and repudiates the Bible as an old history. It is sapping the roundation of God's true church. It is removing our old landmarks. And what is more strange, these Spiritualists, by witchcraft or slight of hand, have succeeded in making believers of some of our best and most influential citizens, men who, from found hymns in flowers, "sermons in stones, books in their position before the public, are doing great mischief. We need a stringent law to put this spirit delusion

down and save the rising generation from infidelity." This came from a minister who, almost every Sabbath, denounces the laws of our country, and contends that the higher law alone should be considered binding, and glories in Beecher's rifle enterprise. Judging from his sayings, he considers Spiritualism far more dangerous than Slavery, Mormonism, or Millerism, and would of course, more readily sustain a measure of any kind, having for its object to suppress spirit-intercourse. He hesitated not to say that the Legislature should take the matter in hand, showing that he wished something more than his Higher Law applied to Spiritualists.

and her modest name finds a place on the same page should come out and be separate, and no longer with those of Chateaubriand, Goethe, Byron, and other strengthen the hands of those who would as soon crush Spiritualists as slavery, or any thing else not in accordance with their limited conceptions. Let ministerial hucksters engage in politics, while Spiritualists labor for the advancement of truth. Let us seek to learn of Christ who taught his followers that his kingdom was not of this world.

Yours for Truth and Progression,

J. P. B.

### THE WEAPON OF RIDICULE.

The New Jerusalem Messenger, (July 26,) takes ex-Heaven has endowed us; it springs only from the soul; ception to Dickens' "caricature" of the claims and docit comes in revery; but do what we will, reflection trines of the "New Church," in a late number of the finds it never. Poesy consists above all in spirituality. Household, Words. The latter speaks of the "revela-Nothing which does not transport us is poesy. It is tions" through Swedenbor g as being "almost as impro chaste and pious in its essence, we might even say by bable as those of Mahomet himself "-while yet the sect that receives them continues to grow and spread, and "numbers of intelligent and even learned men are the immortal spirit, it sees souls and thoughts, but found among its votaries." The Messenger adds ; "Probably no one needs to be reminded that the purest

#### OUR OPPOSERS.

We should not find too much fault with those who oppose the progress of truth and freedom. They fulfil manifold uses, and we could not very well do without them. In the first place, they serve as hold-back straps and breeching to the harness of reform,-quite necessary to the safety of the vehicle, in driving down hill. Thus then any opposition serves to develop strength and zeal in the advocates of truth.

The conservative works out the problem of human progress, no less than the radical. Do what he will. God's will is accomplished. His blows abound upon the head and front of his own errors. His curses, like the measure, the more the right comes uppermost. my own past life has not been wanting in painful ex- Should these observations come to the notice of the

morals, politics? Read the poets. That which pleases no more knowledge than Mr. Dickens possesses," you-sound it well-is the truth. They should be the man."

is poetry. The germs of all progress, all art, all beauty, that have been developed in any human soul, exist in each one of us. All men are in a true sense poets, for all have within them the germs of truth. Poetry it is the outbirth of the Divine thought." x.

#### TRUE MORALITY.

There is no perfect salvation without perfect freedom. Restraint is not redemption. The chains of popular prejudice, of laws and creeds which withhold us from evil, do not constitute virtue. The greater portion of the morality of society is of this negative sort. True mcrality is a different thing; it is something of itself; it is living and active. It walks independently of the conventional guide-boards of popularity and prudence ; avoiding impurity through love of purity, falsehood through love of truth, and all evil through love of all good. T.

#### ASIAN MYSTERIES.

aized fact in British India. that, in 1815, the Governor of Bengal received notice of a sudden revolt of the tribes of the interior. His informants proved that the natives had obtained information of the Allies having lost the first day of Waterloo, (Quatres Bras.) The rebels also knew, a short time subsequently, that the battle (Waterloo) had been gained by the British and their allies. Three weeks later the Governor received official notice of this event, which news had been immediately expedited to him by the Duke of Wellington, by means of couriers despatched from the battle field.

A similar circumstance has just taken place. Letters European mail is awaited with much anxiety, as the reached Calcutta in advance of steam, and even distanced the telegraph, (from Bombay to Calcutta.)-Amsterdamche Courant.

bruised and lifeless, packed away in a box, and so deep occasion, the following prayer from the staid preachersing, she felt surprised, and said he had been murdered. the inclemency of the weather !"

"Would you know the mechanism of thought and its | truths, the most sacred subjects, and the wisest of men effects? Read the poets. Would you understand may be made to appear ridiculous, with less talent and

This remark applies with peculiar force to the various great study of the philosopher who would understand tame "caricatures," lacking every quality of genuine wit or humor, which public journals, obstinately exclud-In the language of Miss Jay: "Whatever appeals ing every honest word in favor of Spiritualism, will as to the higher and nobler sentiments in the human soul, eagerly catch up and help to keep in circulation. The numbers of "intelligent and even learned men," who presume these phenomena worthy of serious and candid investigation, cannot make the movement appear even respectable to such eyes. Indeed the main weapon now is the first germ of civilization,—it is that which leads | left to the "opposition" appears to be the exceedingly to improvement, to beautifying, to elevation. The dull and soft edge of a species of ridicule which does highest poetry is the offspring of the highest spiritual not deserve even the title of satire or caricature. Of thought. The Creation is the sublimest of poems, for such we meet continually with abundant specimens,not one of which is worth noticing by itself. When the utterance of new and vital truths calls forth mainly this last and feeblest attempt at persecution and misrepresentation, we may feel assured that the age of bondage to prejudice and bigotry is fast passing away, and that the NEW era of mental and spiritual freedom is even now dawning on the earth.

#### DEATH OMENS.

Pennant informs us, that in Scotland, "many great families had their Dæmon or Genius, who gave them monitions of future events." Thus the family of Rothmurchas had the Bodak an Dun, or Ghost of the Hill ; Kinchardines, the spectre of the Bloody Hand. Gartinbeg House was haunted by the Codac Gartin; and Tulloch Gorms, by Maug Munlack, or the Girl with the Hairy-hand. The Synod gave orders that frequent inquiries should be made into the truth of this apparition; and one or two declared that they had seen one answer this description. In describing the customs of the Highlanders, Pennant tells us, that in certain places the death of people is supposed to be foretold by the cries and shrieks of Benshi, or the Fairy's Wife, uttered along the very path where the funeral is to pass ; and what in Wales are called "Corpse Candles," are often imagined to appear and foretell mortality. There is a like superstition in Northumberland. They call it seeing the Waff of the person whose death it foretells. received this week from Calcutta, announce that the If a cock crow at midnight, they suppose it to foretell the death of some of the family to whom it belongs .--people of the interior have already received the antici- King James in his Damonologie, says : "In a secret pated news of the conclusion of peace. This news, of murther, if the dead carkass be at any time thereafter which as yet the European population know nothing, and handled by the murtherer, it will gush out bloode, as if could know nothing, because no mail had arrived, had the bloode were crying to heaven for the revenge on the murtherer."

SINGULAR PRAYER .- Passing through the quiet PREMONITION .- The wife of Adams, who was mur- little village of Saline, in Indiana, a few days ago, a dered by Colt, a night or two before the murder, dream- fellow-passenger pointed out a weather-beaten house of ed that she saw the mangled corpse of her husband, all worship, as the place where he once heard, on a rainy was the saddening impression left upon her mind by "We thank Thee, Lord, for the goodly number here h is dream, that, on learning that her husband was mis. to-night, and that Thou also art here, notwithstanding

## NEW-ENGLAND SF RITUALIST. - - - - AUGUST 9, 1856

#### PIC-NIC AT ST. RONAN'S WELL.

We find the following article in the New York Dis- least one soul, as a burning brand, from hell !

who falls so long as error go with him.

