NEW-ENGLAND

A JOURNAL OF THE METHODS AND PHILOSOPHY OF SPIRIT-MANIFESTATION, AND ITS USES TO MANKIND.

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66 LIGHT! MORE LIGHT STILL! 99 -- COETHE.

TERMS, TWO DOLLARS A YEAR IN ADVANCE

FOR THE WEEK ENDING SATURDAY, OCTOBER 11, 1856.

No. 28.

COUNSELS FROM BENJAMIN FRANKLIN IN THE SPIRIT-LIPE.

the product of the now enfranchised and advanced mind of the what antiquated forms of expression, some of the marked characteristics of the printer's runaway apprentice and the author of "Poor Richard." Some of the recommendations submitted, door-post, and shrivelling follows. particularly on the subject of marriage, limited matrimonial partnerships, etc., will not probably meet the approbation of many moralists and social economists of the present day; we years hence as were many of the political and theological innovations suggested in the "Boston Courant" and the Philadelphia 'Gaze tte," when first promulgated a century ago. We have only to say, let these recommendations be carefully considered, beautifully unfolds. and then if any better mode of avoiding existing evils can be devised, it is time the world had it.

We can assure the reader of the entire good faith of the medium through whom this paper was transmitted, it being in no degree the conscious production of his own mind; and we re- follows his tendencies, and both do something for man. joice in being able to present such an evidence as the following, that the world's sages and counsellors are not lost to mankind when the grave closes over their earthly forms—that they "STILL farm, as it would be to tie Isaac up to the great elm LIVE," and labor untiringly for the advancement of their race - tree. Jonathan's tendency is to stay at home, Isaac's to and that, when suitable conditions are supplied, they are ready to give the world credible demonstrations of their continued existence, and of their interest in its affairs. - EDITOR.

COUNSELS TO YOUNG PERSONS.

Choice of Pursuit in Life - Dress - Selection of Partner in Marriage - Separations - Freedom from Domestic Tyranny - References to the Author's Earth-Life, and to the late Public Testimonial - Hints at the Future, etc.

It were well for man to be in the habit of inquiring, What does Nature teach? It may be fairly presumed that, at least at this time, she has arrived at an age when she is fully capable of keeping school, and thoroughly educating all her pupils. Persons are pushed others will or no, they follow them. into being without their wish or their will. They appear on a particular planet at certain needed epochs. has constantly exhibited new powers and new tendencies, and it is fair to conclude that he is yet capable of fur- things to the will and wishes of the parents. Filial afther progress. It would hardly be worth while to confolding, is ______ wisely regarded. But when parents would cramp the troduce another and distinct order of beings. How in a particular circle, they do young persons a narm, and tinue the man-formation, were he incapable of more un- wisely regarded. But when parents would cramp the Inasmuch as that hour has not yet come, every rational expedient should be resorted to, at the earliest possible

Clearly the hope of the world is in the young, and the less consolidated and crystallized classes. Occasionally persons will be ushered into existence surrounded by unusually favorable conditions. Much may be reasonably expected from these prominent individuals. As a general rule, the sons and daughters of the rich are unfavorably circumstanced for broadest and highest development. Whoever leans upon others is, to the extent of that leaning, weak. Man needs to cultivate a very thorough independence of thinking, acting, living. Early in life he exhibits certain tendencies. These tendencies need to be observed with critical eye - they are the early, young shoots. Undertake to bend these in an adverse direction, and there is a liability to break them; or, at least, they do not grow up in their natural

and true position.

ferent directions, and so they catch the varied elements. Man as a whole may be regarded as a tree. One man is to be a blacksmith; another, a whitesmith; a third, an artist; a fourth, an orator. If progenitors say that the child who exhibits a tendency to be a blacksmith, shall be a whitesmith, or that the artist shall be an author, art loses a certain amount of natural talent. More than this, the person does not act out and enjoy that which dwells

desire to be a tailor; seats him or herself on a board, found that there is nearly a balance of the sexes. These continues there for a season, until the tailorism is all are made for each other; as they grow, they are atbrought out, and that which was once leved becomes distasteful. The fact is, the tailor goods are taken from systems of education, all institutions of learning, which the shelf. Now, directly under that,' there may be a shall overlook these universal tendencies, sooner or would like to know all of conchology. Keep the tailor ing upon one another, growing out of this condition, at thenes comes forth with treasures invaluable.

to be engaged in the same form of effort. All these neighborhoods, of being brought together at the same tendencies need to be carefully observed, wisely studied, literary institution, or of following a similarity of purcritically regarded. The boy may not like to do that suits, or from other considerations which may not be criwhich his parents would have him perform. What then tically stated. Here, then, are certain facts in the hisshall the young person do? Unquestionably, follow deshall the young person do? Unquestionably, follow de-liberately, intelligently, his own tendencies. Parents are question of deep interest, what relation should parents from the parties, should decide when that era had not more moral plane.

I seek, my father, to expand your soul while here, interactive, interingently, his own tendencies. Parents are exceedingly useful; they could not in the present order sustain to tendencies, attractions, and engagements of sustain to tendencies. The present order sustain to tendencies attractions, and engagements of sustain to tendencies. ple food in her own mouth, take it therefrom and give ment, into the family circle. Tantable though these it to the growing one; but there comes to be a condition of the family circle. Tantable though they should not be clearly perceived, that, so long as the parties are ovour intuitive nature learns by being in close commutity to the growing one; but there comes to be a conditions may be, and though they should not be tion when the child can chew its own food. Now the entirely disregarded, yet there is a higher plane of fidelity or faithfulness to the marriage covenant should with angels.

Franklin Statue, in this city. It purports, as will be seen, to be ed. The old shoe-picker will begin to contrive, find children. old Printer-Philosopher; and we think no competent reader will out a use for the old shoes, and get bread. The travfail to recognize, in its calm common-sense, its occasional strokes eller will seek some means of self-support; gratifying unless so requested, should interfere, in any respect, ject in this common-sense light, there will be finer comof quiet humor, its broad, generalizing philosophy, and its some- that mental tendency, and obtaining by its wise use the with matters of this delicate, fine, and permanent char-

in the mind. All the great and noble men and women one another. Born under these circumstances, children, heart, and soul to soul; while it is the nature of bondage of the subject of their care, and by apparently unconare not ourself prepared to endorse them entire; yet perhaps in the past have early in life struck out into their own the offspring of such combinations, are exceedingly lia- to disharmonize and to sever. they are quite as likely to be admired and applauded a hundred path. It would be difficult to find a great man or great ble to be malformed, diseased, disharmonized; and, Legalism may have its plans, rules, agreements. the mental faculties, and the mind, like the rose, more

Sometimes, it is said that persons are fickle, and that others are stable. Jonathan has always lived on his father's farm. Isaac has launched out into the world; It would be as unwise to push Jonathan off from the journey, and both advantage human kind. 'T is true, it is a pleasant sight to see a family dwelling in the same neighborhood, working in love and harmony. Occasionally such are seen, but they are never the great men and women of their age; they think, and move, and act in a circle; and in that circle do well. But whence spring the pioneers? whence the distinguished voyagers and travellers? whence the philosophers? whence the charming artist? whence the distinguished merchant? Not from the circle of domestics, but from the classes who exhibit strong tendencies, and whether

Very much has insipidly been said of obedience to parents. Much of the twaddle which issues from the The history of the human race clearly shows that man | pulpit and the press, is absolutely pernicious. It takes a limited view of man's capabilities — it bends all fection is not to be overlooked; it certainly should be long he will be capable of advancing in wisdom and humanity does not get so rapidly grown. A planet is knowledge is, to say the least, quite an unsettled ques- to be cultivated, acquaintances formed with other plantion, but when all has been brought out of him which ets; sparse districts are to be populated; man's powers he has to give, it may be as well to lay him on the shelf. are to be developed; laws to be discovered; principles prominent individuals, who shall feel an inward throbmoment, to bring out yet new powers, and to exhibit bing, a holy longing for certain pursuits. It were better that young persons regard these, even at the risk of the displeasure of those for whom they have the most ardent affection. Man is not formed to live among roses, to repose on beds of flowers. Struggle is to be; upheavings are to come; and so there results growth and a diviner expansion. He who speaks felt these throbbings. Day after day,

night after night, he meditated, formed his plans, pushed out his bark, reached a position which never could have been attained in the shop of a tallow chandler.

