

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have yet many things to say unto you, but ye cannot bear them now."—Jesus.

BOSTON, SATURDAY, OCTOBER 11, 1856.

SPIRITUALISM AND POLITICS.

The question is often asked by persons engrossed in the political contest which now agitates the country, "How are the Spiritualists going to vote?" and we occasionally see in the secular and political papers statements that "the spirits" have declared for this or the other candidate for the presidency.

Such persons seem to expect, as a matter of course, that if Judge Edmonds, or Andrew Jackson Davis, or N. P. Tallmadge, or any other individual whose name has become prominently associated with the spiritual movement of the day—or especially if any spirit assuming the name of "George Washington," "Ben. Franklin," or other notable of the past—declares in favor of a candidate or party, all who call themselves Spiritualists will unquestioningly fall into the ranks and "follow the leaders," as has been the prevailing custom (thank God! it is less so now) with the political factions of the past.

But such persons mistake altogether the nature and tendency of Spiritualism. It has no political, any more than it has a theological, creed. Spiritualists profess to agree only as relates to the one fact of spiritual existence, agency and communication. And the marked and almost universal tendency of the acceptance of this one fact is to lead to individuality of opinion and action on all other subjects—to free persons from bondage to authority, leadership, clan-ship, and to throw every one on his and her own responsibility.

Our answer, then, to those who inquire how Spiritualists will vote, is this: We expect them to vote, if they vote at all, just as they individually think proper. But we would further remark, that while Spiritualism has no political creed, it is not without its influence, legitimate and almost inevitable, upon the political principles and action of those who come under its power,—just as it almost necessarily acts upon and modifies the theology of those who accept it.

To specify, as we have already said, the nearly universal tendency of an acceptance of the grand fact which lies at the basis of the Spiritual Philosophy is, to make free from all bondage to external authority, and to throw every person on his and her individual responsibility. Just so far as this is done, such persons feel the need of higher and still higher degrees of bodily, mental and spiritual freedom—and they become willing, too, to accord this freedom, which they demand for themselves, gent and earnest Spiritualist must be on the side of FREEDOM and EQUALITY, in their broadest, highest application—unlimited by either sex, color, creed or nationality—for all such must see that without freedom there can be no true responsibility, no true growth, no proper unfolding of the God-given capacities which form the self-hood and are the birth-inheritance of every son and daughter of the Almighty. Spiritualism is thus the mightiest instrumentality now at work among mankind for the advancement of universal Liberty.

But, while such must be the consentaneous tendency of all enlightened and true souls, we are not so narrow-minded as not to see, that there is room for an honest difference of opinion in regard to the method of attaining universal Liberty and Equality. Especially as the minds of men are influenced by long-standing party associations, by personal and sectional interests, by constitutional and educational biases, are they likely, with equal honesty of purpose, to take different courses for arriving at the same end. One may think that the success of this party or candidate is essential to the perfection and perpetuity of free institutions; another is quite sure that these ends can be secured only by the triumph of a second party; a third is equally convinced that salvation is with the third party; while a fourth repudiates the whole, and looks for the reign of Freedom, Equality and Brotherhood, only with the establishment of new governmental and social institutions, founded on higher, broader and purer principles than have been incorporated into any existing political fabric. And it is quite probable also, that spirits who are near the earthly plane of existence sympathize to some extent with all these conflicting opinions and preferences; and when they undertake to prognosticate or foretell results, (as they are sometimes foolish enough to do, in answer to the folly of questioning mortals,) their vaticinations are worth little if anything more than are the prophecies of any "village oracle" in the body, in relation to the same matters.

We do not here intend to deny either the fact or the use of foreseeing and foretelling. We believe it to be both possible and philosophical, with those who have the proper faculty sufficiently developed—but in most instances, prophetic announcements are of little use till after their fulfillment. It is the duty of such as have not this faculty reliably developed in themselves, to follow the highest light that comes to them through such faculties as they have the exercise of—namely, perception and judgment.

We arrive, then, at the same result, in regard to political questions, that we have frequently stated respecting theological dogmas,—namely, "Let every man be fully persuaded in his own mind"—if he can be! Yield to no dictation, leadership, or authority, outside of your own highest convictions of truth and duty. If these make it evident to you, that you can subserve the cause of Universal Humanity, Freedom and Brotherhood, by seeking the election of Buchanan, or Fillmore, or Fremont, to the presidency of the United States, then work for either end like a man and a philanthropist. But if, on the other hand, you feel like leaving this contest to others, as a thing pertaining rather to the dead past than to the living present and the opening future,—if you are convinced that you can accomplish more for Humanity by laboring for their spiritualization, and

preparation for a higher social and political condition,—then let the past fight its own battles, and "bury its dead," while you go and preach (and live) the coming "kingdom of God."

ARE ANGELS MEN?

One of our religious exchanges, The Circular, joins issue with one of the conclusions arrived at in our Bible argument in favor of Spiritualism, published in No. 13 of the present volume,—namely, the conclusion that the "angels" of the Bible were but ascended (or departed) human beings, "men in lighter habit clad,"—and labors through several columns to make it appear that these angels belonged to a superior and wholly distinct race of intelligences. We are disposed to give a respectful consideration to any thing which can be urged on this topic; but, as the arguments of The Circular are very little else than a repetition of common-place, narrow, threadbare, and to some extent obsolete notions, we think it would be waste of time and strength to undertake their refutation. We therefore dismiss the subject with a remark or two.

The Circular, at the outset, misstates our position. It represents us as putting forth our view as "an assumption," in the face of "the whole scope and tenor of the Bible;" whereas our readers will remember that it was a carefully drawn deduction from the various statements of the Bible writers themselves,—namely, that the angelic beings who appeared had always the form of men, and were furthermore often said to be men. The probable and rational inference from these facts, we hold, is, that they WERE MEN; while the contrary opinion, that they were a superior and entirely distinct order of beings, is, as we showed, a mere assumption,—unnecessary, and therefore unphilosophical. The supposition of a human origin is all-sufficient to account for their existence, and any other theory is therefore superfluous. We know that human beings have existence; but we do not know that a wholly distinct race, as is alleged, has such existence. Our position, therefore, has substantial foundation; while the opposite is merely assumed.