An honest journalist is often placed in very anomalous positions. He is likely to not unfrequently be called upon to defend his enemies, and to protect those who Ever under the visible is the invisible. Through raise a heartfelt prayer to be delivered from their friends dead material forms circulate the currents of spiritual -to insist upon awarding Satan his due, and to defend life. Desert rocks, and seas, and shores, are harmonized Christ from the assaults of the Christians. The DIS- by the presence of man, and become alive with memo-PATCH, being an honest, free-spoken paper, is often ries and affections. There is a life which appears, and called upon to right the wrongs of those with whom it under it, in every heart, is a life which does not appear, has no sympathies, and to chastise those who, in the which is, to the former, as the depths of the sea to the natural course or events, would have the licency - waves, and the bubbles, and the opray, on its surface.operation. There seems to be an inveterate disposition There is not an obscure house among the mountains, on the part of some to be constantly whipping out of where the whole romance of life, from its dawn to its the traces of truth, and flying off in a tangent of pre- setting, through its brightness and through its gloom, is judice; and we are sorry to say that newspaper report- not lived through. The commonest events of the day ers and the newspaper press, in certain cases, are given are products of the same passions and affections, which, more to abuse and blackguardism than to truth and in other spheres, decide the fate of kingdoms. Outcharity. A case in point is the spiritual pic-nic of last wardly, the ongoings of ordinary life are like the move-Tuesday, pretended reports of which appeared in the ments of machinery, lifeless, mechanical, common-place leading dailies, the said reports being made up of per- repetitions of the same trifling events. But they are versions and misrepresentations of the most trivial in- neither lifeless, nor old, nor trifling. The passions and cidents and remarks of the occasion, private conver- affections make them ever new and original, and the sation, in some instances, being given as public, and most unimportant acts of the day reach forward in their robbed of all point or object at that, the reporters results into the shadows of eternity.-Boston Book. being either too shallow-pated to understand the most common-place ideas, or too dishonest to be truthful and fair.

Spiritualism, nor of any other ism, though it considers hausted the amusements of the theatre, the opera, the Spiritualism as good as any other, even the most ancient museum, and the concerts, he tried the church. The of them. But it is in favor of truth and honesty, and following is his account of the music : considers it a duty to give even the devil his due. It is therefore bound to give Spiritualism and the Spirit- solemn, but generally fast and lively enough for a ualists their due, and will do so, even though it raise a country dance. B. D. said the player got a big salary howl of holy horror throughout the realms of ortho- to show off the organ and draw a big house. He comdoxy. Other journals, the pious dailies in particular, menced to play the Old Hundred. At first, majestic a are ever ready to give sanctimonious reports of the it should be, but soon his left hand began to get unruly sayings and doings of any orthodox gathering, because among the bass notes, then the right cut up a few orthodoxy is old and popular; but the moment anything monkey shines in the treble; left threw in a large new is presented, no matter how much more rational it assortment of quavers; right led off with a grand may be than orthodoxy, every aspiring stripling with fourish and a few dozen variations; left struggled his pencil and note-book feels at liberty to level at it the mournfully to keep up, but soon gave out dead beat, shafts of his excruciating wit and satire ! Thus Spirit- and after that went back to first principles, and hamualism-the only form of religion that pretends to give mered away religiously at Old Hundred in spite of the current demonstrations and present living witnesses of antics of its fellow; right struck up a march-marched its truthfulness, and we believe the only one that teaches into a quick-step - quick-step into a gallop ; left still progress-is ridiculed and travestied by those who pre- kept at Old Hundred; right put in all sorts of fantastie tend to believe in the sacredness of a religion based on extras, to entice the left from its sense of propriety; certain miraculous events said to have occurred two left still unmoved; right put in a few bars of a popular thousand years ago! Those, we say, who believe in waltz; left wavers a little; right strikes up a favorite the sacredness of a religion unsupported by any evi- polka; left evidently yielding; right dashes into a jig; dence that could be received in a Justice's court, scoff at left now fairly deserts its colors and goes over to the another and more modern religion, which not only has enemy, and both commence an animated hornpipe. as good a claim to respect, but is able to produce every day unexplained phenomena in its support ! And, further, this modern religion, so far from being a contradiction of the ancient, is only a reiteration of it with live instead of dead evidence, and inculcates the practice of what the ancient religion has taught in theory ! What sincerity and consistency do we find in modern orthodoxy to command our admiration-our adoration ! But we will return more immediately to the subject of the pic-nic of the Spiritualists. The company was composed of some five or six hundred men, women and children, and they were not only respectable looking, but exceedingly well-behaved. Indeed, we venture the assertion that there never has been a party of the same size at St. Ronan's Well, which excelled it in point of respectability of appearance and good behavior. In this respect, the pic-nic was an improvement on the spiritual pic-nics of last season, which, though presenting some grotesque points, could not in any sense be considered indecorous. On Tuesday last, the rules of temperance were observed by the entire party, as was also the case last year, and the greatest good feeling and harmony prevailed everywhere. There was no attempt at aristocratic display in anything, but all were dressed becomingly, and the ladies were more than ordinarily beautiful and amiable-that is to say, of the number present, spectators and participators, an unusually large proportion were comely and lady-like in all their ways-and this, notwithstanding the gathering was entirely a promiscuous one. Of the gentlemen present on the occasion, a greater portion were capable of making a good speech or penning a good paragraph or of doing both. In short, in point of intelligence, the company met at St. Ronan's Well has never been excelled by any other company ever assembled on the ism, which we do not endorse; but this is a free country, where every man and woman can enjoy whatever religious notions they like, and as we long since discovered that practice, and not belief, makes the man, we shall not quarrel with any one about his creed. We will not attempt to give from memory a synopsis of the speeches made on the occasion in question-and, indeed, we have not the room to spare for even a synopsis of them. Suffice it to say, that everything was done decently and in order, and that the speeches were quite up to the standard of speeches usually made on public occasions. True, they were devoted mainly to the illustration or enforcement of the doctrines of ceived, at once, that his term of favor had arrived, and Spiritualism, but that did not detract from their ability, it was time to die. He resolved, therefore, to anticipate nor render them less worthy of honest criticism. One thing, however, is worthy of note. Two or mand of these "servants of the Lord" the reason why honey to the appointed hour, and then expired by ar- So finished atheist revolutions.-Lamartine.

they did not step foward and endeavor to snatch at

patch. It is refreshing, in wading through our forest So much for the spiritual pic-nic, which cannot be of exchanges, and scratching so often against the briars considered a more legitimate subject for ridicule and of derision and contumely, to meet with an occasional satire than would be a Methodist, or Presbyterian, or shrub with leaves of healing, and minus the thorns. Baptist, or a Universalist pic-nic; and we much ques-We commend the writer's candor and straight-for- | tion the justice or propriety of making any pic-nic a | wardness to our opponents generally. We expect a subject of newspaper criticism, much less abuse, as all difference of opinion; we do not object to manly op- such companies are more or less of a private character, position ; but it is too often the case that the anti-spir- those who attend them going for the purpose of free engraved on his tomb : "Here lies King Darius, who Fridays and Saturdays, for four weeks from the 14th inst. itualists meet with a slur or a sneer, that which they social intercourse, and being, therefore, entitled to exlack the courage or ability to confront with any con- emption from public criticism so long as they commit no ing." Jerome Cardan, a celebrated Italian physician, ing. The sick and suffering may thus receive benefit. vincing argument or militating fact. breach of the peace-and especially has an individual a Give us a fair and open field ; do justice to our mer- right to complain if he is singled out by name and all its and our faults-we have both-and then let him his careless remarks made subjects of ridicule and burconquer who has truth on his side. It matters not lesque. It is time the newspapers "reformed altogethx. er" in these matters. They should at least be honest and truthful.

