

Thenomenal & Philosophical. A. No, by no means; no more than it argues a want of confidence in God's mercy, to have recourse to

SPIRITUALISM OF THE ROMISE CHURCH.

We make the following extracts from a work entitled " The Catholic Christian Instructed," by "the Most Reverend Dr. Challoner,"-a work that is in the hands of many intelligent Romanists in this country. The extracts are mostly from the chapter on "The Invocation of Saints and Angels," and set forth underiably ourselves without ceasing and that we should also prolieves the doctrines of his church, must be a Spiritualist, however earnestly he may contend that all spirits who do not confess to the Infallibility of Rome are "demons" or "devils." None can deny the genuineness of the following quotations, since we have Christ to desire the intercession of the angels and the book almost directly from the hands of the Bishop of Boston. -ED.

Q. How do you prove that we have angels for our guardians ?

A. From St. Matt. xviii. 10. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the his Son, Jesus Christ, who is both our Mediator and face of my Father who is in heaven." Heb. i. 14. their Mediator. " Are they not all ministering spirits, sent forth to minister for them who shall be heirs of their salvation ?" Q. What are the doctrine and practice of the Catholic Church, with regard to the invocation of angels and

saints? A. We hold it to be pious and profitable to apply ourselves to them, in the way of desiring them to pray to God for us; but not so as to address ourselves to them, as if they were the authors or dispensers of pardon, grace, or salvation ; or as if they had any power to help us independently of God's good-will and pleasure.

or angels, I find petitions for mercy, aid or defence; what say you to that?

A. The meaning of those addresses, as far as they are authorized by the church, is no other than to beg mercy of the saints in this sense, that they would pity and compassionate our misery, and would pray for us. In like manner, when we beg their aid and defence we mean to beg the aid and defence of their prayers ; and that the angels, to whom God has given charge over us, would assist us and defend us against the angels of darkness. And this is no more than what the Protestant Church asks in the collect for Michaelmas-day, praying, that as the holy angels always serve God in heaven, so by his appointment they may succor and defend us upon earth.

Q. Have you any reason to believe that it is pious and profitable to beg the prayers of the saints and angels ?

A. We have the same reason to desire the saints

the prayers of our brethren upon earth. The truth is, though God be infinitely merciful, and ready to hear our prayers, yet it is our duty and his will, that we should neglect no means by which we may be forwarded in our progress to a happy eternity : and therefore it is agreeourselves without ceasing, and that we should also proprofit of so many more prayers.

saints ?

A. No more than when we desire the intercession of God's servants here; because we desire no more of the saints than we do of our brethren upon earth, that is, we only desire of them to pray for us, and with us, to him that is both our Lord and their Lord, by the merits of

Q. Have you any thing else to add in favor of the Catholic doctrine and practice of the invocation of saints?

A. Yes : first, that it is agreeable to the "communion of saints," which we profess in the creed, and of which the Apostle speaks, Heb. xii. 22, 23, 24. "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits Q. But in some of the addresses made to the saints of just men made perfect, and to Jesus the Mediator of the new covenant," &c.

Q. But is it not giving to the angels and saints the attributes of God, viz. the omniscience and omnipresence, that is, knowing all things, and being every where, if if you suppose that they can hear or know all our addresses made to them?

A. No: we neither believe the angels and saints to be every where, nor yet to have the knowledge of all things, though we make no question but they know our prayers, since the scripture assures us that they offer them up to God, Rev. v. 8. and viii. 3, 4.

If you ask me, how they can know our prayers without being everywhere, and knowing all things ? I answer, that there are many ways by which they may know them. First, the angels may know them by being amongst us in quality of our guardians ; and the saints may know them by the angels, whose conversation they enjoy.