There is no one thing which is more generally sought for, by young persons, than beauty. It were exceedingly desirable to cultivate a fine, harmonious, and agreeable exterior. Dress aids in unfolding the beautiful form. Early in life, young persons exhibit preferences, not only in respect to colors, but in regard to forms of dress. It is desirable that these tendencies be Observe now the shrubberies; they point out in difdren are born with these preferences, and there is no earthly reason why this tendency, for this or that color or form of dress, should not be regarded. Dress one in white who loves blue, or in blue who has a preference for red, and there comes to be a measure of inharmony, and the other natural tendencies do not so easily and beautifully exhibit themselves.

their own promptings, rather than observe the tendenor low - animate or inanimate in beaven above, the Besides this, man has within himself certain goods earth beneath, or is the sea. — witch is not prominently because disregarding principles, the sties transmit their condition to the condition

on the board, and conchology does not get brought an early period or otherwise, there is exhibited a ten-These considerations will lead persons to see that to natural attractions, certain preferences will show themhe in their truest condition, they may not desire always selves. These may come of residing in the same

mother must not insist on everlastingly chewing for the thought, feeling, and action. It is exceedingly sad be regarded. Nature has made ample provision, by a Thenomenal & Thiosophical, mother must not insist on everlastingly chewing for the child. One of the great things which young persons to look into certain families where the marriage covenant just division of the male and the female, so that all need is an early independence. By independence is has been entered into to gratify the whims, avarice, or natural desires can be gratified, in harmony with permeant, a regard to their own tendencies; finding out as worldly honor of other persons. Formal ceremony, as sonal conjoinments. Dissatisfied with each other's sociearly as they can what they most desire to do, and doing far as externals are concerned, may exist. The parties ety, drawn away to other parties, then, like other associthat. If there be a disposition to pick up old shoes in are married, but the affections are not called out—the ated bodies, the covenant should be abrogated, by a spirit up from its most early infancy; they predestine through the lips of an entranced medium, residing in the vicinity of Boston, on the day succeeding the late inauguration of the go. Soon it will be seen that sustenances will be need-

Clearly, one person, never, under any circumstances, When young persons shall come to look at this subessentials of life. Now tie up the young person to the acter. The parents may pass off the stage, leaving be- It is bondage which breaks up unions; it is tyranny that Thoughts of this character need to be firmly rooted had, and never can have, any natural attractions for very nature, is cementing. Freedom binds heart to woman who had always leaned on others. Exercise thus, while the whims or desires of the parents may be Compacts, written or implied, may facilitate this co-partgratified, by forming unions for their children, the evil nership, as well as in the mercantile world. All essenflows to and affects future generations.

two, and absolutely decide for them. In this way, they down to posterity. have no opportunity to blame others. Entering into the These thoughts and counsels are freely presented by be certain geologic changes, and on reaching a lower in- ingly received, clearly comprehended, justly appreciated.

in their seasons, developed. The instant that one person decides what another shall say, where another shall go, or whom another shall love, there, to a greater or is chafing. In giving counsel to the young on this point, it is desirable to be clearly unlerstood and fully comprehended. Two persons have entered into a copartnership. There could be no reasonable objection why co-partnership should not be limited to a certain time. Two persons might resolve, a the outset, that they would endeavor to dwell together for seven years. During that time they are expected o live as husband and wife; consulting, to the extent of their ability, corresponding to business co-partnership, the good of the direction, the other in an opposite, the co-partnership is unfavorable, and prosperity cannot e expected. In principle involved, and if either of the paties would have a principle overlooked, trampled in thedist, then, at all hazards, whatever may be the consequere, there should be written upon the walls, "Resistant to Tyrants is obedience to God;" because principles as eternal, permanent, last beyond the seven years, andnever die. It should be, then, understood between the parties, that a broader and diviner basis than has, as yet, been recognized among men. Of this, the world will, probably, be fully informed in due time.—Editor. Throughout the vast range of nature, the male and to coerce the other; that it were better the all marriage

in a mercantile association.

hind them, to dwell together for years, parties who never separates parties; - it is not freedom. Freedom, in its

tial helps to a just understanding of the wishes of the In respect to the subject of age, no precise rule can parties, all arrangements with regard to property, all be presented. The good judgment of the parties, sur- agreements with regard to permanent marriages, may as rounding conditions, their prospects, probable employ- well be written out as not, and perhaps better. And, ments; all these should have their weight in deciding on in the future, when a colony shall be founded, there an engagement of so sacred and permanent a character. may be leading minds whose principal labor shall be to Shutting off, thus, all outside pressure, refusing to catch the thought of parties who are about to enter into allow others to decide for the parties, they should follow engagements, and place these on parchments. Comtheir own promptings, calling to their aid such counsel, pacts, agreements, rules, forms of government, will never getting such wisdom, as they can command from various be entirely lost sight of. The writing out of certain sources to guide them in their deliberations, never suf- agreements is satisfactory; the records are kept as fering a third person to dictatorially step in between the representatives of the wisdom of an age, and handed

contract with their eyes open, they choose to gratify one who has always found satisfaction in giving counsel, their own inclinations; and should there, in the future, wherever and whenever it was felt that it would be lovternal state, should it be discovered that the parties thus Starting out in life a poor boy, compelled to learn every conjoined, are bringing forth adverse tendencies, clear- step of the way, sometimes meeting with head flaws, unly, by the same regulations as when entering into the expectedly thrown back, impeded in his course, early he combination, they should, in wisdom, quietly and har- formed the habit of thinking and acting for himself. moniously withdraw from each other, entering into such Brought into various relations, associating with different negotiations as respects their offspring, personal or other classes, he observed that there was often exhibited a property, as, under existing circumstances, may be lack of wisdom, which, could it have been enjoyed, expedient. Until grand geologic and internal laws are would have promoted the happiness and well-being of comprehended, there will be little true, permanent, the parties. It was among the pleasant part of his domestic harmony.

Inhere to write enistles of a domestic character of viene and probably never will reach the public eye. Years that subject relates to freedom. When a person leans have rolled on; changes, many, have transpired; many on another, there is, to that extent, weakness; and, also, freaks and fancies of the boy have been measurably wherever there is bondage, either of a bodily, mental, or forgotten, and his labors in behalf of man are beginning affectional character, the person is crippled to that ex- to be more clearly understood and appreciated. Dwelltent — that is, all the powers are not most naturally and ing in finer conditions, a communication of a reliable character being opened between the earth-life and spiritworld, he now finds great satisfaction in, as it were, standing at the head of efforts of a broad and philosophic lesser extent, is bondage. Wherever the fetter is, there character. Associated with harmonious persons, having a general oversight of the whole enterprise, he feels that he is in a position now to do infinitely more for his kind than when inhabiting a coarser form. Prospects are now opening before his mind, that intelligent persons will, ere long, combine their efforts, bringing certain harmonious persons together, and thereby increase the sum of human happiness. * A recent exhibition, with the rearing of a monument, are but so many encouraging signs that persons are beginning to more justly value labors of a pacific and essentially benevolent character. concern. If one pulls off, stubbornl, in a particular The exhibition is but the outer - the inner pushing itself out. It would be wise to collect together such documents, such addresses, as may, at this moment, fall minor points, when no principle is invited, it were bet- from the press, bearing relation to the past life and exter to consult the wishes and happine of each other; periences of him who now speaks; place these with but, as sometimes will be the case, the comes to be a other papers, which, a century or two hence, may be inspected and justly appreciated; preserving this document and making such use of its teachings as may be deemed wise and expedient.

* Reference is here, doubtless, had to an effort making on the part of a Society of Spirits, among whom Franklin purports to be prominent, to unfold the principles, and lead to the establishment on earth, of a New Social and Political State, founded on

For the New England Spiritualist. A COMMUNICATION

FROM THE SPIRIT OF ANNIE -, TO HER FATHER, SEPT. 25

When the earth is bathed in sunlight, it is pleasant to which are located on shelves, corresponding to geologic either male or leman. As a general rate, which are located on shelves, corresponding to geologic either male or leman. As a general rate, which are located on shelves, corresponding to geologic out of the sevent of the sevent rate, and in the virtual rate and corruparties yet leave my sphere and descend to your plane. All your formations. A young person may exhibit for a time a This point should be considered by young rsons, as in the third sphere. Material things are grosser to our one of highest possible moment. Overlook is point, vision and touch. In the spirit-realm art polishes and and future harmony cannot be reasonably exped, and beautifies, while upon the earth it moulds and colors the race degenerates. Holding, with a firm sp, im- with a variety of hues attractive to the external eve: the shelf. Now, directly under that, there may be a suan overlook these universal tendencies, social to the external eye; shelf on which are deposited shells; and now our taishelf on which are deposited shells; and now our tailater will be superseded. Bringing the two together, mortan principles, the and the proportions of the statuette, however exquisitely each holding her or his just relation, acting and re-action, that was, brings out his conchologic tendencies, and Looking at this subject in this light, regard mar- The mind begins to put forth its thousand little tendrils riage in the light of a co-partnership for a tempty or while in the earthly sphere. False education withers ment time, considering man's powers of uning, and cramps many of man's instincts, till he is forced to seeing that he is able to reach different conditionary- bend earthwards to find shining ore to enable him to ing from those exhibited when the company is led, substantially build his airy castles; but after the outit will not be difficult to see, that when the purpfor ward external form is thrown aside, then these clinging. which the co-partnership was formed cannot bo- sympathetic impulses are allowed to unfold themselves moted, it were better, like the mercantile co-partney, and gradually draw the intellect upwards to a higher

exceedingly useful; they could not in the present order of things be dispensed with; but if they block up the of things be dispensed with; but if they block up the way and will not allow one to follow his or her tendenway and will not allow one to follow his or her tendencies, these parents, to say the least, are exceedingly

Christian truth will never become your own, until som
thing congenial with it is unfolded in your own soul.