THE SEEN AND THE UNSEEN.

#### MODERN CHURCH MUSIC.

Doesticks communicates to the Detroit Advertiser It is well known that the Dispatch is no friend of some of his experience in New York. Having ex-

Pretty soon music - organ - sometimes grand and leaving poor Old Hundred to take care of itself. At length, with a crash, a squeak, a rush, a roar, a rumble, and an expiring groan, the overture concluded and service began. At length, with another variette upon the organ, and all the concentrated praise and thanksgiving of the congregation, sung by four people, the service concluded. I thought, from the manner of the last performance, each member of the choir imagined the songs of praise would never get to heaven, if he did n't give them a personal boost in the shape of an extra yell. DEATH BY LIGHTNING-SINGULAR PRESENTIMENT. - A married lady, Mrs. Bartlett, was instantly killed by lightning, in Essex, Mass. She had a presentiment of her own death, and felt terrified at the approach of every cloud that indicated a thunder shower. She remarked, some weeks previous to her death, that she thought she would not live long, for she felt in a hurry to finish her work for her husband and children, which she was preparing for them as though she was to leave. On the day when the sad catastrophe happened, she sent for her husband to come and be present, for she was very much depressed, in view of the clouds which were approaching. While the storm was raging, herself and husband occupied the front room, and her children an adjoining bed-room, in which a window was open. Her husband sat at the window, watching the clouds and the lightning. She, like many others, supposing that there is more danger of being struck by lightning near a window, than in any other part of the house, entreated him to sit in some other place. Then leaving him to look for her children in the bed-room, she reached the place at the instant of time when the electric fluid darted down the wall and through the floor, killing her before same ground. True, they were believers in a peculiar she fell. A very short distance from that fatal spot she would have been saved .- Newburyport Herald.

were crowned at the Olympic games, "Die, Diagoras," whispered a friendly Lacedæmonian, " for you are too after the 10th inst., on a vis t to the West. happy to live any longer." He took the hint, and BRO. D. F. GODDARD of Chelsea, Mass, will be ready to respond to calls for lectures upon Spiritualism, its phenomena, philosophy, forthwith expired for joy in the arms of his children. and practicalities, anywhere in the State of New Hampshire, un-The Emperor Vespasian, on his death-bed, sarcastically till the first Sunday in September. Letters addressed to him in remarked to his flatterers : " I feel that I am about be coming a god !" The first Darius, King of Persia, CALVIN HALL will be in Westfield, Mass., Mondays and Tueswhen dying, desired to have this intellectual epitaph days; Chicopee Falls, Wednesdays and Thursdays; Springfield, was able to drink many bottles of wine without staggerstarved himself gradually, and calculated with such MRS. R. M. HENDERSON, Psychometric delineator of character, mathematical nicety, as to hit the very day and hour and trance speaker, Newtown, Conn. foretold. When Rabelais was dying, the cardinal sent a page to inquire how he was. Rabelais joked with the visit several places in this vicinity, for the purpose of obtaining envoy until he felt his strength declining, and his last additions to our subscription-list. Friends of the SPIRITUALIST moments approach ; he then said : "Tell his Eminence the state in which you left me. I am going to inquire to such as are becoming interested in the movement of the day. into a state of great possibility. He is in a snug nest, let MR. SPEAR will spend a few weeks, in Maine, after Aug. 11th. him stay there as long as he can. Draw the curtain, the He is commended to the confidence and aid of our friends in that farce is over." When the famous Count de Grammont was reported to be in extremity, the king, Louis XIV, being told of his total want of religious feeling, which shocked him not a little, sent the Marquis de Dangeau, to beg him, for the credit of the court, to die like a good Christian. He was scarcely ably to speak, but good Christian. He was scarcely ably to sneak, but J. W. H. TOOMEY, of New York, late editor of Christian Spir turning round to his countess, who had always been re- itualist, may be addressed at Salem/ Mass., Box 219. markable for her piety, he said with a smile : " Coun- J. J. LOCKE, of South Reading, (Liberty Grove) Mass. tess, take care, or Dangeau will filch from you the credit of my conversion."

#### BEAUTIFUL EXTRACT.

The following are the concluding sentences of a strongly marked humanitarian story published in "Putnam's Monthly" for January, entitled "The Ghost." They are eloquent and beautiful, stirring all the generous impulses of the soul to renewed devotion to Truth and Duty.

" Once again the ancient prophecy of peace and good will shines upon a world of wars and wrongs and woes. Its soft ray shines into the darkness of a land wherein swarm slaves, poor laborers, social pariahs, weeping women, homeless exiles, hunted fugitives, despised aliens, drunkards, convicts, wicked children, and Magdalens unredeemed. These are but the ghastliest figures in that army of humanity which advances by a dreadful road, to the Golden Age of the poet's dream. These are your sisters and your brothers. Love them all. Beware of wronging one of them by word or deed. O ! friend, strong in wealth for so much good - take my counsel. In the name of the Saviour I charge be true and tender to all men. Come out from Babylon into manhood, and live and labor for the fallen, the neglected, and the poor. Lovers of arts, customs, laws, institutions and forms of society, love those things only as they help mankind! With stern love, overturn them, or help to overturn them, when they become cruel to a single - the humblest - human being. In the world's scale, social position, influence, public power, the applause of majorities, heaps of funded gold, services - they weigh weight. But in God's, remember ! your least service to humanity outweighs them all !'

IRRELIGION OF THE GREAT MEN OF FRANCE. I know not when, but certain it is that the nation has an immense progress to make in serious thought, if she wishes to remain free. If we look at the characters compared, as regards religious sentiment, of the great nations of Europe and America, and even Asia, the advantage is not for us. The great men of other countries live and die on the scene of history, looking up to heaven; our great men appear to live and die, forgetting completely the only idea for which it is worth living and dying - they live and die looking at the spectator, or at most, at posterity. Open the history of America, the history of England, and the history of France, read the great lives, the great deaths, the great martyrdoms, the great words at the hour when the ruling thought of life reveals itself in the last words of the dying. But cross the Atlantic, traverse the channel, come to our times, open our annals and listen to the last words of the great political actors of the drama of our liberty. One would think God was eclipsed from the south, that his name was unknown in the language. History will have the air of an atheist, when it recounts to posterity these annihilations, rather than deaths, of celebrated men in the greatest year of France.

rangement. When the three sons of Diagoras of Rhodes B. A. Page; J. Judson; W. B. Coan; Francis H. Smith. MR. REDMAN will be absent from his rooms for a short time,

> BRO. D. F. GODDARD of Chelsea, Mass, will be ready to respond Manchester, N. H., care of Joel Page, will be promptly attended

MRS. M. S. TOWNSEND will give clairvoyant examinations and sittings if desired by her friends in the towns she is about visit-

SPECIAL AGENT OF THE SPIRITUALIST .- MR. WM. SPEAR will in the places he may visit, will confer a favor on us by lending him any assistance in their power, and by commending the paper section

LECTURERS NOW IN THE FIELD. The following are the names and addresses of the principal public advocates of Spiritualism who are now in the field in New England :

Dr. JOHN MAYHEW, of New York, may be addressed at this

office.