Secondly, both angels and saints may see them and

MAN'S INHERENT IMMORTALITY.

development, and the corresponding capacities for nals of your being. utterance afforded by the developments of the organism ercise of his own individual perceptions.

gression in this respect, it is equally obvious that in eternal youth. another department - that of intellectual development

cultivated, to the neglect of the interior nature - the the divine nature is not there. It is buried and crushed may be an intellectual giant, but spiritually an unde- the popular systems of education, of government by proof after proof, demonstration after demonstration, to pealing to the interiors, to the emotional or love-nature, convince them that they have immortal natures. Edu- and calling it forth, excite the external, arouse the cation is too much from without - the understanding is animal, and debase the immortal part of man.

that but a small part of the race, even now, have at- hearts in one. tained to the possession of immortality.* It is assumed that immortality is the result of certain contingencies taking place after the union of the body and mind in the individual being, and man being progressive, all do not attain to this condition at the same time, and a large proportion not at all. In opposition to this theory it will be argued that immortality is inherent in man as a necessity from his antecedents. Go back to the primordial condition of matter. We find it as a mass of atoms, heaving as agitated by an interior principle or force. It is conceded on all hands that these atoms are indestructible - and indestructibility is but another term for immortality. Matter itself, then, in its original atoms, is immortal. But what is that force which moves upon and agitates it? It is spirit-the eternal counterpart of matter -call it God, Deity, Jehoval, or by what name you please, it is the Deific principle, called attraction, or affinity, in the lower forms, and love, in the higher forms of manifestation. It is this affinity, or love, which brings and holds together the particles of granite-and hence God is in the granite. It is the same spiritual throughout universal Nature, as causes, of which all the principle, manifested in a higher degree, which forms the plant, attracting to it those atoms which are useful for its growth, and rejecting these which are unsuitable. Thus God is in the plant, and hus by Deific influx the atoms of the stone and the flower are immortal. The same is true in animal formations ; - a peculiar association of particles takes phce, and a higher manifestation of the Divine formative principle comes forththe same principle which existed in and moved upon the primordial atoms. All manifestations come from the action of spirit. Spirit is every where positive to matter. Immortal spirit is ever acting upon immortal matter. Atoms are ever the same, but are variously combined, and hence variously acted upon, manifesting the divine spirit in different degrees. Now man is an epitome of The Whole,-a completeness, an entirety ; and hence through him can be manifested the *complete* action of the Divine Spirit. In him this all-pervading Essence can *individualize* itself into identification; and this is what constitutes man. The human spirit, then, is not a creation or evolvement re- to bring the spiritual organization and its 2 sulting from the conjunction of spirit and matter in the connection with the material world for the purp human animal; but it is a complete individualization expanding its capacities for happiness and enjoyment of the Spiritual Essence which always existed, and which is in itself immortal. Between these two ideas there is a wide distinction, and in adopting the first lies God-like principles are in possession of intuitive percepthe grand mistake of the theory to which allusion has tions which are in perfect harmony with love, order, been made. composed of the two, is, must be, always was, and ever image of the Divine Mind; for that which is an image will be, immortal.

[Abstract of an Address given through THOS. GALES FORSTER, at the Melodeon, Boston, on Sunday, Oct. 11, 1857.] itself in forms, as guided by the principle of wisdom. but the accumulation of facts and opinions, based on So the Divine or God-nature in man should *outwork* external percentions and testimony ; and will be either So the Divine or God-nature in man should outwork external perceptions and testimony; and will be either The controlling spirit (understood to be Prof. Day- from the interior, through the wisdom faculties. Hence true or false, just as the testimony on which it is based ton), after alluding to the changes which had passed is apparent the error of a culture which is exclusively upon external nature during the medium's absence, and external, to the neglect of the emotional. The intelthe beauties which were, from season to season, spread lect becomes a vast reservoir of facts, while the intuiout on every hand before the external eye, lamented tions are submerged beneath them. The religious or mony. that man on earth should ever imagine himself deserted emotional nature is the essential man. A towering in-"The invocation of saints and Anges, and set forth underlindy the belief of by far the largest portion of Christendom. How far this belief coincides with the demonstrations of Modern Spiritu-alism, the reader will see for himself. Every Catholic, who becure the prayers of our brethren, whether in heaven or of the Infinite Father. Yet false philosophies have tellect will give no superiority in the great realm of tive perceptions, is incapable of thinking or doing and degrading to man. One of these false ideas he value when you pass to the interior life. While we tion with a physical organization, it must think and act Q. But is it not an injury to the mediatorship of designed to point out on the present occasion-premising would not repudiate intellectual culture, we beseech according to the evidences presented before it through that he, as a disembodied spirit, wished not to speak you, in God's name, to seek also those influxes from dictatorially, but according to the degree of light and the emotional and intuitional depths of the soul which wisdom which he had attained in his present sphere of shall permeate and vivify with divine life all the exter-