Again, The Circular thinks these facts,—that angels had the form of men, and were said to be men, in the Bible,—is no proof that they were men. Perhaps not. We were only adducing the testimony of Bible-writers on the subject, and are quite willing it should be taken for what it is worth. We did not even undertake to show that all Bible-writers had the same view on the subject. To defend either their harmony or authority is more than we proposed. If our theory of angels is correct, then it is proper to call them men; but if they be an entirely distinct and superior class of existences, then it is not proper to call them men. When therefore Daniel calls Gabriel a "MAN" (ix. 21), he either was a man (who had become an angel or messenger), or else Daniel is not a reliable writer. If Daniel cannot be relied upon here, how can he be relied upon in respect to anything else? And so of other Biblical writers, whose testimony we quoted. If, moreover, Gabriel, "the archangel," was a man, then the inference is justifiable that all other angels and arch-angels were of the same nature. Here we are quite

It is quite probable, from Cosmological considerations, that other earths in the universe arrived at that maturity of development necessary to give birth to intelligent beings "in the image of God," at an earlier period than did the one we inhabit. If so, then these beings doubtless in their progressive lives became "angels," as do the beings of this earth; and if there were any authentic knowledge of the existence of such spiritual intelligences anterior to the time when the men of this earth could have become such, or even of intelligences who did not have their birth-place on this planet, then it is readily seen where they could have come from. But what reason is there for supposing that such intelligences were not also "made in the image of God," and hence essentially the same as regards form, quality, nature, and general characteristics—i. e. belonging to the same order of intelligences—as the beings of this earth? Those who find in the Bible, or anywhere else, satisfactory evidence of the pre-Adamite existence of such beings, are quite welcome to the belief; but it by no means follows that such intelligences possess any essential superiority of nature over the lowest-born "offspring of God" on this humble planet.

PREJUDICE.

An editor out West has such an antipathy to the new doctrine of Spiritualism, that he will no longer have his paper printed on the medium size, and objects to its being enveloped in "wrappers."

So says one of our exchanges, doubtless in joke; but the person spoken of affords a tolerably fair specimen of a large class of the opponents of Spiritualism. He is about as consistent in his opposition, and has about as deep a foundation therefor. That the words Spiritualism, medium, sound differently from Orthodoxy and deacon is enough for them—the whole matter must be condemned. We knew one of this class of people—an old lady resident of one of the suburbs of Boston. It chanced that with the march of progress a city charter was granted to the inhabitants of the place. The good woman hearing of it protested that she should remove as soon as possible to some other locality, as "every body said that cities were not so healthy as towns." Had she probed the matter to the bottom, she might have concluded that the health of the place was quite as much dependent on pure air and the like, as upon its name or charter. So of the religious beliefs of the day—call them by what term we will, that must of necessity be most healthy and vital, which, when analyzed, is found to possess the elements of purity, charity, spirituality, which are at the basis of all real religion.

Every penetrating mind will look at the essence of a thing before deciding for or against it. This is what we crave, and all we crave for our faith. Call it what we may, if it have not at the foundation a deep and holy truth, we ask not supporters. But as long as we have that truth to rest upon, we must have daily acquisitions to our number from the ranks of thinking, independent men.

If they who wear the chains of creeds once knew the happiness of breathing the air of freedom, and of moving with an unencumbered spirit, no wealth or power in the world's gift would bribe them to part with their spiritual liberty.—Channing.

[Original.]

"STRIKE, BUT HEAR!"

FROM A SPIRIT-BROTHER TO A. E. N.

"STRIKE, BUT HEAR ME!" said a wise man in the stormy days of old.

And from age to age the story, oft-repeated, yet is told. Every brave man hath it written for the legend on his shield, And he beareth it before him on Truth's mighty battle-field.

'T is the lesson we should ponder, mid the agony and strife, In this conflict that now maketh one long martyrdom of life. Give us patience, O our Father! and the courage to endure, Though we dwell among the outcasts—though we hunger with the poor.

Where the cursed thirst for riches like a canker eats the heart, Help us, Lord, like one who loved thee, still to choose the better part; Give us strength to cry when smitten, so that all the world may hear.

'Listen, Earth! while Angels teach thee from God's Heaven— STRIKE, BUT HEAR!'—

Strike the heart with cruel falsehoods—strike thro' husband, wife, or child!

Better die upon the flag-stones than by falsehood be defiled! Better far, like ancient Daniel, mid the lions to be thrown, Than to feast among the princes—than to sit upon the throne!

'T is a dark and cruel era; Trade is God, and men are slaves; Human souls, like festering sores, taint the air from sensual graves; And the murdered Christ, unbefurled, lies without the Nation's gates, And the blind world rushes madly where great Nemesis awaits.

Yet above, by man unheeded, from the golden spirit-shore, Mid a light that daily brightens, chant the angels evermore. All the air is growing clearer with that blessed angel-light, And the glorious vision shineth till the blind may see the sight; And the birth-day of the Nations into Harmony draws near— Be thou faithful to thy mission; say to all men, STRIKE, BUT HEAR!

The above stirring poem has the following history: Calling one day upon T. L. HARRIS, during his recent visit to this city, we were engaged in conversation together, when he showed the usual indications of spirit-influence. He then remarked that a very bright and exalted spirit was present, who had never to his knowledge visited him before; and said that this spirit expressed a wish to address us a poem through his organism, if opportunity could be had during his stay. An hour was appointed; and on going to his room at the time designated, Mr. Harris was thrown into the interior state, and delivered the foregoing lines nearly as fast as they could be recorded, with great energy and impressive-ness of diction. They have a personal significance to us which will not be apparent to every eye; but thinking they may, nevertheless, encourage other hearts than our own to speak their highest, noblest thoughts, when most needed, we lay them before our readers. The words, "Strike, but hear me!" as all may not know, were the memorable utterance of an Athenian statesman, when, during one of the commotions of that republic, he was threatened with violence by an opposing party on attempting to speak.—EDITOR.

LECTURES IN NEW YORK.