JOHN M. SPEAR, may be addressed care of Wm. P. Spear,

15 Franklin St., Boston Miss C. M. BEEBE, of South Boston, reads lectures written by

spirit agency. Miss A. W. SPRAGUE, of Plymouth, Vt., Trance Speaker.

Mrs. M. S. TOWNSEND (formerly Mrs. Newton), of Bridgewater, Vt., Trance Speaker.

Mrs. H. F. HUNTLEY, of Paper Mill Village, N. H., Trance Speaker.

MRS. R. M. HENDERSON, Trance Speaker, Newtown, Conn. MRS. JOHN PUFFER, Trance Speaker, No. Hanson, Mass. (Mrs. Puffer also examines and prescribes for disease.)

AUSTIN E. SIMMONS, of Woodstock, Vt., Trance Speaker. ALLEN PUTNAM, Esq., of Roxbury, Mass., will receive applications to repeat his lectures on Mesmerism, Spiritualism and Witcheraft.

N. S. GREENLEAF, Haverhill, Mass., Trance Speaker.

GIBSON SMITH, South Shaftsbury, Vt.

S. C. HEWITT, formerly editor of the New Era, lectures on Spiritualism as a Science, as clearly proved as chemistry, or any of the natural sciences Also on its Philosophy and its Uses, embracing as may be demanded in any locality, much or little of the wide range of earnest thought and vital truth which this vast and important subject affords. He may be addressed at 15 Franklin st., Boston, Mass.

Let it be understood that in announcing these names, we make no endorsement of the teachings of these several speakers. Those who speak in the normal state are expected to present their individual views of truth, each in his or her own way; while those who are used as instruments for disembodied intelligences do not themselves undertake to be responsible for what is spoken. Truth must bear her own credentials.

#### MEETINGS IN BOSTON AND VICINITY.

MEETINGS IN CHAPMAN HALL,-NEW ARRANGEMENT. Meetings will be held in this Hall, Chapman place, leading from School street, on Sundays, at 3 and 71 P. M., for the investigarendered to creeds, codes, sects, parties or federations tion and discussion of Spiritualism, and all the great questions which pertain to the happiness of man, present and future .--The meeting will be conducted by the subscriber, who will invite speakers to take part in the discussions. Persons from abroad, and friends knowing of suitable persons who will speak, will please give their address to the Chairman. Admission fee, 5 Admission to the circles, 5 cents, as usual.

The subject for consideration next Sunday afternoon will be the question,

The Question,-Is the doctrine of Philosophical Necessity a fundamental law of Nature ?

### MEDIUMS IN BOSTON.

Test Medium. Mr. G. A. REDMAN has removed to No, 15 West street, near Washington, where he will receive company from 9 to 12 A. M., from 2 to 5, and from 8 to 10, P. M., daily, Sundays excepted. Public circles on Monday and Thursday evenings only, from 8 to 10, at 50 cents each person. Mrs. B. K. Little, (formerly Miss Ellis) Rapping, Writing, and

Trance Medium, has opened rooms at No. 46 Eliot street. Private sittings daily. Hours from 9 to 12 A. M., and 2 to 6, and 7 to 9 P. M. Terms 50 cents each person. N. B. - Clairvoyant Examinations, \$1.00.

Mrs. J. H. Conant, Spirit Medium, has removed to No. 2 Central Court (leading from Washington street, just above Summer street) where she will attend to visits of her friends.

Please enter, and walk up stairs without ringing the bell.

Mrs. W. R. Hayden, Rapping, Writing, Healing and Test Me dium, No. 5 Hayward Place, Boston. Mrs. Hayden has great powers as HEALING MEDIUM, and will devote a portion of her time daily for that purpose. Professor Hare's opinion of Mrs. Hayden as a Meduum :- "1 have great [confidence in Mrs. Hayden as a sincere, conscientious Medium, and recommend her as being of the highest order. ROBERT HARE." Healing and Spirit Vision. T. H PEABODY, Healing Medium

Mrs. T. H. PEABODY, Trance Medium, 54 Hudson street, Boston

Miss E. D. Starkweather, Rapping, Writing and Trance Medium residence No. 6 Barre place, out of Eliot, near Washington. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 and 7 to 9 p. M.

N. B.-Public circle on Monday and Wednesday evenings at eight o'clock. Terms, 25 cents each visitor. Evening sittings with families, if desired. IN CHARLESTOWN.

Mrs. C. Delafolie, Trance Medium, and Clairvoyant, No. 40 Lex ington street, Charlestown, (near the Monument,) can be consulted from 9 A. M., to 8 P. M. Mr. J. DANDRIDGE, Healing Medium, will be in attendance from 6 P. M., to 9 P. M. Clairvoyant and Medical Examinations \$1.00. Spiritual Communications, 50 cents, 3-2mos

#### IN NORTH ADAMS, MASS.

Mrs. Mary Sedgwick, Union street, North Adams, Mass., will devote a portion of time to the examination of diseases and prescriptions for the same. Also healing by the laying on of hands; spirit-manifestations and teaching. Hours from 9 to 11 A. M., 2 to 4, and 7 to 9 P. M. Private sittings \$1.00 each person. Public 50 cents each person A daughter who is a discerner of spirits will give attention.

#### IN WARE, MASS.

Mrs. Almeda Dexter, Healing Medium, gives notice that she will be at her brother's, in Ware, Mass., three days of each week, Tuesdays, Thursdays and Saturdays, for the purpose of examining cases of disease Charges-For examination and prescriptions when the patient is present, 50 cts. ; by letter, \$1.00.

## General Advertisements.

HEALING INFIRMARY. DOCTOR BARRON CUTES Can-Healting infinements, without the use of the kulle or tortwing with causic, and with but little pain and inconvenience to patients, by ap-plying a cerate which has a chemical action, destroying the vitality of the sues, and an opening of the integuments over it, so that in a few days the means up in a short time, soundly, leaving no traces of the Cancer behind. Over 200 cases have been cured by this process. The Doctor continues to over 200 cases have been cured by this process. The Doctor continues to cess for the last tweive years. Clairvoyant examinations attended to as formerly. Call and satisfy yourselves of the unremitting effort and deter-mination of the Doctor to conquer and subdue disease in his felow man. REUREN BARRON, Botanic and Clairvoyant Physician, 1, 12–3m

HENNIKER SPRING WATER. Persons wishing to are informed and they can be supplied by enclosing \$2.00 to S. M. ('CRAIER, West Henniker,' H. who for this sum will forward 1 Bbl. of Water ac-cording to direction<sub>37</sub> ft as 18-3w

DENTISTRY. 1 c. N. H. SWAIN, Dentist, Columbus, Ohio. Satisfaction Paranteed in all cases, and prices reasonable.

G RECIAN PAIN TING. This beautiful and useful art The sector of the sector secto he specimens, ascertain to learning the art. Boston, June 28, 1856.

S TEPHEN CUTTER, HEALING MEDIUM, (formerly of Woburn), may be found at No. 48 Central Street, Lowell. 10-9t

TENNY & COMPANY, dealers in Carpetings, of every variety of Fabric and Quality, Hall over Maine Railroad Depot, Haymarket Square, Boston.