Other evidences exist of man's inherent immortality. through which he was to speak. Each hearer must One - and you will find it manifested every where determine for himself what is truth, by the highest ex- among all grades of human development-is this,-the universal consciousness of an unchanging personal iden-The casual observer, in looking at the condition of tity. Wherein resides this identity? Not in the mind; Christendom, is very apt to come to a conclusion ad- for the mind changes many times, as influenced by surverse to the general principle that man is generically rounding minds and circumstances. Not in the body ; progressive. There is manifest in this country an ob- for that undergoes constant changes. It is in the inmost, vious degeneracy in morals from that sturdy integrity or the divinity within, that this unchanging sense of inwhich characterized the fathers of even half a century dividual personality resides, and it evidences that this since. But while there has been a temporary retro- part of man survives all vicissitudes, and triumphs in

But it will be objected, Why are some so unconand material science-there has been great progress. scious of possessing an immortal nature? It is because The fact is that the external intellect has been of late they are so external and material - and not because emotional or religious and intuitional powers. Man in materiality. And here is manifested the effect of veloped child. Hence it is that so many now require | force, of punishment for crime. These, instead of ap-

made to gather vast stores of external knowledge, which One great error which Spiritualists should carefully are not vivified and permeated by influxes from the avoid is that of entering into any form of organization emotional and intuitional fountains of the inner being. which shall bind down or cramp by external authority Hence it is that the teachers of material science, the the mind. All should seek earnestly for individual learned Professors of the schools of learning, are quite growth and personal freedom -- should be free themunfitted to investigate any matter requiring the action selves, and allow others to be free also. When that is of the more interior faculties. The spiritual philosophy done, no necessity for locks and bars, punitive laws and would introduce a truer education-would develop man personal espionage will exist - for when man fully apfrom within, and lead him to outwork his own indi- preciates his own immortal individuality, he will never infringe upon that of others. And thus the grand chain A recent exhibition of the erroneous results of this of love which binds the material world in universal mistaken system of education, is the enunciation of the barmony, shall be manifested on the mental plane,doctrine that mankind are not generically immortal - | yea, extend across the Jordan of death, and link all

The Divine principle of Essential Love outworks mind, and its intuitive perceptions. All knowledge is is true or false. Knowledge will thus become a power for either good or evil, according to the truth or falsehood which it presents before the mind as testi-

Though the mind, considered in relation to its intuithe medium of the senses. These external evidences presented before the mind, produce inclinations; the concentration of these inclinations produces the will, and the will controls the thoughts and actions, according to the testimony presented.

The mind is so constituted that it cannot believe or act without or contrary to its inclinations, and if its intuitive desires for purity, love and virtue are over-balanced by external testimony, it must believe and act according to such testimony, though the testimony is false. All knowledges, therefore, which are presented before the mind, producing in it wrong or inharmonious inclinations, are so many sources of evil.

All natural evil (for there is no other) may be summed up under three heads : ---

First, progenital, or wrongly organized mental and physical constitutions.

Second, wrong instruction, communicated to the mind by the various systems of education.

Third, wrong situations, conditions and relations in which the mind is placed in relation to other minds.

These three sources are sufficient to account for all the evil that does now or ever has existed in the world, without the agency of a personal Devil to counteract God's plans in relation to the most beautiful part of his. creation.

All evil is therefore of human origin, and belongs to human thoughts and actions.

A very important question now arises as to how these evils are to be corrected. The clergy teach the doctrine of a personal Devil, presiding over the destinies of man, the doctrine of original sin, and the total depravity of human nature ; the doctrine of the spiritual death of the whole human family in the loins of Adam; and the spiritual birth of a few of them in or by the death of Christ, and the eternal banishment and torment of all the balance in fire and chains in hell. These doctrines are systematized in creeds, and inculcated into the minds of youth, thus turning the first germs of thought in a wrong direction. These doctrines are also set forth with all the force that education and eloquence can command ; and are proclaimed from thousands of pulpits through the length and breadth of Christendom, as God's eternal and sacred truth, without a belief in which there is no salvation from eternal perdition. Thus the mind has wrong principles implanted in it at the start. The growth of these wrong principles is cultivated ; and the mind is so guarded at every point with such an overwhelming force of false testimony, that intuitive truths can make little or no impression on it. There is, therefore, no opportunity for the mind to progress out of its evil condition, so long as it submits to these false teach-Though a few independent minds have nobly come forward in defence of the truths of Intuition and Nature, yet the power of perverted knowledge is wielded against them with such force that they can make but a slight impression on the wrongly formed inclinations of the great masses of perverted minds around them. Who can estimate the amount of evil that is thus produced and perpetuated in the world by the power of knowledge operating on the mind, and using it as an instrument for the origin and spread of evil?

