NEW-ENGLAND SPIRITUALI

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

PUBLISHED AT 15 FRANKLIN STREET, BOSTON.]

"LIGHT! MORE LIGHT STILL!" -- GOETHE.

TERMS, TWO DOLLARS A YEAR IN ADVANCE.

Vol. II.

FOR THE WEEK ENDING SATURDAY, OCTOBER 18, 1856.

No. 29.

Illustrations of Spiritualism.

THE ANGEL IN THE WAY.

BY MRS. MARY A. LIVERMORE. "Father, do you believe in Spiritualism?"

" Certainly, my dear!"

"Why, father! What! in all the rappings, and tippings, and illuminations, and various topsy-turvy perdays, which are so much in vogue?"

"Oh, that's another question, my child! You asked if I believed in Spiritualism."

"But are not these Spiritualism?"

"Not at all, my dear Nelly. They are no more Spiritualism than the hootings, and shoutings, and

vealed to me. I believe in the ministrations of angels, hold. who come to us in times of need - who come in trials, in afflictions and temptations, fortifying our wavering resolutions, soothing our anguished hearts, clearing our mental vision and nerving us for the battle of life. I am not one of those who believe the dead are far removed from us: they are all about us,

- walking the earth Unseen, both when we sleep, and when we wake.'

And it is a question with me, whether I am more in- in all sorts of scrapes and sprees. debted to the untiring influence of friends who have preceded me to heaven, than to that exerted over me by friends who walk the world beside me."

"But why do you believe this, father - what evidence have you?"

it - just as I believe in the existence of God, or the et money, and resorted to the various schemes usually immortality of the soul. They are beliefs to which adopted by fathers to head off their sons, who are bent I, and all mankind with me, instinctively and naturally on running the road to ruin - but he effected nothing. incline."

ministering angels! Have you ever met one?" she me with a sense of my obligations to my country and asked, suddenly, observing a certain queer expression my God - talking always in her kind and gentle way, on her father's face.

"Yes," said Mr. Lawrence, hesitating a moment, " yes, Nelly, I think I have."

glowed with enthusiasm and wonder.

she sewed, she looked at her husband in perfect amaze- ments that lead students astray.

me! Did you say you had seen a spirit?"

met an angel - and I think I did."

any thing I so delight in, it is these beautiful, bewitch- ever?"

Is it a very frightful story, father?"

consent you shall hear it." zling, enigmatical expression.

"Aye!" said Mrs. Lawrence, laughing, and bending the daughter's rippling curls.

to kiss the white forehead of her child. up, and clasping her hands, at the same time returning idolatry. Her enthusiasm for truth, right and progress her mother's caress after a fashion peculiarly her own — was noble, and her reverence for true worth most ferpressing her cheeks between both her little hands, and vent; and often during our twilight rambles, our morn-

Let me put away these bores of books, and get my sew- madcaps who were my associates would soon expel all ing;" and tossing Tiark's "German Exercises," and resolves and ideals from my head — for there, fun, Fosdick's "German Introduction," with her manuscripts, frolic and mischief ruled the hour. into the drawer of the little table beside which her mother "At last the long dreaded crisis came; and just as I with her work unrolled in her lap — a marvellously frail so deeply injured in the estimation of the world, and so affair of muslin, made heavy with the embroidery she morally weak. She never reproached me, but I saw had worked upon it.

are all attention!"

I am afraid I should have been called, in the parlance class, and endeavoring to make amends for my past neg- dimming her eyes with much weeping. And yet, notof the present day, a 'fast young man.' How head- ligence, when death came, and removed too early from withstanding this, by a sort of hellish fascination, I was white lips — a heavy sigh, and the unclasping of her

"Leave that part out," said Mrs. Lawrence; "I either in the past or present."

let with the part of Hamlet omitted; if you hear my precious Nelly. It was evening of the next day when calm October morning, I took the boat for home. The formances that take place in darkened rooms, now-a- story at all, you must hear some things which are not I reached home, and found her still living, and cling- earth was clad in the gorgeous coloring of the early greatly to my credit."

leave us to judge of that."

"Well, then, I was an only son, and the youngest groanings, and ear-splitting 'hallelujahs,' and 'amens' grew up to womanhood. Other children there were, with the seal of death on her damp brow and pallid that I was not in harmony with the beauty around me. that deafened you at the African church last night, are but they all died in infancy, which may account for the cheeks and lips. My agony was excessive; I wept Memory and conscience lashed me with their scorpion "Well, then, father, pray tell me what you do be- strained in childhood, and was seldom brought under sorrow, hugged her to my heart, as though I would con- of the boat, and bent over, longing to plunge into the even temporary control: and as a matter of course, by tend with death for the supremacy. "I believe in Spiritualism, Nelly, as it has been re- the time I was in my teens, I ruled the entire house-

"My father hoped to make a lawyer of me - not so love as mine defies separation." much from a liking for the profession, as because he thought it furnished a good stepping-stone to political life, which he was so ambitious to see me enter. At sixteen I was sent to college. I had no great fondness for study, but an inordinate love of fun and frolic; and as I was in high health, liberally supplied with money by my too indulgent father, reckless and impulsive, I was, of course,

"I was an immense favorite with my class-mates, who always tried to shield me from detection and punishment, but, notwithstanding this, my graceless acts were frequently ferreted out, and reprimands or suspension were sure to follow. My father remonstrated, "I believe it, child, because I can't help believing threatened, expostulated, cut short my allowance of pock-My dear mother held many and many a long and tearful "But, father, if one could but once see one of these tête-a-tête with me, in which she endeavored to impress which moved me more than my father's curt and emphatic utterances.

"But it was my sister Cornelia, or Nelly, as we "Why, father! when? where? how long ago? called her, who influenced me most powerfully. Had Do tell me all about it?" And Nelly's young face she lived, I might have continued in college, have practised law, and, unless my father's views had changed, There was another listener to this announcement, who might have become a politician, and perhaps — Heaven was as much electrified by it as Nelly. This was Mrs. save the mark ! - an office-holder. My sister wished to Lawrence, who sat by the open window, with her work- see my father's plans for me carried out, merely because box before her, busily employed in putting the last del- they were his plans, not that she had any sympathy with icate trimmings of buttons and lace to a muslin basque, him upon this point. If her death had not arrived too in the completion of which Nelly evinced so much in- early for my welfare, I should have been saved many a terest as to leave no doubt for whom it was intended. guilty deed. Only one other being ever had the influ-Dropping her work in her lap, and putting back from ence over me that Nelly had. I was in her hands like her face the profusion of chestnut hair which had fallen wax, and could she have accompanied me to college, I somewhat forward, from the inclination of her head as should have been proof against all the wiles and allure-

"Ah, how vividly at this moment does my sainted sis-"Why, George! what do you mean? You frighten ter rise before me!" continued Mr. Lawrence, the expression of his face softened by tender memories of the "No, not that, Anna. I said I believed I had once dead which rushed upon him, and his humid eyes wearing an introverted look, which told that he was looking "Now, my dear husband," said the sweet-looking not with his mortal powers of vision, but with the eyes little lady, her violet eyes looking entreaty, and her of his spirit. "I see her now, just as she looked twenpeach-bloom complexion heightening a trifle, "don't ty years ago, when her beautiful eyes, her abundance of go to telling either Nell or me any ghost stories, I be- glossy, wavy, shining hair, her purity of complexion, seech you. Nelly is now the greatest coward living - her figure of delicate, willowy grace, her inimitable and as for me, you know I am afraid to go over my own witchery of voice and manuer, and her unaffected goodhouse in the dark, or to step out of bed in the night un- ness of heart made her the pride and boast of our village. Ah, Anna, among all the lovely women you have "Oh, yes, father, do, do tell it!" said the eager Nelsince met in this country and in Europe, have you ever ly; "I'll promise not to be frightened! If there's met with Nelly's peer in beauty and purity? Have you

ing, marvellous ghost stories. Don't forbid it, mother! Mrs. Lawrence was in tears: any allusion to the adored friend of her childhood always touched her ten-" Not at all frightful, Nelly; and with your mother's derly, and she could only reply by an emphatic shake of ness. the head. Mr. Lawrence resumed his story, while Nel-And still on Mr. Lawrence's face lay the same puz- ly, laying aside her embroidery, pushed her stool close to her mother's chair, and laid her head in her lap. Im-"Say aye, mother!" said Nelly, kneeling down be- mediately, and almost involuntarily, one of the mother's fore her, and holding her by both hands. "Say aye!" hands was laid upon her head, and was soon nestling in

"My sister was the very soul of affection and devo-"Good! the ayes have it!" shouted Nelly, jumping tion, and the love she bore for me was little short of laying a hearty kiss upon the dear mouth, from which ing rides or walks, she would imbue me temporarily she had never heard aught but the language of love. with the same lofty spirit, and I would resolve to attain "And now wait a minute, father, till I get ready. to her exalted ideal. But a return to college among the

was sewing, she flew up stairs, like the fairy she looked, was about entering my senior year, I was expelled for a in her gossamer robes, and golden-brown ringlets. most daring act of rebellion against the laws of the in-Presently the sound of her little slippered feet was stitution. It was a bitter cup to my parents — to poor heard descending the staircase, and in a few moments Nelly, it was very gall and wormwood. It was a matter more, she was seated opposite her mother, on a low stool, of infinite regret to her, that I was so easily lead astray.

that she felt my expulsion inexpressibly. "Ready, father! Begin, please," said Nelly, "we "Still determined to do for me all that he could, my justly offended father sent me to a distant town to com-"Well, then," said Mr. Lawrence, "let me premise plete my studies with an elderly clergyman of his acthat I shall be obliged to give rather a sad account of my- quaintance, who had a reputation for prodigious scholar-

"It was late at night when there came a hasty mes- terrible end. shall not allow you to say anything ill of my husband, senger to summon me to my sister's death-bed. Using "I had been passing some six or eight weeks in the

loneliness and desolation that overwhelmed me. I could the railing, until it was reddened with my blood. not return to my studies; the motive power that led me "Suddenly some one behind me pronounced my on in them, irregularly to be sure, was removed; and I name, and turning, I was accosted by a man whom I had felt an inexpressible disgust at the thought of returning frequently met in New York during the last six months, to the dry and dull routine of life I had led.

pity by the sight of my sufferings, my father forgot his kind words and friendly offices he soothed me, without ambition, and without a remonstrance consented that I appearing to notice my perturbation, and having ascershould abandon my studies, and enter upon mercantile tained that I was wholly destitute of resources, he suplife, whose bustle and excitement suited me better than plied me bountifully from his always well-filled purse. the quiet of a studious life.

myself in a few weeks after in the city of New York, ed to me his occupation and his purposes. He was one a clerk in the large establishment of B-, M-, & of an extensive gang of counterfeiters, who had for Co. The change was at first beneficial. I became in- years pursued their illegal calling, undetected, and he terested in my new life, and my deep and wearing grief proposed that I should join them. With much cunning for the death of my sister gradually assumed a softened sophistry he made counterfeiting a small affair - rather melancholy, which acted for a time as a talisman to a good joke upon community than a crime, while he keep me beyond the reach of temptation.