NEW MEDICINE STORE. The subscriber has located IN at Store No. 456 Washington street, for the subscriber has located BOTANIC Medicines, Roots, Herbs, Barks, Tollet Articles, &c. Also, PUT-NAM'S ERADICATIVE, for Scrofula and all impurities of the blood. Pre-scriptions carefully prepared and put up. Examinations by one of the best healing mediums. FRANKLIN PUTNAM,

MILINERY AND DRESS-MAKING.—MRs. A. J. KEN-ISON, No. 252 Washington Street, Boston. 7tf

9-3m

DR. ABBOTT'S MEDICINES. Many of our Medicines have been favorably known to the public for more than a quarter of a

century. Our PANACEA will cure Coughs, Colds, and Asthma. The CHOLEBA CORDIAL can be depended on to cure Bowel Complaints. CANKER CORDIAL Loure the Canker in the Month and Stomach and Purify the Blood will dre the Canter in the alotter and Souraluable remedy for Jaundice, The Yestra, Bar JAUNDEE Birtzskes is an invaluable remedy for Jaundice, Liver Complaint, Sick Head-ache.—The Peach Cordial is a pleasant Tonic Cordial. Some of the above Medicines are highly recommended by Dr Isner. N. B. Our store is the oldest of the kind in the country. We have a reat variety of Botanic Medicines which we will sell on favorable terms. Spiritual and Messeric Prescriptions put up with care. J. & BENJ. F. ABBOTT, 214 Hanover st., Boston.

#### JOKING ON THE DEATH-BED.

The last act of life is usually noted with great interest and curiosity by the community. According to Fielding, Jonathan Wild picked the pocket of the ordinary at Newgate, while that functionary was exhorting him in the cart, and went out of the world with the parson's corkserew and thumb bottle in his hand. Petronius, who was master of the ceremonies and inventor of pleasures at the court of Nero, when he saw that elegant indulgence was giving place to coarse debauchery, perthe tyrant, and disrobe Death of his paraphernalia of terror. Accordingly he entered a warm bath and three clergymen made their appearance on the ground, opened his veins, composed verses, jested with his famiand were immediately challenged to come forward and liar associates, and died off by insensible degrees. Deenlighten those assembled, by showing them the folly of mocritus, the laughing philosopher, disliking the incontheir belief; but the said clergymen sullenly refused to veniences and the infirmities of a protracted old age, enter the ring and do what they could to save the de- made up his mind to die on a certain day ; but, to oblige luded souls present. Here was an admirable opportu- his sister, postponed his departure until the three feasts be very foolish to immolate itself. Who would take nity for doing good, and the world has a right to de- of Ceres were over. He supported nature on a pot of any heed ? the people ungrateful, and God non-existent !

Look at Mirabeau on the bed of death. "Crown me with flowers," said he; "intoxicate me with perfumes. Let me die to the sound of delicious music."

Not a word of God or of his soul. Sensual philosopher ! he desired only supreme sensualism, a last voluptuousness in his agony. Contemplate Madame Roland, that conveyed her to death. She looked contemptuously on the besotted people who killed their prophets and sibyls. Not a glance toward heaven. Only one word for the earth she was quitting-"Oh, liberty !"

Approach the dungeon door of the Girondins. Their last night is a banquet; the only hymn, the Marseillaise! Follow Camille Desmoutins to his execution. A cool and indecent pleasantry at the trial, and a long imprecation on the road to the guillotine, were the two last dying thoughts of this dying man on his way to his last tribunal.

Hear Danton on the platform of the scaffold, at the distance of a line from God and eternity. "I have had a good time of it; let me go to sleep." Then to the executioner - "You will show my head to the people ; it is worthy the trouble !"

His faith, annihilation ; his last sign, vanity. Behold the Frenchmen of this latter age !

What must one think of the religious sentiment of a free people, whose great figures seem thus to march in procession to annihilation, and to whom that terrible minister, death itself, recalls neither the threatenings nor promises of God !

The Republic of these men without a God has quickly been stranded. The liberty, won by so much heroism, and by so much genius, has not found in France a conscience to shelter it, a God to avenge it, a people to defend it against that atheism which has been called glory. All ended in a soldier, and some apostate re-Lublicans cannot be heroic. When you terrify it, it bends; when you would buy it, it sells itself. It would

P. I. BLACKER.

MEETINGS IN BRATTLE STREET, No. 15, at the Hall of the Spiritual Association," on Sundays, morning and afternoon. Speaking usually by entranced mediums-exercises expected to be of a religious character. Admission free. Rooms open at all times during the week for information respecting Spiritualism, interviews with mediums, sale of books and papers, etc.

MEETINGS AT CAMBRIDGEPORT -There will be a Spiritual meeting at Washington Hall, opposite the Irving House, Main street, Cambridgeport, on Sundays, afternoon and evening, and on Wednesday evenings, until further notice. A small fee will be charged for admission, to defray expenses. MISS S. A. MA-GOUN, of East Cambridge, will speak in the trance state. Services to commence at 34 P. M., 8 o'clock, evening.

MEETINGS IN CHELSEA, on Sundays, morning and evening, at Guild's Hall, corner of Hawthorn and Bellingham streets. D. F. GODDARD, regular speaker. Seats free.

#### SPECIAL NOTICES.

DRS. A. G. FELLOWS AND U. CLARK. Test examinations and Spiritual treatment of Disease, Character, Development, and al that pertains to human need. Office 195 Bowery, New York. Residence, 6 Lewis Place, Williamsburg, L. I. Persons writing will remit, according to their means, from \$1 to \$10. Address in care of Partridge & Brittan, 342 Broadway, New-York.

PIC-NIC AT MARSHFIELD .- The Spiritualists of Marshfield and the adjoining towns, will join in a pic-nic. in a beautiful grove near the town house, on Tuesday, the 12th inst., at 9 o'clock, A. M. Should the weather not be very favorable, a house is provided for the purpose. The friends of Spiritualism the strong-hearted woman of the Revolution, on the car are invited to join in the pleasures of the day. Speakers are requested to be present. N. B. - The friends will provide their own refreshments.

By order of the committee of arrangements. GEO. BAILEY.

#### NOW READY. THE PENETRALIA; Being HARMONIAL ANSWERS TO IMPORTANT QUESTIONS; A NEW WORK, BY ANDREW JACKSON DAVIS,

three years, the Author has been interrogated on almost every topic; frequently by letter, sometimes orally, and naturally by the subjects themelves; and this volume is designed as a responsum to such questions as

and it reveals some of his most private spiritual experiences.

CONTENTS. The Philosophy of Questions and Answers, The Assembly Shorter Catechism, Revised and Corrected, Questions on Life, Local and Universal, Questions on Theo-Physiology. Questions on the Despotism of Opinion, Questions on the Martyrdom of Jesus, Questions on the Myths of Modern Theology, Questions on the Myths of Modern Theology, Questions on the Effects of Utilitarianism. Questions on the Effects of Utilitarianism. Questions on the Benefits and Penalties of Institutionalism. Postions on the Benefits and Penalties of Institutionalism. Providence of William Lloyd Garrison, Bychometrical Examination of William Lloyd Garrison, Theorem Interview Providence of Marty Providence of M

This excellent Volume, containing 328 pages octavo, is issued on good paper, and well bound. To be had wholesale and retail of the Publisher, BELA MARSH. Price \$1. Single copies sent by mail on the receipt of \$1 and 8 pestage stamps.