Christian truth will never become your own, until som
thing congenial with it is unfolded in your own soul. cies, these parents, to say the least, are exceedingly stupid. For a little time the mother can chew the simstupid. For a little time the mother can chew the simple food in her own mouth, take it therefrom and give ment, into the family circle. Valuable though these

GUARDIAN SPIRITS.

Philanthropic Spirits of the Second Sphere, in order study of the nature of spirit from its beginning of spirit his career, and then guard and guide him through all the diversities of life, crossing thereby the plans of guardian spirits of others, and bringing in requisition all possible means in order to gain their prefixed design; and all this is done in spite of the preponderating animal propensities of their protégée, who is constantly exposed to the influence of his obstinate ancestors, and other undeveloped spirits and men.

But they often are perplexed by the perverse nature trollable circumstances, like chess-players. It then requires the greatest circumspection and tactics; and in extreme cases they take recourse to extraordinary means, which would appear cruel in our limited view of the matter, to prevent greater evils. And yet all is done for the final benefit of the spiritual development of

the protégée.

The success, too, depends on the talent, experience, skill and power of the guardian, as well as on the mental and physical quality of the protégée. And there are cases where the task is even too great for the guardian, and he calls into aid more competent spirits. But even they abandon sometimes the task, and the protégée is left without the stimulating and inspiring impressions of noble, to the mercy of unclean spirits, who in their turn, fulfilling their mission, use the protégée as their school-book, and exercise their demoniac influence over him. This is particularly the case in times of religious and political excitement, when the very atmosphere is teeming with the respective class of either religious or political demons, infecting the very air we breathe with the venom of their irritated animal propensities. These demons call themselves reformers and patriots, and guardian spirits of sects, parties and countries, and often influence even the most noble-minded men, and draw them into fanaticism, destruction and bloodshed.

It may here be observed that lunatics and maniacs constitute a class of human beings that have been deserted by the noble class of guardian spirits, because their physical organizations are such that even those powered as intelligent human beings whose souls are imprisoned in organizations that are out of order, and, like a bad musical instrument, cannot be made use of even by the best musician, that will give inharmonic expression to the best intended ideas. As, then, all men are governed by spirits, and each by such for whom they have an affinity, only noble-minded men should take charge of lunatics, and none be permitted to have intercourse with or even come near them, that are not strictly inclined to pure sympathy for suffering humanity. Healthy persons are frequently associated with spirits so perverted that they find even pleasure in tormenting the incarcerated soul, and often perform those superhuman feats of madmen by means of their organiza-

All men possess organizations which are partly deranged in one way or another, more or less; even so are all men instruments, good or bad, fine or coarse. If a man has excellent talents, fine comprehensive faculties, he is a good instrument, by means of which spirits can execute most easily the most admirable compositions. But, alas, it is too often the case that these men with excellent capacities become depraved by the applause they reap from the world; believing themselves to be the originators of their compositions, they become haughty and proud. Then deluding spirits are attracted to them, by means of which they most likely succeed to corrupt the world by teaching sophistic and demoralizing lessons through them. Truth ceases to flow from their pen, while they go to ruin and become a curse to society.

On the other hand, there are some coarser instruments, but with moral faculties in a good condition, meek and humble; through them may be received the most sublime truths, unadulterated by an admixture of their own thoughts, as in the preceding case. All that is revealed through these media, will be plain and simple, without a throng of highflown expressions to captivate the superficial.

It should always be borne in mind that this physical world is the commencement of the spiritual, the rudimental sphere, where man is never free, but ever depending on spirits, for, as long as the spirit is in this developing condition, just now emerging from the brute, he is constantly surrounded by spirits for a variety of purposes, to guard and guide him in various ways; and not before he has left the earth is he a free agent, except in a moral point of view; he is, in a measure. capacitated to choose his spiritual associates. - Spiritual Universe.

INWARD EXPERIENCE. - Study the best books ; but remember that no "tongue of men or angels," no language of heaven or earth, can give you that intimate perception of God, that faith in the invisible, which comes from inward purity, from likeness to the Divinity. There is a light, to which others are strangers, that visits the inward eye of the man who contends with

The surest way of imparting heavenly truths, with their delights, to others, is by letting those truths shine forth brightly in our lives.

"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. So accustomed are many persons to following the lead of distinguished names, and moving in masses at the beck especially of religious teachers,-without any distinct individual notions of a "why or wherefore,"-that they are slow to comprehend how a body of people can be united in regard to one great truth, and yet freely disagree about other matters; or how they can respect and admire prominent individuals, for the ability of their advocacy of this one truth, and yet refuse to follow them any where else. 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, clanship, 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 FREE. DOM 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 narrowminded 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 fulfilment. 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 Freemont, 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 liberty. - Channing.

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 "Tis the lesson we should ponder, mid the agony and strife, of the present volume, - namely, the conclusion that Give us patience, O our Father! and the courage to endure, the "angels" of the Bible were but ascended (or de- Though we dwell among the outcasts - though we hunger with parted) human beings, "men in lighter habit elad," and labors through several columns to make it appear that these augels 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 Yet above, by man unheeded, from the golden spirit-shore, form of men, and were furthermore often said to be men.

Mid a light that daily brightens, chant the angels evermore.

All; the air is growing clearer with that blessed angel-light, hold, is, that they WERE MEN; while the contrary opinion, that they were a superior and entirely distinct Be thou faithful to thy mission; say to all men, STRIKE, BUT 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 usual indications of spirit-influence. He then remarked that a existence; but we do not know that a wholly distinct very bright and exalted spirit was present, who had never to his race, as is alleged, has such existence. Our position, therefore, has substantial foundation; while the opposite is merely assumed. site 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 not know, were the memorable utterance of an Athenian statesshow 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 archangels 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 the flow of soul." 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 of her fries to remain, for a season, in the West, and cities were not so healthy as towns." Had she probed that she w deliver lectures in the principal cities and the matter to the bottom, she might have concluded that the towns ald the great western lines of travel, as far as health of the place was quite as much dependent on pure Dubuque owa. Her brother is hereafter to travel air and the like, as upon its name or charter. So of the with her,'d to act in the capacity of a business agent religious beliefs of the day;—call them by what term we in makirarrangements for her lectures. While she will, that must of necessity be most healthy and vital, will rece, and doubtless accept, invitations to visit which, when analyzed, is found to possess the elements many p's along the line of her travels, she does not of purity, charity, spirituality, which are at the basis of propos limit the sphere of her labors by waiting for all real religion.

Every penetrating mind will look at the essence of a will, der own account, make arrangements to speak thing before deciding for or against it. This is what we in eve in eve in eve in accessible by railroad—in crave, and all we crave for our faith. Call it what we the red through which she proposes to journey. may, if it have not at the foundation a deep and holy May's reputation as an eloquent Trance-speaking truth we ask not supporters. But as long as we have med has preceded her through all the West, and that truth to rest upon, we must have daily acquisitions wher else the New England Spiritualist and the Telto our number from the ranks of thinking, independent egreare read; and it cannot be necessary, in this con-

If they who wear the chains of creeds once knew the an delicate yet forcible appeals to the understandhappiness of breathing the air of freedom, and of moving in the heart. It may suffice to say, that perhaps with an unencumbered spirit, no wealth or power in the neale lecturer in this country has ever called larger world's gift would bribe them to part with their spiritual a cest together, or given more general satisfaction

[Original.] "STRIKE, BUT HEAR!" FROM A SPIRIT-BROTHER TO A. E. N.

STRIRE, BUT HEAR ME!" said a wise man in the stormy days 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.

In this conflict that now maketh one long martyrdom of life.

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

Give us strength to cry when smitten, so that all the world may "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

'Tis a dark and cruel era; Trade is God, and men are slaves; Human souls, like festering corses, taint the air from sensual

And the murdered Christ, unburied, lies without the Nation's And the blind world rushes madly where great Nemesis awaits.

And the glorious vision shineth till the blind may see the sight; And the birth-day of the Nations into Harmony draws near -

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 knowledge visited him before; and said that this spirit expressed a wish to address us a poem through his organism, if opportuniinto the interior state, and delivered the foregoing lines nearly as fast as they could be recorded, with great energy and impressiveness 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 man, 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 Dodworth'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 blind submission to the new.

The subject of the evening lecture was "THE IN-WARD PEACE," a suggestive and beautiful theme, which was managed with remarkable discrimination and abil. ity. 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 cover the literary scalpel with a velvet wrapper, merely because the lecturer is a woman.-Miss Beebe only chims to be the medium for their utterance. The responsible author is doubtless where the critics will not be lkely to find him-in heaven; while the chosen instrument - the lady through whose fair hand and gentle oice they are enunciated—has far more to fear from ignorance and envy than from honest criticism, howeversearching and severe.

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

Miss Beabe will lecture in Philadelphia the first and second Sund's in October. - Spiritual Telegraph.

