# NEW-ENGLAND SPRILIALST

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

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" LIGHT ! MORE LIGHT STILL !" -- COETHE.

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SPIRITUALISTS VERSUS SPIRITS. A LETTER FROM A "TIPPING SPIRIT."

ly premise that whilst learned men, able lecturers, and lives and practices of mediums above all. good Spiritualists are laying down the law to spirits on Now, in the first place, touching the worth of high or the teachings which they ought to promulgate, and to low communications from spirit-land, I would ask, Who humanity in general on the results which those teachings are the souls to be saved? Are they only those who ought to produce, it might be nothing less than an act can be benefited by the high and elevated teachings of of justice to call the spirits themselves into court, and the most exalted spirits? or are they poor wretches, who let them have their say in a matter wherein they are have hitherto only heard the name of God to give force most certainly very intimately concerned.

the ladder of eternity, I have been fain to resort to what affections, and family. means I could find, and immortal and disembodied but which man (God help him!) is not too ready to af- he was on earth, either in mind, habits, or speech?" ford to his fellow-man in his weary life-pilgrimage.

my unsubstantial form, and the fact of my being recog- enough told them it was wicked to rob, and drink, and doubtless worthy men, so erroneous that I often longed his eyes, that he is Locke." for a small table to be set in their midst, and a nimble tongue to call out the alphabet, that I might show these gentlemen openly and at once that their well-intended eloquence was positively injuring the cause they sought to serve, and retarding the work that spirits with so position, a bright idea as my own, which thy humility bows of spirits, or sunbeams of departed souls. would not allow thee to father: it is not so in the spheres. Poor 'tipping spirit,' learn to extend the sphere of thy usefulness, seek out one Ezra, a decent sort of writing communicate through him the thoughts with which thy you deem yourselves so entirely well informed.

developed, spirits to retire from earthly communion and at Christmas," cries the old man. "Charlie, my child, give way to spirits of a higher class, through whom you I feel as if I were in the presence of God; give me desire to receive the most elevated teachings, and to con- some token by which I may know it is my son, my real, fine spiritual communion to those teachings alone. You own boy, who is talking to me." "Father, once when propose, as I take it, to elevate mankind to the plane of I was drunk, I struck you in the left eye, and you wore such spirit teachings, without any intermediate steps a patch when I died." \* \* \* \* "Are you at all, and let the noblest species of inspiration that can happy, my child?" "I am now, father. I had many be derived from spirit-land, step at once into the salon things to bear, and to atone for before I, a drunkard, and the gutter, and proclaim the millennium without any could be happy in this bright place." \* \* \* \* farther fuss or trouble.

all, and consider the highest class of trance-speaking paid dearly for being a drunkard." mediums as beings of an order far beneath their own

been unable to discover that many of them were under ter-dressed people, I felt very grateful to find there may proclaim amidst the hoarse thunder of the mighty spirit-influence at all, consequently, I cannot speak of were low manifestations, of which I could take advan- fall, "Thou art the thing of to-day, I am the creature of that which I do not comprehend.

The next subject to which I take exception among people, who scorn these low manifestations, and wish to Mr. Editor, if you will take the trouble to refer to my The title of this article may at first seem so strange the learned orators of the day is the frequent recomand anomalous, that an explanation of its meaning mendation to association in the name of Spiritualism; should perhaps herald the few remarks that I propose and the final thorns in my spirit side are the unjust alto offer on the subject. As the course of these remarks, legations which are too often brought against Spiritualists however, will best elucidate their tendency, I shall mere- in general by Spiritualists in particular, and against the

to an oath, or emphasis to a blasphemy? The spirits, Mr. Editor, I am only a poor "tipping spirit;" cir- in their benevolent appreciation of the general weal of cumstances, over which I have no control, and with mankind, were disposed to think that each class had an which you have no sort of business, have conspired to equal share in the means of salvation, and so, with the prevent my often getting a chance of even saluting my Divine permission, manifested themselves through the friends on earth through the medium of a gentle rap; laws of affinity, which provided alike for the high and still I left an old father and three poor ignorant brothers | the low, the learned and the ignorant, and that through behind me, and feeling very desirous of removing some the noblest part of every human soul, the precious ties of the thorns and briars from their entrance into spirit- of love and kindred which render every individual a land, which have well nigh choked my own progress up little world of himself, in the centre of his own home,

What plea, then, have philosophers, for seeking to spirit as I am, I have gratefully availed myself of the send the poor man from his own particular world of love, legs of a coarse, rough, pine table to give my poor be- and placing him in the cold atmosphere of philosophy nighted friends a message from their Father in Heaven. | and science, in which the wise and learned so much re-The nature of that message and the means I employed joice? "Unthinking, tipping spirit!" cries the Proto deliver it I shall come to bye and bye. Meantime fessor, "would not the drunkard and blasphemer be-I wish it to be understood that, having had no opportu- come more elevated in the teachings of Swedenborg and nities of improvement or instruction on earth, I am now, Bacon, than in such poor fustian company as yours,by the laws of creative life, (which it seems destine who can do nought but convince your father and brothevery human soul to an equal chance of ascending in ers that the spirit is immortal, and that the rough clown the march of progression even to the throne of Deity they laid in the earth, and deemed either totally annihi-Himself,)-I am now, I say, working hard and fast to lated or else an angel with wings, singing eternal hallesupply those deficiencies in knowledge and virtue which lujahs, or a demon, consumed in unimaginable fiery torall must attain to, whether on earth or in the spheres, tures is, in reality, a being very little different from what

"Unthinking Philosophers," I reply, "what should poor Anxious, then, to help and be helped, I have, since my drunkards and blasphemers learn from the discourses of entrance into spirit-land, frequented much good com- mediums who may be talking their own or any body pany, from which my coarse jacket and threadbare coat else's language for what the sinners know, or understand would have excluded me as a man, but which, thanks to of it? The parson and their own consciences have often nized as a child of God in the spheres, I am now readily swear, and that punishment in a future state of being admissible to. Amongst other places of habitual resort would follow, and the said sinners see no reason why I often attend the public lectures and conferences upon | they should believe any one man more than another who Spiritualism; and it was during such visits that I be- tells them these things, simply because he calls himself came acquainted with many opinions from learned and Charlemagne or Webster, or declares, when he shuts

What these low persons do believe, and what they also attend to, is, when a table moves up and down by an agency which neither science nor ignorance, wit nor wisdom can explain, spells out a beloved name fondly treasured up in the swelling heart of a father, brother, husband or child. much labor have undertaken. Once when commenting and wakes up the almost extinguished spark of Divinity, on the subject that swelled my heart with real pain and love, precious, undying love, in the most brutalized of anxiety to a very distinguished spirit who I felt could creatures, by the shortest and simplest sentence, which inset things to rights, he replied, "Friend, if we were on dubitably identifies the invisible intelligence with the one earth I should in all probability take the benefit of thy long since mourned as dead. Then philanthropists and phiphilanthropic thought, dress up thy sentiments in fine losophers look on and are silent; there needs no preachlanguage of my own, and put forth, in the pride of my ing there, no theorizing upon spheres or planets, rain-

"Father, I am here-I, Charlie," was the first sentence I ever spelled out through the agency of a vulgar old deal table, and a very shabby little medium, in an old torn medium, and by virtue of such and such instructions, frock, who could hardly speak a word of decent English. "What! my son Charlie?" cried a quivering spirit is burdened." With sufficient of my poor earthly voice, while a white-headed old man looked with a prejudices left to feel flattered by the great spirit's kind | ghastly stare above, beneath, and around the wonderful encouragement, I implicitly followed his instructions, table, with an agony of terror, yet anxiety, that no phiand now find myself able to ask your grave and earnest losophy could have checked. "Yes," replied the tareformers of the nineteenth century to extend me a few ble. "Charlie, my bright-haired boy, that I laid bemoments' consideration upon certain subjects whereon side his poor mother, in the cold earth, eighteen years ago?" "No, not eighteen," spells the table,-" not Gentlemen, you ask unprogressed, or, as you call it, un- eighteen years till next Christmas." "My God! it was "Oh, never get drunk again, father; you will have to There are some amongst you who having learned your pay for it so bitterly in spirit-land." "Spirit-land! -A B C from the rap, tap, tap, on the table, not only desire The place where angels dwell! No, Charlie, I will to close the book, thinking you have learned absolutely never drink again, for if, as you say, you could see me enough, but proceed to decry all physical force manifes- last night, when I fought and swore, down at the public bringing a "bad influence." Following out these sensitive philosophers to the top of their bent, we actually by my side; besides, I will try to get a high place in find some so intensely sublimated in their feelings, that spirit-land, Charlie, the place where angels live, and they ignore the direct manifestation of spirit-presence at where you couldn't get high up, my boy, until you had

Mr. Editor, this was my first effort at communication level, who receive their inspiration in so subtle and di- with earth: now I am quite aware that if I had presumed to rect a form, namely, by impression on the right cavity intrude myself into a select circle assembled together for of the third lobe of a certain invisible fibre of the back the purpose of ascertaining the exact weight of a flash of or front brain, I forget which, that they actually speak, lightning, granted I had had sufficient affinity with the exargue and reason with their eyes wide open, and their alted speaking medium to have got possession of him at manner as free and unconstrained as other men, yet all, (a thing, by the way, quite out of all harmonious rule,) all the time they are the "highest class" of mediums, I should have been instantly repelled as a low spirit, or namely, "impressible," or inspired. On this subject I entailed disgrace on the poor medium, as one subject to

Incommend & Incommend that after watching these apostles very attentively, I have God's eyes, and a deal more so in mine, than many bethough the grotesque but inexplicable table tipping, man truth by the grotesque but inexplicable table tipping, man truth by the grotesque but inexplicable table tipping, man truth by the grotesque but inexplicable table tipping, man truth by the grotesque but inexplicable table tipping, man truth by the grotesque but inexplicable table tipping, man truth by the grotesque but inexplicable table tipping, man truth by the grotesque but inexplicable table tipping, man truth by the grotesque but inexplicable table tipping, man truth by the grotesque but inexplicable table tipping. myself, I shall cut the matter very short, and merely add | the souls of my father and brothers just as valuable in | profound truth by the little mysterious spirit-rap, or even | tage, and very indignant with those same better-dressed eternity." cram poor spirits' dear affinities left behind in vice preamble you will find that I have as yet only attempted and ignorance, with wisdom and learning, which they to deal with one of the grievances which I started by neither appreciate nor understand, and which, after all, complaining of. If your readers are not tired of such convey no proof to the stolid mind of ignorance, that it very unintellectual teachings, the poor tipping spirit, is spirits who are speaking at all.

my subject, I am of opinion, from what I see of spirit-life, remonstrance, through the agency of his friend, that those who have learned the A B C of Spiritualism are (without being at all conscious of it) still profoundly ignorant of their D E F; and that, sooner or later, they will have to return to their alphabet, and learn that the mysteries of spirit-life and communion are not to be attained by the wisest among them in eight short years, or perhaps

unfolded by spirits to man at all. Whilst there is so much to do before the greatest philosopher of the age and the most exalted being from spiritland can enter into communicable relations with each other, through the very best of mediums, I do think it unwise of any one to cavil at the means whereby the beneficent beings who organized this mode of communication, seek to reach the comprehension of all God's creatures, from the hut to the palace. To those (and there are such,) who are honestly fearful that the mere belief in spirit-communion alone will not elevate mankind, I as earnestly cry patience!