COAL AND WOOD. Allen Putnam & Co., of Roxbury near the Boston line, on Northampton street, keep constantly on hand an assortment of COAL, WOOD and BARK, which will be delivered in Roxbury or Boston at the fair market price. Approved orders at the

A. B. CHILD, M. D., DENTIST. NO. 15 TREMONT Street, Boston, Mass.

A N ASYLUM FOR THE AFFLICTED. Healing by A NASYLUM FOR THE AFFLICTED. Healing by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 98 PLEASANT STARER, corner of Marion street, Boston, where he is prepared to accommodate patients desiring treat-ment by the above process, on moderate terms.  $\square P$  attents desiring board should give notice in advance, that suitable arrangements may be made before their arrival. Those sending locks of hair to indicate their diseases, should inclose \$1.00 for the examination, with a letter stamp to prepay their postage. Water from tl & Henniker Spring will be supplied by Dr. M. He has been assured by intelligences from the higher life that it possesses strong mag netic properties, and is useful in negative conditions of the system. Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

THE REMEDIES OF NATURE. Wm. E. Rice, Clair-voyant Medium for Medical Examinations. Careful and thorough examinations will be made in all cases, and prescriptions given with full directions relative to diet, habits, &c. Hours for Examinations from 9 to 12 A. M., and from 2 to 6, P. M. Terms \$2.00. Office, No. 98 Hudson street, Boston.

street, hoston. In cases where sickness or distance prevents personal attendance, exami-nation will be made from a lock of hair, accompanied by the name, age, and residence of the patient. In these cases, for examinations, written out in full, with prescriptions, the charge will be \$3.

A HOME FOR THE AFFLICTED. George Atkins Clairvoyant and Healing Medium, is prepared to receive patients de-siring treatment, on moderate terms, at No. 38 Hudson street, Boston. Electro Chemical Baths are applied by him at two dollars each, or six tickets for ten dollars, that all who wish may avail themselves of them.— Water from the Henniker spring will also be supplied by him. Patients desiring board should give notice in advance. Grent care will be exercised in all cases of examinations and prescriptions either in person or by a lock of hair when the patients is absent, office hours from 9 to 12 A. M., and 6 P. M.

LAXING HANDS ON THE SICK. Dr. W. T. Ösborn, Clairvoyant and Healing Medium, cures the sick by the laying on of hands; Chronic, Consumptive and Liver affections, and every disease which has baified the Medical faculty, have yielded to his treatment. His suc-cess has been in most cases very marked, and such as to give him strong confidence in the healing power exercised through him. Terms for each Clairvoyant examination, §1:00: Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel.

THE SICK ARE HEALED BY THE LAYING ON OF THE SICK ARE HEALED BY THE LATING ON OF hands. Dr. GEORGE H. CLAPP, recently from New York, would inform the public, that after having thoroughly tested his power as a Clair-voyant and Healing Medium, and having practised in Boston the past four months with unbounded success, he has now located himself for the present at GREAT FALLS, N. H., where he will be most happy to hear from his numerous friends and the public. Terms - Examination \$1.00 if the person is present; and in cases where a lock of hair is sent, terms for an examination, with prescription written out in full, will be \$3.00 Dr. C. would give notice to all who wish to svail themselves of the Electro-Chemical Baths, that they can do so by applying to him. Rooks at the residence of B. D. HILL, High street, Great Falls, N. H.

HEALING AND CLAIRVOYANT PRESCRIPTIONS. H 0. 0. YORK, continues to heal the sick by the laying on of hands; also to give Clairvoyant examinations and prescriptions, by receiving the name, age and residence of patients in their own handwriting. He will also visit the sick whenever desired. Terms \$2.00 for examination and prescription; 52.00 when present. Address in care of Bela Marsh, 1 Franklin street, Boston.  $29-6^{10}$ 

A. C. STILES, M. D., Physician and Surgeon, Bridge-Examination for disease, with prescription, \$1.00. Those who cannot per-sonally visit him can forward a lock of their hair. Psychometric Delineations of Character, with conjugal Adaptations, \$2.00 To obtain this, the autograph of the individual must be forwarded. To se oure attention, the low price here asked must always accompany the letter. C. STILES, M. D., Physician and Surgeon, Bridge-

BROWN'S BRONCHIAL TROCHES will alleviate BROWN'S BRONCHIAL TROCHES will alleviate occasioned by cold or over exertion of the vocal organs. Brokenerik, the throat adaptation to affections which distarb the voice, theywill be found indis-pensable to public speakers and vocalists. These Lorenges containing no opium or deleterious drug, can be taken freely as requisite. Sold by the principal druggists in the United States. JOHN I. BROWN & SON, Boston, '5-3m 425 Washington, opposite Essex street

SPIRITUAL, CLAIRVOYANT, and MESMERIC PRE-Carry, 654 Washington street, under Pine Street Church, Boston. All of Mrs. Mettler's Medicines for sale as above. 26-1y

COUNTAIN HOUSE, CORNER OF BEACH STREET L and Harrison Avenue. Spiritualists Head Quarters in Boston. Char \$1.25 per day, or \$7.00 per week, for 2 or 3 weeks. H. F. GARDNER.

Just Published by BELA MARSH. 15 Franklin Street, Boston, Mass. In the preface Mr. Davis says: "From time to time during the past have appeared to him of the greatest importance to mankind." Those who have read the proof sheets, pronounce this to be the most original, attractive, and useful Work ever written by this voluminous Author CONTENTS. Page

#### - AUGUST 9, 1856. NEW-ENGLAND SPIRITUALIST - - -

## Interesting Miscellany.

HUMAN LOVE.

BY N. P. WILLIS.

Oh ! if there is one law above the rest,

Written in wisdom-if there is a word

That I would trace as with a pen of fire

Upon the unsunn'd temper of a child-If there is anything that keeps the mind

The ministry of ill-'tis human love !

The smallest pebble in the well of truth

Has its peculiar meaning, and will stand

God hath made nothing worthy of contempt;

When man's best monuments have pass'd away.

The law of Heaven is love, and though its name

Has been usurped by passion, and profaned

And in these deep affections that we feel

The lavish measure in which love is given ;

And every tree and flower and running brook,

We see how every thing was made to love ;

And how they err, who in a world like this

Find any thing to hate but human pride.

OUR IDOL.

Whatever passes as a cloud between

The mental eye of faith, and things unseen,

Or seem less lovely, and its hopes less dear;

He made his prophets poets, and the more

Like God in love and power-under makers.

ANON

BAILEY.

SIR W. DAVENANT.

Causing that brighter world to disappear,

This is our world, our idol, though it bear

Affection's impress, or devotion's air.

POETRY.

Poetry is itself a thing of God;

We feel of poesy, do we become

NATURE.

To study God, God's student, man was made, To read him as in nature's text conveyed ;

To earth his easier book, where to suspend

A CHINESE FUNERAL.

At every grave incense sticks were smoking and red

candles burning, while the friends of the departed came

one by one to the foot of the grave, and placing their

hands together, bowed their bodies forward scienal times.