EMMA PANCES JAY .- We learn from the Spiritual Telegraphat Miss Jay has yielded to the solicitations such in tions, but through the agency of her brother

nec to commend either the matter or the style of her uent disquisitions on the Spiritual Philosophy, br public ministrations.

- OCTOBER 11, 1856.

Christianity has been presented to the world under Church. We find superior ones out of it. three general aspects, since the advent of its Founder. of imputed righteousness and salvation for the elect.

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 humanity and lifted men up. 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 but is there one among their number that has opened history, and we shall find that Christ, as He came among the blind; that has restored the paralytic in mstory, and we shall men, was an organization through which the Divine the streets; that has wakened the ear of the deaf from Spirit came down. The Father dwelt in Him, and its cold, blank silence? Paul spoke in demonstration of 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 starry 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 — to 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 moring 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 manifosted Himself to His disriplance entowed 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.

arities. 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 pearls and gems of this character; — a divine mediato- form its beauty, the lip its sweetness, the eye its fire. rial knowledge lies concealed therein. The angels are there teaching truths that shall never die. Luther was we have that of the senses. If I go into the streets and a medium, and acknowledged a living inspiration, see a human organization, yet a spirit, and it speak to Cromwell, and all the most patriotic men of his time, me with burning and eloquent address, if he bail me as were filled with this fire. They admitted a power a brother, I should have a sensuous evidence that this above their theology. They felt that the form of reli- spirit was a man. It might be said that this is a phangion was from the world; but that its essence flowed tom-that I am in a diseased state; but if a thousand continually from heaven. The Covenanters, in Scot- persons have seen, heard and felt the same thing, shall land, entertained similar doctrines. In the Society of we pronounce them all insane? These spiritual be-Friends, though many of its members have lost sight of ings come into our houses, they open doors, turn over it, has the idea of communion with angels been continu- the leaves of our Bibles, take us by the hand. The ally taught.

inspiration was indispensable - that the Holy Spirit furnished eighteen hundred years ago-to show that constantly flows into the believer's heart, giving him man is a spirit. power to live aright - that he must stand in constant These spirits prove that they are beings who once dwelt communion with the angels - that they would lead him on earth in the form. A mother comes with her divine onward - would breathe their soft music about his affection, and gives us some loving communication, and dying bed. Before these modern manifestations, it was we feel that it is our mother; or a child, a brother, a a favorite idea, a hopeful belief, in England and Amer- friend, brings us some fond token by which we feel and ica, that these things were not to die - that man know that they are present.-The editor of the New was to go onward till he should realize a state of York Tribune once invited the Foxes to an interview of constant communion with the angel world.

istence of the angel world; it admits that bad and good upon between us. I might multiply cases in almost evspirits influence men. Even in Blackstone, we are ery town or county in America. Such phenomena as taught that men are mediums, and that there are order- these afford evidence that we are spirits. ly and disorderly manifestations — the latter being made | But it is objected that the manifestations are coarse,

apostles to have been inspired; but we find men with Abstract of a discourse by Rev. T. L. Harris, delivered in the similar gifts in the first, second, third and fourth cen-

The Unitarians believe that inspiration can only come Trinitarianism has presented the idea of a covenant entered into between the three Persons in the God-head, look for it in the aristocratic ranks of education and by which one descended to avert the Divine vengeance by which one descended to avert the Divine vengeance wealth. But if we look at inspirations of all ages, we by which one descent. This doctrine includes the idea shall find they have not visited alone the palace of the prince, or the mansion of the rich. They are demo-This system has its merits. I have nothing to say cratic; 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

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; 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 lowly ones the tongues of

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

EVENING DISCOURSE.

RELATIONS OF MAN TO THE SPIRITUAL UNIVERSE.

Lintend to speak this evening on the relations of man But inspiration was not confined to the apostles. It to the spiritual universe. I shall talk directly to the was the gift, to a greater or less extent, of all believers, soul; I shall address you as immortal men and women, taking different forms according to individual peculi- 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 people? No; it flowed through all the sands of all the brute. If an animal, then everything that points above continents, and manifestations have been continually the animal is a fancy, a delusion or a disease; inspirabreaking out in all lands and among all nations. There tion, past or present, the wildest of all chimeras, and is no question of the day that admits of more abundant immortality a baseless dream. If a spirit, results folproof than this. Catholicism teaches that there is con- low which the material world may shrink from, but stantly inspiration. Protestantism is based on the ad- which it is forced to admit. If we are spirits, then life mitted doctrine of spiritual influence. All the great re- is real, life is earnest; this world is enchanted, matter is ligious minds, in every age, have admitted it. In the magnetized with soul, and these garments of the flesh writings of Huss and Jerome of Prague, we find many are but dust without the indwelling being that gives the

What are the evidences that man is a spirit? First, same kind of evidence can be produced in a hundred Until within a few years, the sects have taught that thousand instances—to say nothing of that which was

an hour. They sat down to the table together, and he Such ideas have flowed into philosophy and the arts. commenced telling a story about a child of his in the Christian and Heathen art are distinct. After the dawn spirit-world; when the rappings came, the alphabet was of Christianity, painting took upon itself the mediatorial called for, and the communication given, "Papa, you art. Men like Michael Angelo, whose works have im- don't tell that story right." The spirit then proceeded mortalized them, believed the sources of their inspira- to correct the misstatement; and Mr. Greeley confessed tion to be in a higher life. Love, inspiration, commu- his error.—I had a dear friend, with whom there had nion with angels, have been favorite themes of modern been a mutual promise to come back to earth and manifest our presence in a certain way. I saw him die. Two Even law — dry and barren law — admits the ex- days after, he came and brought this same token agreed

vulgar and low. Some say, "O, it's altogether be-We stand, then, in this position - not denying the neath us to investigate these spirit rappings; they are past. We can present more authority than can be beneath the dignity of a man, much more of a spirit." brought for any other form of belief. We believe the 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 in his experience. manifestations more low than that?" Were my child I was to leave Buffalo, September 1st, to continue time that may lead us to the loved and lost?

pensable. If the greatest of all mediums could not ex- few rods in advance of the depot. ercise his gifts in certain places because of unbelief, Upon finding them my position was not much better, external mind requires?

opening of the petals of the rose.

might respond, there is a certain clergyman in Boston behind time, when we sped on our way. who pretends to dispense spiritual truth to the people, Being satisfied with our progress, I took the advanand he charges for his services, and he won't speak to tage of my conveniences, and was soon between a sleepthem without the pay, whether it be twenty-five cents, ing and waking state, though sufficiently the former

of the mediums of modern manifestations.

and that some too, are taken from lives of degradation. make manipulations as if to pull the bell-rope of the car. But who was Judas Iscariot? It is said that mediums With all my resistance I could not fail to observe that are found in dens of iniquity, themselves guilty of sin something was required of me. So placing myself in as and vice. Who pardoned and endowed with mediumis- passive a position as possible, both of body and mind, I tic powers one of old called Mary Magdalen? I thank awaited the wish of my friends. It came quick and God that there is an angel hand that reaches down and strong. The impression was this: "Arise, go into the lifts such persons up; for so it does. I have known forward car. Danger! danger!" drunkards made sober men through these influences. I have known men of education and culture who had but perceiving that the car in advance of us was a bagbecome dissipated, to be reformed by the spirits; and gage car, I immediately closed the door again, and was they are now living lives of divine beneficence.

high moral teaching comes through these manifesta- I found two young men seated upon something, I could tions. Does the Sermon on the Mount contain high not tell what, for I was confounded at the singularity of or low teaching? I can produce a hundred thousand the manifestation through which I had passed. communications from spirits enforcing the same truths.

these manifestations; we cannot obtain such communications as we want. I reply that every man with his other. All seemed passive, and my friends satisfied. interiors opened can obtain just what he needs. You I remained in these comfortable quarters, as far as I cannot learn how to make your fortunes, perhaps, or can judge, about half an hour, when we were suddenly how to succeed in worldly speculations; but you may startled by an extraordinary twitching, and then a great find how the interior soul is unfolded, how to overcome increase of speed, a sharp whistle, and after a short dis-All may become inspired, and may learn how this inspiration can flow out in use. Errors may be removed, diseases cured, vices corrected, and the whole organiza-

tion filled with the Divine. evidence of man's immortality. The spirits do more than to rap and move tables, they bring us into relations with higher beings. You who recollect Channingwas it not a joy to hear his eloquence? Did not his words fall, like a blessing on the air? Did it not seem as if the white dove floated above him and breathed sons who have had the highest experience as mediums car would have been precipitated down an embankment testify that the further they advance, the more real do of some thirty feet or more. they find the presence and influence of this sacred band who have gone before us to the spirit-realms.