Miss Beebe occupied the speaker's stand at Dодworth's Academy last Sunday morning and evening. No larger or more enlightened assemblies have been accustomed to wait on any spiritual lecturer who has hitherto visited our city, and we hazard nothing in saying, that no public teacher who has thus far been called to minister to the intellectual and spiritual wants of the people, has a better claim to their profound respect and cordial support. Her discourses are characterized by a high moral tone, deep religious feeling, and a cultivated literary taste; at the same time they are neither marred by blind submission to the new.

The subject of the evening lecture was "THE INWARD PEACE," a suggestive and beautiful theme, which was managed with remarkable discrimination and ability. Our readers are already aware that the lecturer does not claim the authorship of the elegant discourses of which she is the annunciator. The invisible intelligences who speak to us in these inspired communications, exhibit unusual freedom and vigor of thought, and a degree of mental culture, which, if it does not wholly disarm the keenest criticism, must at least turn the edge of many a polished blade. Let no one conjecture that we are disposed to over the literary scalpel with a velvet wrapper, merely because the lecturer is a woman.—Miss Beebe only claims to be the medium for their utterance. The responsible author is doubtless where the critics will not be likely to find him—in heaven; while the chosen instrument—the lady through whose fair hand and gentle voice they are enunciated—has far more to fear from ignorance and envy than from honest criticism, however searching and severe.

For literary accuracy and philosophical acumen, for pure sentiment and earnest thought, as well as for all the more superficial graces of style, these discourses are certainly not inferior to the best efforts of those who seem to have inherited the right to lecture before all the lyceums in the country. The light of the golden sunrise and the dew of the immortal Morning rest on them; and all persons who have either natural refinement or liberal culture, will enjoy in them a rare entertainment. The author sways a sceptre in a realm of noble thoughts and fascinating imagery, while the fair Evangelist, in the most simple, unostentatious manner, leads the enlightened hearer to spiritual banqueting halls, where he may realize "the feast of reason and the flow of soul."

Miss Beebe's lecture in Philadelphia the first and second Sundays in October.—Spiritual Telegraph.

EMMA JAMES JAY.—We learn from the Spiritual Telegraph that Miss Jay has yielded to the solicitations of her friends to remain, for a season, in the West, and that she will deliver lectures in the principal cities and towns along the great western lines of travel, as far as Dubuque, Iowa. Her brother is hereafter to travel with her, and to act in the capacity of a business agent in making arrangements for her lectures. While she will rest, and doubtless accept, invitations to visit many points along the line of her travels, she does not propose to limit the sphere of her labors by waiting for such invitations, but through the agency of her brother will, on her own account, make arrangements to speak in every important town—if accessible by railroad—in the West, through which she proposes to journey.

Miss Jay's reputation as an eloquent Trance-speaking medium has preceded her through all the West, and where else the New England Spiritualist and the Telegraph are read; and it cannot be necessary, in this connection to commend either the matter or the style of her frequent disquisitions on the Spiritual Philosophy, and the delicate yet forcible appeals to the understanding of the heart. It may suffice to say, that perhaps no able lecturer in this country has ever called larger audiences together, or given more general satisfaction to public ministrations.

MEDIATORIAL CHRISTIANITY.

Abstract of a discourse by Rev. T. L. Harris, delivered in the Music Hall, Sunday afternoon, September 23th.

Christianity has been presented to the world under three general aspects, since the advent of its Founder. Trinitarianism has presented the idea of a covenant entered into between the three Persons in the God-head, by which one descended to avert the Divine vengeance from sinful humanity. This doctrine includes the idea of imputed righteousness and salvation for the elect. This system has its merits. I have nothing to say against it here.

Then, a system of Naturalism or Rationalism can be traced back to ancient times, and down through the teachings of the modern German philosophy, to the present day, which assumes that Christ came only as a moral teacher—that he came to give men higher ideas of their relations to each other; to show them the beautiful law of forgiveness towards our enemies, and of duty towards our neighbor. There are great merits, too, in this system. I have nothing to say against it.

But, after all, Christianity is a mediatorial religion. Let us read attentively the New Testament, let us study history, and we shall find that Christ, as He came among men, was an organization through which the Divine Spirit came down. The Father dwelt in Him, and through His organization worked for the good of mankind. The loving kindness of the Infinite dwelt in Him, and went out from Him in an influence that told on the physical and moral man. A healing virtue fell like spirit sunlight on the blind eye, and painted in beauty the stony heavens, the broad, green earth, the loveliness of forest and field, and the human face and form divine. It fell on the closed ear and woke dead powers to life, and singing and searching down to the deep heart, it woke up the melodious voices of the universe. The nervous organization was subject to this influence; in answer to its vivifying power, the lame walked, the withered arm was restored—every organ responded to its potent call. Christ was emphatically the HEALING MEDIUM of the Divine Spirit.

This was a great work; but He did more. By the same dynamic power, he stimulated the interior powers of man. He opened the ear to the music of Nature as it is—in the eternal melody of the spirit spheres.

The fact that man has an interior organization was believed, at that time, to a certain extent; but it was not realized. Men knew that they had exterior intellectual faculties for reasoning, for trading, for establishing worldly power and building up thrones; but the great organs of the interior were dormant. They believed in ancient revelation; but they deemed that the morning gates were closed forever—that they journeyed to the sunset. Christ awoke these spiritual powers. Men saw the radiant paths leading to a higher life opened. They became spiritual mediums. Christ then selected with wisdom, and organized a circle of believers in Himself. He, as a sun, threw off these planets that were to radiate His light. He organized mediumship in the world; and the works He did followed His disciples to a degree, showing that they partook of the power which came through him.

After He had departed from the body, Christ manifested Himself to His disciples, and was endowed with power from on high. This power came in the influence called the Holy Spirit, in copious, energizing torrents of virtue. They continued the work which Christ had visibly begun,—thus proving themselves mediums for the manifestation of the same Spirit which animated him. They established Churches, which were simply circles of believers. History testifies that, in every city where the disciples trod, they established one great religion; they set the same holy flame burning on every altar.