place in the world for a young was like myself. My how easy to avoid detection. He dwelt much on my mercurial temperament, my love of conviviality and fun, pitiable condition — dependent upon a father who dealt the fear of ridicule, and above all, the absence of the out pecuniary supplies with a niggardly hand, or else restraining influences of home, - these all conspired to compelled to rely upon the generosity of my companmake-me an easy prey to the seductive influences of ions, or trust to my wits, which were not very fertile in evil, with which New York abounds. I will not go into the details of this part of my history. Suffice it to me for my misdeeds,' he said, 'and on the principle that say that in my recklessness, I injured no one but myself. I defrauded no man of his money, and when my win- lamb," he urged me to go in for the wages of sin, and nings at the gaming table emptied too thoroughly the 'to have the game as well as the name.' pockets of my comrades, I shared with them my illicit gains. I enticed no young man from his purity to our ing, I consented. He gave me five hundred dollars in dissipated haunts, I did no wrong to the innocence of woman, not even in thought. But my laugh was the with which to commence operations. We parted at Alloudest at the revel, my song the most irresistibly comic, in its matter and manner, my wit the most pungent, my joke the most telling. I was 'hail fellow, well met' with all the rowdy, roystering clerks of the city; my to be supplied with spurious money. Before leaving place was occupied at the gaming table, and midnight Albany, I purchased small quantities of strychnine of supper, where young men who were prayed for at home, and on whose future course trembled the happiness of shame and my life together." parents, brothers and sisters, held nightly orgies that might have vied with those of the heathen Bacchantes.

me so powerfully, that I have dropped the goblet in the height of the revel, have stopped abruptly in the midst of the ribald song or jest, and making a hasty retreat to must now hear me through. It will not do for me to stop

employers were dissatisfied, as well they might be, with known only to God. my idleness and dissipation, my health became seriously "I returned to my father's house with the sophistical nineteen, head and shoulders below me in stature, but able life, and of my disgraceful return home.

my inclinations led, and my means dictated. I was I believed so well executed as to defy detection. my folly, bemoaned my existence, and feeling myself name, to launch boldly out into the world. utterly impotent to extricate myself from the labyrin- "At last the evening came when I was to receive my thine mazes in which I was involved, I envied the brute new suit of clothing, and to try my hand at passing

long and mad was my career for a few years, however, earth, my sister, who was, in all save her mortal body, drawn farther and farther into the maelstrom of dissipalocked hands, attesting her relief. tion, seeing clearly all the while where would be the

the fleetest conveyances of the day, I sped homeward, city of New York, I can bardly remember how, but "To leave that part out would be like playing Ham- only fearing I might be too late to behold once more my doubtless very much after my usual fashion, when one ing to her remnant of life with the tenacity of love, Autumn, toned down by the dreamy haze of the Indian "I'll risk it, father," said Nelly, "so proceed, and that she might once more embrace me before her depar- summer; and as we shot up the North River, the gloriture. There, within her pleasant chamber, where I had our scenery on either hand, and the calm and serenity passed so many, many happy hours, she lay, scarce of the hour, brought silence and thought over my spirit. child of parents who were wealthy. There was beside breathing, her shining hair rippling in sunny waves all An intensely painful consciousness of the dissonance beme but one daughter, two years older than myself, who over the pillow, her beautiful eyes lustrous as ever, but tween nature and myself was forced upon me; I realized indulgence in which I was reared. I was not at all realoud; I begged her not to leave me, and in my frantic whips, till, goaded to desperation, I went to the railing flood below. The thought of my parents' grief over the "I shall never forget her dying words — they were suicide of their only child, alone restrained me. 'Oh prophetic: 'George, I will never leave you - such death, hide me!' I cried aloud in my anguish, 'Oh God, smite me with your fiercest thunderbolts, wretch "She died, and for a time, it seemed as if the very sun that I am — a walking mildew — a moral pestilence!" were stricken from the heavens, as if the whole world And in the fierce throes of my self-condemnation, I bit were dead, and I its only inhabitant, so utter was the my own flesh, and struck with my elenched hands against

who had often befriended me, and had supplied me lib-"Subdued by this crushing affliction, and softened to erally with funds when my pockets were empty. With Gradually and artfully he felt the pulse of my moral "The usual preliminaries were arranged, and I found nature; and when he saw that he was secure, he unfoldreferred to the experience of the company with which "It was but for a time. New York was the very last he was connected, to show how safe a business it was inventions to obtain money. 'The world already damned "one might as well be hung for an old sheep as a

"At last, after much urging, reasoning and persuadcounterfeit money, in notes of various denominations, bany, with the understanding that we were to meet again in a month, in New York, when a future plan was to be decided upon, as also the terms with which I was various druggists, resolved, if detected, to end both my

At this point of the story, Nelly, who had become more and more agitated every moment, shrieked out, "I tremble when I recall that period. What saved putting her hands over her ears, "Stop, father! stop, me from deeper depths of sin - what, but the sleepless father! I won't hear it! It's too terrible; do n't tell vigilance of that sainted sister, who from the serene me another word! I won't hear it!" While Mrs. Lawheavens kept guard over me? There were times when rence, who had ceased to weep, and who sat upright, with the memory of her monitions, and lofty aims for me, compressed lips, a pale face, and eyes of fire, looking ber sisterly care, and undying love, came rushing over sternly at her husband, reiterated her daughter's wish - "Yes, do stop! I cannot hear it!"

"You must hear it," said Mr. Lawrence; "you my lodgings have wept over my frenzied folly and mad- now. In justice to me, you must hear the remainder of my story. So, calm yourself, Nelly, and you too, Anna, "This state of things could not long continue. My and listen. I am reading you a chapter of my history

impaired, and by and by, I was dismissed, and came and crafty words of my soi-disant friend still ringing so prostrated was I, that I was glad of her assistance in home again in disgrace. Again a situation was obtained through my brain, and hastened to take my first step in retracing my steps homeward. for me, and again was there a repetition of my discredit- crime - as we use the word in its common and restricted sense. I resolved to make my debut as a coun-"My father became disheartened in the end, and re- terfeiter in my native town, where I should be the least her kindness, I passed directly up to my room, alone fused to aid me any further. I grew more and more suspected. Accordingly I bespoke an entirely new and in the darkness, accompanied by a more merciless reckless, plunged deeper in dissipation, and for a year suit of clothes at the village tailor's, intending to pre- avenger than the fabled Nemesis — my own aroused conor more, led an aimless, indolent, vagabondish life, disent in payment a hundred dollar note on one of the viding my time between the city and my rural home, as oldest and firmest banks of the city of New York, which most utterly miserable, except when in the exciting so- calculated that I should receive about fifty dollars in ciety of my boon companions, or under the influence of good money in change, and with this, and my remaining the convivial cup - and then my helplessness was that four hundred dollars, I determined to turn my back on of the madman. Away from these, I cursed myself for home forever, and under disguises and an assumed

creation their natural and stolid enjoyment. Oh, how counterfeit money. The gorgeous sunset sky of the Oc-I longed to die! Life, with me, was a curse; and so tober evening was just beginning to fade, when, torn paralyzed was my will, that when I thought of reforma- with conflicting emotions that shook my whole frame, tion, I had no heart to attempt it. To my mother's not daring to trust my voice to address my mother, or to tender appeals, I made but one reply — 'I cannot re- turn my eyes to look for the last time upon the dear form! I am doomed! It is too late! The world has home which I had resolved never again to enter, I passed formed its estimate of me, and will never-alter it, and out from the door, and hurried to the village, without there is no hope for me but in death.' I saw daily that once looking back. My path led directly to the village my father's hair was becoming whiter and whiter, and grave-yard, where, beneath a bending willow, amid that a settled gloom was overspreading his face — and I flowers of delicate hues and fragrance, slept my lost self in early life. Anna, you know that I had my time ship, and the most profound erudition. There, free from knew that it was my ungrateful conduct that was plant- Nelly —'my guide and companion — and here it was of 'sewing wild oats,' as too many have now-a-days; and temptation, I was diligently pursuing the studies of my ing the deep furrows in my mother's brow, and was that the angel met me, and — saved me."

"I had reached the cemetery, and was hurrying on, when, in spite of my agitation, my attention was arrested by a vision of ethereal grace and beauty. Passing from the gate of the grounds, and advancing towards me, I saw a young girl, whom I instantly recognized as a pet, protégée, and friend of my sister's, although I had not met her before for two years. Long, heavy curls of brown hair fell from beneath her straw hat, and floated over her shoulders, her delicate complexion heightened a little by exercise; the long fringes that shaded her violet eyes, were still wet with recent tears, and the whole face glowed with an exaltation and spirituality I had never met before. I involuntarily halted, as I approached her, and extended my hand. It was as if I had been commanded to do so, and I had no power to do otherwise.

"The fair girl immediately recognized me, and returned my salutation kindly and courteously. 'I have just been to dear Nelly's grave,' she said 'to carry a wreath of immortelles, and to look after the flowers growing there. She has a sweet resting place - have you been there lately?'

"' No,' I replied, 'not for a year.'

"' Come now, then,' she said, 'before the frosts despoil it of its beauty, altogether; ' and without waiting a reply, she turned back, while I, irresistibly led on, walked beside her, and in a moment, we stood within the little enclosure, where my sister had lain for more than two years. A tidal sea of emotion, thought and memory flooded my soul - what I was, what I might have been, what I was hastening to be - all, all passed before me in panoramic order, and I groaned aloud, 'Nelly, Nelly, would to God you had not died!'

"' Nelly is not dead,' said my angelic companion, 'she still lives, and is not far from us. Could we see with the eyes of our spirit, I feel that we should at this moment perceive her beside us, gazing into our souls, and sympathizing with every good and true aim of our

"Little did my companion dream of the power of her words upon me. With more than a sorcerer's art, they brought my dead sister from the grave before me — I felt her cold hand upon my arm — I saw her large eyes looking searchingly into my soul - and I heard her voice, low and thrilling - 'my brother, you dare not do this crime! You dare not!"

"' Often,' continued this blessed angel of God in human form, who had met me, 'often when I am tempted to sin, or cherish unworthy motives, or low aims, I feel that Nelly's eyes are reading my soul, and I am instantly checked by the thought. I am led to avoid what is wrong, lest I become unworthy of my exalted, but invisible companion. My joys and sorrows I do not bear alone, for I know that she shares them. And if this be so with me, George, how much more is it so with you, whom Nelly loved so devotedly, and for whom in death, she prayed so fervently?'

"Every word was a keener thrust at my spirit. trembled violently; my knees smote each other, my teeth shook, as with an ague, a deathly sickness oppressed me, and the heavy dew of anguish stood out in drops upon my brow.

"My young attendant perceived my agitation, but did not penetrate to the cause. 'Do not mourn so for Nelly, happy Nelly,' she said, in heavenly tones, seeking to comfort me; 'she is still with you, George, is at this moment beside you.'

"Ah, did I not know it! Did I not see her, pale, ghastly, severe, reproachful, with her cold hand on mine, her piercing eyes penetrating my soul, her deep voice repeating again and again, 'You dare not do this! You dare not bring down your parents' grey bair with sorrow to the grave!' While more and more my agitation continued, terrible for another to witness, but yet nothing compared with the tumult within, until I sank helpless upon my sister's grave.