New Testament which is not found paralleled to-day.

sects in Boston. A living faith is needed. They the satisfaction of my friends. The pile of wood was have outgrown Calvinism. Calvin would be expelled removed, the injured car tipped down the embankment, to-day from any pulpit in Boston. The ministers are and after leaving a second partially disabled, we progreat in eloquence, in intellectual power, but they need ceeded on our way; but sleep was far from the lids of a faith that shall bring them into communion with the passengers, for the remainder of the night was passed great minds of the spirit-world; they need a baptism of congratulating themselves upon their narrow escape from the higher life. There is a grand church in New Eng- death, and wishing for the immediate coming of the land; but it is cold and petrifying. If God could come morning. down and flow through the ice-temple, cold harmonic, beautiful—every dome, every pillar would be one form which is often termed providential, but if fairly under-

In conclusion the lecturer impressed upon Spiritualists the importance of living true lives exteriorly and interiorly, and of doing all in their power to elevate their own souls, and to scatter the truth to the world.

that fervor and soulful earnestness which characterized at which their friends gave up the ghost, as their birth-Mr. Harris's delivery.

PRACTICAL SPIRITUALISM.

Under the above title, Mr. G. A. Redman relates through the columns of the Spiritual Universe the following interesting fact

lost in the wilderness, and I could pick up a button or my Western tour. After attending an evening circle see a print of his shoe in the sand, it would be precious with my friend Dr. B. S. Brown, and arranging my to me. And are not these footprints on the sands of baggage, we proceeded to the depot. I was to take the half-past nine Lightning Express train for Cincin-Again, it is said that these things should be accessible nati. After waiting for the disposition of baggage, to all; but they are not; so they cannot be real. Can and the turmoil to cease, occasioned by the arrival of a you write when your table is shaken by an earthquake? train, we proceeded to find the cars which were to for-Can a rose grow and blossom in a snow-bank? Then ward me to my place of destination, which we had some how can spirits manifest themselves under equally dis- little difficulty in doing; but were relieved by the concordant circumstances? Certain conditions are indis- ductor, who told us the cars for Cincinnati were some

how can you expect inferior spirits, in spite of all repel- for every seat was filled to its utmost capacity; and I lant influences, to give just such communications as the was obliged to either stand, or sit upon the floor. I was not alone, however, for one by one began to com-It is absurd to deny facts testified to by a hundred plain for want of room; but our anxiety was relieved thousand witnesses, because angels will not come to ev- by the conductor, who bade us fill a vacant car upon ery person under all circumstances. Everything is sub- the opposite track, which was done in less time than it ject to law. Spirits are as amenable to law as we .- takes in writing this. I had a strange feeling come No communication can be given except the law be com- over me, as I stepped upon the car, but my anxiety to plied with. If we wish, then, to receive communica- find a seat overcame that, and I found myself comfortations, we must comply with the conditions. The un- bly seated near the door, in the forward part of the car. folding of spirit-truth is as much governed by law as the It was quite late, and the duties of the day had made me somewhat weary, so I sat myself about preparing a Again, the objection is made that mediums take pay; temporary resting place for my head, which would serve and therefore, it is said, the manifestations cannot be as a defence against the jolting of the car. This I sucreal. A distinguished clergyman of this city once said eeeded in accomplishing to my satisfaction, so bidding in conversation with me on the subject, "Spirits can't my friend B. adieu, he left me, leaving his good wishes communicate; it's all humbug! Why, they charge for my safe arrival in Cincinnati. We were soon contwenty-five cents!" I don't know about this; but I neeted with our neighbor train, and only twenty minutes

to feel careless of outward objects. How long I re-But I know mediums, such as the daughter of a dis- mained in this position I could not tell, but I was sudtinguished jurist in New York, who give month after denly awakened by my arm being jerked from under month in serving the poor. I know men who might my head, bringing my face in contact with the arm of stand as high as these clergymen of Boston, who are the seat-enough so to cause some little sensation. I giving away their labor without money and without looked for the cause, but could perceive none, till my price. For one that has made money through these arm began to twitch, as it is wont to do. The unceremanifestations, there are scores who have sold all, and monious manner of disturbing one in a pleasant dream given to the poor. This scorn from pulpits comes from did not render my mind any too passive, and after a the last source that ought to hurl it. They are wise little resentment, I resumed my position, at the same men, good men; but they have not sold all, given up time making all allowances for another such manifestaposition, popularity and friends, and acted as have some tion. I tried to pass off again, but no; impressions began to flow into my mind of a very decided character, It is said that some of the mediums are skeptical; and my arms also felt quite at liberty, for they began to

I obeyed the warning and arose, went to the door, about to resume my former seat, when by force I was Again, we hear it said that we have the material turned round made to one the door and sten across facts of the rappings, moving of tables, etc., but no the platform, and take my position in the baggage car.

Again an impression came, "Stay where you are."-Some say we cannot get our desires answered through I was content. Seating myself upon a bag of some kind I awaited a farther direction, but I received no evil, and learn to fulfil your duty here and hereafter. tance we stopped; my company rushed to the door, and upon opening it we were amazed to find that we had been disconnected from the passenger train, and by straining our vision, saw that the car directly in our rear had broken down, and had forced itself into a wood There is a spirit-world about us. The good men who pile by the road side, one end of the car being partially have died have not left us. Spiritualism shows that; demolished! I immediately realized the object of my and it shows how to enter into relations with them so that former impressions, and hastily getting out of the car their wisdom and goodness may flow out through us. we proceeded to the scene of disaster, where we learned Men had their souls opened by drinking in Christ's that a wheel had been broken, as we were going at the spirit; and it is so with Spiritualism; —it gives soul usual speed, and in an instant the car had been disconnected, and, with all the force occasioned by such power, came in contact with the wood. Efforts were immediately made to ascertain the extent of the damage. But three were materially injured, one an Indian, whose shoulder was dislocated, with some internal injuries; one whose ankle was sprained, occasioned by a stick of through his lips truths fresh from the divine? There is wood being thrust through the bottom of the car; the not alone a Channing, but a universe of spirits even ex- other was similarly injured in the knee. Upon inquiry, ceeding him in excellence around us. We have come to I found that the Indian had taken my seat upon its them, and they have come to us; and this is the strongest being vacated, directly over the broken wheel, and had evidence that we are spirits and they too. Those per- it not been for the interference of the pile of wood, the

Surely here is some practicality. My spirit-friends seeing the weakness of the wheel, labored to remove me In ancient times two evidences were given that per- from danger. They could not tell when or at what point sons were mediums for the communication of spiritual this accident would occur, undoubtedly; but they knew truth, miracles and an accession of power. We have the danger, and hence removed me from my critical the same now. There is not a case recorded in the position. Had the car detached itself five minutes later, it would have been thrown from a high bridge, at a risk of the lives of all the passengers. I felt thankful for Mr. Harris referred to the present condition of the my deliverance, and by my own feelings could discern

Such is one instance of deliverance from danger, stood may be traced to the direct interference of those guardian friends who so kindly labor with and teach us.

THE TRUE VIEW OF DEATH .- Christians have degenerated from the spirit in which their early brethren This outline of the discourses gives but a faint idea of used to surround the tomb, solemn, reverential, and their character. A verbatim report would be necessary full of faith. The anniversaries of the dead are now to present his appropriate and poetic diction to the kept like fast-days, but anciently it was far otherwise. reader; and even then we should feel the absence of Better Christians than we used to speak of the seasons x. days—the first of their immortality.—Martyria.

PUBLIC MANIFESTATIONS IN CHICOPEE.

Having attended a meeting at Cabot Hall on Tuesdy evening to witness what purported to be spirit-maniestations through Mrs. W. B. Coan, a rapping and wring office. test medium from New York, we propose simply to ive J. W. H. Toohey, of New York, late editor of Christian Spira statement of facts as they occurred. After a briead- itualist, may be addressed at Salem, Mass., Box 219. dress from Mr. Coles, one of the attendants, a committee of three, consisting of Silas Mosman, Erastus Stebins and Josiah Whitney, were selected to sit upon the tand and propose questions to the medium. Each i turn wrote several names upon billets and laid them olded upon the table. On inquiry by the medium, mether | nt examinations and sittings if desired by her friends in the towns the spirits whose names were written on the paper point- she is about visiting. The sick and suffering may thus receive ed out were present, an affirmative answer was even to five of them by three raps apparently upon the fall behind the medium, so loud as to be perfectly aulible to every one in the hall. Of 22 questions asked by the committee, concerning the age, place of residence &cc., of the present. the five names of deceased friends with whom hey had been acquainted, 20 were answered correctly, as announced by the committee, and one of those, tie answer to which was unknown at the time, has since leen ascertained to have been correct. The medium ir each case wrote out correctly the names of those in the folded billets, which had been so mixed that the committee were ignorant of the names till the papers were opened, showing that their minds could not have influenced hers. Mrs. Coan seemed to be in a perfectly normal state, and wrote the names with great rapidity from right to left and bottom upwards, as if a person stood before her, taking her hand in his and moving it at his will.

We forbear comment upon these remarkable phenomena which now so much agitate the public mind, and concerning the cause of which, there are so many diverse opinions, leaving perfect freedom to all to judge of their cause and origin .- Chicopee Journal.