and angels to pray for us, and to believe it profitable so to do, as we have to desire the prayers of God's servants here upon earth; or as St. Paul had to desire so often the prayers of the faithful, to whom he wrote his epistles. See Rom. xv. 30; Ephes. vi. 18, 19; 1 Thess. v. 25: Heb. xiii. 18. For if it be pious and profitable to desire the prayers of sinners here upon earth (for all men here upon earth must acknowledge themselves sinners) how can it be otherwise than pious and profitable to desire the prayers of saints and angels in heaven? Is it that the saints and angels in heaven have less charity for us than the faithful upon earth? This cannot be, since charity never faileth, 1 Cor. xiii. 8, and instead of being diminished is increased in heaven. Or is it that the saints and angels of heaven have less interest with God than the faithful upon earth? Neither can this be said, for as they are far more holy and pure, and more closely united to his divine Majesty, than the faithful upon earth, so must their interest in heaven be proportionately greater. Or is it, in fine, that the saints and angels have no knowledge of what passes upon earth, and therefore are not to be addressed to for their prayers ? Neither is this true, since our Lord assures, " that there is joy in the presence of the angels of God over one sinner that repenteth," St. Luke xv. 10. Which could not be, if the citizens of heaven knew nothing of what passes here upon earth.

Q. Have you any instances in scripture of the angels or saints praying for us, or offering up our prayers to God?

A. Yes: Zachar. i. 12. "The angel of the Lord answered and said, O Lord of hosts ! how long wilt earnestly desired to be helped by the prayers of God's thou not have mercy on Jerusalem, and on the cities saints; and as they knew this whilst they were here upon of Judah, against which thou hast had indignation these earth, so they know is still. Consequently, as their three-score and ten years." Rev. v. 8. "The four charity prompts them to pray for the faithful in general, and twenty elders fe'l down before the Lamb, having so it is not be doubted, but they pray more particularly every one of them harps and golden vials full of odours, for those who stand most in necessity of their prayers, which are the prayers of the saints." Rev. viii. 3, 4. or most earnestly desire their prayers; it being the "And another angel came and stood at the altar, hav- property of charity, which is perfect in heaven, to act in ing a golden censer; and there was given unto him this manner. much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hands."

Q. Have you any instances in scriptures of asking the blessing or prayers of angels or saints ?

siring the prayers of God's servants, whether they be in H. W. Beecher. heaven or upon earth.

God's mercy, to have recourse to the prayers of the saints ? kears the words without the heart.

know them in God, whom they continually see and enjoy, or by revelation from God, as in God they see the repentance of sinners. St. Luke xv. 10. For they that see God face to face, by the light of glory, discern all his divine attributes, and in them innumerable secrets impenetrable to nature. And therefore, though they themselves are not every where, yet by contemplating him that sees and knows all things, they have a vast extent of knowledge of things that pass here below. "In thy light shall we see light," says the Royal Prophet, Psalm xxxv. (alias xxxvi. 9.) And "we shall be like to him," says St. John, 1 John iii. 2, " for we shall see him as he is." For "now we see," says St. Paul, 1 Cor. xiii. 12. "through a glass darkly, but then face to face : now I know in part ; but then shall I know, even as also I am known."

Thirdly, both angels and saints may know our petiions addressed to them, by the ordinary way by which spirits speak to one another and hear one another, and that is by our directing our thoughts to them with a desire of opening our minds to them; for we can no otherwise understand or explain the speech and conversation of spirits, who having neither tongues nor ears must converse together by the directing of their thoughts to one another. Now this kind of conversation by the thoughts, may extend to ever so great a distance, as being independent on sound and all other corporal qualities, and consequently independent on distance.