"My companion would have called help, but I forbade it - and when the darkness of night had gathered thick about us, I made superhuman efforts to accompany her back to my father's. She was a slight, frail girl of

"Begging her not to mention what she called 'my indisposition' to my parents, and thanking her for science. The ghost-like figure of my sister, visible only to my eyes, had seemed to accompany us from her grave. I almost fancied I could hear the rustle of of her grave clothes as the wind swept by us - an icy chill pervaded my frame, as though communicated by the touch of her cold hand upon my arm, and look whichever way I would in the darkness, her mournful, searching eyes confronted mine.

"And now, as I closed the door of my chamber, the ghostly phantom seemed shut in with me, and the words rang on my ear with a more solemn emphasis, 'You dare not do this sin!'

"That night was the most horrible of my life - I can never forget it through an eternity of years. I could not sleep - I could not lie - and the large chair on which I sat, shook with the agitation of my frame, as though it would fall in pieces.

"Ever beside me seemed my dead sister; now she kneeled tenderly before me, and holding both my hands in her icy clasp, entreated with agonizing pathos, 'Brother, reform! brother, begin a new life!' And when

[Concluded on fourth page.]

A. E. NEWTON, EDITOR AND PUBLISHER.

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

ROSTON, SATURDAY, OCTOBER 18, 1856.

THE BIBLE, AND A PRESENT INSPIRATION.

Some reference has been heretofore made in our columns to the lucubrations of a writer in the Montpelier Christian Repository, over the signature "O. P.," -who, by dint of garbling and misrepresentation, had endeavored to convict us of certain objectionable sentiments which we never entertained. In that paper of Aug. 21, appeared another attack from this writer, more virulent than either of the preceding, denying the fact of garbling and misrepresentation, and making various mistaken allegations against us. We thought proper to send a reply to this to the editor of the Repository; which reply he has had the courtesy to print in his columns. The first portion of it being occupied in proving the fact of garbling (which we were able to do " to a demonstration") would not probably be of interest to our readers; but the following may serve to correct the misapprehensions of others as well as "O. P.":

To the Editor of the Christian Repository: * * *

He ["O. P."] speaks of my "pretended reverence for the Scriptures." If by "Scriptures" he means the paper, ink, boards, etc., which go to make up the book called the Bible, I deny that I have, or have pretended to have any more reverence for materials so used than I have for those used in writing or printing the Koran or the Vedas, or any other book; but if he means the TRUTHS of which men have made some record, (according to their perceptions of them,) in the Jewish and Christian sacred writings, then I avow that my reverence is no pretence, but the deepest sentiment of my being. And I have the same reverence for all other truths, whether recorded or unrecorded-whether "found on Christian or on heathen ground."

It seems to me, Mr. Editor, the whole matter of difference between "O. P." and myself can be compressed into a very small nutshell; and that the real merit of the case must be apparent to even a very oblique pair of eyes. Suppose Mr. "O. P." should today lose his Bible, or it should get burned up, and he be so circumstanced that he could never get another copy-would all his religion and reformatory power be lost with the book? Have not his own interiors become in any measure so unfolded as to respond to the teachings of Jesus and Paul and John? Has he not found the same waters of eternal truth springing up within himself? Does he not claim to have received the "baptism of the Holy Ghost," which is declared to be capable of leading into ALL TRUTH? Would he not be as confident to-morrow, as he is to-day, that the Eternal Father lives, and that all His offspring have eternal life in the Son? and as earnest to live in accordance with these glorious truths? I think he will answer all these queries (except the first,) in the affirmative; and if so, he asserts all that I averred in the quotation he has so

I meant to assert that the TRUTH itself is superior to all men's records of it, whether in Bible, Koran, Shastras or Vedas,-that it is indestructible, while records are perishable, and subserve transient purposes,-and that the human soul, when sufficiently developed, is competent to receive and perceive truth for itself, by virtue of its own relations to the Infinite Fount of Truth, and independently of the perceptions, records and teachings of other human beings around it.

"But," says O. P., "my difficulty—a difficulty which he still persists in not explaining-is, to understand how the human soul is to become 'sufficiently expanded, purified and illuminated,' to 'supersede all other revealers of God's truth,' without the aid of a written revelation-without the help of the external teaching he so much decries? and why, permit me to inquire again, have not those nations who have not been blessed with the light of the 'dry record of other men's experience,' never risen to be such wonderful revealers of God's truth, -and why are they not now inspired 'to speak or write new Bibles?' if that is really a work so easily accomplished as my friend seems to suppose."

I reply, I have repeatedly explained this difficulty,

as I thought sufficiently for ordinary comprehension, but am willing to try again, for the benefit of "O. P.," and such as he:

1. I have never denied the usefulness of written revelations, nor decried the help of external teaching, for this very purpose, [viz., of aiding spiritual culture.] It is their "appropriate place," to which I referred in a former article, and which expression was so perverted by "O. P." But does it follow that a man should be forever conning over his A B C book, to the exclusion of everything else, because it was useful to him when a child? or that he can never become competent to write an equally valuable book, or even a better one, himself, when sufficiently advanced?

2. Were the human soul cut off from all vital connection with its Infinite Parent, and were there no invisible intelligences, who, as ministering spirits, have charge over men in all their ways, then external teaching would seem to be, perhaps, absolutely essential to spiritual growth and illumination. But, to repeat the language of a previous article, I believe, with old Paul, that " God is not far from every one of us," and that if we "feel after him," we shall "find him:" I believe, with Jesus of Nazareth, in an ever-present, ever-living inspiration from the spirit of Truth, which is just as competent to lead men into all truth now as it ever was; I believe, also, with Paul, in the ministry of angels and in communion with "the spirits of just men made perfect." (Heb. i: 14, and xii: 22, 23). This opens a channel, wide, free, abundant, unlimited, through which the human soul can receive those influxes of truth, and of all-saving influences, which are needful to expand, purify and illuminate it, without the necessity of either "written revelations" or "external teachings." Is not the "how," then, plain as noonday?

3. Does "O. P." intend to deny that men "who have not been blessed with the light of the dry record," etc., who have not had the use of "written revelations," have ever "risen to be revealers of God's truth?" How was it with Abraham? did he get his instructions from written records, or by direct revelation to himself? How with Moses? was he not inspired to write what was, in his day, a "new Bible?" How with Paul? he PROMOTION OF SUSCEPTIBILITY TO SPIRIT- in diameter, round or oval being preferable. Now, THE OLIVE BRANCH ENDORSES SPIRITUALISM. says that he received his gospel, neither of man, neither was he taught it, but by direct revelation to himself. How is it not just as easy now?

But, Mr. Editor, it has required much more time and A question may be raised as to whether it is desirable space to say these things than I had expected; yet I for every medium or Spiritualist to attain to the conditrust they are so said that no one will have any excuse tion of sensitiveness here contemplated. It should be for misunderstanding or misrepresenting me hereafter. remembered, that, usually, in proportion as the suscep-I have not undertaken to present the "Belief of Spiritu- tibilities of persons become intensified, they become alists "-only my own belief. If other Spiritualists ac- disqualified to perform the ordinary physical labors of cord with me, very well; if not, quite as well, so far as the external life, and to mix with promiscuous society.

Truly yours,

A. E. NEWTON.

THE MEETINGS IN BRATTLE STREET .- On Sunday evening last, we visited the rooms of the Association at No. 15 Brattle street. We found a crowded auditory assembled to listen to addresses through entranced speakers. The occasion was much after the style of the meetings of the early Christians, as may be gathered from Paul's first letter to the Corinthians, when the church was "not ignorant of spiritual gifts," but was "zealous" of them; and when, as they came together, the various manifestations of "prophesying" (or exhortation), "discerning of spirits," "speaking in unknown tongues,," etc., occurred. The principal speaker of the evening was Miss Smith, of this city, through whose lips were uttered many forcible appeals to the religious and emotional sensibilities of the hearers. Another lady, from Worcester, whose name we do not recall, was also "moved in spirit," and made to address the audience in a very creditable manner. The inspiriting spirits did not attempt to enter upon the fields of philosophy, but addressed themselves to the heart rather than to the intellect; nor did they aspire to the graces of rhetoric or oratory, but their exhortations were calculated to leave an elevating impression on the religious

At the close, as appears to have been often the case, in the earlier Christian assemblies (1 Cor. xiv.), some exhibitions not entirely "in order," occurred-that is, a medium was controlled to speak and sing "in an unknown tongue," when there was "no interpreter." It would, perhaps, have been more "to edification" if this one had heeded Paul's advice, and "kept silence in the church;" yet the occasion furnished at least a good commentary upon, and practical enforcement of, the old Apostle's recommendation. It is surely desirable that all mediums become so developed that "the spirits of the prophets" shall be "subject to the prophets," and all subject to the guidance of wisdom, so that "all things may be done decently and in order."

Meetings are held at this place on Thursday and Saturday evenings, as well as on Sundays; and they doubtless meet the wants of a large class of minds, not so

Since the above was written, we have received from Dr. A. B. Child a notice of recent meetings at this place, from which we extract the following relating to previous

"Dr. A. PAIGE, of Springfield, during the last week, and on Sunday morning and afternoon, delivered a course of five free ectures on the Philosophy of Spiritualism. The hall has been well filled with intelligent audiences, who have listened to these lectures with a deep interest. The lectures were able and eloquent, were full of power and sound reason; and they have carried proof and conviction to many who were in doubt, and joy to ose who already believe the truths of Spiritualism.

AN INFANT MEDIUM .- The Angola, Ind., Truth-Seeker, makes the subjoined statement on the authority of "a gentleman of age and extensive experience in the medical profession, and second to none in philosophical soundness of mind, and weight of moral character." A young child, not capable of speaking or walking, was placed on a table in the centre of the room, when the accompanying raps imparted intelligence correctly, unknown, at the time, to any person present. The table oscillated to and fro, as if rocking the child in a gradle. This phenomenon was produced by some invisible and incomprehensible agent.

"DIABOLISM" NOT "SPIRITUAL."

As we apprehended, the story which we copied, two or three weeks since, under the head of "Spiritual Diabolism," from the Christian Repository, turns out to be mainly a sheer fabrication. The last issue of that paper has the following statement, from the father of the lady who was said to have been "bewitched." We met, a few days since, with Mr. Newman, and found him to be a former acquaintance, and, so far as we can judge, a "true man"-ene who would by no means be engaged in any disreputable transaction. His statements correspond with those of Mr. Smith. So it appears the only "Diabolism" in the case was on the part of those who invented and circulated these falsehoods. We trust our " Christian " friends of the Repository will have no more part in such "Diabo-

RANDOLPH, Sept. 28th, 1856. MR. BALLOU, DEAR SIR :- Noticing in your last paper the piece headed 'Spiritual Diabolism,' and believing that you would prefer to publish facts, rather than falsehood, I take the liberty to send you a few facts in relation to the above article for publication. In the first place I would state that the 'Convention called at S. R., had nothing to do in this affair, and should no more be saddled with any part of the odium of it than 'Spiritual Diabolism,' so called, has to do with the truth. You stated that the 'vagabond Newman, pretending to be a Spiritualist, so far bewitched Mrs. Fitz,' my daughter, 'as to make her believe she was not living with her true husband; and that this was so clearly shown by the spirits that her husband and myself and family bedaughter parted by mutual consent, and for reasons best known to themselves. But it is also true, if Mrs. F.'s word can be relied upon, (and I believe it can where she is known) that Mr. N. never told her that she was not living with her true husband, nor even intimated to her that she was not living in harmony with him previous to their separation. I defy any person to show or prove that any medium, or spirit through any medium, ever stated that they ought not to live together, or advised them to separate. Again you say Mr. N. stayed till he was threatened with a coat of tar and feathers. This assertion I know and can prove it every word false. Mr. N. came to my house on business with me, and from what I saw of him, or can learn of his character by those who have known him for years, I believe him to be a 'true man,' and not your 'vagabond creature medium gentleman,' and he left quietly. In conclusion, I would ask how long, ah! how long will it be before men will learn that when they desire to put down any doctrine or ism deemed to be injurious to community, it is always better to deal with facts rather than

slander and falsehood?