A STRANGE WARNING. - A man by the name of William Windsor, many years ago, was travelling in who were sitting in the shadow of a wall by the roadside. One of them looked up as he passed along and spoken. Truth must bear her own credentials. said : "Beware of a white horse." After that he was travelling in another town, where he saw several men sitting as before, when one of them looked up and said: Beware of a white horse."

Some time after, being in Europe, and passing along parently the same men sitting in a group as before. Again, as he rode along, one of them repeated the same mysterious warning.

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 King-School street, on Sundays, at 24 and 7 P. M., for the investigaston. - Ch. Spiritualist.

I do not wonder at the superstition of the ancient Magicians, who in the morning of the world went up and friends knowing of suitable persons who will speak, will to the hill-tops of Central Asia, and, ignorant of the true God, adored the most glorious work of his hand. But I Admission to the circles, 5 cents, as usual. am filled with amazement when I am told that in this enlightened age, and in the heart of the Christian world, of the power and wisdom of the Creator, and yet say in their hearts, "There is no God."-Edward Everett.

We may say, the Old never dies till this happen, till all the soul of good that was in it was transfused into the practical New. - Carlyle.

Letters received, not otherwise acknowledged. - S. Gurney; "O. P."

NEW SPIRITUALIST HYMN BOOK.

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

In the collections at present published, there is, to a great extent, a mere repetition of the thoughts and feelings of the minds of past times, which we do not acept, and, if set forth in alone at marriages and funerals, and as a lecturer, psychometer, plain matter-of-fact form, would not for a moment countenance. Such psalms and hymns were suited to the people who wrote them. They were the representatives of their spiritual faith; and, however well they may have been adapted to their own views a hundred years since, are very porly suited to our own to-day. Times change, and men chang with them; and it is not to be expected that what served one gneration shall equally as well serve all. Progression is a law our nature; and the law is as applicable to our religious and ational lyrics as to all other matters. We by no means reject he past. It has its treasures to bring us, and gladly we accept them. The sweet, devotional songs of our fathers, we shall gener up and love for the beauties they enshrine. They will live or ages yet; and the generations of the future will find hope and strength, and

comfortings in them. But new occasions give birth to new thughts, create new wants; and never a want but finds its answe The wants of the past found their answer in the songs of thepast; the wants of the present must find their answer in the sags of the present.

It is to be deplored, that, with the abundant material we have at hand, the grand, inspiriting words of hipe and cheer with which our literature abounds, called forth by the stirring events transpiring around us, there exists in what are termed "Church Music Books," so great a dearth of the living inspirations o to-day, - so hatle adapted to our faith in a present revelation from the spirit-world, and expressive of the high impulses that move our thoughts to action in behalof an absolute freedom, both of body and of mind.

To meet a want so apparent, the undersigned in preparation a volume entitled "THE PSALMS OF LIFE." t is now being stereotyped and will be issued as soon as practide, in a handsome duodecimo volume of about two hundred 1 fifty pages, in various styles of binding, suited to choir, congational, and

Every reform, - religious, political, social, amomestic, will find its melodies in the work; something to ch the soldier in life's great battle; wreathe the brows of the dairing with stars of hope; and lead all true hearts in the s that are coming to "suffer and be strong." JOHN SDAMS.

CHELSEA, Mass., Sept. 1856.

DR. MAYHEW lectures at Athol on the 6th, 7th and instant; and requests the friends in Barre, Royalston, ErvirWendell and other places in that vicinity, desiring his services address him at Athol. From thence he proceeds to Greeld and

MR. and MRS. COAN and JOHN F. COLES will hodiritual Test Meetings, in Fitchburg, Oct. 1st; Nashua, 2d; Meeter, 3d; Lowell, 4th, 5th and 6th; Lawrence, 7th; Have, 8th; Exeter, N. H., 9th; Dover 10th; Great Falls, 11th 12th. Letters must be addressed to W. B. Coan, Lawrence, 1., up to October 7th, and Great Falls, N. H., to the 12th.

Miss S. A. Magoun, of East Cambridge, will speal the trance state, at West Randolph, on Sunday, the 19th,

DR. C. C. YORK will spend a few weeks in Portland vicinity, after the 20th inst., for the benefit of the afflicted Mrs. M. A. Brown will speak at Randolph, Vt., be MRS. M. A. BROWN WILL OF SECOND SUNDAY, and at South Reading, Vt., the third Sulin MILINERY AND DRESS-MAKING.—MRS. A. J. KEN7t 1808, No. 252 Washington Street, Boston.

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 Marhew, of New York, may be addressed at this

J. J. LOCKE, of South Reading, (Liberty Grove) Mass. Miss C. M. Berbe, of South Boston, reads lectures written by

Miss A. W. SPRAGUE, of Plymouth, Vt., Trance Speaker. Mrs. M. S. Townsend (formerly Mrs. Newton), of Bridgevater, Vt., Trance Speaker. MRS. Townsend will give clairvey-

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. H. may be addressed at Providence, R. I., for 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 appliations to repeat his lectures on Mesmerism, Spiritualism and

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

H. P. FAIRFIELD, Wilbraham, 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, emracing 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.

JOHN M. SPEAR will answer calls to attend free meetings on Sundays, for directly practical purposes, during the months of September, October, and November. Address J. M. SPEAR, Melrose, Mass. Melrose is seven miles from Boston, on the Boston and Maine Railroad. House, second east of the depot. 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. Those who speak in the normal state are expected to present the State of New York, when he passed by some men 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

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. Admittance to each lecture 10 cents.

MR. TIFFANY will speak, if desired, in the vicinity of Boston, a road one day, to his surprise and alarm, he saw ap- on the evenings of the week days, from the 13th to the 18th inst. 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. Admission free. Rooms open at all times during the A few years afterward he fell from a white horse and week for information respecting Spritualism, interviews with mediums, sale of books and papers, &c. Social Meetings on Thursday evenings.

> MEETINGS IN CHAPMAN HALL,-NEW ARRANGEMENT. Meettion 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, please give their address to the Chairman. Admission fee, 5 cents. Circles for Development, &c. in the morning at 10 o'clock.

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

ment of acilains of the advocates of the Woman's Rights move-P. I. BLACKER.

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.

HOPEDALE HOME SCHOOL. - The next (winter) term of this school will commence on the first Thursday (the 6th) of November. Parents and guardians wishing to place their children or wards under constant and healthful moral and social influences, may here find an opportunity of realizing their wishes. For circulars, containing particular information, please address either of the principals.

WILLIAM S. HAYWOOD, Principals. HOPEDALE, (Milford) Mass., Sept. 23, 1856.

REV. URIAH CLARK AND LADY'S REMOVAL TO AUBURN, N.Y. Mr. and Mrs. Clark have changed their residence from Williamsburg to Auburn, N.Y., and propose to make Central and Western New York their principal field of spiritual labor. They will answer calls together; or Mr. Clark will stand ready to officiate and healing medium. After the 25th inst., they will also be prepared to receive a few patients and visitors, who may be desirous of testing the spiritual cure.

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.

CHARLES MAIN. P. S. Davis street leads from Washington street to Harrison Avenue, a few rods above the Female Asylum.

A BEAUTIFUL GIFT BOOK. THE BOUQUET Of Spiritual Flowers;

Received chiefly through the Mediumship of Mrs. J. S. Adams,

BY A. B. CHILD, M. D.

BY A. B. CHILD, M. D.

The "Lily Wreath" was received with so much favor by the lovers of spiritual truths, that in compliance with the wishes of many individuals, a continuation is issued under the name of "The Boquet."

The flowers that form this Boquet have been gathered in celestial gardens. They are fragrant with angel love, and arranged in the glowing tints of angel pencillings. Delicately must we touch them, and susceptible to the purest spirituality must they be who would fully enjoy and justiy appreciate their many beauties.

In each message, let each one consider himself as personally addressed, for to all those who while on earth would catch the tones of angel voices, and the soft notes of golden harps moved to melody by angel hands, this Boquet is presented as a token of that love which is drawing us all home to peace and joys eternal.

PRICE OF EACH VOLUME, in cloth, beyelled edge, emblemetically are

PRICE OF EACH VOLUME, in cloth, bevelled edge, emblematically embossed, 55 cents; do., half gilt, \$1.00; do., full gilt, \$1.50. oct. 4. BELA MARSH, Publisher, 15 Franklin St., Boston.

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 pointed out, the symptoms described, and the best means used to cure it. Mr. Bassett is an able delineator of cha acter while in the Mes-

meric State.

TERMS.—For examination, \$1.00; strictly private do., \$2.00; oral phrenological do., \$1.00; written phrenological do., \$1.25.

Office hours from 9 to 12 A. M., 2 to 5, and 7 to 9 P. M. Circles are also held on Tuesday and Friday evenings, at 75 o'clock; admission 50 cents. sept. 27—1m

No. 14 Webb Street, Salem, Mass.

NEW MALVERN WATER-CURE, WESTBORO'.

MEDIUMS IN BOSTON. Trance and Writing Medium, at No. 15 Montgomery Place. Hours from 9 till 1, and from 2 to 9 o'clock. Terms 50 cents per hour.