In a central place among the graves a large quantity

of edibles were laid out and arranged in order-a whole

roast hog, piles of cakes, and a large platter of cooked

rice, sweetmeats, pickles and wines. In front of these

viands stood a Chinese, attired in the habiliments of a

native priest, beating time with two steel plates, and

in measured tones chanting prayers for the repose of

the dead. Just opposite the person thus officiating could

be observed a small, short stake, to the 'end of which

was a paper streamer, on which was written in hiero-

glyphics a charm, as it is their custom on funeral occa-

sions. With prayers for the dead, the officiating indi-

vidual mingled simple quotations from the Chinese

religious books. Many came to the graves and threw

into them gilt papers and cords. At several places

could be observed piles of paper cut into small squares,

Not as in heaven, but as he did descend

And save his miracles, each little flower,

And lesser fly, shows his familiar power.

And in the yearning tenderness of a child

For every bird that sings above his head,

And every creature feeding on the hills,

To its unholy uses through all time,

Still the eternal principle is pure;

Omnipotent within us, we but see

Open to angel visits, and repels

In the chambers of the memory there are objects which no years or chance ever thrust out. All of us have some departed friend, whose features reminiscence can recall, placid, expressive, and as well known as they think that the popular idea on this subject presupposes were before God changed his countenance and sent him that Nature is an ungodly institution, and that the away. Among the recollected dead there are some over whose beloved faces oblivion can never draw their shrouds, nor would we have them hidden - dear, pleasant and consolatory - inasmuch as from their remembered features are now reflected some few rays of His glory, in whose presence their souls are standing .---W. Mountford.

THE DEPARTED.

NATURE .- No book so full of beauty as the book of Nature ; yet no book so carelessly read. Indeed, to tell the truth, this book was not in print in the days of our of the desceration of that day which they now cause by being out fathers, or if it was, it had n't then been introduced into in bloom. the schools. In those good old times they studied nothing but church-catechisms, and people scratched out each other's eyes about points of faith-of which they knew about as "much as Paddy shot that !" hence our attack on the powers of digestion !- Spiritual Telegraph. ignorance of such a book. It is now in every bookstore. But it has hardly become fashionable to study it yet .---Another generation will tell us more about it.

The most inconsiderable men are the men, usually, of the most eminent gravity. We have seen a conceited blockhead who outshone an owl in his looks of wisdom. We have seen a fourth-rate lawyer, whose nearest approach to mirth was a grim smile, while Choate was the soul of hilarity. We have seen a solemn pharisee who was constantly surrounded by a frigid atmosphere, and whose most cheerful conversation sounded like a voice from the tombs, while some eminent divines carry with them an atmosphere like spring, and their conversation is simple, unrestrained and joyous.-Boston Herald.

The manner in which some religious sects estimate their strength is worthy of particular observation. They make up and publish an annual Register in which the names of the theological combatants are conspicuously recorded-all those who are fairly enlisted and have been faithful in the observance of general orders. Whether the church be strong or weak, depends not on its spiritual powers and graces-not in the trial of soul over sense, and the preëminence of great thoughts and God-like deeds - but on the number of members, the size of the meeting-house, the dollars and cents in the treasury, and the popularity of the preacher.

If the human mind were constituted so as to admit nothing which it did not see, or else fully comprehend and understand, its progress in knowledge would be exceedingly slow, and its attainments very limited. Children could know little or nothing, for they are incapable of profound reasoning or extensive observation. Indeed, we are obliged to receive much of our knowl edge on testimony. The importance of the function of this faculty, and of duly exercising it, and the utter folly of those who refuse to believe till they can see, know, and understand, is thus too apparent to require comment.

with a square gilt spot in the centre of each sheet. All RED JACKET.-As a specimen of the Indian mode these were set on fire, the survivors supposing that the of thinking on the subject of religion, we give a parasmoke transmits them into hades, that they there turn graph from the speech of Red Jacket, which is omitted in the common version. When the missionary meninto celestial money, and go into the hands of the detioned the Crucifixion, Red Jacket replied-"Brother, if you white men murdered the Son of the Great Spirit, we Indians had nothing to do with it, and it is none of our affair. If he had come among us we would not have killed him-we would have treated him better. You must make amends for that crime vourselves!"

NATURE ACCUSED OF SABBATH-BREAKING. ment of those who labor so perseveringly to secure a proper observance of the Sabbath. He appears to powers which govern her operations have no respect for "the Lord's day." Hear him :

But it is equally clear that the flowers of the field, the woods, and groves, if they are to be seen on Sunday, must also operate to the allurement of mankind from their homes on the day of rest. The Society for the Promotion of the Due Observance the Lord's Day, therefore, proposes to purchase an unlimited quantity of drugget, to lay down on Sundays over the carpet of the meadows, the hills and dales; and as much black crape as may be needful to be made into veils for the trees and other eauties of nature. They say that if the horse-chestnut trees in Bushy-Park were thus veiled on Sunday, it would prevent much

According to the Albany Knickerbocker, many pious people use the day to promote melancholy, while the bigots generally improve the occasion for a simultaneous

### TASSO A MEDIUM.

In the historical notes which accompany the life of Tasso, we read the following anecdote takan from the memoirs of Manso. marquis of Villa, published after the death of his friend Tasso.

" Tasso thought he conversed with familiar spirits. One day that his friend, the marquis, tried to get this idea out of his head, Tasso said to him :

"Since I cannot convince you by reasoning, I will convince you by your own experience. You shall see the vision in which you will not believe.'

"I accepted the offer, and next day, while we were sitting, talking near the fire, he turned his eyes toward the window; and looking fixedly, appeared so much absorbed, that, when I called him, he did not answer. " 'There it is,' said he, at length, that ' familiar spirit

which does me the favor to come and talk with me.' "I looked with all attention, and saw nothing pass

into the room. During this time, Tasso entered into conversation with this mysterious being. I saw and heard Tasso only. Sometimes he questioned; sometimes he answered; and by the sense of his answer, I comprehended what he had heard. His discourse was so sublime in its subject, so lofty in its expressions, that I felt a sort of eestasy. . I dared not interrupt Tasso, or address him any questions on what I did not see, and it was a long time before the spirit disappeared.

"I was informed of this event by Tasso, who, turning towards me, said: 'In future you will have no doubt.'

for though I heard many marvellous things, I saw nohing whatever."

'He replied, smiling: 'You have perhaps heard and seen more than -

"He stopped there, and fearing to importune him by questions, I let the conversation drop."

The New Church wants men of strong internals-not men who are mere hangers-on to outward props and circumstances,-and such men it will have; and when these come upon the stage the present race of leaders will pass away. The true inner life is that which has its root in the supreme love of the Lord, and which has its form in the love of the neighbor. This root and this form of affection in the will are attended by wisdom and ntelligence in the understanding, which are employed in the exploration of causes, and the removal of all such as hinder the Divine Operations on the human spirit .--The true law of life is so simple that none can err therein. A healthy, robust spirit is to be gained as a healthy, robust body-by going out of ourselves-out of our houses and inhaling the breath of heaven which floats over deeds of mercy and uses of charity, as the pure air of our atmospheres flows over the waving fields of grass and grain-yet there are constantly recurring seasons of retiring within ourselves, and seeking the true inner life -a habitual dependence upon the Lord-which is the abiding stamina of a just and consistent outer walk and conversation. - The Crisis. BELIEF .- To believe, seems to be an entirely involuntary act of the mind or a state or condition of mind, produced by some sufficient cause. Persons of large or active credenciveness believe easily, and upon slight grounds. Others are constitutionally skeptical of all inusual phenomena. In well-balanced minds, belief comes as the natural result of a certain amount or kind of evidence; either of our own senses and perceptions, or trustworthy testimony. We readily believe a common occurrence, but require proof in proportion to the strangeness of the allegation. Thus the tropical monarch, while reposing a quiet faith in his theological dogmas, could not believe that the water of a river ever became solid enough to bear up an elephant; and the good dame, who rejected the flying fish of her sailor son, swallowed Pharaoh's chariot wheel, and would have swallowed Jonah's whale, if ever one had been taken with the fugitive prophet's mark upon its midriff.-New Philosophical Dictionary.