But inspiration was not confined to the apostles. It was the gift, to a greater or less extent, of all believers, taking different forms according to individual peculiarities. Paul says that there are various kinds of mediums, nor does he arrogate to himself a superiority.

Was mediumship confined to that time, place, and people? No; it flowed through all the sands of all the continents, and manifestations have been continually breaking out in all lands and among all nations. There is no question of the day that admits of more abundant proof than this. Catholicism teaches that there is constantly inspiration. Protestantism is based on the admitted doctrine of spiritual influence. All the great religious minds, in every age, have admitted it. In the writings of Huss and Jerome of Prague, we find many pearls and gems of this character;—a divine mediatorial knowledge lies concealed therein. The angels are there teaching truths that shall never die. Luther was a medium, and acknowledged a living inspiration, Cromwell, and all the most patriotic men of his time, were filled with this fire. They admitted a power above their theology. They felt that the form of religion was from the world; but that its essence flowed continually from heaven. The Covenanters, in Scotland, entertained similar doctrines. In the Society of Friends, though many of its members have lost sight of it, has the idea of communion with angels been continually taught.

Until within a few years, the sects have taught that inspiration was indispensable—that the Holy Spirit constantly flows into the believer's heart, giving him power to live aright—that he must stand in constant communion with the angels—that they would lead him onward—would breathe their soft music about his dying bed. Before these modern manifestations, it was a favorite idea, a hopeful belief, in England and America, that these things were not to die—that man was to go onward till he should realize a state of constant communion with the angel world.

Such ideas have flowed into philosophy and the arts. Christian and Heathen art are distinct. After the dawn of Christianity, painting took upon itself the mediatorial art. Men like Michael Angelo, whose works have immortalized them, believed the sources of their inspiration to be in a higher life. Love, inspiration, communion with angels, have been favorite themes of modern art.

Even law—dry and barren law—admits the existence of the angel world; it admits that bad and good spirits influence men. Even in Blackstone, we are taught that men are mediums, and that there are orderly and disorderly manifestations—the latter being made punishable.

We stand, then, in this position—not denying the past. We can present more authority than can be brought for any other form of belief. We believe the

apostles to have been inspired; but we find men with similar gifts in the first, second, third and fourth centuries. We find inspired mediums in the Catholic Church. We find superior ones out of it.

The Unitarians believe that inspiration can only come where there is great culture and refinement. They look for it in the aristocratic ranks of education and wealth. But if we look at inspirations of all ages, we shall find they have not visited alone the palace of the prince, or the mansion of the rich. They are democratic; they belong to the many—to the humble peasant as well as the proud aristocrat. Inspiration is not attracted by a magnet of money-bags. It has come to men who would be faithful; it has sought not body worth but soul worth. It has put strong hands beneath humanity and lifted men up.

Christ came, and the blind saw—the deaf heard—the lame walked—the diseased were restored to health. The same influence was promised to believers. But is there a Christian in Boston who can point to such evidences among themselves? Probably, this city has as highly cultivated a ministry as any other upon earth; but is there one among their number that has opened the eyes of the blind; that has restored the paralytic in the streets; that has awakened the ear of the deaf from its cold, blank silence? Paul spoke in demonstration of the spirit. Has any such demonstration been given through the clergymen in the pulpits of Boston?

I go to every church: but where is the solitary ecclesiastical teacher who can teach me how I may possess the gifts of the early disciples? They knew not science; they had not literary culture; but they opened heaven. Polished Unitarianism, lay thy hand on thy servant and tell me how I may see those signs which are promised forever to the believer! There comes no voice. Yet, for all that, the blind are made to see, the deaf hear, the lame walk, the poor have the Gospel preached to them, and inspirations flow and give lively ones the tongues of Pentecost.

I cannot hear how to become a medium in any church. I can learn to read, in ancient dialects, of the dead past, to read the mystic inscriptions on Isis, or, perchance, learn how sandstone was made. But I don't care for the dead nor for fossils; I want to become a living man. It is cold in these externalities. I want life. I want to feel the pulse beat. I want to give evidence that man lives eternally. I want—without education, without polish, without wealth—to bring down the fire of inspiration from heaven.

To this hunted and despised, this cursed, this crucified, murdered Spiritualism, then, I come. I care not that its truths come through lowly agencies. I know that the mediums of old were hunted and despised, that they met in catacombs, in stables, in the streets, that they were poor and uneducated; but they brought truth from above.

What has Spiritualism taught? That we shall live forever—that the golden blossom of the soul shall never lose its petals, but shall bloom eternally in the hands of God. Ye blind that could not see; ye deaf that could not hear ten years ago, what can you testify? The answer comes: "I know not whence this man of Spiritualism came. One thing I know, that, whereas I was state, every county, from almost every township in the whole land, testifying to its power. More well-authenticated miracles are recorded in the history of the past seven years, than are blazoned on all the records of the past.

EVENING DISCOURSE.

RELATIONS OF MAN TO THE SPIRITUAL UNIVERSE.

I intend to speak this evening on the relations of man to the spiritual universe. I shall talk directly to the soul; I shall address you as immortal men and women, God-created and divinely destined, conscious of a perpetual longing for something higher and better than this world can give.

One of two things is true;—man is a spirit or a brute. If an animal, then everything that points above the animal is a fancy, a delusion or a disease; inspiration, past or present, the wildest of all chimeras, and immortality a baseless dream. If a spirit, results follow which the material world may shrink from, but which it is forced to admit. If we are spirits, then life is real, life is earnest; this world is enchanted, matter is magnetized with soul, and these garments of the flesh are but dust without the indwelling being that gives the form its beauty, the lip its sweetness, the eye its fire.

What are the evidences that man is a spirit? First, we have that of the senses. If I go into the streets and see a human organization, yet a spirit, and it speak to me with burning and eloquent address, if he hail me as a brother, I should have a sensuous evidence that this spirit was a man. It might be said that this is a phantom—that I am in a diseased state; but if a thousand persons have seen, heard and felt the same thing, shall we pronounce them all insane? These spiritual beings come into our houses, they open doors, turn over the leaves of our Bibles, take us by the hand. The same kind of evidence can be produced in a hundred thousand instances—to say nothing of that which was furnished eighteen hundred years ago—to show that man is a spirit.