"Be still and know that I am God," saith the Lord of hosts; the unknown, the mysterious, the beginning and the end; he whose paths are in the whirlwind, while his footprints heave and toss in the restless billows of the trackless waters. "The wind bloweth where it listeth, and no man can tell whence it cometh, or whither it goeth;" even thus, and even thus only, are the visitations from the mysterious intelligences that surround you, who from the thick cloud which envelopes the wonders of their unknown land, breathe in voiceless whispers to the human heart little syllables that sink deeper than ever graver's tool cut into the diamond of

The dead arise and trace out from the deep night of the hopeless grave the one word which identifies the suffering, go forth to his old sins, his old life of crime warning? Not so, not so; the still small voice from body lay on the island of Patmos. the tomb speaks louder to the human soul than all the artillery of heaven; and when it comes in the name of those affinities which only individual love can feel, a seed of immortality is planted in the human soul which requires no water from the fountain of philosophy to ensure its springing up into a blossom mete for angel hands to gather.

Let me finish the rapping and tipping part of my letter with two illustrations which I deeply regret being unable to give in the language of the originals .-I was not present when the following sentiments were delivered, and they were only repeated to me at second hand, by even a less intelligent tipper than myself. Take then the sentiments, and go to two able and distinguished speakers, whose eloquence and worth refleet honor on the cause of Spiritualism, and who are in the habit of assisting at the New York conferences, for the language. It had been alleged that physical force manifestations were performed only by spirits of the lowest spheres; hence their exhibition entailed on the circle present the society of degraded and unprogressed agents, producing a bad influence, &c., &c., &c. After a simple and manly defence of the poor media through whom these degraded intelligences were compelled to work, the speaker, a noble and highly respected physician, declared that his beloved spirit-mother was in the habit of giving him the most glorious assurances of immortality, and the most touching evidences of angel purity, wisdom and love, through the medium of the little rap, tap, tap, on the table, together with the help of the child's alphabet. The speaker added that his mother was excellent, pure and good in her life; and that, combined with the heavenly refinement of stigmatized as a low rapping spirit."

and his very memory be less than the least of the mil- to be true. — Correspondent Cincinnati Enquirer. lion bubbles which sparkled and foamed around him, whilst that stupendous monument of Nature's grandest | Spare Moments. - Spare moments are like the gold Niagara, the grandest sight in the world of man's habitacess to the garden of the soul. tion, will yet pass away, and like the rocks and trees

having learned how to influence a writing medium, will, Finally, Mr. Editor, and in taking leave of this part of at the earliest opportunity, offer you the sequel to his

EZRA.

#### LETTER ON THE PHILOSOPHY OF SPIRITUALISM.

Any effect which the magnetism of one person produces upon the organism of another may, under a general view, be regarded as spiritual, because the effect is no one but Mr. Everybody was capable of ascertaining first produced upon the spirit body. But the general range of the subject will include within the spiritual philosophy those inferior manifestations which are exclusively mundane, as well as those superior ones which are exclusively supermundane. For this reason Spiritualclosely connected, that it is difficult to describe the precise point at which the one ends and the other begins. This fact has led to much confusion, and an unceasing, though fruitless, effort on the part of many to trace all spiritual phenomena to mundane causes.

The first or lower division includes the lower phase of clairvoyance, and those magnetic performances which are usually called Mesmeric. The second or upper division includes what we shall call superior clairvoyance, and those manifestations which are not only traceable to, but which are known to be of, disembodied spirits.

The lower phase of clairvoyance is that in which the spirit of the magnetized subject is so far relieved from the control of its external body as to give action to its internal vision within the scope of external things. This, of course, is within the sphere of mundane perception, and therefore mundane. But the higher the development of the subject magnetized, the wider is the range of vision; which range continues to widen till the spirit overleaps external influences and comes into what is adored child, and the bereaved parent asks no other called rapport with the interior world. Then it has proof of the existence of God and Eternity. Can be reached the superior state, sees into the spirit spheres, who knows that his angel child yet lives, watches over and where the development is very high, if aided by him, speaks to him, rejoices in his joy, and so rows in his interior influences, it may travel through the celestial worlds. In this way John the Evangelist, in all probaand shame, without some new feeling of repugnance and bility, made his superior excursions, while his external

The other phase of the first or lower division is that in which the muscles of the magnetized subject are at the control of the magnetizer's will. In these cases the magnetizer, who is positively charged, infuses his will, which is a magnetic power, into the other's system. This will is a materiality, apparently fluid, supposed to be generated in the back part of the brain. Through or by this materiality the magnetizer is connected with the magnetized; and, as the will of the latter is subdued by the positive influence of the former, the latter's muscular system is under the magnetizer's control. This control being mundane, the manifestations-or rather, in such cases, the performances-must be of the same na-

Under this phase, however, as in the case of clairvoyance, in advancing from the inferior to the superior condition, when the subject is developed above mundane influences, then it may be magnetized by spirits out of the body, and when so fully magnetized all mundane influences are cut off. Then disembodied spirits may take control of the external organism, and use it as a mere machine for speaking, writing, drawing, painting, singing, and for playing on musical instruments. This makes it a medium between the interior and exterior world.

In both forms of manifestations-clairvoyance and muscular action—the inferior division runs into the superior, and the two divide where the mundane influence ceases and the superior mundane begins.

Through these super or entranced conditions most of our knowledge of interior life is received.

But, in addition to them, we have a third form belonging to the superior division, which is more conclusive of spiritual communication than either of the other two. It spirit-progression, rendered her monitress whom a is that form in which disembodied spirits manifest themmonarch might glory in calling his guardian augel, and selves, not only tangibly but independently to our exterprogressively side with, through the long ages of eternity and senses. This is done, as I understand the philosophy "Nor can I bear," he concluded, "to have so bright by spirits meeting themselves with the magnetism of and excellent a guide, so beloved and tender a parent, persons yet in he form. Then, while so clothed, they are enabled to come in contact with external matter, The second illustration which I shall attempt to quote and, as a consequence, to move ponderable bodies, play was given by another distinguished member of the med- on instruments of music, and, with the aid of a trumpet ical profession, to whom this idea was attributed. He or tube in which to vibrate atmosphere, to communicate used, he said, to gaze upon the wonders of nature, the by oral sounds. These facts, we are aware, the uninfations as "low;" their executants, as spirits of a degraded class; and their exhibition, as a certain means of if I can help it do receive as gondine the stricken and silent before the vast sublimity of Niagara ities. But whatever their disposition may be, we have Falls, reflect upon his own insignificance, when he the satisfaction of saying to them that we have seen and remembered that his unit of life would pass away, heard all these things, and, as a consequence, know them

> mood would roar and leap, and rush on, the same as if dust of time. Of all the portions of our life, spare he had never been. With what different feelings did moments are the most fruitful in good or evil. They are he, the Spiritualist now, contemplate that very scene. the gap through which temptations find the easiest ac-

which surround its majestic amphitheatre, become as a PLAIN TALK. - A clergyman in Salem, Ohio, in a shrivelled scroll; when man, the insignificant creature discourse on Christian charity, told his hearers that on who gazes like a mote in the sunbeam on the terrors of occasions when they were called upon to aid in benevoits wild cataract, -man, the temple of an immortal spirit, lent enterprises, many of them were trying to "hide shall say little; in fact, being only a poor tipper "bad influences." Thus it was, then, that, conceiving will live forever; and taught and instructed in this

### RELIGIOUS INTOLERANCE.

"This iron bedstead they do fetch, To try our hopes upon;
If we're too short we must be stretched, Cut off, if we're too long."

True, we are not stretched upon the rack, or burnt at the stake, but we verily believe there is about as much persecution for conscience' sake now as in centuries past. The form has changed, while the spirit remains

Everybody has a bedstead, if he is too poor to have any thing else, on which to place his friends, and woe betide if they are too short or too long, unless they are possessed of the tortoise faculty of contraction and expansion, according to circumstances.

Everybody's bedstead is of exactly the right dimensions, because he constructed it by the Bible; therefore, all who do not agree in religious opinions with everybody are "Infidels, Covenanters," and the like. As if the true meaning of the Bible!

The Rev. Mr. Fearless, a few years ago, began to read the Bible for himself, and before long he formed some new opinions and renounced some old ones. As soon as this, his heresy began to be whispered about in ism is properly divided into two grand divisions, each of the Church, he was bound hand and foot and cast into which is entirely distinct in itself; yet the two are so the Procrustean bed. His quondam brethren pulled, and tugged, and stretched, till they were quite tired out, but, alas! the conscience of Mr. Fearless was not elastic enough to suit their purpose. Then began the trimming process. His views were too broad, his sentiments were too liberal; he did not make man wicked enough by half, especially the babies; for he even went so far as to say he did not think them accountable for the sin of Adam! Then he made God a great deal too good. So they hacked, and hewed, and chipped away till the edges of all their knives were turned, for Mr. Fearless' principles were made of "uncommon hard" stuff. Finally, becoming tired of trying to soften the conscience by flagellation, they concluded to abandon the enterprise, to "scourge him and let him go !" But this must not be done without some manifestations to the world, that they set their faces like a flint against such wickedness. So the big gun ecclesiastic was loaded, enough powder put in to make an explosion suited to the criminality of the case, a forked anathema burled at his head, and Mr. Fearless was forbidden to preach the gospel of peace and good-will to man.

And why? Just because he didn't suit their bedstead. What right had Mr. Fearless to embrace and teach doctrines not found in their Church; not sanctioned by his "ministerial brethren?"

What right had be to believe truth, if it chanced to be a truth not contained in the Bible, or supposed by them not to be there?

Now, in the name of Christianity and brotherly love, in the name of justice and common sense, we beg to know if one truth is not as true as another? and we ask why Mr. Fearless is not entitled to an honorable dismission from the Church to which he belongs, if his religious views have so changed that he cannot remain connected with it without violating his conscience? If Mr. Fearless removes to another town from pecuniary motives, he can obtain a dismission and recommendation from the Church; but if he desires to be true to himself and his God, and sees his line of duty in a direction not parallel to their articles of faith, then he forfeits all right to an honorable dismission!

But Mr. Fearless is a good man; everybody admits that. Mr. Fearless no doubt is sincere in his religious views. The world's people say they believe if anybody goes to heaven, Mr. Fearless will. He has ever lived an honest, upright, moral life, confessed his sins to God. and prayed for forgiveness, appears to love God, and his neighbor as himself, and is happy here, and expects to be more happy hereafter. What, then, is the matter? of what crime is Mr. Fearless guilty? Why, he is not sound in doctrine; he has been measured by the bedstead of the Church and did not fit! Perhaps he believes that the spirits of the dead have power to speak to the living; perhaps that when the body dies, the soul dies also, and lives not again till the Resurrection; perhaps that the world will come to an end in ten years; perhaps not till ten thousand, or never. Or it may be that he believes there is only one God, and Jesus Christ was his son; that the wicked will finally be annihilated; that all mankind will be saved; that all, but a few elect, will be lost. In fine, it matters not what he believes, one belief will guillotine as quickly as another, if it charges to differ from the creed of the Church to which he relongs.