The glorified spirit of an infant is the star to The London Punch is rather surcastic in its treat- guide the mother to its own blissful home.-Sigourney. The Chinese think that the soul of a poet passes into a grasshopper, because it sings till it starves.

There is a spiritual pulsation as well as a natural one, and a wise man therefore will be often feeling the pulse of his spirit to discover the state of his health.

A THOUGHT .--- To be in company with those we Hon. Warren Chase's Three Lectures, love, satisfies us; it does not signify whether we speak | Tiffany's Lectures. to them or not, whether we think on them or indifferent things-to be near them is all.

PERFECTIBILITY OF MAN .- It is evident that nature has made man susceptible of experience, and conse- The Ministry of Angels Realized ; quently more and more perfectible ; it is absurd then to wish to arrest him in his course, in spite of the eternal law which impels him forward.-Du Marsais.

A priest was called upon to pray over the barren fields of his parishioners. He passed from one enclosure to another and pronounced his benediction until he came to a most unpromising case. He surveyed its sterile acres in despair. "Ah!" said he, " brethrenno use to pray here—this needs manure."

NEW ENGLAND SPIRITUALIST. This paper has for its leading object the presentation before go to establish the following propositions : I. That man has an organized spiritual nature, to which the

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with those still in the flesh. IV. That incalculable good may be derived from such com munion, wisely used.

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Correspondents are cordially invited to contribute facts bearing on the question of spirit-existence and agency, and thoughts or suggestions, whether their own or from the Higher Life, calculated to throw "more light" on the great problems of Human Life, Duty, and Destiny. Those who write in a kindly, truthseeking, rather than dogmatic spirit, free from censoriousness and needless harshness, with a due appreciation of the value of the Past, notwithstanding its errors, will be most welcome to a place in our columns.

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"' That is,' said I, 'I shall have more than ever;

parted, and by them are used to bear their expenses in the other world. During all these funeral services, there was a band of Chinese music, which played their national airs according to their home usage.

#### THE BEARD AND MUSTACHE.

They protect the opening of the mouth, and filter the air ; they also act as a respirator, and prevent the inhalation into the lungs of air that is too frosty. In the case of blacksmiths who wear beards and mustaches, the hair about the mouth is discolored by the iron-dust caught on its way into the mouth and lungs.

Travellers often wait until their mustaches have grown before they brave the sandy air of the deserts. Men who retain the hair about the mouth are less liable to the decay or achings of the teeth. Both dust and smoke get into the lungs, and only in a small degree is it possible for them to be decomposed and removed by a process of life.

The man who at the end of his days, has spent about an entire year of his life in scraping off his beard, has worried himself to no purpose. He has disfigured himself systematically throughout life, accepted his share of unnecessary tic-doloreux and toothache, coughs and colds; has swallowed dust and inhaled smoke and fog out of complaisance to the social prejudice which happens to prevail.

#### WE SHALL BE AS THE ANGELS.

We wonder, indeed, when we are told that one day we shall be as the angels of God. I apprehend that as great a wonder has been realized already on the earth. I apprehend that the distance between the mind of Newton and of a Hottentot may have been as great as between Newton and an angel. There is another view still more striking. This Newton, who lifted his calm, sublime eye to the heavens, and read among the planets and the stars the great law of the material universe, was, forty or fifty years before, an infant, without one clear perception, and unable to distinguish his nurse's arm from the pillow on which he slept. Howard, too, who, under the strength of an all-sacrificing benevolence, explored the depths of human suffering, was, forty or fifty years before, an infant, wholly absorbed in himself, grasping at all he saw, and almost breaking his his little heart with fits of passion, when the idlest toy was withheld. Has not man already traversed as wide a space as separates him from angels ?- Channing.

CURIOUS CUSTOM .- When an Arab woman intends to marry again after the death of her husband, she comes, the night before her second marriage, to the grave of her dead husband. Here she kneels, and prays to him "not to be offended-not to be jealous." As, however, she fears he will be jealous and angry, the widow brings with her a donkey, laden with two goats'-skins of water. Her prayers and entreaties done, she proceeds to pour on the grave the water, to keep the first husband cool under the irritating circumstance about to take place; and having well saturated measures the bodies of space with the parallax of the revealed to itself. In this act lie all true methods of him she departs.

SLEEP .- There is no better description given of the approach of sleep than that which we find in one of Leigh Hunt's papers in the Indicator :

" It is a delicious moment, certainly, that of being well nestled in bed, and feeling that you shall drop gently to sleep. The good is to come - not past ; the limbs have been just tired enough to render the remaining in one posture delightful; the labor of the day is done. A gentle failure of the perceptions comes creeping over one ; the spirit of consciousness disengages itself more and more with slow and hushing degrees, like a mother detaching her hand from that of her sleeping child ; the mind seems to have a balmy lid closing over it, like the eye - 'tis closing - 'tis more closing - 'tis closed. The mysterious spirit has gone to take its airy rounds."

CENTRAL SUN .- Mr. Maedler, the author of the recent investigation with reference to the central sun, reaches the conclusion that Aleyone, the principal star in the group Pleiades, now occupies the centre of gravity, and is at present the sun about which the starry universe revolves.

THE REMEMBRANCE OF HOME .- Ah! if there is any one thought which is uppermost in the mind of the wayfarer-if there is any spot on earth to which he turns with longings that cannot be repressed, and which seems to him more precious than aught on earth, it is the home of his boyhood. His mother's smile, his father's blessing, the fond memories of brothers and sisters, the recollections of early friends, can never be forgotten.

It is said that during the religious anniversaries in New York, recently held, over one thousand dollars in counterfeit money was dropped into the contribution boxes.

SIMPLICITY OF CHILDHOOD .- Not long since a sweet little girl in New Haven, only three years old, was promised one evening that she should accompany her parents to Boston the next morning. She was much elated at the prospect of the journey, and when she had finished repeating her little prayer, as she laid down to sleep, she said, with the most exquisite simplicity, " Good bye, God,-Good bye, Jesus Christ-I am going to Boston in the morning."

Some minds measure nothing but things, and them with a yardstick ; while others measure the ideas and principles that are afloat in infinity, as the astronomer in the right manner, a human mind may be measurably stars.

YOUTHFUL PRECOCITY .--- The following incident, coming direct from one of the dramatis personæ, may be relied upon as a fact:

The Rev. Mr. G., a clergyman of a neighboring town, being recently absent from home on business, his little son, a lad of four years, calmly folded his hands and asked the blessing usually pronounced by his father at their morning meal. At noon being asked to pronounce the blessing, he replied with a grave face-" No, I don't like the looks of them taters."-Abington Standard.

A lady leaving home, was thus addressed by her little boy : " Mamma, will you remember to buy me a penny whistle, and let it be a religious one, that I can ise it on Sunday."

"What God is," says a German thinker, "I know not; but what he is not, that I know." Forever will this fact in man's nature, - this power of positives to determine only negatives,-keep his soul folded in more or less of mystery. Man is the indefinite world; because debating between things and ideas, between the finite and the infinite. \_\_ Davis's "Penetralia."

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