These spirits prove that they are beings who once dwelt on earth in the form. A loving comes with her divine affection, and gives us some loving communication, and we feel that it is our mother; or a child, a brother, a friend, brings us some fond token by which we feel and know that they are present.—The editor of the New York Tribune once invited the Foxes to an interview of an hour. They sat down to the table together, and he commenced telling a story about a child of his in the spirit-world; when the rappings came, the alphabet was called for, and the communication given, "Papa, you don't tell that story right." The spirit then proceeded to correct the misstatement; and Mr. Greeley confessed his error.—I had a dear friend, with whom there had been a mutual promise to come back to earth and manifest our presence in a certain way. I saw him die. Two days after, he came and brought this same token agreed upon between us. I might multiply cases in almost every town or county in America. Such phenomena as these afford evidence that we are spirits.

But it is objected that the manifestations are coarse, vulgar and low. Some say, "O, it's altogether beneath us to investigate these spirit rappings; they are beneath the dignity of a man, much more of a spirit." A gentleman of this vicinity made this appropriate reply

to a clergyman who advanced some such objection—"What medium was it that spat upon the clay and anointed the eyes of the blind? Are there any modern manifestations more low than that?"

Again, it is said that these things should be accessible to all; but they are not; so they cannot be real. Can you write when your table is shaken by an earthquake? Can a rose grow and blossom in a snow-bank?

It is absurd to deny facts testified to by a hundred thousand witnesses, because angels will not come to every person under all circumstances. Everything is subject to law. Spirits are as amenable to law as we.

Again, the objection is made that mediums take pay; and therefore, it is said, the manifestations cannot be real. A distinguished clergyman of this city once said in conversation with me on the subject, "Spirits can't communicate; it's all humbug! Why, they charge twenty-five cents!"

But I know mediums, such as the daughter of a distinguished jurist in New York, who give month after month in serving the poor. I know men who might stand as high as these clergymen of Boston, who are giving away their labor without money and without price.

It is said that some of the mediums are skeptical; and that some too, are taken from lives of degradation. But who was Judas Iscariot? It is said that mediums are found in dens of iniquity, themselves guilty of sin and vice.

Again, we hear it said that some of the material facts of the rappings, moving of tables, etc., but no high moral teaching comes through these manifestations.

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PRACTICAL SPIRITUALISM.

Under the above title, Mr. G. A. Redman relates through the columns of the Spiritualist the following interesting fact in his experience.

I was to leave Buffalo, September 1st, to continue my Western tour. After attending an evening circle with my friend Dr. B. S. Brown, and arranging my baggage, we proceeded to the depot. I was to take the half-past nine Lightning Express train for Cincinnati.

Upon finding then my position was not much better, for every seat was filled to its utmost capacity; and I was obliged to either stand, or sit upon the floor. I was not alone, however, for one by one began to complain for want of room; but our anxiety was relieved by the conductor, who bade us fill a vacant car upon the opposite track, which was done in less time than it takes in writing this.

Being satisfied with our progress, I took the advantage of my conveniences, and was soon between a sleeping and waking state, though sufficiently the former to feel careless of outward objects.

A few years afterward he fell from a white horse and was killed; but how could spirits have foreseen that circumstance so long beforehand? This account was furnished by Deborah Congdon, the aged Friend, who told the story of the Haunted House in South Kingston.

I do not wonder at the superstition of the ancient Magicians, who in the morning of the world went up to the hill-tops of Central Asia, and ignorant of the true God, adored the most glorious work of his hand.

Again an impression came, "Stay where you are." I was content. Seating myself upon a bag of some kind I awaited a farther direction, but I received no other.

There is an imperative demand for a volume of lyrical poetry, with music appended, which, while it shall include the best and most favorite tunes known among us, shall also give expression to the spiritual, progressive and reformatory sentiment that has already made such progress in Church and State.

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PUBLIC MANIFESTATIONS IN CHICOPEE.

Having attended a meeting at Cabot Hall on Tuesday evening to witness what purported to be spirit-manifestations through Mrs. W. B. Coan, a rapping and writing test medium from New York, we propose simply to give a statement of facts as they occurred.

It was to leave Buffalo, September 1st, to continue my Western tour. After attending an evening circle with my friend Dr. B. S. Brown, and arranging my baggage, we proceeded to the depot. I was to take the half-past nine Lightning Express train for Cincinnati.

Upon finding then my position was not much better, for every seat was filled to its utmost capacity; and I was obliged to either stand, or sit upon the floor. I was not alone, however, for one by one began to complain for want of room; but our anxiety was relieved by the conductor, who bade us fill a vacant car upon the opposite track, which was done in less time than it takes in writing this.

Being satisfied with our progress, I took the advantage of my conveniences, and was soon between a sleeping and waking state, though sufficiently the former to feel careless of outward objects.

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LECTURES 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 MATHEW, of New York, may be addressed at this office. J. W. H. TOOMEY, of New York, late editor of Christian Spiritualist, may be addressed at Salem, Mass., Box 219.

Miss J. LOCKE, of South Reading, (Liberty Grove) Mass. Miss C. M. BERRY, of South Boston, reads lectures written by spirit agency. Miss A. W. SPAUGH, of Plymouth, Vt., Trance Speaker.

Mrs. M. S. TOWNSEND (formerly Mrs. Newton), of Bridgewater, Vt., Trance Speaker. Mrs. TOWNSEND will give clairvoyant examinations and sittings if desired by her friends in the towns she is about visiting.

Mrs. R. M. HENDERSON, Psychometric delineator of character, and trance speaker, Newtown, Conn. Mrs. H. F. HUNTLEY, of Paper Mill Village, N. H., Trance Speaker.

Mrs. JOHN PETER, 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 Witchcraft. N. S. GREENLEAF, Haverhill, Mass., Trance Speaker.

H. P. FAIRFIELD, Waltham, Mass., Trance Speaker. GIBSON SMITH, South Shafsbury, 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.