Yours truly, WRIGHT SMITH. UAL INFLUENCES.

with every prominent teacher or prophet, of any age or cut from the Spiritual Universe, are suggestions which— mediums seeking harmony and light answer. nation? Have they only repeated what was written though some of them may seem fanciful to those who men to speak or write new ideas in ancient times, why subject—will doubtless be of service to persons who wish to acquire a high degree of spiritual susceptibility.

Many mediums greatly injure their health, and thus render distorted and unreliable what might otherwise be a most valuable faculty, by meeting indiscriminately with izing effects of grosser magnetisms. It may not, then, be judicious for individuals to seek these higher degrees of susceptibility, unless their surroundings will permit of their complying with the appropriate conditions of such sensitiveness, and unless they have good reason to believe that their almost exclusive devotion to spiritual things is required for their own and the gene-

It is doubtless true, as a general rule, that the higher the degree of susceptibility, (and consequently the fewer individuals a sensitive person is able to come into agreeable contact with,) the loftier, more refined, more beautiful and truly spiritual are the truths which can be received and transmitted to others. For this reason is it, that through what are called test-mediums, -who offer their services promiscuously to the public, and who are necessarily kept, in order to do this, from becoming specially sensitive,-it is seldom that teachings of a high moral or philosophical character can be obtained to any extent. Those who are qualified to be channels of highest truth cannot come into constant and promiscuous mingling of spheres, with the gross, the sensual, the unrefined, as is necessary for the giving of tests. Hence they are seldom found acting as public media; and those who aspire to that high condition cannot expect to derive a subsistence from the use of their powers in this way. The highest truths are not generally the most palatable, and are not likely to command the highest price in the market. All mercenary motives must therefore be renounced by earnest seekers for

More than this; the more susceptible persons become, and the higher the plane of development they reach, the more will they be misunderstood, misinterpreted, perhaps ridiculed and maligned. Those, therefore, who would "seek earnestly the best gifts" must make up their minds to "become of no reputation" among the unspiritual, and to be crucified to the world.

These considerations should be taken into account by those who are seeking for the increase of spiritual susceptibilities, though they should deter none from the path of obvious duty. Let them "count the cost," and proceed with their eyes open. But to the article of Dr.

MEDIUMISTIC VISUAL UNFOLDMENT, OR THE BLUE ROOM.

To be a medium, not only to receive impressions, but to transmit messages free from bias, and unalloyed or uninfluenced by one's own views, is the most perfectly Christlike condition any individual can attain to on this earth. Nor is this condition attainable without somewhat imitating the habits and practices of the gentle Nazarene, in his quiet and retiring movements. Suppose an unfolding medium desires to see spirits-let him make the outward conditions bear upon that point. Without the blue in nature, we should have no external vision. The sky above and around is blue-sky-blue is symbolic of the heavenly. Blue, then, is an element of vast importance. The medium should wear blue, have a room to retire to papered with blue, have a globe or bottle filled with a solution of blue vitriol, perhaps, for the the eye to rest upon. Let this bottle be placed above, on the north side of the room, so that the medium's head be thrown back, resting easy at an angle of, say fortyfive degrees. Let the person frequently bathe the feet in water with blue clay in it. Also let him bind at night a thin flake of mica (isinglass,) upon the forchead. These external preparations having been carefully arranged, let the person at stated times enter this room, seat him or herself, as the case may be, fix the eyes upon the blue fluid, and surrender themselves to the influence. Very little light should be admitted. If the chair of the medium was placed upon an insulated stool (formed by four junk bottles in a board upon which the chair is placed.) all the better. To these should be added proper social and other surroundings outside, cleanliness of body, with a proper regard to the kinds of food, avoiding all positive articles, and relying much upon the breads and fruits. Suppose the seance was fixed for seven or eight o'clock in the evening; let the medium partake of but a slight dinner, and no tea or supper. To these conditions may be added another, of no little importance to unfolding spiritual mediums; it is this, patting freely and often, say daily, with the hand, the region just below the sternum or breast bone. This is the mediumistic most susceptible to spiritual influences,) often do not see, dwarfs, and compresses this region. It will be recollected that some clairvoyants see from this region, and when it is dull and inactive, its corresponding mental organs lieved in this delusion.' Now, sir, permit me to state that the are affected by it and their functions limited, or dimmed. above assertions are wholly false. It is true that Mr. F. and my or obscured altogether. It must be recollected that the conditions and the course to be pursued to unfold the vision will of necessity include the means for unfolding other mediumistic powers, such as healing, writing, perhaps, as well as speaking.

Into this room no spiritually unharmonized person should be permitted to enter. It should be too pure, too harmonious, a sort of "Holy of Holies," into which the disharmonized should not enter-and why should they not? because every person leaves a part of himself or herself in every room they enter, in every chair upon which they sit, or with whatever they lay hold of; hence. in such a room, inharmony should not enter-let such persons in other circles first seek the rudimentals.

The room should be as far from the ground as possible, and be well ventilated. Every Spiritualist should have such a room, of not more than seven or eight feet bodies were supposed to exercise upon men?

follow, much harmony would be secured, and much hap- the theological opinions of some of its advocates. We doubt not piness enjoyed, individually and socially. As to the he will become wiser in time. number entering at the same time, that would depend upon the affinity existing; all discords should be avoided, of Reader, did you ever waken in the dead black hour mediumistic unfoldment, the greatest amount of quiet a time the terrors of a violated conscience haunted you, the circles. Ask no questions, except what relate to the at your bedside, we envy not your feelings. But if on circle. As for intelligence from friends in the spirit life, the contrary the sweet and solemn presence of God or communications of any kind, wait until they come seemed floating through the veiled atmosphere, and there all classes of inquirers, and sitting in promiscuous cir- evoluntarily, and as it were, spontaneously, and then they was a calm like the calm of a deep and mighty river cles, after they have become sensitive to the disharmon- will be worth something, and generally quite reliable. resting on your soul, and on the gloom a glory as from

> and philosophy, and what they now most need is, interior hands ministered unto you, while voiceless whispers told or spiritual growth or unfoldment. But they must seek of the rest and peace of the departed, then were you it, they must labor for it, they must arrange the external thrice blessed in thought and in emotion. conditions, and make them favorable, and then quietly here I am, like the clay in the hands of the potter, to be voice repeated, moulded as the wisdom of the spirit world may see fit, or as my constitution, organization, and general adaptedness may point out. What I ask is-first, light; secondly, knowledge; thirdly, wisdom; fourthly, to be useful to my fellows; fifthly, social and filial love; sixthly, to be a daily receiver from the spheres above, of such as I am capable of comprehending, and distributing to others if required; and seventhly, harmony and happiness within. Such would become Spiritualists in reality. To females this article is more particularly addressed, as they are to though we never remember to have said it at a mother's now unfolding on this earth.

A. UNDERHILL.

Stow, Aug. 9, 1856.

"DRED" A MEDIUM.

The most casual reader of Mrs. Stowe's new book, if conversant with the spirit-developments of the day, must observe that the hero is nothing more nor less than a medium. His gifts are somewhat peculiar, and the manifestations through him often vague and eccentric. The shrewd authoress knew well that she was striking a popular vein in introducing this character into her drama. She knew too that it would not be prudent to make use of the much abused terms adopted by Spiritualists. If she wished the pill to slide easily down the public throat, it was better to coat it with sugar; so she has endowed the personage in question with all the characteristics of mediumship, without using any blunt terms that might touch people's prejudices. The following extracts will sufficiently substantiate what we have said :-

"We shall find it difficult to give a suitable name to the strange and abnormal condition in which this singular being, of whom we are speaking, passed the most of his time. It was a state of exaltation and trance, which yet appeared not at all to impede the exercise of his outward and physical faculties, but rather to give them a preternatural keenness and intensity, such as sometimes attends the more completely developed phenomena

"Dred was under the inspiring belief that he was the subject of visions and supe The African race are said by mesmerists to possess in the fullest degree, that peculiar temperament which fits them for the evolution of mesmeric phenomena; and hence the existence among them, to this day, of men and women who are supposed to have peculiar magical powers. The grandfather of Dred, on his mother's side, had been one of these reputed African sorcerers; and he had early discovered in the boy this peculiar species of temperament. That mysterious and singular gift, whatever it may be, which Highland seers denominate second sight, is a very common tradition among the negroes; and there is not wanting thousands of reputed instances among them to confirm the belief in it. What this faculty may be we shall not pretend to

"It was, however, an absolute fact with regard to Dred, that he had often escaped danger by means of a peculiarity of this kind. He had been warned from particular places where the hunters had lain in wait for him; had foreseen in times of want where game might be ensuared, and received intimations where persons were to be found in whom he might safely confide; and his predictions with regard to persons and things had often chanced to be so singularly true, as to invest his associates.

"It was a remarkable fact, but one not peculiar to this case alone, that the mysterious exaltation of mind in this individual seemed to run parallel with the current of shrewd, practical sense; and, like a man who converses alternately in two languages, he would speak gular and grotesque effect to his whole personality."

among the higher classes, in relation to spiritual phe- lieve." nomena. The great want, however, is not for teachers of the philosophy, but of physical and test mediums.-But these must be of the most extraordinary character, able to cope with the sternest skepticism, else they would be likely to accomplish little.

The Doctor brings us the unpleasant information that any of our friends there can suggest any remedy for this righting the matter.

friends, is the prize worth the labor, expense, and appar- The above paper, which has distinguished itself for a very un-In the following article, by Dr. Underbill, which we ent sacrifice of labor, time, and means? Let female following article from the pen of its assistant editor, in its issue for Oct. 4. We could hardly ask for a fuller endorsement of the By adopting and carrying out the instructions here main idea of Modern Spiritualism. In the same paper, however, before them? And if it was so easy a matter to inspire have not looked very deeply into the philosophy of the given, much spiritual development would inevitably learned to distinguish between what is properly. Spiritualism and learned to distinguish between what is properly Spiritualism and

whatever kind or nature. It may be truly said that simi- of midnight, when thick curtains of gloom hung over lar arrangements would greatly facilitate unfoldment in all the earth, and no sound save the droning of the the mere initiatory circles. In all and every circle for ground-insects disturbed the great silence? If at such possible should be secured, both external as well as in and the spectres of a diseased imagination came boldly Spiritualists have had facts and phenomena, lectures the brightness of wings flashed in and out, and invisible

May the lips be honored that taught us never to fear enter in, and say in all sincerity of heart and desire, in the still darkness; that said so gently, while an infant

"May angels guard us while we sleep,

And even the ejaculation so common to childhood, savoring as it does somewhat of popery, springs from the same sense of trust and protection through the quiet

"Matthew, Mark, Luke and John. Bless the bed That I lie on,"

be first unfolded, and take a laboring part in the reforms knee, but generally on that gossamer bridge between drowsiness and dreams, of which languor is the architect, and peace the toll-gatherer, and crossing which the spirit

is lulled by Eden zephyrs.