Besides all this, the saints, whilst they were here upon earth, knew very well the miseries we labor under in this vale of tears : they also knew that good Christians

PRAYER AND EXAMPLE. - All your praying and weeping in private closets for your children will be of but little effect if not assisted by your example before them. It was the observation of those unguarded acts, and the examples of my own father, that had most effect upon me. I well recollect one instance, when a A. Gen. xlviii. 15, 16. "God before whom my man came in to him, like an east wind, about some fanfathers Abraham and Isaac did walk, the God which cied injury. My father listened to him with calmness fed me all my life long until this day, the angel which and forbearance until he had blown himself all out, and redeemed me from all evil, bless these boys,"-Rev. i. 4. then talked over the matter calmly and dispassionately. "Grace be unto you, and peace from him who is, and sifted it thoroughly, and by his explanation and manner who was, and who is to come, and from the seven spirits brought tears to the man's eyes, who grasped his hand which are before his throne." But if there had been and asked his forgiveness for having himself been the no instances in scripture, both reason and religion must aggressor. This one act in my father's life has done inform us, that there cannot possibly be any harm in de-

Q. But does it not argue a want of confidence in God hears the heart without the words, but he never

The Divine Spirit permeates all things, manifesting cannot err or do wrong. itself or himself in degrees - always the same in Essence, but differing in manifestation.

* We understand that reference is here had to a recently promulgated opinion by a leading teacher of "the Harmonial Philosophy."- ED.

For the New England Spiritualist. EVILS OF MENTAL PERVERSION.

Knowledge is power; mind is the agent by which power is wielded. What mind is, and how knowledge is acquired, it is very important that we know.

Mind must be considered as a connate principle, or a combination of principles, possessing an eternal identity, in connection with a spiritual essence in which it moves as an actuating and controlling principle.

The primary elements of mind are first, an actuating principle, which is the cause of motion; and, second, a governing principle, which controls the motions. The positive and negative relations existing between these principles produce a unity of power which is positive to matter in its primary elementary constituents. Motion cannot exist unless there is matter to move ; neither could mind exist, as a cause of motion, unless something existed to which it could stand in the relation of cause. Thus mind and matter, as cause and effect, must coexist eternally in all forms where motion is manifested. The primary elements of mind are thus diffused combinations of Nature are effects, including the spiritual as well as the material.

Mind, considered as a thinking, intelligent principle, connected with a physical organization, possessing voluntarity of motion, is a culmination of all the essences, laws, forces and principles of Nature ; as the physical body with which it is connected is a culmination of all the material elements existing in Nature.

Mind thus constituted contains within its actuating and controlling powers, the principles of motion, life, and controlling powers, the principles of motion, life, sensation and intuition, connected with a spiritual or-ganization, which outworks a physical organization, in ganization and intuition of the union. All orders directed st. Cheever, No 1 Tremont Temple, Boston, Mass. 52.1 ganization, which outworks a physical organization, in the exactly resembling the spiritual, which it animates form exactly resembling the spiritual, which it animates moves and controls by its intuitive powers, from its remental condition in the embryotic state to its per velopment in the physical form of man, in restriction, the fee must in all cases be advanced with his experience from an extensive practice for over size external senses and cerebral faculties to the casinit learning the spiritual form of the casinit learning to the casinit learning to the case of the case

The use of the physical organization anister Street.

Mind, considered as a reasoning, thinking intelligence, is the image of God in which man was created. There beauty, and happiness, without any tendency to evil or Both spirit and matter, then, being immortal, man, discord. This fact is self-evident, if the mind is an of the Divine must be an ultimate of perfection, which

> How, then, it may be asked, do we account for the origin of evil, and its introduction into the world, if the mind, considered in relation to its intuitions, cannot err or think wrongly?