JOHN M. SPARR will answer calls to attend free meetings on Sundays, for directly practical purposes, during the months of September, October, and November. Address J. M. SPARR, Melrose, Mass. Melrose is seven miles from Boston, on the Boston and Maine Railroad.

STEPHEN MORSE, "The Blind Sculptor," of Springfield, Mass., will lecture on Modern Spiritualism, when desired. Let it be understood that in announcing these names, we make no endorsement of the teachings of these several speakers.

MEETINGS IN BOSTON AND VICINITY. JOEL TIFFANY, Esq., of Ohio, will lecture at the Music Hall on Sunday next, 12th inst., at 3 P. M. and at 7 P. M.

MEETINGS IN BRATTLE STREET, No. 15, at the Hall of the "Spiritual Association," on Sundays, morning, afternoon, and evening; also Saturday evenings. Speaking usually by entranced mediums.

MEETINGS IN CHAPMAN HALL, NEW ARRANGEMENT. Meetings will be held in this Hall, Chapman place, leading from School street, on Sundays, at 2 and 7 P. M., for the investigation and discussion of Spiritualism, and all the great questions which pertain to the happiness of man, present and future.

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

REMOVAL OF DR. MAIN'S ASYLUM FOR THE AFFLICTED.—Having found it necessary to procure a larger and more convenient house in order to better accommodate my patients and friends, I shall, on and after Thursday, Sept. 25th, be found at No. 7 Davis street, where I shall be most happy to receive my friends, and those seeking relief from physical suffering.

A BEAUTIFUL GIFT BOOK. THE BOUQUET OF Spiritual Flowers; Received chiefly through the liberality of Mrs. J. S. Adams, BY A. B. CHILD, M. D.

HEALING BY CLAIRVOYANCE AND SPIRIT-INFLUENCE.—Mr. J. A. BASSETT will attend to all who wish to test his powers as a Healing Medium, and by the Mesmeric State, the disease will be relieved, the symptoms described, and the best means used to cure it.

NEW MALVERN WATER-CURE, WESTBORO'. MASS., distant from the Railroad station nearly one and a half miles, is beautifully located on elevated ground, amid the highly cultivated lands of an agricultural district.

HEALING AND CLAIRVOYANT AND MESMERIC PRESCRIPTIONS. S. C. YORK, with continue to heal the sick by the laying on of hands; also by the Clairvoyant and Mesmeric State, by receiving the name, age, and residence of patients in their own handwriting; they will also visit the sick whenever desired.

BROWN'S BRONCHIAL TROCHES will alleviate Croup, Whooping Cough, Hoarseness, Irritation of the Throat occasioned by cold or over-exercising of the vocal organs.

SPIRITUAL, CLAIRVOYANT, AND MESMERIC PRESCRIPTIONS. S. C. YORK, with continue to heal the sick by the laying on of hands; also by the Clairvoyant and Mesmeric State, by receiving the name, age, and residence of patients in their own handwriting; they will also visit the sick whenever desired.

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MEDIUMS IN BOSTON.

Trance and Writing Medium, at No. 16 Montgomery Place. Hours from 9 till 1, and from 2 to 9 o'clock. Terms 50 cents per hour.

Mrs. BEAN, RAPPING, WRITING AND TRANCE MEDIUM. Hours from 9 to 10 o'clock. Mrs. BEAN, RAPPING, WRITING AND TRANCE MEDIUM. Hours from 9 to 10 o'clock.

Clairvoyant Physician, HENRY C. GODDARD, Clairvoyant Physician and Test Medium, from Philadelphia, offers his professional services to the inhabitants of Boston, at No. 6, Hayward Place.

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.

Mrs. B. K. LITTLE, (formerly Miss Ellis) Test Medium, by Rapping, Writing, and Table, Rooms No. 46 Elliot street. Hours from 9 to 12 M., and from 2 to 6 P. M., Terms \$1.00 per hour for one or two persons; 50 cents for each additional person.

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.

Mrs. W. R. HAYDEN, Rapping, Writing, Healing and Test Medium, 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.

Healing and Spirit Vision, T. H. PRABODY, Healing Medium Mrs. T. H. PRABODY, Trance Medium, 64 Hudson street, Boston. Miss E. D. STARKWEATHER, Rapping, Writing and Trance Medium, residence No. 6 Barre place, out of Eliot, near Washington.

Mrs. E. C. YOUNG, Healing, Seer, Prescribing and Developing Medium, may be consulted for diseases, Tuesdays, Thursdays, and Saturdays, from 9 o'clock A. M., to 3 o'clock P. M., at 24 Henry Street, Charleston, Mass. (on stairs). Circles for development, Wednesdays and Fridays, from 2 to 4 o'clock, P. M.

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.

General Advertisements. A. C. STILES, M. D., Physician and Surgeon, Bridgeport, Ct., independent Clairvoyant, and Psychometric Delineator of Character.

DR. ABBOTT'S MEDICINES. Our Cholera Cordial can be depended on to cure Cholera, Cholera Morbus, Dysentery—has been in constant use since the cholera season of 1832.

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.

A. B. CHILD, M. D., DENTIST, No. 15 TREMONT Street, Boston, Mass. HEALING INFIRMARY. DOCTOR BARLOW cures Cancers and Cancerous Humors, without the use of the knife or torturing with caustic, and with little pain and inconvenience to patients.

NEW MEDICINE STORE. The subscriber has located at Store No. 455 Washington street, for the sale of ECLECTIC and STANDARD MEDICINES, Roots, Herbs, Bark, Toilet Articles, &c.

HENRIKER SPRING WATER.—Persons wishing to know the nature of the celebrated Spring at West Henriker, N. H., are informed that they can be supplied by Dr. M. E. CURRIER, West Henriker, N. H., who for this sum will forward one barrel of Water according to directions.

AN ASYLUM FOR THE AFFLICTED. Healing by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 7 DAVIS STREET, Boston, where he is prepared to accommodate patients desiring treatment by the above process, on moderate terms.

THE REMEDIES OF NATURE. Wm. E. Rice, Clairvoyant 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 12 A. M., and from 2 to 5 P. M. Office, No. 98 Hudson street, Boston.