These things ought not so to be. If an individual's views do not agree with his Church, les him to longer remain a member of that body, but let him come out honorably; not with their curses on his head, because he honestly differs from them in opinion. Not till he is guilty of some immoral act, has the Church a right to exclude. We would recommend charity and forgiveness, as Christian virtues, which the Church would do well to strengthen by a little more practice.-Life Illustrated.

THE COMMON LOT. - We ridicule others for their fears and failures, and fail, like them, in like situations; for many a path that looks smooth at a distance, is found to be rough when we have to travel it.

RELIGIOUS LIBERTY IN FRANCE. - Louis Napoleon has positively and perempterily ordered the prefects of France to allow to all the Protestants in their districts the free and undisturbed exercise of their religion, desiring that he may hear of no more persecution of the Protestants, and that they may never again be disturbed in their worship.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, NOVEMBER 1, 1856.

### OVERWORKING THE BRAIN.

An intelligent writer in one of our large cities gives a note of warning which many, in the present excitement and rush of our country, would do well to heed. "In one of our lunatic asylums," he says, "there are now several gentlemen, all of whom were one year ago in full health and active business, and in each of these cases mental aberration is traceable directly to overworking the brain. They are men of wealth and social eminence, and, until their sad affliction, were distinguished for usefulness in the church and the community. But to these we must add perhaps thousands of cases in which premature old age, or permanent ill-health, and mental imbecility, have arisen from similar causes. Paralysis, apoplexy, softening of the brain, and spinal affections, with kindred diseases, are striking down our scholars, jurists, physicians, professors, and clergymen, with fearful frequency. In our great cities, business is pushed to the highest point of human endurance. The weight of public duties, and the extraordinary calls upon our clergy, would be enough to crush a race of giants. And upon this latter class the burden is the heavier, because they live in almost constant violation of that law of nature and of God, which requires a stated weekly rest. The ministry can scarcely be said to keep a Sabbath; for to them the regular Sabbath is the most busy and trying day in the week, and they are rarely known to make the Monday a day of

We clip the above from the October number of the American Messenger, the organ of the American Tract Society, of New York. It furnishes a basis for two or three suggestions of some importance, to which we invite the reader's attention.

1. If this statement be true, and we think few will undertake to question it, then it is clear that Spiritualism is not, as many would have us believe, the only prominent exciting cause of insanity. "Men of wealth and social eminence, distinguished,"-not for their devotion to the unpopular topic of spiritual intercourse, but-" for usefulness in the church and community," are stricken down and sent to our lunatic asylums " with fearful frequency."

2. If continued over-action of the brain tends to produce mental aberration, even in the strongest minds, as every one doubtless will admit, then it is to be expected that some individuals, on becoming convinced of so important and glorious a truth as that of sensible spiritcommunion, will become so deeply interested in the pursuit of the novel fields of inquiry which it opens, as to be tempted beyond the proper limits of healthful exercise. If the more tame and sublunary pursuits of business, of politics, of scholarly ambition, lead so many into this intemperance, why should not the investigation of the most vital and momentous questions which relate to spiritual and immortal existence? The only wonder in the case is, that so few, comparatively, have lost their balance — especially when we consider the almost total ignorance in which the popular religious teachers have left the community, as regards both physical and spiritual laws.

3. We sometimes hear Spiritualists charged with " violating the Sabbath," and they are generally supposed by professedly "religious" people to be deficient in proper reverence for "God's holy day." Were they, vever, to retort the charge upon the clergy of the country, of being themselves violators of the Sabbath, it would doubtless be considered a groundless and malicious slander. Yet here we have the statement, endorsed in italics by the organ of the united evangelical sects of America, that the clergy " live in almost constant violation of that law of nature and of God"-that "the ministry can scarcely be said to keep a Sabbath,"-that is, they are the very leaders in the desecration of Sunday, if it should be kept as a day of rest!!

4. If this statement be true,—and does not every body know it to be true, not only of the clergy, but of the most devoted portion of the laity? (indifferent church mem\_ bers are of course too lazy to labor on Sundays)—then are not the clergy, who are usually the strongest sticklers for the external observance of the Sabbath, -are they not in the position of a certain class of public functiona is of old, who were denounced because they said, but did not? (Matt. xxiii. 3.) And if this external observance of Sunday as a day of physical rest is of divine obligation, is it not true of these religious teachers now, as of those of old, that "they bind heavy burdens, and grievous to be borne, and lay them on mens' shoulders; but they themselves will not move them with one of their little fingers."

5. But our object in these remarks is not merely to retort upon our accusers. We would add the further suggestion, that the above facts go to exhibit in a strong light the impracticability of the prevalent notions respecting the external observance of what is called "the Lord's day," as a day of rest; and the futility of the arguments by which it is mainly enforced. The clergy and the most devoted portion of the Christian community do not so observe Sunday-but on the contrary it is to most of them the most laborious day of the week, and they consider it a matter of duty thus to employ it. The common argument, then, that "God requires a stated in the human constitution, is not believed, practically at least, by either the clergy or the church. There are other practical difficulties in the way of the common notions of Sabbath observance, which every conscientious Christian has often felt, but which we need not particularize

6. We would furthermore suggest, as furnishing a rational and entire relief from all the difficulties of the ease,-that the requirement of an external weekly rest belonged simply to the ritualism of the Mosaic agethat it was not recognized by the teachers of the more spiritual or Christian era-that it has passed away with those other external observances, which, as the apostle Peter declared, formed "a yoke which neither we nor our fathers were able to bear,"-that it is our privilege and duty to consider EVERY DAY as the Lord's, and to devote all our time to that which is pure and holy-and that we should, so far as practicable, secure that amount of rest, as well as of useful labor, every day, which is needful to the health and highest vigor of both body and

which we entertained and advocated while a member of without an awakening of sensual desires, where the an "orthodox" church, and before we had heard of conjugal relation does not exist, ought to, and usually modern Spiritualism. Spiritualists, so far as we have do, despise themselves. Such persons are not free lovobserved, have various opinions on this matter, as they ers, but are under the slavery of lust. So it seems to us have on all other questions of a theological bearing— that in the departments named, real love is free, and from the rigid Puritanism of New England "orthodoxy" ought to be manifested with the utmost freedom,—and down to the complete toleration of the Apostle Paul, may be with the utmost purity. who, in relation to this very question of the observance So, again, of conjugial love; to this only, as we apof days, said, "One man esteemeth one day above anoth- prehend, does the procreative function properly pertain; er; another esteemeth every day alike. Let every man and where this love truly exists, we cannot conceive be fully persuaded in his own mind." (Rom. xiv. that there can be any outside sexual attractions. And 5.) We judge, however, that the general tendencies of between parties who are conjugially related, why should Spiritualists are away from ritualism and externalism of there not be the fullest freedom of love? Conjugial love every kind, and towards a more spiritual morality and a is the deepest, intensest, and at the same time purest and higher consistency than are exhibited by popular religionists. Persons who have little spirituality, and who loves, it is and must be perfectly spontaneous. It is evare deeply engrossed in selfishness, think it a great thing ident, however, that the existing marriage institution is that they devote one seventh part of their time "to the but a crude, imperfect, rudimental, and quite often very Lord," or to "holy" purposes; but the truly spiritual, unsuccessful attempt towards true conjugality; and this, the really regenerated, deem it none too much that they doubtless, is the reason of such a chaotic condition of consecrate their whole time and energies to the highest things as is at present exhibited in human society. and holiest duties they are capable of peforming. Thus Men and women ignorantly or heedlessly make fearful all days are to them holy days.

#### LOVE AND LUST. WHAT IS THE DIFFERENCE?

The whole topic is one of high importance to all who are how it shall be done. honestly seeking the truth, and we have never yet seen it treated to our entire satisfaction. We therefore ask | branch of the subject, we repeat that these common-sense

The late discussion of what has been called the "Free-Love" question, notwithstanding the crudities and fals- speak or write upon it seem to manifest any clear perities to which it has given expression on both sides, has probably nevertheless left in all discerning minds the unchanged conviction that there is or may be such a denouncers have meant only free-lust; and on the other thing as pure love in entire consistency with perfect freedom; -nay, more - that an essential element of real love is freedom or spontaneity. Even so popular and definite idea of what they meant by the terms. Individ-"orthodox" a writer as Mrs. Harriet Beecher Stowe, in her last work, "Dred," puts into the mouth of her fa- judged; and the well-meaning and pure-minded have vorite character, Clayton, the words, "there can be no been made to suffer under unjust obloquy, on account of true love without freedom." This, however, is but a the different construction of terms. common-sense statement, which every enlightened mind will at once endorse,-though many will shrink from to a pure life. If we have properly defined lust and some of its legitimate, as well as its illegitimate, consequences. We are so unfashionable as to believe, with an | soul and body-just as loathsome to the really pure in ancient writer, that "Love is of God," and to hold that the great precept of the Teacher of Nazareth, "Love one another," can be obeyed in purity, with entire freedom. In this we are diametrically opposed to a too common notion, that Love is of the Devil, and must be kept under the strictest legal bonds.

pure love, is liable, like all other truths, to be greatly sentiment to its proper recognition. perverted and abused. Indeed, the more lofty and saving a truth is, the more foul and ruinous is its inversion. Love is apt to be mistaken, by the impure and gross, for lust; and on the other hand, lust is supposed to be love. Hence the necessity of drawing a careful line of must be estimated by their intrinsic character, and not by the discrimination between the two-a thing which many well-meaning advocates of "Freedom in Love" have failed to do, at least with sufficient distinction to be per- the really discerning will find much difficulty in the case. ceived by prejudiced and lust-beclouded eyes. That which originates in the animal nature, or ultimates in merely animal gratification-that which seeks only sensual pleasure, and aims at merely selfish enjoyment-is what we term lust. It is low, base, and unworthy the | England Spiritualist of the 11th inst. He replied as name of love. Yet it seems to be the only love that follows:many people know anything about; or, at least, it is so mixed up in their ideas with the higher, nobler senti- retrograded in heaven? Would I, think you, endorse ment, that they have not distinguished between the two. It is at best but self-love, or love so strongly pervaded with the element of selfishness, as to manifest little of its own pure and divine nature. Love, of itself, is an out-giving impulse, it delights to bless-to make happyand rejoices in the highest good of its object. It is therefore unselfish-demands nothing for its own merely personal enjoyment-but pours out its wealth and its still more that they should be given to the world, as life for the good of its object or objects. It attracts in coming from those who, at least, have had time and opdeed, but only to bless with its own priceless treasures portunity to known the truth. We, in this world, hold the object of its attraction.