Knowledge must be considered as different from

J. M. E. DELPHI, Aug., 1857.

THE SOUL .- What makes the soul so valuable? Its immortality! When endless years have run on, the soul will still exist. Amazing thought! Will it never tire? Will the ethereal pulsations of sublimated existence never grow heavy? Will the wheel never be as long at the cistern? Never! The soul will endure

gather as the throne of God ! A sough, Disease of the

J. A. BASSETT, CLAIRVOYANT AND HEALING

TO THE AFFLICTED. Dr. A. C. Dresser, Clairvoyant THE AFFLICTED. The Arrows of the second seco

have be DYE HOUSE. Corner of Court & Howard

died worth NN, No. 131 Hanover Street, Boston, gives pleasant memorie Affections of the Lungs, Liver, Kidneys, and

He who has by the Dred to any part of the contry. Let it his own heart and life, is most 1, 2 to 5 P. M Sunday P. M Sunday 19-3 m. p. 3 his judgments of others, and least them. ANAND

"There is that," said Dr. Kane, "in the story or every eventful life, which teaches the inefficiency of human means, and the present control of a Supreme Agency."

OCTO BER. 24, 1857. NEW-ENGLAND SPIRITUALIST.

A. E. NEWTON, EDITOR AND PUBLISHER.

The Spirifualist.

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

BOSTON, SATURDAY, OCTOBER 24, 1857.

PROF. FELTON AND HIS PRIEND " J. W." Prof. Felton, in one of his articles against Spiritualism in the Courier, alluded to his " friend and correspondent, J. W.," as " a man of the most candid disposition, who understands, as an observer of nature, what belongs to a rigid, that is, a true investigation. In speaking of Spiritualism, he [J. W.] says, ' I consider it a just principle of judgment, that no phenomena were to be admitted as genuine, which could be accounted for on the supposition of fraud, collusion or coincidence, even when no PROOF of these existed; and that the supposition of a preternatural cause was only to be admitted, when all other possible modes of explanation had been exhausted.' "

We have before called attention to this severe and harsh rule of investigation, adopted by the savans of Harvard, and have expressed our willingness that it should be applied, in all its severity, to the modern, spiritual phenomena - knowing that there are those which will bear even that test. We have also suggested that the application of this rule to the recorded miracles of the Bible would greatly disturb, if not completely overthrow, the faith of Christendom - since it is very easy to suppose "fraud, collusion, or coincidence" in regard to events occurring in so remote and unscientific an age. Which of the writers of the Bible could be brought under Prof. F.'s definition of a "scientific observer "?

Our present object, however, is not to criticise this rule of evidence or judgment, but to lay before our readers certain other rules and suggestions, coming, as we are confident, from the same " candid " source, and which, we think, present considerations equally worthy to be regarded and practised by the Professor in his treatment of Spiritualism and its believers. His course hitherto has led many sensible persons to believe him, if not actually insane, at least so infatuated and so blinded by his self-conceit, that his better judgment (if he has any) has become entirely inoperative. It is hoped the observance of these suggestions, coming, as they do, from a fellow-officer and Professor in the University, will render him less virulent and uncourteous in his opposition to a belief in modern Spiritualism.

The article from which we propose to quote, appeared in the Christian Examiner, a religious periodical, in the year 1851, at a time when Spiritualism had, comparatively, but few believers, and when the evidence of its foundation in truth was much less apparent than now. It was not written, however, until after the author himself had deliberately investigated many of the spiritual phenomena, and the following excerpts will show that he had these expressly in view, though his article was mainly devoted to Animal Magnetism.

That the writer of this article is the identical "J. W." who is the "friend and correspondent" of Prof. F., there is little question ; but even this is of comparatively small consequence, since he is known to be a member of the present board of Government and Instruction in the College, and hence must be accepted as

of monomania. They are the genuine belief of persons of the average amount of capacity and common sense in the ordinary affairs of life; persons honest, and, morally speaking, trustworthy. We hold that no opinion, no matter what it is, which is sincerely enter- sible object the laudable purpose of providing employtained by any considerable number of such persons, is ment for the destitute, and giving counsel and other to be dismissed with a sneer, as simply ridiculous. If aid to such applicants as are deemed worthy. This Soevidence be offered, it is to have a hearing. So strong is | ciety held its annual meeting last week, on which ocour conviction of man's profound ignorance of what is and what is not possible or probable in itself, that there casion, as we are informed by the newspapers, its Secreis no opinion, on subjects of the class of which we are tary, Mr. F. R. Woodward, in his annual report, took speaking, which we do not regard it as our duty to ap- it upon himself to enter upon a Quixotic crusade against proach and examine, as if it might be true, however un- Spiritualism. The Journal says :likely we may think it to be so. Nay, further than this, no man who approaches the examination in any other spirit than this, can be a fair judge of the evi-dence, either for or against its truth. We believe it may oughly and finally show a thing to be false, by dealing them."

with it as if it might be true. the measure of what is probable and improbable, before he has examined a subject in this spirit, whatever that We such as that which has engaged our attention. know those over whom we claim no superiority of judgment, and who have had sufficient means of observation, in the human system; yet to us the utmost marvels of Animal Magnetism, nay, even the alleged communicais improbable, but because it is not supported by evidence ; and if -evidence is fairly offered in support of it, that evidence is to be fairly examined.