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Interesting Miscellany.

ELSIE. BY HARRIET M. KIMBALL. Shadows of the morning glories Round the cottage window climbing—

Elsie thought not of my stories, Though she meekly sat and listened: Elsie heard not half my stories,

With a flitting blush confessing, And a smile of sweet excuse, Did she answer, archly, "Dear,

Yet I told her no more stories— Happy that her eyes could be Filled with tears of tenderness,

Elsie answered me with kisses— Elsie blessed me with caresses! All this happened years ago!

In the silence that did follow, Broken only by the swallow Flitting round the cottage-eaves;

And the beautiful blossoms saying, "Come away!" Dear Elsie heard it— And we knew the breezes stirred it—

ONE YEAR IN HEAVEN. T was just a year this very day, When earth was fair and bright, That Angels came and bore away Our Katie from our sight.

And then, the morrow came—so sad, For oh! we knew full well, Our cherished one must leave our home, In the dark tomb to dwell.

Each painful scene my thoughts recall While musing here this even, But leaves this record on my heart—"Katie!" One year in Heaven.

MICHAEL ANGELO.—"They say he was morose, and many affect to find in that the reason why he does not touch their hearts. Yet, I know not how it is, whether he stirs the heart or not, there is something in his works that so lifts one above our present world, or at least which so raises one above ordinary emotions, that I never quit the Sistine chapel without feeling it impossible to believe any charge to his discredit."

CONSTANT, QUIET GODNESS.—We think it is Hannah More who says: "We are apt to mistake our vocation in looking out of the way for occasions to exercise great and rare virtues, and by stepping over ordinary ones which lie directly in the road before us. When we read, we fancy we could bear martyrs; when we come to act, we find we cannot bear a provoking word."

TRUE STRENGTH. We can trace much of the variability in our experience to a mistaken theory about the nature of true strength which has been impressed upon us by the spirit of the world. From time to time, we are brought low, and our hearts are softened, so that we are receptive to spiritual life—then we begin to feel well and strong; and at this point we make the mistake of supposing that combativeness is the true manifestation of strength. Search into your innermost hearts, and you will find that your prevailing idea of strength is that of resistance—combativeness. Combativeness need not necessarily show itself in the way of quarrelling with individuals, or in personal irritability; it may assume the forms of wrestling with spirits, quarrelling with fate, and battling with difficulties. No matter in which of these ways strength manifests itself, it is still combativeness as really as quarrelling with persons. We notice that some persons, as they begin to feel strong in spirit, assume a very warlike attitude toward evil, striking right and left, determined to push a victory by valiant testimony. If you analyze closely, you will find that such manifestations of strength really proceed from will-works, and are of a legal nature—opposed to the natural and easy method of spiritual growth. The moment you commence fighting—it matters not whether it is inward or outward fighting, only if inward it is more subtle—that moment your life runs out in will-works instead of growth. The resurrection of Christ is not an element of combativeness, it is an element of attraction.

INDEPENDENCE OF MIND. There are some men who go in leading strings all their days. They always follow in the path of others, without being able to give any reason for their opinions. There is a proper mental independence which all should maintain—self-respect and the stability of our character require it. The man who pins his opinions entirely on another's sleeve, can have no respect for his own judgment, and is likely to be a changing. When we consider carefully what appeals to our minds, and exercise upon it our own reason, taking into respectful consideration what others say upon it, and then come to a conclusion of our own, we act as intelligent beings should act, and only then.

ANECDOTE OF HOGARTH. A few months before this ingenious artist was seized with the malady which deprived society of one of its most distinguished ornaments, he proposed to his matchless pencil the work he had entitled the Tail Piece—the first idea of which is said to have been started in company, while the convivial glass was circulating round his own table. "My next undertaking," says Hogarth, "shall be the End of all Things." "If that is the case," replied one of his friends, "your business will be finished, for there will be an end to the painter."

THE NEWELL PICTURES.—Mr. Robert Newell, No. 244 Arch street, above Ninth, has exhibited to us a new style of portrait, entirely original with him, and which, we have no doubt, is destined to work a complete revolution in the art of producing likenesses and pictures of various kinds. The discovery is entirely new, there being nothing that approximates to it known to photographers or artists in the world. We understand that the inventor has taken measures to secure a patent for his process, and is now ready to offer it to the inspection of the public. The specimens exhibited to us are the very perfection of art, so far as producing likenesses of the human face, form and drapery are concerned. In looking at them, the person stands out so perfect and prominent, that one can hardly convince himself that there is not some peculiar glass—some object to make the picture appear what it is not. It is on a flat surface, notwithstanding the natural appearances.

RESTORATIVE SYRUP. For languid and unequal circulation, Derangement of the Secretions, Sick and Nervous Headaches, Bilious Obstructions, Inactivity of the Liver, and other disorders arising from an Impure State of the Blood, &c. &c. For the complaint for which this remedy is recommended, it is safe to say there is nothing like it in the list of known remedial agents.

MRS. METTLER'S PULMONARIA. An Excellent Remedy for Colds, Irritation of the Throat and Lungs, Hemorrhoidal Affections, Consumption, Whooping Cough, and all Diseases of the Respiratory Organs. Price \$1.00 per bottle.

MRS. METTLER'S NEUTRALIZING MIXTURE. This is the best of all Remedies for Bilious Obstructions, Acidity of the Stomach, Dyspepsia, Colic or Worms. Price 50 cents per bottle.

MRS. METTLER'S LIVERMINT.—Which supplies a deficiency long felt, system, contracted Muscles and Sinews, Rheumatic, Inflammatory and other Affections, Callous and Stiff Joints, Spasmodic Contractions, etc. Price, \$1 per bottle. For sale, at wholesale or retail, by Bela Marsh, Agent, No. 15 Franklin Street, Boston, Mass.

MR. PARKER'S SERMON OF IMMORTAL LIFE. The fourth edition of this excellent Sermon is just published and for sale by BELA MARSH, No. 15 Franklin Street, Boston, Mass. All the other publications of Mr. Parker, for sale as above.