God-like-in fact, the essence of the Divine nature, for have an injurious tendency. I do not, however, blame "God is Love;"-while lust is debasing, brutalizing, the medium through whom that came. I know him utterly antagonistic to and destructive of spiritual life. not; but it might have been an evil spirit, who, for love Its gratification feeds the animal nature and tends to give of mischief, or, mayhap, to revenge some malice he enit preponderance over the spiritual.

tween self-love and Divine love. Under this distinction, mind of proper sensibilities would ever sanction. In it may appear that much which passes for sanctified love, this bright spirit-world we all have a companion, and sanctioned by existing marriage customs, is but legalized where there is unity on earth, the same will continue in sensualism and the grossest selfishness; but we cannot heaven. The two souls united form alone the perfect alter the statement on that account. On the other hand, whole. Man's harsher nature is softened by woman's weekly day of rest," and that this requirement is written wit may also appear, that much of the clamor for "free- gentleness, and she is aided in her advancement by the dom" from legal restrictions, which the community has off-times superior wisdom of her companion." heard of late, may be but the demand of this same sensualism for a more unrestrained indulgence; and we cannot alter the statement on that account either.

to us of the utmost importance to any correct ideas of lished at Geneva, Switzerland, entitled Le Journal de "love in freedom." There are other distinctions also | l' Ame. It is devoted to the investigation and elucidaequally important to be recognized-namely, those tion of the phenomena of spirit manifestation and kinwhich relate to the different departments or kinds of dred subjects. We may at a future day present our love. There is parental love-there is filial love- readers with some translations from its pages. there is fraternal or friendly love, of many phases and degrees-and there is conjugal or conjugial love. Other distinctions may be made, but these are sufficient for daughter of Mr. Moody Burbank of Waterville, was our present purpose. Every one can see that the first standing near the window, a partridge flew from the three forms of love thus named, have nothing to do woods against the window, breaking the glass into a with sexual relations. Parents can love children, and hundred pieces, and perched upon her shoulder. Part children parents-brothers and sisters in one family can ridges seldom leave the woods in this manner, for the love each other with intensity and with the utmost free- haunts of man, and the cause we leave to some person dom; and so may the brothers and sisters of one faith, more skilled in the habits of the animal to determine.belonging by interior relation to the same spiritual fam- Bangor Whig. ily. The persons who cannot freely love those, both of 7. Finally, let it be understood, that we do not put the same and of the opposite sex, who are in mental, No man is wise or safe but he that is honest and virforth the above as the "belief of Spiritualists' on the spiritual and religious sympathy with themselves, and tuous.

sabbath question. It is simply our own belief-one who cannot come into familiar association with such,

mistakes in entering the marriage relation; they consequently fail to find in it the repose, the joy, and the purity of true conjugality, for which every soul yearns; and hence the existence of outside and promiseuous at-We trust no apology is necessary for the introduc- tractions, "scortatory love," as some term it, and sensual tion of this subject into our columns, though we indulgences for the mere sake of indulgence, both withhave long refrained from allusions to it for reasons which in and without the sanction of law. True conjugality, have seemed to us wise and sufficient. The almost in- as every one must see, is its own law,-it needs no exsane excitement which for a time pervaded the public ternal compulsions or restraints. These mistakes, it is mind in relation to what has been with little propriety to be hoped, coming generations may learn in some meastermed "Free-Love," has so far subsided, that we think ure to avoid; it is also to be hoped that some wise means the time has come for the profitable consideration of will yet be adopted for remedying such mistakes when some questions growing out of it, and in which all spir- made. And it would seem to be the duty of all who itually advancing persons have more or less of interest. love purity, and who love their kind, to be inquiring

But without entering upon the consideration of that a candid persual of the few remarks we have now to distinctions between love and lust, and between the different kinds of love, are essential to a proper understanding of the whole question. Yet few who undertake to ception of them. Hence, there has been a deal of wholesale denunciation against "free-love," when the hand, much advocacy of "freedom of the affections," when it was doubtful if the advocates themselves had any uals, also, have been greatly misapprehended and mis-

The recognition of these distinctions is also necessary sensualism, all must see that these are just as ruinous to heart-just as destructive to all spiritual progress,when indulged within as when without the sanction of legal marriage. The law of purity must be sought in a higher morality than that which is recognized by either the popular church or the state. And it behooves Spiritualists preëminently to discover that law, to live in ac-But this divine and heavenly truth, of the freedom of cordance with it, and to endeavor to bring the public

## AUTHENTICITY DENIED.

We cheerfully give place to the following statement, as furnishing a good illustration of what we have ever insisted on namely, that all teachings or declarations from the spirit-world names which are attached to them. We leave our readers to form their own opinions as to the authenticity of either, or neither, of the communications referred to - not apprehending that

The presence of Dr. Franklin being announced at our circle, last evening, it was inquired whether he was the author of the communication which appeared in the New

"Certainly not, my friends. Do you think I have sentiments now, that I have been in this bright world so long a time, which, even in my gayest days, my boyhood's recklessness, I would not have done, if I had had time to reflect? No; all that I have learned here might safely be unfolded to the youth in your world, with no probability that any man would object to it. I lament much that such communications should ever come, and the marriage relations of earth as far more sacred than Love is therefore ennobling, elevating, purifying, you do; and far be it from me to give aught that would tertained against me, assumed my name and gave forth Such is our distinction between love and lust-or be- doctrines which I could never endorse, and which no

Baltimore, 16th October, 1856.

FOREIGN PUBLICATION. - We have received the A clear perception of this distinction, however, seems first three numbers of a new monthly magazine, pub-

SINGULAR. - Last Friday afternoon, while a little

NOVEMBER 1, 1856.

For the New England Spiritualist. SONG OF THE SLAVE.

Written by impression, by Mrs. F. O. HYSER, of Burlington, Vt., said to be from the spirit of Mrs. Hemans. I'm a wretched captive, now, mother, on a dark and stormy sea, And every bound the vessel gives, is bearing me from thee.

But higher roll the waves of woe within the captive's soul.

I know thou wilt to-night, mother, our humble meal prepare, And wonder why I do not come the sweet repast to share; But start not thus with joy, mother, thou didst not see my form, 'Twas but the shadow of the palm, waved by the coming storm. The form thou'st nursed so tenderly wears now the galling chain,

And at thy side my bounding step thou'lt never hear again. So, mother, dearest, dry thy tears, and weep for me no more-The night winds chill thy cherished form; go, shut the cottage

Oh! when I pressed that kiss, mother, upon thy brow, this morn, And wandered forth for flowers with which I might thy brow

Or that to-night, all drenched and cold, 'twould float upon the But on the rolling wave, mother, I see a form of light,

Surrounded by a halo of celestial glory bright; And in his pearly hand he holds the very wreath I twined; And he whispers, "Mourning captive, the wreath shall yet be

"Thou'lt twine it round thy mother's brow in our bright land of

For love and truth's celestial germs, the chain can ne'er destroy. In thine own Father's fountains bright, thy pinions yet shall lave, in love. Yours for truth, For in His bowers of endless light, no child can be a slave."

Then roar, ye winds, and roll, ye waves! speed on, dark slaver,

Towards the "Republic," land of slaves, point thy polluted prow, And land me 'mid the groaning throng who 'neath the red lash That I may whisper to their souls—ye all shall yet be freed!

This circumstance, though not an extraordinary one, is united with the Methodist Episcopal Church. mentioned in evidence of an intelligence totally independent of the medium, who, it is unnecessary to add, did | were so unfolded that I saw spiritually. I felt I had not comprehend a word of the conversation.

For the New England Spiritualist. "GOD HATH TAKEN IT AWAY."

"God hath taken it away." When will this error cease to be taught? when shall the end of these things be? These words were impressed upon my mind, as I sin, that it might be spared the trials, the pains, and sorrows incident to this life.

any special providence caused the fruit to wither and | dear-no pains now." I gazed in astonishment, yet fall to the ground; neither did He by any special provi- not wholly so, for I knew that I had met with a change, dence, cause the removal by death, of that infant from but could not tell whether it should be termed death the arms of its parents. Both were subject to the same | nominally or really. law, and if violated to a certain extent, it causes premature decay, and death is the penalty.

treme, to the welfare and happiness of mankind. So - no devil; but was shown that the condition of man's long as we cherish this belief, so long will its sad conse- mind was all the evil there was, - all the hell or devil. quences be entailed upon us and posterity. On the I was then lowered to the first circle of the second contrary, would not a just appreciation, and strict ob- sphere, where I came to the conclusion there was truly servance of the laws which relate to the healthful con- hell enough. I inquired if they would progress, and tinuance of our race, render obsolete the assertion that found they would slowly, but not for a long time. Still, God hath taken it away? Yours for humanity,

Stoughton, Oct., 1856.

## MEETINGS IN BRATTLE STREET.

afternoon, at the same place, the meetings were fully at- sequent to the vision I had. But the lion began to tended by an audience who seem to be truly devoted to roar; the path he trod had been crossed; he must be the highest and holiest considerations of life,-listen. recompensed. Therefore, I was arraigned before the the precepts of Him who "spoke as never man spake"; "treason" and condemned for harboring the devil! to and through her were given two lectures filled with in- do, and has entirely be-clouded all physicians. Thereand made some interesting and appropriate remarks.

on their southern brothers

Your serv't, A. B. CHILD.

For the New England Spirituali A PERSONAL EXPERIENCE.

BROTHER NEWTON: - Not long since I requested of Mrs. M. A. Brown,- to whom your readers will recognize an introduction, in connection with an account of There's a fearful storm without, mother, for I hear the thunders the murder of a brother of mine—a narrative of her experience since being in the field as a defender of the New Truth.

In duty to those who may be suffering from disease. or may be desponding over like trials, I offer her letter entire, choosing that she should tell her own story. striking as it may be in its simplest form.

I will add further that her early life was spent on these "green hills, the home of her nativity;" that in early childhood she was taught to believe in the damnation of a part of the human family. Still her better nature reasoned otherwise, yet, even when her mind became sufficiently unfolded, so that she began to reason, I did not dream thou'dst ne'er behold the wreath I'd twined for then she feared to reason, and while she was told by the "servants of God" that what seemed to her uninspired, must be believed, or she would be damned, yet again she would ask, " May not these be the work of

Thus she continued until past twenty years of age, when she gave away to the darkness of the Methodist creed and became one of its pretended followers .- not terrified by the wrath preached, but seeking that situation for want of better, with which to expand and grow

trusting that they may not prove wholly useless to you.

ADIN C. ESTABROOK.