There is something sublimely beautiful in the thought that freed spirits, rejoicing in heaven's ineffable light. and the fulness of its joy, may wing their way to every humble bedside in the land, and there keep watch and ward that no harm come near. Ah! how many a poor, despised, dejected creature, lying upon a bed of straw, kicked out from even the cold charities of the world, has royal watchers, even they who ministered to Christ. What a ministry! how full of trustful, beautiful eloquence! Without, the stars burn in the holy sky like sentinels in golden armor. The little villages nestle at the foot of the hills under the quiet light, and the great cities look up from their own dimmer jets of gas, marshalling off row after row, while only now and then the sullen rumble of wheels disturbs the ear of sensitive night. Away widens the great ocean, flowing silently from under the keels of congregated vessels, its depth dark, and awfully still-out from the harbor stretching along-wider, deeper, blacker and more motionless, catching the beams of heaven and wearing them as a giant would upon its terrible bosom. And while all this beauty and mystery are without, and this silence and greater mystery locked in sleep within, down come the dear angels, and perchance brighten our dreams; or if we awaken, keep our hearts quiet and our souls peace-

ful. They bend over the bed of woe and restlessness, and soften the lot of the patient invalid. They gather above the couches of the dying, and smile with ineffable serenity, to think how the now living will wonder why they wept. They go to the sinning, let us hope, wherever their pure eyes see one white flower of innocence among the unwholesome weeds of the bad heart, and perhaps they tend and water that single white-leaved flower with the holy tears of tenderness, till kindred buds spring up from its roots. And some way, we know not why, to us it seems that night is the harvest time of the angels. Repentant tears water the pillow oftener than the desk. If ill deeds have been done when black looks bright in the garish sun, night gives them the color of their guilt. Then the thought of what has been spoken or acted, and its possible consequences, sometimes strikes evil its death-blow. Then the pale face and the words of anguish haunt the heart, and angels bear the tidings to heaven that restitution shall be made even four fold. Then the mother's loving counsels of long ago seem breathing in the wind, and rustling in the leaves. Then the words of the faithful sermon print the darkness; the hush of night seems a universal voice, and the trembling soul its only listener.

MRS. COAN AT LEOMINSTER.

BROTHER NEWTON: - I wish to say a few words to the friends of Spiritualism, (and enemies, too,) in favor sayings with a singular awe and importance among his of Mr. and Mrs. Coan and John F. Coles' Spiritual Test Meetings. At a meeting holden by them in this place October 2d, the success of Mrs. Coan in being able to procure the most satisfactory manifestations of spirit-power and intelligence, under what would be, to most mediums, very disadvantageous circumstances, was now the language of exaltation, and now that of common The mode of procedure in these meetings is such as to satisfy the most captious critic, and the tests received through them, such as the most bitter enemy cannot DR. GARDNER RETURNED.—The last Liverpool gainsay nor resist. Mr. Coles's very able and lucid exor seereologic region, and its function, when rightly un- steamer at this port brought our friend, Dr. H. F. positions of the spiritual theory were likewise of great derstood, is of great importance. Females (who are GARDNER, from his European trip—he having accom- efficacy in the cause of truth. Finally, we bespeak for plished the business of his journey much sooner than he them a cordial welcome and efficient co-operation, wherbecause their manner of dressing cramps, stultifies, or anticipated. His brief stay afforded him little opportu- ever they may be,—satisfied that they are most valuable nity for acquaintance with Spiritualists; but from the laborers, and of the kind most calculated to meet the venerable Robert Owen and others, he learned that wants of that class of unbelievers who are continually much interest and inquiry is prevalent, principally saying, "Shew us of these things that we may be-J. DAVIS.

Leominster, Oct. 9th, 1856.

THE N. Y. PATHFINDER ONCE MORE. - The Pathfinder is out with another article on Spiritualism, endeavoring to bolster up his position that "the system is fraught with danger to the moral and social relations of The Doctor brings us the unpleasant information that many of our papers, sent to subscribers in London and "apparent contradictions" of Professor Hare and vicinity, have never reached their destination. We Judge Edmonds, "as to the operations of the more enknow not how to account for this, since some of them larged intelligences of the spiritual world" a justificaappear to have received their papers without fail. If tion of his opposition to our faith, asking the following question as the climax of his argument - "Do not the conflicting opinions and different theories advanced by state of things, we shall be grad to do our part towards the great advocates referred to, clearly exhibit Spiritualism in the same light in which it is viewed by us?"

We ask in return, do not the conflicting opinions of How many are aware that the word influence, as Orthodox, Universalists and the score of other sects, used by the earlier English poets, had a more or less remote allusion to the influences which the heavenly "rational and thinking" beings — like, for instance,

the editor of the N. Y. Pathfinder?

ERRORS OF SPIRITUALISTS.

of heavenly things, but through the influence of spirits, independent of these conditions. is not new. It belongs not to to-day, but to every age Let us look at the law of affinity. In any departpossessed of wonderful power, and that even the demons chemist, the conchologist, or such another one as will ual influences, and you take away religion. Blot out who has no fellowship but with those who repudiate inis based.

of spiritual truth they are undermining the foundations inquire what is to be done. of all belief in immortality. Like Samson, they are gious truth will fall with them.

ualism will be despised.

I propose to call your attention to some labors that And the Methodist in his turn is equally blind to his speak through him. own errors; but ready to perceive those of his neighreason.

It is not that the doctrine of Spiritualism is new. Jesus taught that man was subject to spiritual influences; responsibilities that rest upon them. They should feel more, that every individual believer should become a that life is no trifling affair—that each instant is laden medium-should "speak with tongues, heal the sick, with destinies that call for earnest action. cast out devils." And no one was acknowledged as a disciple of his, except as he gave evidence of mediumistic power. Now this power in Jesus himself, as well as in his disciples, was only received in compliance with certain conditions. He taught his followers that a particular power was only to be attained through prayer and fasting. And even he with all his faith could not do many mighty works in those countries where he was said it was by prayer and fasting. It was thus that he looked upon with scorn and contempt,-conditions were | bad attained this condition. I propose to look at the unfavorable, inharmonious.

formed among Spiritualists with the design to develop could come and speak and act through him. By underthemselves. It is found necessary that there should be standing the means, we may know how to obtain the passivity, quiet, harmony. If there be inharmony, and same. wrangling, it is often the case that some member or mines the character of the manifestations.

command the respect of the world. Just so long as shall obtain a blessing. Spiritualism is bankrupt in character—just in propor- Those persons who love to pray in the synagogues tion as the manifestations fail to command the respect of and in public places, never have been able to appeal to the pure and good, will it excite contempt. The differ- the example of Jesus; yet they have the idea that there ence between ancient and modern Spiritualism is not in is use in it. It is remarkable that Jesus, who prayed the manner of being impressed, but rather in the pre- more than any other man, who was before the world as a paration of the mediums for their work. We moderns teacher and exemplar, never came before the public and get together and form circles, but what do we say about commenced his teaching with prayer. When the mulmoral and religious preparation? Nothing. False, im- titudes were about him on the occasion of the Sermon pure and unjust persons come round a table and sing a on the Mount, he did not do like our modern ministers. song to harmonize,—it makes no difference what is sung, and first formally address the Throne of Grace, but he whether it be an Ethiopian song or Old Hundred, and said at once what he had to say. But when he did the mediums will be developed, manifestations will be pray, he said unto his disciples, Tarry ye here,—and given. Facts show that mediumship does not depend he retired to the desert or went up into a mountain, that on character; and the consequence is that the curious, he might not be disturbed. It is remarkable, too, that the idle, the profane, the impure, have oftentimes be- he had been with his disciples ten months, and had discome mediums. The manifestations through them have coursed often before the Sermon on the Mount; but had been absurd, foolish and contradictory; and the world not said a word of prayer—this exercise so essential to has turned from them with disgust.

brings us into connection with exalted societies of spirits. did, if it had not been requested. Jesus understood this law. He knew better than to Jesus began his instructions upon prayer by telling advise men to enter into direct communion with the his disciples what they ought not to do. Do not think spirit-world until they could attract the right kind of influences. Therefore his first lesson is to tell us how to knoweth what things ye have need of before ye ask him." qualify ourselves to come into communion with the just, Do not think you are to move God; for he is more the good and the true. He has pointed out the prin- ready to give good gifts, than earthly parents are to ciples by which we could obtain what was most desirable their children. There is no need of argument or perfrom the higher spheres. He says, "Blessed are the suasion; but God is ready. He warns his disciples poor in spirit;" "blessed are the PURE IN HEART;" against these two errors—errors alike of Christians and

Abstract of Mr. Tiffany's discourse in the Music Hall, Sunday it will be our Father who shall breathe his spirit through on to plead and to urge, intimating to Deity that it us. I cannot advise persons, either for their own good The doctrine of inspiration — that man cannot speak or the good of society, to sit down for development

since man has believed himself immortal. Peculiarly ment its operation is the same. The religious man seeks is this the doctrine of Christianity. The apostles were the religious man; the intellectual, the learned; the charged not to give themselves trouble as to what they criminal, the vile. Let a Spiritualist visit Boston, should say; for it would be given them at the proper he would not have sympathy with the sects, nor they hour. If they placed themselves in a position to receive, with him, consequently he would not seek them out, but they would not need to study what arguments should be would look for Spiritualists; he would inquire where used to combat opposition, for it would not be they that and who are they who think with himself. The political would speak, but the spirit Googh them. They went man seeks those whose preferences are like his own. forth on their mission, and rejoiced to find themselves The scientific man wishes to find the zoologist, the were subject to them. Take away the doctrine that man harmonize with his desires and inclinations. So in the is subject in his thoughts, feelings and actions to spirit- world of morals. There is the total abstinence man that faith, and the star of hope in immortality is de- toxicating drinks; while the drunkard, on the other stroyed. It is the very foundation on which Christianity hand, scents out the dram-shops where he will meet " birds of a feather."