For examinations of diseases, \$1. Mrs. Bean, Rapping, Writing and Trance Medium. Hours from

to 9. No. 10 Chickering place. Clairvoyant Physician. HENRY C. GORDON, Clairvoyant Physiian and Test Medium, from Philadelphia, offers his professional services to the inhabitants of Boston, at No. 5, Hayward Place. Hours for Medical Examinations, from 9 A. M., to 12 M. Mr. H. C. G. will receive visitors interested in the beautiful phenomena which are given in his presence, known as spirit manifestations, from 2 to 5 P. M. Mr. G. has been in practice for the last twelve years, in many of the principal cities of

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 of Monday and Thursday evenings only, from 8 to 10.

Mr. R.'s hours for clairvoyant medical examinations are from 4 to 7 P. M., exclusively,

Mrs. B. K. Little, (formerly Miss Ellis) Test Medium, by Rapping, Writing, and Trance. Rooms No. 46 Eliot street. Hours from 9 to 12 A. M., and 2 to 6, P. M. Terms \$1.00 per hour for one or two persons; 50 cents for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, \$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 lium, 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. Handen as a Medium:- "I 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

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, MASS.

Mrs. E. C. Young, Healing, Seeing, Prescribing and Developing Medium, may be consulted for disease, Tuesdays, Thursdays, and Saturdays, from 9 o'clock, A. M., to 3 o'clock, P. M., at 24 Henly Street, Charlestown Mass. (up stairs). Circles for development, Wednesdays and Fridays, from

IN WARE, MASS. Mrs. Almeda Dexter, Healing Medium, gives notice that she wil 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 -For examination and prescriptions when the patient is present,

50 cts : by letter \$1.00.

General Advertisements.

C. STILES, M. D., Physician and Surgeon, BridgeA port, Ct, Independent Clairvoyant, and Psychometric Delineator of
Character. Dr. S. is not put into a mesmeric sleep, but appears in a
perfect normal condition, but the superior development of his powers,
enable him clearly to see the interior of the human system of the individual
before him, and with accurary describe the disease and feelings of the
patient, and also prescribe the remedy for the cure, or relief, if incurable,
as thousands can testify. Terms—For examination and prescription. \$2.00.
If absent, by a lock of hair, \$3.00. For Psychometric Delineation of Character, \$2.00; to obtain this, the autograph of the individual must be
forwarded. To secure attention the money must always accompany the
letter. C. STILES, M. D., Physician and Surgeon, Bridge-

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. Peach Cordial will cure debility, f-intness at the stonench and is an excellent Tonic Cordial. Our Panacea will cure Coughs, Cold, and Asthmas. The Canker Cordial will cure the Canker in the mouth and stomach and Canker Humors in the Blood. "Fermale Restorative!—for Fermale Debility.

P. S.—Spiritual and Mesmeric Prescriptions put up with care.

J. & BENJ. F. ABBOTT, 214 Hanovor St.

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

B. CHILD, M. D., DENTIST NO. 15 TREMONT

HEALING INFIRMARY. Doctor Barron cures Can-HEALING INFIRMARY. Doctor Barron cures Canders and Cancerous Humors, without the use of the knife or torturing with caustic, and with but little pain and inconvenience to patients, by applying a cerate which has a chemical action, destroying the vitality of the cancers, causing a separation between the cancer and the surrounding tissues, and an opening of the integruments over it, so that in a few days the tumbr will escape, root and branch. The opening in the flesh thus made heals 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 attend to Scrofula, Erysipelas, and all cases, in which he has had great success for the last twelve years. Clairvoyant examinations attended to as formerly. Call and satisfy yourselves of the unremitting effort and determination of the Doctor to conquer and subdue disease in his fellow man.

REUBEN BARRON, Botanie and Clairvoyant Physician, Palmer, Mass.

DENTISTRY. Dr. N. H. SWAIN, Dentist, Columbus Onio. Satisfaction guaranteed in all cases, and prices reasonable.

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

TEW MEDICINE STORE. The subscriber has located at Store No. 456 Washington street, for the sale of ECLECTIC and BOTANIC Medicines, Roots, Herbs, Barks, Toilet Articles, &c. Also, PUT-NAMS ERADICATIVE, for Scrofula and all impurities of the blood. Prescriptions carefully prepared and put up. Examinations by one of the best healing mediums.

HENNIKER SPRING WATER. — Persons wishing to obtain Water from the celebrated Spring at West Henniker, N. H., are informed that they can be supplied by enclosing \$2.00 to S. M. CURRIER West Henniker, 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.

prepared to accommodate patients desiring treatment by the above process, on moderate terms.

[F] Patients 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 the Henniker Spring will be supplied by Dr. M. He has been assured by intelligences from the higher life that it possesses strong magnetic 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-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 10 to 12 A. M., and from 2 to 6, P. M. Office, No. 98 Hudson street, Boston. In cases where sickness or distance prevents personal attendance, examination will be made from a lock of hair, accompanied by some of the leading symptoms, name and age of the patient. Free examinations given on Mondays to those who are unable to pay. All directions required by the patient carefully written out. Terms, when the patient is present, \$5; when absent, \$8; all subsequent examinations, \$2. Payment strictly in advance.

AYING HANDS ON THE SICK. Dr. W. T. Osborn, Clairvoyant and Healing Medium, cures the sick by the laying on of hands; Chronic, Consumptive and Liver affections, and every disease which has baffled the Medical faculty, have yielded to his treatment. His success 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 9.4. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel.

HEALING AND CLAIRVOYANT PRESCRIPTIONS. C. C. YORK and wife continue 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. They will also visit the sick whenever desired. Terms \$3.00 for examination in a prescription; \$2.00 when present. Address in care of Bela Marsh, 15 Franklin street, Boston.

BROWN'S BRONCHIAL TROCHES will alleviate COUGHS, BRONCHIAL TROCHES Will alleviate cocasioned by cold or over exertion of the vocal organs. Having a peculiar adaptation to affections which disturb the voice, theywill be found indispensable to public speakers and vocalists.

These hozenges 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, Bostom,
5—3m 425 Washington, opposite Essex street

PIRITUAL, CLAIRVOYANT, and MESMERIC PRE-

NOUNTAIN HOUSE, CORNER OF BEACH STREET

JUST PUBLISHED—Reasons for rejecting the Creed and

MRS. E. J. FRENCH, Clairvoyant and Healing Physical can, office 780 Broadway, second floor, front room. The morbid paralleled success.

TEMS — For examination and prescription S5, when the patient is present; if absent \$10. All subsequent examinations \$2. Terms strictly in tens must be given, when sending a lock of hair.

Hours from 10 to 1, and from 2 to 4, except Saturdays and Sundays.

Interesting Miscellany.

ELSIE.

BY HARRIET M. KIMBALL.

Shadows of the morning glories Round the cottage window climbing -Swaying, bell-like, as if chiming For the marriage of the day; Saying softly, " Come away!" Danced o'er Elsie's features fair, Flickering on her golden hair. I had told her many stories Of my strange and wandering life Ere I found her - ere I knew her -Ere I came to love and woo her -Woo her for my own sweet wife!

Elsie thought not of my stories, Though she meekly sat and listened: Elsie heard not half my stories, Though her eyes with pity glistened: -Yet she heard not half my words! With her look upon the valley, Gazing at its quiet herds; She was thinking of the morrow-Thinking of our common sorrow; How for months we must be parted:-We, alas! were heavy-hearted! Tenderly did Elsie dally With my hair-Half in love and half in blessing-When I whispered, " Not a word

Of my stories have you heard, Elsie, love! - my sweet - my fair!" With a flitting blush confessing, And a smile of sweet excuse, Did she answer, archly, "Dear, Following a wayward boy Hath for me but little joy When my best-beloved is here!" So with flatteries profuse Did she win a full excuse!

Yet I told her no more stories -Happy that her eyes could be Filled with tears of tenderness, At the thought of losing me! And I said, with fond caress, "Elsie, love - my bride - my wife! Like these beauteous morning-glories, Your affection twines and smiles Round my dark, unworthy life; -All its care and grief beguiles! As these flowers are twining, nodding, Looking inward cheerfully, So thy dear eyes beam on me; Lighting all the spirit-gloom Of an else unlovely room! Life no longer is mere plodding! -Looking through love's rose-light still, God is seen in every ill!"

Elsie answered me with kisses -Elsie blessed me with caresses! All this happened years ago! Years ago! In the silence that did follow, Broken only by the swallow Flitting round the cottage-eaves; Twittering in amongst the leaves; How the vine kept swaying - swaying -Swaying, to and fro; And the beauteous blossoms saying, "Come away!" Dear Elsie heard it -And we knew the breezes stirred it -Woke that whisper, strange and low: Yet, with white arms folding me, Elsie spake mysteriously: -" Haunted are the morning-glories. Dearest, hush! - the spirits say, Come away!"

Still the morning-glories clinging, Whisper, in their gentle swinging, " Come away!" - with voices low. Elsie is not here to hearken! Elsie is not here to love me! But it is her voice, I know, Singing in the blue above me, " Come away!" And I hold my breath to hear it, Upward yearning toward her spirit! When the haunted vine-leaves darken In the light of dropping day, I shall go!