South Royalton, Vt., Sept. 25, 1856. DEAR E -: Desiring to gratify you in your request I send you a few fragments from my life's pages,

My younger days were spent with my parents in the AN UNKNOWN TONGUE. - A personal acquaintance town of Barnard, Vt. They were sectarian in the exof ours who has spent several years in South America, treme, and often requested me to seek religion, lest I be and become familiar with various languages spoken damned. I was taught that unless I did, I should go there, recently visited Mrs. Hayden of this city, to in- to hell and be tormented for ever and ever by the devil vestigate the spiritual phenomena. In the course of the and his angels. But if I "believed and was baptized," sitting he called upon the spirit of a native South Amer- I should go to heaven, and "sing glory forever around ican with whom he had been acquainted, who responded the throne of God." As my childish ideas pictured through the sounds. The gentleman held a conversation for God, a being "pompously set up," breathing forth with him in his peculiar patois, and received correct streams of glory from his nostrils, &c., I came to the and intelligent responses. At his request, made in this unavoidable conclusion that I had as lief go to the one dialect, the sounds were transferred from the table to as the other; both being equally horrible to my mind, the floor, back again to the table, and elsewhere, in a when thus viewed. But, as my mind expanded, I became manner evincing a comprehension of his language. more charitable to God, and at the age of twenty-two,

A tranquillizing influence came over me, -my faculties light; still, away in the distance, there dawned a greater light. For a time that I mingled with this society, I was like unto a wave, tossed and driven from shore to shore, till by sickness I was prevented from meeting with it. For twelve years I suffered physically and mentally from disease, often so near the grave that no hopes or desires of my recovery were manifest. The returned homeward recently, from the funeral obsequies monster death would stare me in the face, then seem to of an infant, whose little life had scarce spanned three depart for a little season, and Nature assert her right, months. This little one was born of a diseased parent- and partially restore me. Thus I lingered till five age. Its life was one of sickness and pain; its heritage years since, when I was entirely given up to die. I was premature death. Yet we were most solemnly felt resigned to go, yet something oft whispered in my assured that God, in his infinite wisdom, had removed ear, "Not yet, not yet; a brighter day dawneth upit from its earthly home, that it might not be subject to on thee." Thus I remained entirely helpless for the space of ten months, when, while it was supposed I was breathing my last, I suddenly passed into a trance,-These sentiments, and others of a kindred nature, made an examination of my disease, and then begun to are uttered every where on similar occasions by ministell the attending physician and my husband, Dr. Brown, ters of all denoninations. Now it seems to me, that it that they did not understand the nature of the disease; is not so. I believe that there is not a moiety of truth then described it, adding that certain medicine would in these statements. I believe that the laws that govern | cure me, which was entirely foreign to the former prelife and health are immutable. I believe that when scription by the M. D. Finally, what I desired was those laws are violated, sickness and death ensue, as an | dealt out, which, after concluding that it could no more inevitable consequence. I do not believe, that God by than kill me, I tasted, and pronounced it to be the same any special providence ever removed a single soul from that I prescribed. My sufferings had been intensethis earth. I believe that whenever a soul departs from now perfectly easy and tranquil. How strange so its earthly home, before it is ripened for immortality, happy an influence should be brought about in the space (and that cannot be until the body has arrived at ma- of only five minutes! Could it be magic? or was there turity,) it is the result of a transgression of nature's an overruling power? Yea, I was fully ignorant of laws, either by that soul, or its progenitors. I believe spirit-power,-had never even heard of Spiritualism. that as we sow, so also shall we reap. This is true; it Not far from this time, my mind was taken to the spiritalways was, and it always will be; its application is uni- world. I passed to the sixth sphere. I there met loved versal. We do not gather grapes from thorns, nor figs ones gone before. I not only saw, but felt the touch of from thistles. We do not expect to gather fruit ripened | their hands. An infant son there met me in all its inand matured, from a tree that has not vitality enough to nocence, and clasped me in filial affection. He twined support itself; it withers and drops from its parent his tiny arms around my neck, as he was wont to stem. Why? we all know why; -the cause is evident. while in the form, and in that sweet, angelic tone, which Pardon me, if I say we do not assert that God by can never be erased from my memory, said, "Mother.

Yet everything was so beautiful and harmonious that I desired I might not be compelled to again return to A propagation of this error is injurious in the ex- the form. I was shown that there was not a literal hell at last they would give up and be willing to progress. Not only was my vision opened, but I began to speak, and fully described my thoughts and what I saw to my husband.

This gave a great many new ideas to the good people MR. NEWTON,-MY DEAR SIR -The rooms of the of Ware, Mass., where I then resided. I constantly Spiritual Association, No. 15 Brattle street, were filled to progressed from day to day, till I was called into the overflowing Sunday evening last; and in the morning and field, a public lecturer, and this but a few months subing to, and apparently endeavoring to practically obey high tribunal of the church! I was examined for who lived as man has never lived on earth. Miss Eliza- which I briefly replied: "If this be of the devil, then beth Smith was entranced in the morning and afternoon, he has done what your preaching or praying could not struction, pathos and beauty. Dr. Main was influenced, fore, I will acknowledge him my God." I was requested to withdraw from the church, admitting they In the evening Mrs. Conant was entranced, and could get nothing against me to warrant an expulsion. through her were given some very practical and excel- "But you have been after the low spirits." My anslent teachings on the subject of slavery, northern slavery, wer was this time brief. "The lost sheep, Christ came slavery to the bondage of sin, slavery that holds men's to save." "With publicans and sinners he did eat." souls from freedom to love and worship God, calling the "I love to walk in his footsteps; I do not feel it a privattention of northern men to the fetters and chains of ilege to remain with you, and, as it is your wish, I their own slavery, instead of dealing so much vengeance withdraw." How freely I soared through the realms of bliss! No chains were around me. Naught to serve but my God! Aye, then was God precious! Thus,

even unto the present day, have I continued, speaking to the Covenant, where God was supposed, by the sim-

time has been spent in this State and New York.

M. A. BROWN.

P. S. - I had forgotten to say that I saw the separation of spirit from the body in the instance of your loved grandmother, in 1853. I was sitting in the the spirits of two departed friends, to the scene above mentioned, and was by them led to the spirit vision, and enabled to see the formation of the spiritual body above the old casket, and told the whole circumstance, giving the hour of her departure from the form. We were at Ware, Mass., - your grandmother at Beloit, Wis. In a few days, news arrived of her death as foretold at the time. Excuse me now.

> Yours. M. A. B.

For the New England Spiritualist. ORTHODOX ABSURDITIES.

Mr. EDITOR: - In your paper of the 30th Aug., 1856, I noticed with interest your remarks on the "Revealed Word of God," wherein you quote from the Rev. N. C. H., of N. C., Vt., the following:

"It is just as criminal to teach what has not been revealed, as to pervert his word that is revealed."

Now, as I wish to comment some, too, on the "Revealed Word of God," I wish you to bear this quotation in mind; and I think we will directly corner the Rev. N. C. H., of N. C., Vt., about his criminal teaching.

In the same number of your paper, I also noticed your remarks on "Cases of Premonition," wherein you speak of the impressions or premonitions of the lamented secretary Upshur, with reference to the Princeton disaster, previous to his being blown to atoms. These premonitions or impressions come within the meaning of the word "revelation," as given by Webster. Danger was revealed to Upsher. A revelation does not necessarily find itself within the two lids of the Bible. God's mercy commissions his bright spirits to reveal danger to man whenever they can. Now, is it criminal to teach that Upshur should have obeyed the revelation he so kindly received by those divine spirits? Did those others who saved their lives, on board the Princeton and off it, by virtue of impressions or revelations received at the same time, do wrong?

But the Rev. N. C. H., of N. C., Vt., exclaims, "What! teach a revelation not contained in the two lids of the Bible!" What an absurdity! He is bound to admit such premonitions, impressions or revelations, or say that the virtuous Upshur told a lie; and all the millions and millions of other persons who have told such things.

Now, the Reverend gentleman must either admit that revelations are out of the Bible as well as in it, or that all beings who ever related and felt a premonition are liars; because a premonition is the very same thing as a revelation, and both are divine when flowing from a being of mercy from the invisible world. No revelation is divine but what is found in the Bible! What an orthodox absurdity! Here is where the whole sectarian world errs, and always has erred, since it has taught that there would be no more revelation. How strange! What! have we a great and benign being for a God, who will not let one of his merciful creatures reveal danger or wisdom to another? God's cannot, in the Bible or out of it, show that his revelations were to cease during the generations of men.

preted and wholly misunderstood, I will here quote the there appeared over them, as it were, a sapphire stone, portentous words, which are said to be the ones forbidding any more revelations. They are these, found in the last chapter of Revelations by St. John:

words of prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his at one of our universities, and knowing the powerful part out of the book of life, and out of the holy city, hold he has upon the minds of the scientific portion of and from the things which are written in this book.'

This interdiction has reference only to this book and to this prophecy; to wit, the book and prophecy of Revelations by St. John, and to no other book or the people? At once the Bible medium beat a rantan

prophecy whatever. It is likely that John the Revelator foresaw when he hearty laugh from the circle. wrote this book, that in the course of future generations of men, it was likely to pass through many human ble passages to another, and the interpretation to anlanguages. He wished to avoid any adding to or taking other; and all being correctly done, seemed to much away from this book in such a transmission. Knowing that man in his time, was governed more by fear than love, and would be for many generations to come, he may have annexed the above threatening words, to prevent any alterations in his writings; for he clearly does Simon mentions in his Memoires a singular instance of not mean any other, nor refer to any other, - hardly to constitutional sympathy existing between two brothers. the revelation or premonition revealed to Secretary These were twins-the President de Banquemore and Upshur and others, to save their lives!

nion with any of his beings, in the body or out of it. morning, he tells us, when the president was at the Such a prohibition cannot be found in the Bible or out royal audience, he was suddenly attacked with an intense of it, except in orthodox absurdities.

which to prove Spiritualism; for it positively sanc- precisely the same part of the leg! tioned it among the Jews, and protected it by law. In and reliable, the Shekinah was instituted in the Ark of a good name.

those who might desire to hear, and healing those who plicity of the ancients, to be present in a peculiar manwere suffering from physical disease, acting the part of | ner, to hear and answer prayer, and to make known his | the "good Samaritan." My mission has been mostly in holy will. His presence in this peculiar manner was uncultivated fields, in a quiet and unpretending way; by his bright and holy spirits. By this we are taught not desiring great things, thereby not being dis- in the Bible that spirit-communion is right, and that the Israelites, by virtue of instruction from the invisible I opened the field in Milford, Blackstone, Millville, world, protected it by law; because in the 11th verse and Fitchburg, Mass., laboring both as a speaker and of the 18th chapter of Deuteronomy, the lawgiver as a physician for some five years. Since then, my forbids the Israelites to consult familiar spirits or wizards, or necromancers, for fear the communications At Hinsdale, N. H., we commenced with three or would not be pure. They were not prohibited from four. When I left, last December, a large hall would holding communion with any other kind of spirits. To barely contain them all. I occasionally visit them, as understand this properly we must look at the nature of they now have speaking regularly. I also speak at the times and the situation of things then existing. It is South Reading, Vt., a portion of the time. At that true that among all men spiritual intercourse existed place there is a circle of believers, numbering about then, as well as now, but in a far lower degree; besixty, who may be relied on as believers, while a large cause both man and spirits of earthly origin were then portion of the town are inclined in favor of the progres- comparatively unprogressed. All nations then consive movement. Thus it is, that we all shall have our sulted with them; but owing to the undeveloped state mission; mine - humble, yet desiring to do good; pour of mind then prevailing, many low and wicked mortals ing oil into the wounded soul that it may have life eter- and spirits joined together for mischief, for no good, the nal. To fulfil the errand on which I was sent, is the same as they would do now, were it not for the higher humble desire of your affectionate friend for the cause stages of progression of both mortals and spirits. Those spirits who had control of the Israelites, no doubt, to prevent the evil of consulting low or familiar spirits, may have thought wisely to prohibit it; but, then, in order that true spiritual intercourse might be kept up to room with Dr. Brown and his brother, the Rev. Oren the Bible says. But there is no use for such precautions the best advantage, they established the Shekinah, as in our days; because mankind has eventually progressed to the ability in mind and intellectual organization, to communicate with any kind of a spirit without

Our intellects are now stronger than sectarian preachers believe. We are not such weak concerns as they take us to be. They must think we are weak indeed, if we could not guard against any thing that the very worst spirit might tell us. For this reason, I suppose, they prohibit their flock from reading certain infidel books. This shows that they, themselves, are no farther advanced than were the Jews, when they were forbidden to hold communion with familiar spirits. It is really insulting to modern understandings, to hear a preacher or a priest caution his audience against reading certain books, or attending certain circles and investigations, as though grown people were mere chil-

The truth is, they are afraid that their ignorant flock will be taught the truth, and thus will be endangered their salaries and Christian prejudices. Therefore, they fulminate that, "it is just as criminal to teach what God has not revealed, as to pervert his word that

CRACERO.