The controversy between Spiritualists and others is | The same rule holds good between minds in and out not between one sect and another, --not a contest as to of the lody. According to my character is the influence whether the Bible shall be received or not; it is a question between b between Religion and Atheism. Let the spiritual mani- If I am pure, then holy influences flow through me, if festations be explained away, let us accept the philoso- impure, I shall attract the like. It is a fact that admits pher's solution, that they all proceed from a mundane of no dispute, that there are individuals who have been influence, and all faith in immortality and God is swept injured, who have been depressed to a lower plane, by away, and there is nothing to prevent atheism. Those neglecting to comply with the highest law in this rewho attempt to disprove these things know not in what spect. If they have not prepared themselves to attract a labor they are engaged. Grant that they are in the the right kind of influences, and have presented themright, and man will say, "Let us eat and drink, for to- selves for manifestations, they have attracted evil. We morrow we die;" for in striving to rebut the evidences | must not turn our backs on this truth; but it is time to

A John Baptist must come before we can look for the taking away the pillars, and the whole temple of reli- kingdom of heaven in the world or the heart. Not an individual Elias, but the spirit of God Jehovah, calling The time has come and gone by when the question of men to repentance, preparing the way of the Lord and man's communion with the spirit-world can be dis making his paths straight. It is necessary for the spirit puted. If he can prove anything, he can prove this. to come that shall elevate us out of selfishness and ani-The facts are too abundant, the witnesses too numerous | mality, and then it will be time enough to look for the to be disputed. The opposer may hide his head like coming of the Messiab. But take the world as it is, the ostrich, but he cannot blot out the sun of truth selfish, low and impure, and to think of persons sitting Spiritualism, as a fact, is so established that it cannot down in mere outward harmony, with the thought that be discredited. But our work is not alone to prove that the kingdom of heaven will flow down to them, is all man is immortal; that is but a small part of the labor; false and unphilosophical. Spiritualism can never bring we have other and higher ends to be attained, or Spirit- about the redemption of man unless this Elias come and prepare the way.

We may try to make salvation cheap; but there is are necessary on the part of Spiritualists to accomplish no other way than that which Jesus taught-by pluckman's redemption. I intend to point out, not their vir- ing up selfishness, passion and lust by the roots. We tues, but their faults. The great error has been that of can purchase redemption just as cheap as he, and no magnifying our own virtues and overlooking our failings. cheaper, -by complying with the conditions as he did; Presbyterians see faults in others; they can expose so that there was nothing left in him for the evil one, those of the Methodists; but they cannot see their own and he was in that interior condition that God could

It is time we become in earnest. It is time that men bors. This is the universal tendency of the seets. Now should make sacrifice of their lusts as well as their Spiritualists have been too often guilty of the same. money for the advancement of goodness and truth. They are often finding fault with orthodoxy because it | Spiritualists have been anxious to take away the fear of has not reformed the world, and forget their own hell from people's eyes, and emancipate them from theoshort-comings in this respect. I propose to turn about logical thraldom. They have taken away the sting of and look at our own demerits. We produce ten thous- death by showing that it had no power to take our loved and times ten thousand facts, and yet the world turns ones from us. In accomplishing this, they have done a from us with contempt. Why is it? There is a just great deal. But it is a question if much permanent benefit has been derived, if they have done this and no more. They should make men know the solemn moral

EVENING DISCOURSE. PRAVER.

I propose to consider the means by which an elevated interior condition is to be attained and maintained. When Jesus was inquired of by his disciples how the power and wisdom they desired were to be acquired, he philosophy of this kind of exercise which qualified him In accordance with this doctrine, circles have been for his work-by means of which the spirit of truth

The condition of prayer has instinctively recommembers should be rejected. Another fact is confirmed mended itself to all, whether understood or not. Every by experience,—that even when the circles are harmoni- one has a perception of use in it. Philosophy has been ous, the manifestations are not always of the same char- unable to reconcile the idea of a Deity, with that that acter. It is found that the character of the circle deter- he could be influenced by prayer. Prayer has been ridiculed; the bigot has made it such an unphilosophical Now the great error of persons in endeavoring to exercise. It is the common idea, that by some means develop themselves is this,-they have paid strict atten- the divine mind is affected. It is not understood how, tion to external, but not enough to the internal requi- it is not definitely thought that God can be changed or sites. It is here that Spiritualism is weak; it has pro- disturbed; but he has said that he will be inquired of, duced facts enough, but has not developed character to and men pray from a sense of duty, convinced that they

the soul's strength and growth. And it does not ap-We have too much neglected the internal law that pear that he would have mentioned the subject when he

and points out all those qualities of the soul which tend heathen. We cannot hear one of these public prayers,

to our condition, so that when we do speak as mediums know what is best; and often the person praying goes Thompson, F. O. Hyzer, A. M. Potter, H. Elkins, A. C. Estabrook. would be to his advantage to grant their supplications.

> send all of us to hell; but Jesus pleads for us, shows the afternoon, and MRS. CONANT in the evening of the same day. his pierced hands and bleeding side, and persuades God to the contrary. This is heathenism; it is the same error that Jesus guarded the disciples against. It is we and addresses of the principal public advocates of Spiritualism ourselves that must come into a condition to be blest. If we do not receive a blessing, it is because we are not in office. this condition; we are living in a department of our nature that is not receptive of the divine. We must so | itualist, may be addressed at Salem, Mass., Box 219. live as to unfold this interior condition that can receive what is holy, and not expect to persuade God to bless us apart from it. Prayer is so far beneficial, as it draws spirit agency. us from all that is external, false and impure, to what is pure, just and true, just so far as it summons into action the highest and holiest affections of the heart.

believed that prayer is a means of bringing men into benefit. communion with those beings. The term angel means messenger, and if it were translated into plain English, it would read thus, just asthe word Satan would read adversary. It refers to the office, and not the character, as has been taught by our ministers. Any being that ministers as a messenger between one and another is an Puffer also examines and prescribes for disease.) angel. The angels of God are the messengers of the divine being to us, as we con a from the outward, gross and material, to the inward and spiritual. The creeds teach that God is here as much as elsewhere. We do not see him, because we have not our perceptions sufficiently unfolded. We have not developed that power by which we can perceive him; "having eyes we see not." If we did see God, we should realize his actual presence; so the angels have not a journey to perform in ministering between us and Him. We have heard preachers tell their hearers that they must make haste, for the angels were waiting, and they would get tired st., Boston, Mass. and leave them. This gives a false idea; God knows before the angel starts what he has to communicate. It is false that the angels go from one place to another; the difference between them and us is not one of space nor distance, but of condition. The angel ministers as to condition; he takes the principles of the divine and | will lecture on Modern Spiritualism, when desired. brings them to the world.

If God could speak to us directly, so that we could hear and understand, there would be no need of angels; but God is invisible to us, or we see him through a glass, darkly; hence the need of beings who see better than we, to bring down the truth to us. Were there not such angels, the natural world would know nothing of the spiritual; for the physical faculties cannot perceive divine truth.

Now prayer determines the means by which we come into communion with different societies of angels and with the Divine. When I hunger and thirst after righteousness, when my whole heart goes up like the I offer means of union with spiritual beings, and the angels respond to that condition, unite with me, and pour into my soul the wisdom of the higher spheres. We do Thursday evenings. not feel at all times alike. There are times when we feel a holy influence about us, and our hearts seem filled with love to God and love to man. So long as we continue in that state we can never be false or untrue.-Angelic natures will then be able to breathe their love into our souls, and bring us nearer to God. When in this condition I bow my head in prayer, I, so to speak, ment be admitted with benefit to mankind? reach up my hands, and the higher circles reach down and elevate me to their sphere, -my affections are purified, my understanding enlightened. But when we are filled with care and anxiety; when we are irritable, discontented and unhappy; when all is angular, harsh and discordant, we are surrounded by different influences, who lead us into harmonious truth.

We must, then, cultivate our aspirations for goodness, purity and truth; and this aspiration must be constant. | the principals. It is not enough that we pray morning and eveningthough this is better than nothing-but we must begin in the morning, and continue through the day. By keeping up this exercise of the mind we shall make rapid progress; elevated spirits will attend us; and the one cannot tell how. "Like the wind, no one can tell whence it cometh or whither it goeth."

Spiritualism, by the facts and laws it has developed, demonstrates this truth. In regard to our connection with the spirit-world, it shows that our conduct will determine the character of the influences that will come upon us. There are always exalted spirits anxious to bring us the truth; and if they can make us mediators between them and the world, they will do it. The individual who brings himself into high conditions will never be alone. Angels will be always about him, striving to raise him another degree and another.

The lecturer closed with an earnest and impressive appeal to Spiritualists to make their faith more a matter of the affections and less of the intellect. He showed how much more power for good lay in heart-work than in head-work. He maintained that the world needed a religious philosophy, and a philosophical religion, and oct. 4. BELA MARSH, Publisher, 15 Franklin St., Boston. that Spiritualism contained the elements to supply this need. Philosophy, at present, points its finger at Theology and pronounces it false, because it does not satisfy the reason; while Theology complains of Philosophy, that it is atheistical, -is all head and no heart ;-it does not move man in that department of his nature which makes him pure and holy. The Messiah that shall redeem the world is to be a Messiah of the heart; he is to represent God in the affections as well as the understanding. It devolves upon Spiritualists to labor to bring about this needed faith. Every one should strive bring about this needed faith. Every one should strive to be a teacher, a living exemplifyer of holy love and NEW MALVERN WATER-CURE, WESTBORD

truth.

Mr. Tiffany again spoke at the same place on Sunday last—in the afternoon, on the importance of a higher moral and religious character in mediums for spiritual intercourse, and in the evening, on the Church. In these discourses, he gave utterance to many pungent and wholesome truths, relating to the errors and follies of Spiritualists, as well as to some sentiments which we could not fully endorse. On the whole, however, we think his lectures calculated to do great good. The principal thoughts of last Sunday's discourses we will

MASS., Distant from the Railroad station nearly one and a half miles, is beautifully located on elevated ground, amid the highly cultivated lands of an agricultural district. The house is large, the rooms are numerous, and it has an excellent hall for gymnastics and recreation. The water, which for purity and softness is rarely equalled, is conveyed to the building by wood conduits, and thus escapes metallic oxydation. The water, which for purity and softness is rarely equalled, is conveyed to the building and appurtenances are ample and commodious, and in the regulation of temperature as well as general arrangements, the establishment offers superior facilities for winter or summer treatment.

Its hyglenic and "out of doors" influences are superior. The hard, dry roads, with convenient geades, the "wild-wood" groves, a romantic lake, symmetrical and magnificent buildings of the Reform School; the exquisite lands and appurtenance are superior. The hard, dry roads, with convenient geades, the "wild-wood" groves, a romantic lake, symmetrical and magnificent buildings of the Reform School; the exquisite lands of the convenient geades, the "wild-wood" groves, a romantic lake, symmetrical and magnificent buildings of the Reform School; the exquisite lands of the convenient geades, the "wild-wood" groves, a romantic lake, symmetrical and magnificent buildings of the Reform School; the exquisite lands of the convenient geades, the "wild-wood" groves, a romantic lake, symmetrical and m principal thoughts of last Sunday's discourses we will endeavor to present in our next issue. He has consented to remain with us another week, and will speak in to purge us from selfishness and impurity. Let us look the dark one of these public prayers, the dark one of these public prayers, and will seathen. We cannot hear one of these public prayers, the dark one of these public prayers, and will seathen. We cannot hear one of these public prayers, the dark one of these public prayers, and will seathen. We cannot hear one of these public prayers, the dark of the Music Hall next Sunday afternoon and evening.