"We are led to dwell so much on these points, not same Christian denomination with themselves ! merely by the subject of this article, which, considered by itself, would be comparatively unimportant, but by the fact that there is now a very strong tendency in men's minds to become interested in subjects connected cy to believe much; in many, a tendency to believe nothing ; in almost all, a disposition to inquire, a strong anxiety to be satisfied. This tendency exists more widely among those who constitute the chief material of society - and a very valuable material of it - than is imagined by those who take to themselves the character of the liberal (?) and enlightened class; and, numerically speaking, how small a proportion do the latter class constitute of the whole mass of mankind ! . This tendency, we repeat it, is now manifesting itself in a very marked manner. It is shown practically in the interest which has been and is taken in all the exhibitions of Animal Maguetism, and more especially in the wide-spread earnestness with which men have crowded to satisfy themselves concerning the recent assertions of *direct communication with the* spiritual world. The things themselves may all be delusion and imposture. The interest taken in them and the mode in which it has generally exhibited itself are not the less significant of a tendency - may we not say, of a want? - in the human mind. Is it not the result of an instinctive yearning, clamoring to be gratified? of a principle that, left to its spontaneous development among the uninstructed and the impulsive, may lead to folly, error and excess, but capable of being directed to good, or at least prevented from leading to evil? them; and to exercise a liberal forbearance toward all

A QUIXOTIC MOVEMENT.

There is in Boston an association called the "Society for the Prevention of Pauperism," having for its osten-

"Among other things the report denounces those who on the Sabbath attend lectures on Spiritualism. Mesmerism and Mormonism, and laments that there is be stated as a general principle to be taken as a guide no law to prevent such lectures. It calls upon the press in all inquiries of importance, that we can only thor-

From the Ledger we learn that the denunciations and "No man has a right to take his own convictions as lamentations of the liberal and enlightened Secretary produced the effect to lead to the appointment of a committee to confer with the Mayor and Aldermen in resubject may be. So strangely diversified are our minds, independently of what we call talent, strength of mind, gard to measures to suppress the meetings! This intellect, etc., etc., that there is no limit to fair differen- committee is headed by the venerable Deacon Grant, of ces of opinion upon all subjects, more especially upon Total-Abstinence memory. Is it possible that the kindhearted old philanthropist, in his zeal against ardent spirits, fails to distinguish between them and ANGELIC spirwho believe that a drop of laudanum mingled with as its? The Deacon is flanked by an imposing array of much water as fills one of our great inland seas is still reverend clergymen, including one dignified Doctor of capable of exercising an appreciable effect upon disease Divinity, - as follows: Rev. Dr. Bigelow, Rev. Mr. Scandlin, Rev. S. B. Cruft. These gentlemen all, we tions from the spiritual world, are less improbable, less believe, belong to a sect claiming to be par excellence nconsistent with what we receive as facts, and are sup-1 "liberal Christians." We have some curiosity to learn ported by better evidence. Yet this form of opinion is what sort of a plea such a Committee can make before not to be ridiculed; it is not to be rejected because it the municipal authorities for the suppression of the religious meetings of a large body of their fellow-citizens, many of whom have been and still are members of the

But what can have occasioned this sudden outburst of denunciatory zeal against Spiritualism, it is difficult to imagine. (The coupling of "Mesmerism and Mormonwith their spiritual nature. There is in many a tenden- ism" with it is obviously done for mere effect, since every body knows there have been no public Sabbath lectures in advocacy of these distinctive isms in this city for years, if indeed there ever were.)