THE LECTURES LAST SUNDAY.—Being absent from the city on Sunday, we did not hear the lectures from Mr. SIMMONS. A friend who was present, furnishes us the following note, from which we conclude that the occasion furnished another illustration of the well-known influence of conditions on this class of speakers. As Mr. S. is entirely unconscious in these efforts, he of course makes no claims for himself, and takes no responsibility of either success or failure.

"Mr. A. E. Simmons addressed the Spiritulists at the Music Hall on Sunday last. His discourses were delivered in the trance state, and possessed the merits and faults of most productions of mediums in the abnormal condition. They were not wanting in impressive figures and striking truths, but would not bear criticism as intellectual productions; and whether intended as consentaneous argumentations purposing to settle the convictions of the hearer, or as appeals to his religious nature designed to strengthen his faith, must be deemed as falling short of the standard justly looked for by a Boston audience."

SINGULAR PROOF OF SPIRIT POWER. - On Friday evening, September 4, 1856, at a circle in London held at the residence of one of the professors of our colleges, consisting of nine, six of whom were mediums - assembled for the purpose of receiving proofs of spirit action, so as to satisfy the professor of its existence - an arm of one of the mediums began to rotate like a wheel, and continued to do so for some time with great rapidity, so as to excite astonishment. Another medium suddenly laid hold of the Bible on the table, and on the stoppage of the wheel-motion, opened the revelations are eternal, and the Reverend gentleman Bible, pointed to a passage, and asked the wheel-medium to read. On going to the light, it was found to be Ezekiel, 10:1-2, "Then I looked, and behold! in To show that the Bible has been totally misinter- the firmament that was above the head of the cherubims, as the appearance of the likeness of a throne; and he spoke to the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill "For I testify unto every man that heareth the thine hand with coals of fire from between the cherubims, and scatter them over the city; and he went in in

As the professor is the occupant of a scientific throne Great Britain, I asked, "Does this mean that the professor is to go into the difficulties of circle and spirit power, collect facts, and scatter them as coals of fire over joyously with his hands on the table, so as to cause a

The wheel-motion was given to one medium, the Biplease the power acting on the mediums. - Cor. Spir-

REAL "CORSICAN BROTHERS."-The Duke de St. the Governor de Bergues, who were surprisingly alike, God nowhere forbids us from holding sweet commu- not only in their persons, but in their feelings. One pain in the thigh; at the same instant, as it was dis-The whole of the Bible, from Genesis to Revelations, covered afterwards, his brother, who was with the army, recommends it, and is the best book in the world by received a wound from a sword on the same leg, and

order that their spiritual communications might be pure Not every one that keeps a good conscience, can keep

A SAD PICTURE.

If Rev. Charles Beecher tells the truth of his associates, we should rather be almost anything else than an evangelical preacher. We have long thought that what he here says is true, and when we see such a statement from one who has had the benefit of observation guage, February 22, 1846, at the dedication of a Pres- C., should address W. B. Coan, Portland, Me., up to Nov. 7th. pyterian church in Fort Wayne, Indiana:

Protestant candidate for the ministry sees before him an | who are now in the field in New England: authorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And need any one acquainted with human nature, be told that he studies under a tremendous pressure of office. motive ? Is that freedom of opinion ?- 'The liberty J. W. H. TOOHEY, of New York, late editor of Christian Spirwherewith Christ maketh free ?' Rome would have given that. Every one of her clergy might have studied the Bible to find there the Pontifical Creed on pain of death.

" Hence I say that liberty of opinion in our Theological Seminaries, is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole benefit. boasted liberty of the student consists in a choice of chains-a choice of hand-cuffs-whether he will wear the Presbyterian hand-cuff, or the Methodist, Baptist, Episcopal, or other evangelical hand-cuff. Hence it has secretly come to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find there! There is something criminal in saving anything new. It is shocking to utter words that have not the mould of age upon them.

" For through the ministry the same spirit has been conducted to the people. The denominations are so nearly balanced, the strife for power is so keen between them, that every fancied departure from that creed, is seized to make political capital, as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth. Wealth requires members and patronage. This creates a servile dread of novelty, for everything that another party can get hold of, strikes at the gold. Therefore the people watch their minister, and the minister is afraid of his people. For if he studies independently, if he goes outside of the book [creed,] if he slips the hand-cuff, the people tremble—it will not please—the opposition will seize it -we shall be unpopular-we shall not succeed!

"Oh! woful day! Oh! unhappy Church of Christ! Fast rushing round and round the circle of absorbing ruin! Thou sayest I am rich, and increased in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind and naked!

" Thus are the ministry of the evangelical, Protestant denominations, not only formed all the way up, under a tremendous pressure of MERELY HUMAN FEAR, but they live, move and breathe in a state of things RADICALLY CORRUPT, and appealing every hour to EVERY BASER ELEMENT IN THEIR NATURE, to hush up the truth, and bow the knee to the power of apostasy!

"Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere, but ah, it is hopeless of reform. We all pass on, and the tide rolls down to

SINGULAR DEATH. - Mr. John Hall, a sexton and undertaker connected with Rev. Dr. Lunt's church in Quincy, died while driving a hearse at a funeral. As he was riding along it was noticed that his hat fell from his head to the ground, and that he appeared insensible of the fact. This caused some one to approach him, when he was found to be perfectly lifeless, though he sat erect and rigid, holding the reins with a firm grasp.

THE QUAKERS .- It is said that important changes are in progress among the Quakers, which threaten to do away with much of the staidness which has characterized the sect. The fifth yearly meeting in Chester, (Pa.,) has issued a "testimony" on amusements, which upsets all the old notions of Quakerism. It contends earnestly for music and dancing as innocent and useful recreations, and quotes any amount of Scripture to sustain the idea. They oppose public balls and late dancing parties, but recommend the cultivation of both music and dancing as home pleasures.

Mean and servile spirits, when favored or advanced, either by God or man, are apt to grow baughty and insolent, and forget their place and origin.

BORN AGAIN.

Our sister ESTHER C. HENCK, the medium in Circle A, of Philadelphia, through whom the volume of Odes, entitled Spirit-Voices, was communicated, after a short but painful sickness, left this for a higher sphere on the 14th inst.

Her complaint was brain fever; and, as a consequence, her mind was mostly deranged; but at the close she appeared rational, and looking at her anxious friends she said, "I am going home now." A few more faint breathings, and a lifeless corpse alone remained visible to eyes of flesh.

As those better qualified will doubtless do justice to the memory of this excellent woman, I will only state that I learn that her life has been one of constant benevolence-forgetful of self, but ever mindful of the wants of others.

She died at the house of her brother-in-law, William Henry Pinney, Phalanx, N. J., at which place on the 16th inst. the funeral was attended. Three odes from "Spirit-Voices" were sung, and the consolations of the Gospel of to-day presented by

Phalanx, N. J., Oct. 18, 1856.

MEETINGS IN BOSTON AND VICINITY.

MEETINGS IN BRATTLE STREET, No. 15, at the Hall of the "Spiritual Association," on Sundays, morning, afternoon, and evening; also Saturday evenings. Speaking usually by entranced mediums. Admission free. Rooms open at all times during the week for information respecting Spiritualism, interviews with 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 Spiritualism. 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:

Is the present Marriage System the best that can be devised to promote the welfare and the progressive development of the

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. REV. Mr. GODDARD will speak at No. 15 Brattle street, next Sunday morning. Miss SMITH will speak entranced in the afternoon and evening of the same day. Admittance free.

Dr. A. B. CHILD will deliver a lecture at Fremont Hall, Chel-

Miss S. A. Magoun of East Cambridge will speak in the trance state, at West Randolph, next Sabbath Nov. 2d; also at South Braintree, on the evening of the same day, at 6 o'clock.

MRS. COAN'S APPOINTMENTS. - Mrs. Coan will hold Spiritual Test meetings as follows: - Bangor, Me., Oct. 29th; Frankfort Oct. 30th; Bucksport, Oct. 31st; Belfast, Nov. 1st and 2d; Cam and experience both, we must believe it. What a den, Nov. 3d; Rockland, Nov. 4th; Thomaston, Nov. 5th; melancholy picture! Mr. Beecher uttered this lan- Portland, Nov. 6 and 7th. Friends who desire a visit from Mrs.

LECTURERS NOW IN THE FIELD. The following are the names "During the whole course of seven years' study, the and addresses of the principal public advocates of Spiritualism

> MRS. M. F. BROWN, Trance Speaker, South Royalton, Vt. H. P. FAIRFIELD, Trance Speaking Medium, (also, Clairvoyant Physician), Wilbraham, Mass. Dr. John Mayhew, of New York, may be addressed at this

itualist, may be addressed at Salem, Mass., Box 219.

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

Miss A. W. SPRAGUE, of Plymouth, Vt., Trance Speaker. Mrs. M. S. Townsend (formerly Mrs. Newton), of Bridgewater, Vt., Trance Speaker. Mrs. Townsend will give clairveyant examinations and sittings if desired byher friends in the towns 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. L. for

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

AUSTIN E. SIMMONS, of Woodstock, Vt., Trance Speaker. ALLEN PUTNAM, Esq., of Roxbury, Mass., will receive 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 st., Boston, Mass.

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

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

Those who speak in the normal state are expected to present 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.

SPECIAL NOTICES.

PROSPECT HILL FAMILY SCHOOL, REHOBOTH, MASS .- The ubscriber will receive into his family a limited number of pupils, proposing to devote his entire attention to their care and instruction, with reference no less to their physical and moral health and welfare than to their intellectual development. An oppor tunity for thorough classical, mathematical or scientific training is here offered to those who wish children to be fitted for college, or for mercantile or mechanical pursuits. Special instruction in Phonography and Verbatim Reporting, in Music and other fine arts, as may be required. It is proposed to establish a HOME School of the first order, with every opportunity for the prosecution of the most useful and important branches of study in all directions. The situation is seven miles from Providence, R. I., on a stage route; and is elevated, healthful and retired; combining convenience of access with every advantage of pure air and beautiful scenery.

Pupils will be received at any time after the first of December. For circulars, stating terms, with references, &c., direct to

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

WILLIAM S. HAYWOOD, Principals. HOPEDALE, (Milford) Mass., Sept. 23, 1856. oct. 4-4t REV. URIAH CLARK AND LADY'S REMOVAL TO AUBURN, N.Y. Mr. and Mrs. Clark have changed their residence from Williamsburg to Auburn, N.Y., and propose to make Central and Western New York their principal field of spiritual labor. They will answer calls together; or Mr. Clark will stand ready to officiate 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 "Lilly 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 eath the tones of angel voices, and the soft notes of golden harps moved to melody by angel hands, this Boquet is presented as a token of that love which is drawing us all home to peace and joys eternal.