A GHOST STORY. In the year 1826, at Bishopville, South Carolina, Cap William Sumter, (a grandson of Gen. Thomas Sumter,) committed suicide, and was buried at the Baptist churchyard, about one and a half miles from Bishopville. His grave is about ten steps from the public road, leading from Bishopville to Sumterville. In a few weeks after this, William Bateman, a man of great courage, and not superstitious, was riding from Bishopville to his home (about three miles off) and as he passed by Capt. Sumter's grave, at about 12 or 1 o'clock in the night, the moon shining brightly, he informed us (the next morning) that Capt. Sumter arose from his grave and came to him, and placed his hand on his stirrup, and walked in this way with him for about 150 yards, and just before he disappeared he informed Bateman it was his time next. In a few days after this, a man by the name of James B. Reeves shot Bateman, giving him a mortal wound, which did not terminate fatally for two or three weeks. Bateman managed to ride from Reeves' house to the house of Moses Rountree, and when he arrived there, sent for Dr. Bishop and his brother John Bateman, the latter at that time overseer for Doctor Bishop; and although W. Bateman's house was much nearer than Bishopville, he requested to be taken to the latter place, which was done, and he died at his brother's house at Bishopville. I was acting as a magistrate at that time, and as there was no witness present when Reeves shot Bateman, I thought it proper to take his dying confession, as it would be good evidence, and a few hours before his death I took down his statement; and as the circumstance of his seeing Sumter occurred to me, I asked him to give me a statement again, and he said it was as he stated before, and that he was not mistaken. He observed to me that it was not imagination, and said, "Don't you see that it has happened as he told me?"—Sat. Eve. Gaz.

THE beginning of the sublime sciences is often so simple as to seem worthless. The purest metal is made through the hottest furnace; the brightest thunderbolt from the darkest storm. They who respect themselves will be honored; but they who do not care about their character, will be despised. A clergyman was once asked whether the members of a church, of which he had the care, were united. He replied that they were perfectly united—"frozen together."

Great souls are always loyally submissive, reverent to what is over them; only small, mean souls are otherwise. I could not find a better proof of what I said the other day, than the sincere man was by nature the obedient man; that only in a World of Heroes was there loyal Obedience to the Heroic.—Carlyle.

THE following list embraces all the principal works devoted to Spiritualism, whether published by BELA MARSH or Messrs. PARKER & BRITTON; and others; the prices of the same being annexed, together with the rates of postage. All new publications received as soon as issued. The Trade supplied at publishers' prices.

THE PENITENTIAL. Being Harmonical Answers to Important Questions. A New Work, by Andrew Jackson Davis. Price, \$1.50. Postage, 24 cts.

TIFFANY'S MONTHLY. \$3.00 per Annum; 25 cents single number.

HON. WARREN CHASE'S THREE LECTURES, ON THE HARMONICAL PHILOSOPHY. Price 20 cents.

TIFFANY'S LECTURES. Spiritualism Explained: being a Series of Twelve Lectures delivered before the New York Conference of Spiritualists, by Joel Tiffany, in January, 1856. Price \$1.50. Postage free.

NATTY, A SPIRIT; His Portrait and his Life. By Allen Putnam. Price 62 1/2 cts.; postage 10 cts.

THE MINISTRY OF ANGELS REALIZED; A Letter to the Edwards Congregational Church, Boston, by Mr. and Mrs. A. E. Newton. With Notes and an Appendix, embracing facts illustrative of the Ministry, and the substance of a Reply to the "Congressionalist." Price 15 cts., single; \$1.25 a dozen; \$10.00 a hundred. Postage 1 cent.

ANSWER TO CHARGES OF BELLA MARSH IN MODERN REVELATIONS, &c. given before the Edwards Congregational Church, Boston. By A. E. Newton. Price 10 cts.; postage 1 cent.

THE LILY WREATH. Of Spiritual Communications; received chiefly through the mediumship of Mrs. J. S. Adams, by A. B. Child, M. D. Full gilt \$1.50; half gilt \$1.00; plain 85 cts. Postage 15 cents.

THE BOUNTY OF SPIRITUAL FLOWERS. Received chiefly through the mediumship of Mrs. J. S. Adams, by A. B. Child, M. D. Prices as above.

A LYRIC OF THE GOLDEN AGE. By Thomas L. Harris. "And I saw New Earth." Price, \$1.50. Postage 20 cents.

PROF. HARRIS' LARGE WORK; Experimental Investigations of the Spirit Manifestations, &c. Price \$1.75. Postage 30 cents.

SCENES IN THE SPIRIT WORLD; Or, Life in the Spheres. By Hudson Tuttle. Price 60 cents. Postage 6 cents.

MR. WOLOTT'S AMUSING PICTURE, Representing the Attack of the Allies on the Sebastopol of Spiritualism. Price 25 cents.

THE PROGRESSIVE LIFE OF SPIRITS AFTER DEATH. As given in Spiritual Communications, to and with Introduction and Notes by A. B. Child, M. D. Price 15 cents.

THE PRESENT AGE AND INNER LIFE. A Sequel to Spiritual Intercourse. Modern Mysteries classified and explained. By Andrew J. Davis. Illustrated with Engravings. Price, \$1.00. Postage 25 cents.

THE HARMONICAL MAN; Or Thoughts for the Age. By Andrew J. Davis. Price 30 cents. Postage 5 cents.

NATURE'S DIVINE REVELATIONS, &c. By Andrew J. Davis. Price \$2.00. Postage 42 cents.

THE GREAT HARMONY. By Andrew J. Davis. Vol. I. The Physician. Price \$1.25. Postage 20 cents. Vol. II. The Teacher. Price \$1.00. Postage 15 cents. Vol. III. The Seer. Price \$1.00. Postage 15 cents. Vol. IV. The Reformer. Price \$1.00. Postage 15 cents.

THE PHILOSOPHY OF SPIRITUAL INTERCOURSE. By Andrew J. Davis. Price 50 cts. Postage 9 cts.

FREE THOUGHTS CONCERNING RELIGION. By Andrew J. Davis. Or Nature versus Theology. Price 15 cents; postage 2 cents.

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