MILINERY AND DRESS-MAKING.—Mrs. A. J. Ken-7t

Dr. A. B. CHILD will lecture at No. 15 Brattle st., next Sun-We have heard it said that if God were just, he would day morning. Miss ELIZABETH SMITH will speak entranced in Admittance free.

> LECTURERS NOW IN THE FIELD. The following are the names. who are now in the field in New England:

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

J. W. H. TOOHEY, of New York, late editor of Christian Spir-

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

Miss A. W. SPRAGUE, of Plymouth, Vt., Trance Speaker. Mrs. M. S. Townsend (formerly Mrs. Newton), of Bridgewater, Vt., Trance Speaker. MRS. TOWNSEND will give clairveynt examinations and sittings if desired by her friends in the towns All religious recognize the idea of angels; and it is she is about visiting. The sick and suffering may thus receive

> 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.

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

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, embracing as may be demanded in any locality, much or little of the wide range of earnest thought and vital truth which this vast and important subject affords. He may be addressed at 15 Franklin

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.,

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

MEETINGS IN BOSTON AND VICINITY.

JOEL TIFFANY, Esq., of Ohio, will lecture at the Music Hall on Sunday next, 19th 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, 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 perfume of a flower, in aspiration for the good and true, evening; also Saturday evenings. Speaking usually by entranced mediums. Admission free. Rooms open at all times during the week for information respecting Spiritualism, interviews with mediums, sale of books and papers, &c. Social Meetings on

> MEETINGS IN CHAPMAN HALL, School st .- On Sunday afternoons, Conference Meetings, relating strictly to the Phenomena and Philosophy of Spirituelism. In the evening, Discussions of Philosophical and Reform questions. Circles for development in the morning at 10 o'clock. Admittance to all meetings, 5 cents. Question for consideration next Sunday evening

Can the claims 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 Novemand we cannot hold communion with those higher beings ber. 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

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 truth will come leaping and dashing through the mind, answer calls together; or Mr. Clark will stand ready to officiate alone at marriages and funerals, and as a lecturer, psychometer, 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.

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.

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 pencilitings. Delicately must we touch them, and susceptible to the purest spirituality must they be who would fully enjoy and justly 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 cternal.

peace and joys eternal

PRICE OF EACH VOLUME, in cloth, bevelled edge, emblematically embossed, 85 cents; do., half gilt, \$1.00; do., full gilt, \$1.50.

MRS. YORK, Medical Clairvoyant, Healing Medium, Psychometric Delineator of Character. Mrs. Y. does not profess to hold intercourse with the departed, but perceives both the moral, mental and physical condition of the patient, and prescribes remedies; operating particularly on the nervous system. Is also a developing medium, and will hold circles for this purpose every Tuesday evening. Terms liberal. Residence, 31 London street, leading from Pleasant street oct 18

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 chalacter while in the Mes-meric State.

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 oct. 11-3m For examinations of diseases, \$1.

Mrs. Bean, Rapping, WRITING and TRANCE MEDIUM. Hours from

Clairvoyant Physician. HENRY C. GOBDON, Clairvoyant Physician 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

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 Mcdium, No. 5 Hayward Place, Boston. Mrs. Hayden has great powers as HEALING MEDIUM, and will devote a portion of her time daily for that purpose. Professor Hare's opinion of Mrs. Hayden as a 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 and 7 to 9 P. M.

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

IN CHARLESTOWN, 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 2 to 4 o'clock, P. M.

IN WARE, MASS. Mrs. Almeda Dexter, Healing Medium, gives notice that she wil 1 be at her brother's, in Ware, Mass., three days of each week, Tuesdays, Thursdays and Saturdays, for the purpose of examining cases of disease Charges-For examination and prescriptions when the patient is present, 50 cts.; by letter, \$1.00.

General Advertisements.

MRS. E. J. FRENCH, Clairvoyant and Healing Physician, office 780 Broadway, second floor, front room. The morbid conditions of the human organism delineated and prescribed for with unonditions of the human organism delineated and prescribed for with unaralleled success.

Thens — For examination and prescription \$5, when the patient is present \$1; if absent \$10. All subsequent examinations \$2. Terms strictly in dvance. In order to insure prompt attention some of the leading sympoms must be given, when sending a lock of hair.

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

Sept. 20.

C. STILES, M. D., Physician and Surgeon, Bridgeport, 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, \$\frac{\pi}{2}\$.00.
If absent, by a lock of hair, \$\frac{\pi}{2}\$.00. For Psychometric Delineation of Character, \$\frac{\pi}{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, faintness at the stomach, and is an excellent Tonic Cordial. Our Panacea will cure Coughs, Cold, and Asthma. The Canker Cordial will cure the Canker in the mouth and stomach and Canker Humors in the Blood. "Female Restorative"—for Female 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

TEALING INFIRMARY. Doctor Barron cures Caners and Cancerous Humors, without the use of the knife or torturing ustic, and with but little pain and inconvenience to patients, by aprith caustic, and with but little pain and moonvemence of partiality of the plying a cerate which has a chemical action, destroying the vitality of the cancer, causing a separation between the cancer and the surrounding tissues, and an opening of the integuments over it, so that in a few days the tumor 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 Serofula, 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, Botanic and Clairvoyant Physician, 18—3m

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

TENNY & COMPANY, dealers in Carpetings, of every

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-NAM'S ERADICATIVE, for Scrofula and all impurities of the blood. Prescriptions carefully prepared and put up. Examinations by one of the best healing mediums.

ENNIKER SPRING WATER. - Persons wishing to obt in Water from the celebrated Spring at West Henniker, N are informed that they can be supplied by enclosing \$2.00 to S. M. Curst West Henniker, N. H., who for this sum will forward one barrel of W.

A N ASYLUM FOR THE AFFLICTED. Healing by

A ASYLUM FOR THE AFFLICTED. Healing by a sylving 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.

[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 maguetic properties, and is useful in negative conditions of the system.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

THE REMEDIES OF NATURE. Wm. E. Rice, Clair-

voyant Medium for Medical Examinations. Careful and thorough xaminations will be made in all cases, and prescriptions given with full irrections relative to diet. habits, &c. Hours for Examinations from 10 to 2 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,

HEALING AND CLAIRVOYANT PRESCRIPTIONS

BROWN'S BRONCHIAL TROCHES will alleviate

adaptation is among a pensable to public speakers and vocalists.

These Lozenges containing no opium or deleterious drug, can be taken freely as requisite. Sold by the principal druggists in the United States.

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H. F. GARDNER.

TUST PUBLISHED-Reasons for rejecting the Creed and asking a Dismission from the Shawmut Congregational Church, Bostot Two of its Members; — being an Examination of their Creed and a com-cison of it with the plain teachings of the Bible, without the explination

BY JOHN G. WHITTIER.

To weary hearts, to mourning homes, God's meekest angel gently comes; No power has he to banish pain, Or give us back our lost again : And yet in tenderest love, our dear And Heavenly Father sends him here.

There's quiet in that angel's glance; There's rest in his still countenance; He mocks no grief with idle cheer, Nor wounds with words the mourner's ear: But ills and woes he cannot cure. He kindly trains us to endure.

Angel of Patience! sent to calm Our feverish brow with cooling balm ; To lay the storms of hope and fear, And reconcile life's smile and tear: The throbs of wounded pride to still, And make our own our Father's will.

O thou who mournest on thy way, With longings for the close of day; He walks with thee, that angel kind, And gently whispers, "Be resigned; Bear up, bear on, the end shall tell The dear Lord ordereth all things well!"

THE STEP-DAUGHTER.

She is not mine, and to my heart Perhaps she is less dear Than those of whom my life are part-This is the sin I fear. And even in the dread to err. Ay, loving those the best, More gentle have I been to her Perhaps, than all the rest. Has any little fault occurred, That may rebuke demand, Ere I can speak a hasty word, Or lift a chiding hand, An angel's face comes flitting by, With looks so sad and mild A voice floats softly from the sky-"Would 'st harm my orphan child ?" No! witness thou, and all above, I'll cherish her as mine; Or may I lose her father's love-

HEAVEN IN THYSELF.

A love that once was thine!

Where God abides, there heaven will be: There its full glory thou wilt see: In one sure home thou God wilt find. He dwelleth in the peaceful mind.

To thy longing after heaven Even here shall full relief be given-The great commandment keep-the other, Which maketh every man thy brother; So shalt thou heaven's full glory see,-For God himself then comes to thee. [New Jerusalem Messenger.

FAITH IN TIME.

Though life be dark with grief and crime, Though virtue wait and suffer long; Yet, ere the end, the lapse of Time Confirms the right, confounds the wrong.

Truth must prevail. Meanwhile, endure. Of worldly peace let worldlings boast; Amid the storms of life, be sure The loftiest spirits suffer most.

THE ELEVENTH COMMANDMENT.

A new commandment I give unto you, that ye love one another. [John xiii, 34.

The learned and pious Usher once, unknown, Came to an English priest on foot, alone, And asked his leave to preach the ensuing morn; But on the trav'ler he looked down with scorn. The jeering priest demanded if he knew Heaven's high commands-how many or how few. Usher replied, that God's commandments given On sacred record, were, in all, eleven. The priest directed (this good man to mock,) That on th' eleventh he should address his flock. He did; and, brought to tears, the people heard What he as Christ's peculiar law declared, That all, by deeds alone, their faith should prove, And every man his brother learn to love. The priest, confounded, in amazement stares, For he'd "received an angel unawares."

POSSESSION IN MADNESS.

I do verily believe that people do very much wrong both the Devil and melancholy people, in calling the unavoidable effects of their disease the temptations of Satan, and the language of that disease a compliance with them. They do both ascribe to the Devil a greater power than he hath, and vex the diseased person more than they need to do: for, though I do not question, but that Evil Spirit, through the permission of God is the cause of many painful sicknesses that come upon our bodies, yet there are also many such that are the result of a disordered motion of the natural spirits, and in which he hath nothing at all to do. But as 'tis the common custom of cruel and barbarous persons, to set upon the weak and to trample on those that are already thrown down; so 't is very frequent for the Devil to take occasion from our bodily indispositions, to attack and molest our spirits, which are bereaved even of that fence which they used to have, when the house in which they dwelt was at ease, and free from those disabilities that they are always under at such seasons: for 'tis then night with us, and in the night those beasts of prey do range abroad, which kept their dens during the brightness of the day. But, however it be, whatsoever agency there is of evil spirits in our Troubles, either upon our understandings, our passions, or our imaginations, this grace of Faith will unveil their designs. and baffle all their stratagems. Ephes. vi. 16: Above all, A Discourse concerning Trouble of Mind.

ALL HAVE INFLUENCE.—Every man has influence on others in some way and to some extent, consciously or unconsciously; each has some power, more or less, acts on children; servants on their fellow-servants; below." parents on their children; masters on those they employ; friends on friends. Even when we do not design to influence others, when we are not thinking, in the least degree, of the effect of what we do, when we are unconscious that we have any influence at all, when we do and silently. Nelly joined her parents, twining an arm not wish our conduct or way of life to affect any but round the neck of each, and for some moments no ourselves,—our manner of life, our conversation, our one of them spoke. deeds, are all the while having weight somewhere or may not look behind us to see the mark.