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

oct. 4. BELA MARSH, Publisher, 15 Franklin St., Boston.

SEEK-NO-FURTHER SOAP,—The undersigned, having been appointed principal agent for Sanger's Seek-no further Soap now offers the article for trial, and the copyright to manufacturers for sale knowing it to be one of the great inventions of the age. Office and general depot, 116 Commercial Street, Boston. Price \$2.50 per box of thirty six pounds; three boxes for \$7.00.

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 Pieasant street

HEALING BY CLAIRVOYANCE AND SPIRITinfluence.—Ma. J. A. Basserr will attend to all who wish to test
his powers as a Healing Medium, and by the Mesmeric State; the disease
will be pointed out, the symptoms described, and the best means used to
cure it. Mr. Bassett is an able delineator of cha acter while in the Mes-

NEW MALVERN WATER-CURE, WESTBORO

NASS., 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 bath rooms 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 hygienic and "out of door" influences are superior. The hard, dry roads, with convenient grades, the "wild-wood" groves, a romantic lake, (Great Chauncy) upon the Northern shore of which, high-perched, are the symmetrical and magnificent buildings of the Reform School; the exquisite landscape scenery from Raymond Hill, with the dry and exhilarating atmosphere, all combine to rouse the exhausted energies of patients suffering from chronic disease. To make the Cure still more inviting the proprietor, in addition to the "old elims," has transplanted into its grounds more than one hundred and fifty forest trees, some of large growth, &c. It is the desire and intention of those interested, to make this truly a Retreat for invaling, where every proper influence shall be made to do its appropriate work of restoration.

restoration.

Persons desiring additional information, will please address the reside. t
Physician, DR. J. H. HERO, or the consulting physician, DR. GEORGE
HOYT, of Boston, 77 Bedford street, who visits the Institution semi-weekly,
and attends to calls in the city and country.

MEDIUMS IN BOSTON.

Mrs. Knight, WRITING MEDIUM, 15 Montgomery place, up one flight

of stairs, door No. 3. Hours 9 to 1 and 2 to 5. Terms 50 cents a sitting. Trance and Writing Medium, at No. 15 Montgomery Place. Hours from 9 till 1, and from 2 to 9 o'clock. Terms 50 cents per hour For examinations of diseases, \$1.

Mrs. Bean, Rapping, WRITING and TRANCE MEDIUM. Hours from to 9. No. 10 Chickering place.

Clairvoyant Physician. HENRY C. GORDON, Clairvoyant 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. Healing and Spirit Vision. T. H PEABODY, Healing Medium

Miss E. D. Starkweather, Rapping, Writing and Trance Medium,

residence No. 6 Barre place, out of Eliot, near Washington, Terms 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5

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

IN CHARLESTOWN, MASS.

Mrs. E. C. Young, Healing, Seeing, Prescribing and Developing Medium, may be consulted for disease, Tuesdays, Thursdays, and Saturdays, from 9 o'clock, A. M., to 3 o'clock, P. M., at 24 Henly Street, Charlestown. Mass. (up stairs). Circles for development, Wednesdays and Fridays, from sept 6 6m

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

General Advertisements.

MRS. E. J. FRENCH, Clairvoyant and Healing Physician, office 780 Readers. cian, office 780 Broadway, second floor, front room. The morbid

paralleled success.

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

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

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

P. ABBOTT'S MEDICINES. — Our Cholera Cordial can be depended on to cure Cholera, Cholera Morbus, Dysentery—has been in constant use since the cholera season of 1832. Peach Cordial will cure debility, f-intness at the 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 Debi lity.

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 one ar the Boston line, on Northampton street, keep constantly on hand an assortment of COAL, WOOD and BARK, which will be delivered in Roxbury or Boston at the fair market price. Approved orders at the B. CHILD, M. D., DENTIST. NO. 15 TREMONT

HEALING INFIRMARY. DOCTOR BARRON cures Canattend to Scrofula, Erysipelas, and all cases, in which he has had great auc-cess for the last twikev years. Clairpoyant 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, Palmer, Mass.

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

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

TEW MEDICINE STORE. The subscriber has located

at Store No. 456 Washington street, for the sale of ECLECTIC and BOTANIC Medicines, Roots, Herbs, Barks, Toliet Articles, &c. Also, PUTNAN'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. H. are informed that they can be supplied by enclosing \$2.00 to S. M. CURRIER West Henniker, N. H., who for this sum will forward one barrel of Water according to directions.

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

Patients desiring board should give notice in advance, that suitable

Those sending locks of hair to indicate their diseases, should inclose \$1.00 for the examination, with a letter stamp to prepay their postage.

Water from the Henniker Spring will be supplied by Dr. M. He has been assured by intelligences from the higher life that it possesses strong magnetic properties, and is useful in negative conditions of the system.

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

THE REMEDIES OF NATURE. Wm. E. Rice, Clairvoyant Medium for Medical Examinations. Careful and thorough examinations will be made in all cases, and prescriptions given with full directions relative to diet, habits, &c. Hours for Examinations from 10 to 12 A. M., and from 2 to 6, P. M. Office, No. 98 Hudson street, Boston. In cases where sickness or distance prevents personal attendance, examination will be made from a lock of hair, accompanied by some of the leading symptoms, name and age of the patient. Free examinations given on Mondays to those who are unable to pay. All directions required by the patient carefully written out. Terms, when the patient is present, \$5; when absent, \$5; all subsequent examinations, \$2. Payment strictly in advance,

L AYING HANDS ON THE SICK. Dr. W. T. Osborn.

HEALING AND CLAIRVOYANT PRESCRIPTIONS.

O. C. YORK and wife continue to heal the sick by the laying on of hands; also to give Clairvoyant examinations and prescriptions, by receiving the name, age and residence of patients in their own handwriting. They will also visit the sick whenever desired Terms \$3.00 for examination in a prescription; \$2.00 when present. Address in care of Bela Marsh, 15 Franklin street, Boston.

29—6m

BROWN'S BRONCHIAL TROCHES will alleviate BROWN'S BRONCHIAL TROUHES WIll alleviate cocasioned by cold or over exertion of the vocal organs. Having a peculiar adaptation to affections which disturb the voice, they will be found indispensable 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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Just Published—Reasons for rejecting the Creed and also asking a bismission from the Shawmut Congregational Church, Boston by Two of its Members;—being an Examination of their Creed and a comparison of its with the plain teachings of the Bible, without the explinations of Salaried Divices, embracing their entire Correspondence with their Church, and its subsequent action in regard to them; with Comments upon the same This Work was prepared particularly for the Members of said Church, being the only way that a hearing could be had before them; but, by request, a few extra copies have been published, and may be had of BBLA MARSH, 15 frankin Street, Boston, or o DEXTER DANA, Washington Street, Roxbury. Price 25 cents.

MILINERY AND DRESS-MAKING,-Mrs. A. J. KEN-

And her baby is not there!

There are words of comfort spoken, And the leaden clouds of grief Wear the smiling bow of promise, And she feels a sad relief: But her wavering thoughts will wander, Till they settle on the scene Of the dark and silent chamber And of all that might have been ! For a little vacant garment, Or a shining tress of hair, Tells her heart, in tones of anguish, That her baby is not there!

She sits beside the cradle, But her tears no longer flow, For she sees a blessed vision, And forgets all earthly wo; Saintly eyes look down upon her, And the Voice that hushed the sea Stills her spirit with the whisper, "Suffer them to come to ME." And while her soul is lifted On the soaring wings of prayer, Heaven's crystal gates swing inward, And she sees her baby there !

#### COMMUNION OF KINDRED SOULS. Why may not the spirit hold communion

With kindred spirits here below-Souls bound by no earth-bonds of union, Nor ever hope such bonds to know? Why must we quench this higher nature, The soul's divinest, noblest feature. The loftiest gift of our Creator-Ah! why must this be so?

O, how a glance of recognition From earnest eyes, when souls have met, Fills all our life with joy Elysian-A joy we never can forget! Yet we must check the fountain's gushing, Which oft from soul to soul is rushing, While its rich waters might be flushing O'er hearts alone as yet.

Ah! why this ever restless longing To meet a soul whose every tone, The hopes and fears around it thronging, Are but a reflex of our own? O, is it wrong-this ceaseless yearning, The hidden soul's volcanic burning ? May not that soul in all its turning, Be to another known?

O God! why deep within the spirit This subtle essence hast thou placed, If none its fulness may inherit-If we must wander through life's waste, With none to know the fount of feeling Which seeks for aye its own revealing, And longs, from echoes backward stealing, One little draught to taste?

It is not life—this constant aching, The soul unanswered and unknown. O Father! when the heart is breaking. Which feels on earth alone-Where can it flee but up to heaven, Hoping, its latest earth-throb given, To dwell where nevermore are riven Spirits of kindred tone ?

-Philadelphia Sunday Mercury.

#### MUSIC ON THE WATERS. BY T. L. HARRIS.

Oh! lone is the spirit on life's troubled ocean, With tempests around it and torrents below. Till calm o'er the breast the pure thoughts of devotion. Like airs from the gardens of Paradise blow.

'Tis sweet, as we glide o'er the cold waves of sorrow. To think of the loved who have vanished before; We know they are blest; we shall meet them to-morrow We pass o'er the deep and they call from the shore.

They haste in their joy o'er the waters to meet us, The love-lighted waves of the ocean of rest; And sweet are their songs as they tenderly greet us,-They bring us kind words from the land of the blest.

They still the wild billows of trouble around us. The Eden of Love they unveil to the sight; And Peace with its garland of lilies hath crowned us, And Mercy hath robed us with vestures of light.

## THE INWARD SENSE.

Man is not only a material, but a spiritual being, and has not only a natural, but a spiritual sense. It is common, we believe, for philosophers to assume that there are but the five natural senses; but in our view, a true system of anthropology is one that takes cognizance not only of the natural, but also of the spiritual nature of man, and provides for an order of spiritual senses, with corresponding functions in their sphere, to those of the natural in theirs. In fact, they are by far the most important of the two, and in a true state of things will have the most attention paid to their cultivation and improvement. It is a well known fact that persons are sometimes deficient in the sense that perceives color; and it would be just as reasonable for them to assume that there are no colors except such as they are cognizant of, as it would for a man who has suffered his spiritual nature to be overlaid by the material, or to become inactive and useless by neglect and abuse, to assume that there is no God who directs and controls the destinies of men and of nations.

DEATH PAINLESS .- It is nearly certain-indeed, as certain as anything chiefly speculative can be-that in all deaths the physical suffering is small. Even where invalids experience the most excrutiating agony during the progress of the disease, nature comes to their relief at the last hour, and life goes out gently, like a candle in its socket. Those who have witnessed death-beds most frequently, especially if they have been intelligent persons, and therefore capable of judging, agree generally in considering the physical pain of death as inconsiderable. They say that the convulsive motions, which frequently attend the parting breath, are not evidences of suffering, for that the invalid is insensible. They say, also, that when the sense is retained, there is usually no such spasm. A leading medical authority states that scarcely one person in fifty is sensible at the point of death; and some physicians assert that they have never seen a death-bed in which the patient was sensible. As life fails, nature, it would seem, beneficently interposes, deadening the sensibility of the nerves, and otherwise preparing the individuals for the great and inevitable change. - Phil. Ledger.