This she murmured years ago !

Home Journal.

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.

I am sitting by the very spot Where, in her cradle bed, Covered with snow-drops, pure and cold, Her lovely form lay dead.

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.

We strewed her lovely form with flowers, We bathed her with our tears, Yet Angels came in that dark hour, To soothe our grief and fears. So when we looked within the tomb,

Oppressed with grief and care, We saw in "shining raiment," clad, The blessed angels there.

Then through our hearts went those sweet words, Which once to earth were given: "Why seek the living with the dead? She is not here, but risen."

The flowers we place upon her grave Will always fade and die; Our precious flower will always bloom, Unfading in the sky.

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." "Never believe it," said Monaldi. He had too great a soul, too rapt for an unkind feeling. If he did not often sympathize with those about him, it was because he had but little in common with them. Not that he had less of passion, but more of the intellectual. His heart seems to have been so sublimated by his imagination, that his too refined affections-I can almost believe-sought a brighter sphere, even that in which the forms of his pencil seem to have had their birth; for they are neither men nor women, at least, like us, that walk the earth, but rather of a race, which minds of a higher order might call up, when they think of the inhabitants of the planet Saturn .- Allston.

NEW-ENGLAND SHRITUALIST

TRUE STRENGTH.

We can trace much of the variableness 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 from hisgrave and came to him, and placed his hand on forms of wrestling with spirits, quarrelling with fate, his stirru, and walked in this way with him for about 150 and battling with difficulties. No matter in which of these ways strength manifests itself, it is still combative- Batemanit was his time next. In a few days after this, ness 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 willworks, 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 at- thought it proper to take his dying confession, as it

We have been educated to think there is no powerful manifestation of strength but in war. This is a false notion; the most powerful manifestation of strength is in love. And before we get a steady, equable experience, we shall have to learn thoroughly the lesson, not to assume an attitude of resistance, when life and "Don't you see that it has happened as he told me?" strength begin to work in us, but exercise some other passion than combativeness. Battling with evil always brings on a chafing between us and the spirit of the resurrection, which is a spirit of peace. Then commences the process of hardening; and when combativeness has full possession of a person's spirits, they are as hard as nether mill-stones, figuratively. Then the Lord has to break them to pieces, and soften them, until they are again in a state to receive spiritual life.

We may be certain that combativeness is a very hardening element. If we can let the resurrection flow into us, without its stimulating combativeness, we shall grow right onward. But so far as the reception of resurrection-life is made to stimulate combativeness, it is a self-limiting operation, like that which is seen in certain cases of mechanical operations. The resistance to the motion of a vessel through the water, increases in a geometrical ratio to its velocity; and thus swiftness of motion in the water is limited. A bullet shot into deep water probably would not reach the bottom any quicker than one dropped into it. We can conceive that a law, similar to what we see operating in these instances, limits our good experience, when we let our life run out into combativeness. Combativeness is the resisting element; and the greater the amount of spiritual power we are under, the greater is the resistance we have to

In this world they overcome evil with evil: in the kingdom or God they overcome evil with good. if you adopt this world's method, of overcoming evil with evil, combativeness with combativeness, you will constantly grow harder and harder in spirit. And if you adopt the opposite method, of overcoming evil with good, you will always keep a soft and contrite spirit .- Home-Talk

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 photographists 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.

The Hillotype, which, a few years ago, claimed to transfer the colors from nature, could not equal this, as it must always fail in producing the perfect perspective. The life-like expression, the perfection of drapery, the bringing out of every point, in such beautiful effect, has never yet been equalled, and we cannot now see how it can be exceeded. If Mr. Newell could only give his pictures the power of speech, the re-production of the person would be perfect. It is true to nature, neither concealing defects nor magnifying beauties. The subdued coloring is so perfect as to give it none of the gaudy appearance of common colored photographs or paintings. It avoids the hard, stiff expression of daguerreotype, photograph or ambrotype, by the perfeetly flesh-like appearance, with all the shadings, far exceeding the finest paintings on ivory. In all the old processes, it has been extremely difficult to get the exact expression of the mouth and eyes, but by the Newell process these defects are remedied. It can also be applied to a variety of other pictures. We are assured by the inventor, that the process is as durable as it is beautiful, and a century hence they would be found without change or shadow of turning. The pictures can be seen by calling on the inventor, as above. -Philadelphia Times.

Belief.—Some impose upon the world that they bemake themselves believe that they believe, not being same to The only elevation of the human being lieve that which they do not; others, more in number, able to penetrate into what it is to believe.—Montaigne. consists je exercise, growth and energy of the higher

CONSTANT, QUIET GOODNESS. - We think it is

Hannah More who says: "We are apt to mistake our vocation in looking out of it spreats own wings, and soars by its own living the way for occasions to exercise great and rare virtues, power a man may be thrust upwards in a conspicand by stepping over ordinary ones which lie directly in uous p by outward accidents, but he rises only so the road before us. When we read, we fancy we could far as xerts himself and expands his best faculties. be martyrs; when we come to act, we find we cannot and hends up, by a free effort, to a noble region of bear a provoking word."

A GHOST STORY.

I the year 1826, at Bishopville, South Carolina, Cap William Sumter, (a grandson of Gen. Thomas Sumer,) committed suicide, and was buried at the Baptst churchyard, about one and a half miles from Bishoville. His grave is about ten steps from the publicroad, leading from Bishopville to Sumterville. In a fw weeks after this, William Bateman, a man of great sourage, and not superstitious, was riding from Bishopille to his home (about three miles off) and as he assed by Capt. Sumter's grave, at about 12 or 1 o'cloc in the night, the moon shining brightly, he informed ne (the next morning) that Capt. Sumter arose yards, and just before he disappeared he informed a man by the name of James B. Reaves shot Bateman, giving hin a mortal wound, which did not terminate fatally for wo or three weeks. Bateman managed to ride from leaves' house to the house of Moses Rountree, and when he arrived there, sent for Dr. Bishop and his broher 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 Reaves shot Bateman, I 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, Sat. Eve. Gaz.

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 changeling. 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.

This proper independence of mind is far removed from presumptuous self-confidence, than which there is nothing more severely to be condemned: Presumption is the associate of ignorance; and it is hateful in the extreme to hear some half-taught stripling delivering his opinions with all the authority of an oracle. This is not what we mean by mental independence, and it is hoped none will mistake what has been said. We refer to a modest yet firm and independent exercise of judg. ment upon subjects which the mind understands; in short, we intend only the opposite of that slavish habit

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."

There will be so," answered Hogarth, sighing heavily, "and therefore he sooner my work is done, the

Accordingly he bean the next day, and continued his design with a digence that seemed to indicate an apprehension that h should not live till he completed This, however, le did in the most ingenious manner, by grouping enrything which denotes the end of all things, - a brokn bottle, an old broom worn to the stump, the butt endof an old fire-lock, a cracked bell, a bow unstrung, a cown tumbling in pieces, towers in ruins, the sign-pos of a tavern called World's End. tumbling, the mod in her wane, the map of the globe burning, a gibbetfalling, the body gone and chains which held it falling down, Phoebus and his horse dead in the clouds, a vesel wrecked, Time with his hour-glass and scythe broken a tobacco-pipe in his mouth, the last whiff of smoke going out, a play-book open, with "exeunt omnes" stamped in the corner, an empty purse, and a statue of bankuptcy taken out against nature.

"So far so good" cried Hogarth, "nothing remains but this," takin his pencil in a sort of prophetic fury, and dashing o the similitude of a painter's pallet, broken; "fini" exclaimed Hogarth, "the deed is done, all is ov"

It is a remeable and well-known fact that he never again took theallet in hand. It is a circumstance less known, perha that he died in about a year after he had finished s extraordinary tail piece. - Anecdotes of English ists.

HUMAN JVATION .- "I know," says Channing,"but one elevation the human being, and that is the elevation of theul. Without this it matters not where a man stands what he possesses; and with it he towers -he is or God's nobility, no matter what place he holds in tocial scale. There are not different kinds of dignit different orders of men, but one and the principlad powers of his soul.

A biray be shot upwards to the skies by a foreign force, b rises in the true sense of the word only when thoughd action."

OCTOBER 11, 1856.

Divine light is not as the light of the moon, to sleep by; but as the light of the sun, to work by.

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 Tiffany's Monthly. they who do not care about their character, will be de-

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 togeth-

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, that the sincere man was by nature the obedient man; that only in a World of Heroes was there loyal Obedience to the Heroic .- Carlyle.

NEW ENGLAND SPIRITUALIST. This paper has for its leading object the presentation before

the community of the evidences, both ancient and modern, which go to establish the following propositions: I. That man has an organized spiritual nature, to which the

physical body is but an outer garment. II. That he has a conscious individualized existence after the

death of the physical body. III. That the disembodied can and do communicate sensibly with those still in the flesh.

IV. That incalculable good may be derived from such communion, wisely used. These propositions embrace what is popularly denominated

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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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