NEW-ENGLAND SPIRITUALIST - - - - OCTOBER 18, 1856.

my palsied will cried out, 'I cannot! I am doomed! let me go on in my mad career!' then the phantom form would rise erect, and the dimly visible finger be lifted in warning, while the solemn words boomed on my ear, Beware how you commit this crime! you dare not!'

[Continued from first page.]

"Anon, before my eyes there passed in slow and fearful procession the concluding scenes in the drama of life I was acting. I saw my mother's grief at the discovery of the crime I was contemplating - my father's horror; I saw the officers of the law on my track, ferretting out my hiding places - then the arrest - the trial - the sentence - the doom - the long years of confinement in the Penitentiary, and the unwelcome release, which would subject me to the scorn and avoidance of my former associates. I saw myself standing alone in the world, - my parents, brokenhearted, slumbering in the grave - myself and my patrimony under guardianship, because of my moral incapacity, and then, after a few more slow, weary years, I saw myself wretched, unloved, unfriended, unhonored, sinking to the grave of a suicide, or dying an ignomin-

"And then a brighter panorama passed before my vision - and I saw myself standing a man in the world - reformed, regenerated, acting for myself, respected by all, and beloved by the young and beautiful creature, who had, the night before, interposed between me and utter ruin. She called me husband - she cherished my children - she looked up to me confidingly, and in love; I saw myself the successful merchant, whose name was a synonym of honor, integrity and charity. I saw my parents making the descent of the hill of life, calmly and peacefully, blessing God for their child, who was the staff of their old age - and while I gazed, the spectre finger of my phantom companion pointed at the tableaux, and her sepulchral voice startled my soul, saying, 'Choose for yourself, to-night! You dare not choose the former. you dare not refuse the latter!'

"The agony of my spirit was intolerable. I loathed and despised myself so that I would have taken refuge in annihilation, had it been attainable. I would, with my own hand, have quenched the life of my soul, had the means been in my power. My moral nature seemed robbed of its vitality, and I felt that a dead man might as well try to walk, as I to reform. Still clung to me in entreaty, in persuasion, in warning defiance, the fearful spectre conjured up by my excited feelings, ever and ever reiterating, 'You dare not do this crime!'

"And so that endless night of horrors waned, until my torture and helplessness wrung from me the cry, 'Oh, God, help! help!' Suddenly, as when at the mandate of Jesus the sheeted dead arose and walked, my palsied will stood up - I was a man - a new spirit was born within me - a divine strength was infused into my soul - and I cried aloud, 'I will reform! I will begin a new life! help, God of heaven, help!' The struggle was ended, and with it, almost life, and I slid, helpless and unconscious, from the chair to the floor.

"When I again opened my eyes, I was in bed, my mother beside me, with solicitude and sorrow on her face, while the feebleness of infancy was upon me. My shrieks and my heavy fall had awakened the household, and I was found in a state of unconsciousness, from which I passed into the fiercest delirium and fever. For a few days I was told that my life trembled in the balance - but Heaven was merciful, and I was raised from that bed of sickness to atone for my past mis-

"I became rapidly convalescent, for there was healing in the new state of mind which was born within me, and I began to feel impatient to commence my new career. So, when we were at the tea-table alone, one evening, with a somewhat unsteady voice, I said, 'Father, I am not the same being I was before my sickness, I have done with the dissipation and folly of my past life, and I now wish to set myself in earnest about the business of life. I wish to show the world that I can live as wisely and virtuously as I have wickedly and foolishly, and if you will obtain for me a situation as clerk or book-keeper in a mercantile house, any where out of New York, I feel that you will not again regret

" My father looked at me steadily for a moment, with ed to me his hand across the table, saying tremulously, the pomp of science, the splendor of genius, the glitter 'I bless God for this, my son !' As for my poor of wealth, the might of armies. With her pale fingers mother, 'she lifted up her voice,' in the language of she points to the annals of the past, and they all become Scripture, 'and wept.'

of the oldest firms of the city, and in a few days I en- of the nothingness of human greatness. Listen again! tered upon my duties. Amid temptations and entice- and ye hear her clarion voice proclaiming aloud that ments like those which had once ensnared me, I now human virtue never dies! Appears she now with the held steadily on my way. Not once did I lapse back shadow of death upon one hand, and the history of the into my former mode of living, and the only complaint world upon the other, to teach how pitiful is individual made by my employers was, that my devotion and as- ambition, and how senseless the love of self! Look; siduity transcended their requirements. After the first and ye shall behold her descending upon her angel pinyear my battle with bad habits and evil associations was ions of "love and charity," to gather the entire human over, and my life became happier and more tranquil than family beneath their ample folds. Comes she now in the ever before. My character became re-established, my shape of a hoary philosopher, worn and bent with the parents reposed confidence in me, I gained the trust and weight of years-lo! she comes again in the shape of a friendship of the good and true, and when at the close ministering angel, with smiles of sympathy, and tears of of four years my employers proposed to receive me as a junior partner of their firm, my father advanced freely the needed capital. I commenced business where I have ever since continued it, with what success you already

"Then, and not till then, I sought her who had proved my good angel, and told her of the silent love which take the shield of Faith, wherewith ye shall be able to had lain in my heart for years, and besought her, if she quench all the fiery darts of Satan."-Timothy Rogers, could overlook the recklessness of my early life, to share my future joy and sorrow. I did not ask in vain - and the angel whom I met by the way, became my guardian angel. Ever since has she walked the world with me, gladdening me with her beauty and love, guiding me by her counsels, and rendering existence so blissful, direct or indirect; one mind colors another; a child that I have sometimes thought my heaven had begun

He ceased - and Mrs. Lawrence, who had been struggling with emotion during the latter part of her husband's story, exchanged her chair for a seat on his knee, and leaning her head on his shoulder, wept long

somehow; our feet leave their impressions, though we the truth, father," she said, "you did meet an angel by him elevated thoughts, he may be sure the work is

"And you have kept this sad chapter of suffering and

have not ever asked my sympathy during these years." "I never before mentioned it to a human being," said from each other. Mr. Lawrence; "until this afternoon, only God knew it. My parents went to the grave, ignorant that their

"I returned the counterfeit money by mail, to the be,-cannot help being. person from whom I received it, immediately after my recovery, assigning my reasons for not passing it, and ssuring him that his secret was safe with me. I heard a failing. no more of him until some half dozen years after our marriage, when he and two others were arrested in Boston with spurious bank notes and coin in their possession, and with engraver's tools and dies at their lodgings, such as are employed in counterfeiting. I saw them on their trial, and recognized my old acquaintance; he, also, I saw by his eye, and the expression of his face, had recognized me - but our recognition was not | ity in an unworthy mind. spoken. He is now in Charlestown State Prison, for a term of years nearly expired.

"One of us is a successful business man, blessed with the love of a good and tender wife, and a dutiful child - enjoying a happy home - the recipient of trust, honor and esteem - and endeavoring to live upright before God, and downright before man. The other is in yonder prison, across the river, a state criminal, a felon, an outcast, without character, home or friends. Look, now, my wife and daughter, on this picture, and then on that - and then tell me, if I am not right in believing in the ministration of angels?" - Ladies' Re-

THE HEAVENS.

We often hear men talking as if, somehow, they went up, after death, among the heavenly bodies. It were wrong in us to dogmatize on any such question; but it seems more probable, and more scriptural, too, that we pass, at death, amid a purely spiritual scenery, as well as into a purely spiritual state-or, at least, that the GROSSER PHENOMENA OF MATTER will be then as invisible to us as are now the MICROSCOPIC WORLDS. This conviction came upon us some two years ago, with a sudden and startling force, which we felt more than enough for our own minds. Taking up, shortly after, one of the strange reveries of poor Edgar Poe, we were astonished to find the following language :- "At death, these creatures, enjoying the ultimate life-immortality, act all things, and pass everywhere by mere volition-INDWELLING NOT THE STARS, which to us seem the sole palpabilities, and for the accommodation of which we blindly deem space created—but that SPACE itself that infinity, of which the true substantive vastness swallows up the STAR SHADOWS-blotting them out as nonentities from the perception of the angels."-And again: the stars, through what we consider their materiality, escape the angelic sense, just as the unparticled matter or space, through what we consider its immateriality, eludes the perception of organic and incarnate beings."

In every death, is a rehearsal of that scene in which the heavens are to flee away. The sight of those fair, yet terrible and tantalizing heavens of ours is at the death-moment of every Christian exchanged for that of spiritual scenes, which no eye hath seen, and no ear heard. That majestic universe, which was the nursery of the budding soul, dissolves like a dream, and that soul is admitted within the veil of the unseen, and begins to behold matter AS IT IS, and to know now what is the meaning of the words, "the light inaccessible and full of glory." Nor will the soul, thus introduced, sigh for the strange and fiery "star shadows" which surrounded its infancy. There was much in them that was beautiful; but there was much also that was fearful, perplexing, and sad. But here in this spirit-land, the sun of truth shines. That city has no need of the sun nor of the moon to shine on it. The mind shall there begin to see, without cloud, or shadow, or reflected radiance. Knowledge, Essence, Eternity, God, and shall look back upon the stars as but the bright toys of its nursery, childish things it has surmounted and put away .- Gilfillan.

BENEVOLENCE. — Hers is a calm, sweet realm—hers are the green pastures and the still waters-hers the ways of pleasantness and paths of peace. The garden which she tills is the human heart, and the seeds which a quivering lip and a moistening eye, and then extend- she scatters will bear their fruits in Heaven. Hers are but as chaff before the wind. Yet she stops not here. "A situation was soon procured in Boston with one | Speaks she now in tones as solemn as the midnight bell, pity, to the abode of want and the home of death.

PARADISE - Paradise is not so far off as is sometimes thought. The garden of Eden is now spread out in the width of the world. Our homes are bowers in it; our roads are walks in it, and always within reach hang forbidden fruits, though now they are such as are often their own punishment in eating-apples of Sodom, golden in the rind and dust inside. There is in the garden still the tree of the knowledge of good and evil, and this we may eat of now; for it is full grown, and the fruit of it is ripe.

THE TRUE MAN. - The true man is like the oak -a strong trunk and wide branches-growing by itself out of itself-growing among many other oaks, but still the individual-waving its branches in sympathy with the branches of other trees, but not of them. The breeze that tosses its verdant crown and makes its boughs bend. comes to them likewise, but from each other nothing that gives character to either. The character of each is

CRITICISM .- La Bruyere says :- "When a person of Nelly was the first to break silence. "You spoke feeling and discernment reads a book, and it excites in good, and he needs no other mode of proving it."

Walter Scott said that if men could read each other's temptation all to yourself, George," said his wife, " and thoughts and feelings, some now who sit so friendly at the dinner table would rise up in horror, and fly off

Says Carlyle, if hero mean sincere man, why may not son's wild career had nearly ended in prison, or suicidal every one of us be a hero? A world all sincere, a believing world: the like has been; the like will again

You will never find a friend if you seek one without

He who works for man, works for God; and in no other nor higher sense can he work.

Conquest over one's self, in the hour of victory, is a double triumph. - Sayings of Publius Syrus.

I never yet found pride in a noble nature, nor humil-

Wrong is but falsehood put in practice.

Avoid scandal, for it is the pest of any community.

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