## PIRST CASES OF WITCHCRAFT IN NEW

had the misfortune to have lived in Boston in the 17th made the paths of life slippery enough to the thoughtcentury, it is likely that most, if not all of them, would less, the ungodly, the old, and the ugly. The "spiritual

The first execution for witcheraft, in New England, handsome. They meet with better treatment than those occurred in Connecticut. The second was that of Mrs. who were accused of witchcraft in the 17th century; Margaret Jones, of Charlestown, who was hanged in but I have no doubt their unfortunate predecessors were Boston, in 1648. Malice or superstition charged her quite as guiltless as themselves.—Evening Ledger. with possessing a malignant touch, which immediately affected with some violent disease the person who came in contact with her.

figured New England's history, warn us to guard ed by the belief or disbelief of men. The existence of against indulgence in any superstitious notions. It is error is only relative and subjective. It has no being not a little singular that the descendants of the very apart from the mind by which it is temporarily harbored, Puritans, whose superstitions were so violent and absurd, are themselves the most bitter assailants of the superstitious notions which are part and parcel of the Catholic faith. Probably none of us are entirely devoid of superstitious ideas. We may be ashamed to truth itself unbarmed, unaffected. When Bryant says: confess it, in the presence of such as ridicule superstition; but if a social party discuss the subject in a spirit of tolerance and without levity, it will not be long before each divulges some superstitious notion or experience of his own. Almost all mankind, civilized or savage, are to a certain extent believers in dreams. Yielding to superstitious fancies corrupts the judgment, and makes us the slaves of accident.

This Mrs. Jones's death did not satisfy the community; they extended her evil influence to her husband. Naturally desiring to leave the scene of distress, he wished to go in a vessel bound to Barbadoes; but passage was denied him. She lay in the river between Boston and Charlestown, and after Jones had been refused, she was seen to roll from one side to the other, as if she would turn over. She was of three hundred tons' burden, in light ballast, and had eighty horses aboard. Possibly some sudden shifting of a part of her lading caused the singular motion. But Jones was accused as the wicked cause of the supposed preternatural accident, and a constable was sent across the ferry with a warrant for his apprehension. As the pious officer crossed he held up the warrant, as a sort of talisman, in view of the ship, and it was said that she gradually ceased to roll, and assumed her erect position. After Jones was imprisoned, the vessel moved in the strange way no longer. Of course the affair was the result of accident, or the machination of his enemies.

In 1656, eight years afterwards, Mrs. Ann Hibbins was tried and executed in Boston, for witchcraft. Her husband had been an agent for the colony in England, and was one of the colonial authorities, and a noted merchant. Severe losses in the latter part of his life, had so reduced his large estate, as to cause worriment in their minds, and to increase the natural crabbedness of his wife's temper. This made her turbulent and quarrelsome. She was censured by the church, and soon made herself so odious to her neighbors that they accused her of witchcraft. A jury convicted, but the magistrate refused to accept the verdict; and so the case was carried perore the Court, who, yielding to popular clamor-a not unusual occurrence now-a-days -sent the unfortunate woman, then advanced in years.

One of the puerile charges brought against her was, that on one occasion she guessed that two of her persecutors, whom she saw talking in the street, were talking of her. It proved true, and was thought a strongly corroborated proof that she was a witch.

Great disapprobation of the abominable event was expressed by a number of the more intelligent and influential of the people; and it has been thought that the settlement of hostility to execution for witchcraft in Boston, arising from this case of martyrdom, saved the lives of many, who, in the thirty years succeeding, were charged with exercising the widely-credited power of bewitchment.

In 1687-8, four children of John Goodwin, a respectable resident of the North End, were said to be bewitched. They were well educated and amiable children, it was said, the oldest a girl of fourteen. She charged an Irish washerwoman with having stolen some of the clothes. The washerwoman's mother, one of the "unmitigated Irish," was possessed of a bad character, if not of the devil; and having scolded Miss Goodwin severely, the latter fell into fits, together with one of her sisters, and two brothers, who had listened to the old woman's reproaches, and it is most probable, were frightened into convulsions; a very natural result if the subjoined story: A certain queen lay dead in her bed

circulated among the credulous community. It was and-forty men, was stationed on guard in an ante-chamsaid, as a proof of the diabolical nature of their misfor- ber. Towards midnight, the captain hearing a coach-andtune, that books of levity and heretical works, such as Popish and Quaker books, they could easily read: while they turned with horror from the regular Protestant Catechism, Oxford's Milk for Babes, a juvenile by the dead body. He objected, that it was not in his religious volume, and others of the kind.

Sometimes the children, very possibly owing to the spiteful direction of their father, pretended to be deaf, GOUVERNANTE, she had a right to see her before she was then dumb, then blind, then all three together. They buried. He wavered for some time, but she became so would draw their tongues in, then loll them upon their urgent, that he could excuse himself no longer. He chins, then pretend that their jaws, necks, shoulders, therefore led her into the room, and having closed the elbows and other joints were twitched out of place; and door upon her, walked up and down outside. After a

Charlestown kept a day of fasting and prayer at brother right, and whispering with her eyes closed, and without John Goodwin's house, after which the youngest child, any sign of life beyond a slight movement of the lips. probably tired of humbugging, showed no more of the He ordered the soldiers to peep, one after the other, and symptoms. But the others persevered, and at last the all of them saw the same thing. When he himself re-

appeared bewildered and strangely. But physicians The coach went on as fast as it had come, and the cap. dignation, and expressive merely of her wish that her sat by the dead body. persecutors might be punished. The oldest girl used occasionally afterwards to have fits, but the others were

mitting that they had acted fraudulently. This was the last case of witchcraft execution in long for release.

Boston; Salem, after this, seeming to aim at a monopoly of the honor. The red-hot religious zeal and the mon-Had the "spiritual mediums" of the present day strous amount of superstitious credulity in those times, have been drowned, burnt, or choked out of this world. | mediums" of the present day are often young and quite

#### THE TRUTH.

The truth is safe. We need have no anxiety as to its The many executions for witchcraft, which have dis- destiny. It has an absolute existence, entirely unaffectand it is, therefore, simply what the mind which harbors it makes it. Error, therefore, may be crushed, exploded, annihilated. To destroy the belief in error, is to destroy error. To destroy the belief in truth, leaves the "Truth crushed to earth will rise again, '

the only defect in his proposition is its virtual implication that truth may be crushed to earth-may be even temporarily and partially defeated. This is, in the nature of the case, impossible. The faith of its votaries may indeed be shaken and destroyed. They may be beguiled from their steadfastness, or entangled in the meshes, or lost in the labyrinths of falsehood. The advocates of truth may be discomfited and overthrown; truth itself, never. The minds which have cherished it may disown it, and cease to feel its enlightening and benignant power, but the injury cannot extend to the truth itself. All this may seem tame and commonplace, but it involves a distinction which is practically overlooked. The point we wish to press is this :- Truth is itself invariable, and its seeming variations are simply the changing relations sustained to it by the human mind.

We see, then, the importance to each mind of dealing honestly with itself and with the truth. Men often weave an elaborate web of sophistry, and fancy that they have fairly entangled in it some unwelcome doctrine; in fact, all that they have entangled is in their own minds. We may sophisticate our own understandings; we may blind them to the perception, or deaden them to the power of truth, but the truth itself we can neither unmake, nor modify, nor adulterate. It is necessarily and absolutely pure. It lives with the life of its Eternal Author. It remains free from the contagion of falsehood with which man seeks to adulterate and corrupt it. It rises above the mountains of elaborate sophistry and misstatement under which we may seek to bury it. The contagion but reaches our own soul. The accumulations of error but weigh down our own understandings. How important, then, that we ask sincerely, and seek honestly to answer the question, "What is truth?"-Examiner.

THE REAL MAN .- In Tait's Edinburg Magazine, I think in 1836, appeared an article on "English Local Religions," by Wm. Howitt, in which, after introducing to the reader the Primitive Methodists (or Ranters) the Bryanites, the Thornites, &c., he brings forward a Quaker (Mr. C.) as a preacher in the New Church. The scene commences with a conversation between him and a youth, on eternity and the love of God, which is

" 'But,' said Edward, 'what kind of a thing do you suppose a spirit is? Do you imagine it is a blue, thinnish thing, like a mist or a smoke, that we can see through? What shall we be like, think you, William?

"'Like! why, I tell thee, the spirit is the real man! We shall be like what we are. What thou seest is only the shell, the husk of the man; - the spirit is the real

" 'What!' exclaimed the captious youngster, 'do you expect to rise, William, with your Quaker coat and hat on, with your cough, rheumatism, asthma, and all?"

"' No, no! thank God! no asthma. I expect delightful breathing on the heavenly plains; but I cannot drive it into thee, that all these things are as much mere husk as my old coat. The spirit is the actual man; and when I rise, I count upon looking just as I do now,' said the tall old man, rearing himself up to his full height, and clapping his hands down the sides of his thighs, as a soldier at the word,—'attention!' 'only rather younger, and a little handsomer." - New Jerusa-

GERMAN SUPERNATURALISM .- In the new collection of German Legends by Ferdinand Bassier, occurs the of state, in a room hung with black. At night the room A great many fabrications and exaggerations were was lighted with wax tapers, and a captain, with ninesix draw up to the castle, went down to meet it, when he was met by a lady of noble appearance, clad in mourning, who asked his permission to remain a short time power to grant her request; but she called herself by a familiar name, and argued that, as the late Queen's then cry that they were burned, cut, and pinched, etc. while he stopped, listened, and peeped through the key-A consequence was that the ministers of Boston and hole, when, lo! he beheld the dead queen sitting upturned to the key-hole the dead queen was slowly re-At the trial she would neither confess nor deny, and suming her former position on the state-bed. Soon appeared to be of unsound mind; and indeed, at her afterwards the lady came out of the room, and was conage, and laboring under the combined influence of alarm | ducted down stairs by the captain, who felt, while he led and indignation, it is not strange that she should have her to the carriage, that her hand was as cold as ice. reported her to be of sound mind, and she was executed, tain perceived that the horses breathed fire in the in her last moments declaring that the children should distance. On the following morning news arrived that not be relieved. This declaration was adduced against the GOUVERNANTE, who lived at a country-house several her innocence; but it was probably made in a fit of in- miles off, had died at the very hour at which she had

Bodily infirmities, like breaks in a wall, have often free from them, and all lived to an adult age, never ad- become avenues through which the light of heaven has entered to the soul and made the imprisoned inmate

## NEW-ENGLAND SPIRITUALIST - - - - NOVEMBER 1, 1856.

This paper has for its leading object the presentation before the community of the evidences, both ancient and modern, which go to establish the following propositions:

NEW ENGLAND SPIRITUALIST.

I. That man has an organized spiritual nature, to which the

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

death of the physical body. III. That the disembodied can and do communicate sensibly

with those still in the flesh. IV. That incalculable good may be derived from such com-

These propositions embrace what is popularly denominated Modern Spiritualism, and the questions involved in, and growing | Hon. Warren Chase's Three Lectures, out of them, are becoming THE QUESTIONS OF THE AGE - than which none more interesting or important were ever raised among

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

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