It is equally difficult to conceive what concern the Society for the Prevention of 'Pauperism " has with the matter any way. One would think it would find plenty of occupation for its energies, in the present financial and industrial troubles, within its own legitimate sphere, and without undertaking to regulate either the religious or the philosophical opinions of the citizens of Boston. Or if its managers are really desirous of suppressing the causes of the destitution and suffering of the lower classes, one would suppose they would give their first attention to those gigantic systems of swindling carried on by the capitalists and speculators, whose head-quarters are in State street and thereabouts. Or if they consider it to come within the scope of their duties to prevent the needless squandering of money for ostensibly religious purposes, it might be supposed that they would first seek to "kill off" those popular churches, who pay from three to five thousand dollars annually in salaries to their clergymen, besides expend-The question is not, How can we prevent men from en-gaging in such inquiries? We cannot do this if we would. Ought we to do it if we could? Our true obing an equal sum on missionaries, bibles and tracts for ject should be to aid in carrying them on in a right way years in needless " repairs " to enable them to outshine and for a right purpose; to direct people's minds to the their neighbors; whose members repose every Sunday true points at issue and to the best methods of deciding on luxurious cushions, listening to delicious music from alaried performers, and within whose costly temples the poor can never afford to hear to the Gospel. Here, "We are prepared to hear from many, that all interest it is not improbable, a Society for the Prevention of in such matters is an encouragement to quackery, hum- Pauperism might find follies and abuses on which properly to expend its denúnciations, and for the suppression of which to invoke the municipal authorities. But what has such a society to do with Spiritualist meetings? Some of these are free, and at others the trifling admission-fee charged is always remitted to those who are known to be unable to pay. What, then, is this movement but a most despicable and gratuitous exhibition of bigotry and intolerance on the part of the philanthropic (?) gentleman who originated this report, and his abettors? What a pity these people had not lived in the fifteenth century, instead of the nineteenth. and in Rome instead of Boston! The baseness of this movement is the more evident from the fact that a recent officer of this Society, but a few months deceased-a man widely known, respected and beloved for his philanthropy and his many virtues -we refer to the late CLIVIN WHITING, Esq.,-was an earnest Spiritualist, and an attendant on "Sabbath lcetures on Spiritualism" It is such men as he that the Secretary takes it upon himself to "denounce,"lamenting "that there is no law by which he can prevent" the free exercise of their religious preferences ! How base the insult to his honored memory ! Would it have been ventured vere he now in the earth-life? We think not. Out upon such bigotry ! The Secretary of this Society, as well as some others of its leading officers, are also concerned in some of the other charitable societies of Boston. Are our liberalminded eitizens willing to intrust the distribution of their charities for the coming winter to the hands of such narrow-souled slaves of sect? But there are other facts which further illustrate the despicable and uncalled for character of this assault. One is that the Spiritualists who meet at the Melodeon had already initiated measures for a vigorous effort to aid the poor during the coming winter - in this being in advance, so far as we learn, of any religious body in the city. A large association of ladies has been organized, a committee of distribution appointed, and a contribution to their funds, notified before the appearance of this "bull" of the Society for the Prevention of Pauperism, was taken last Sunday afternoon, amounting to \$34.82. Besides this, the entire receipts of the evening,-\$37.40,-were devoted to the same purpose, Another fact is, that a single Spiritualist, during the year ending Oct. 1, distributed to the poor of the city who applied at his residence, aid to the amount of upwards of thirteen hundred dollars (nearly one half as much as expended by the whole Society which has made this onslaught), besides gratuitous medical services to oun- and so will the Christian (?) publishers who gave pubdreds of the suffering - devoting one day or more to The Editor of this paper may be expected to such unpaid services every week. And all this at an speak on Modern Spiritualism, in the Town Hall in institution founded for just such beneficent purposes, at the suggestion and under the guidance of spirits. We refer, of course, to the asylum of Dr. Main, at No. 7 Another fact is, that Spiritualism has done and is and much interest is manifested.

doing more to break up the selfish love of material wealth, to show the worthlessness of earthly treasures in will testify.

dorsers repent this gratuitous display of sectarian ani- the sounds. mosity and popish intolerance ! May the Father forgive "Do you know what spirit it is from ?" asked some them, for they know not what they do!

PROVISION FOR THE POOR.

about the needs of the poor, makes the following rees in the coming winter: --

of the city, where good nourishing soup may be dealt out to all that are hungry, without money and without price, - to be eaten upon the premises, - will do the most good. Then if there are any who feel as if they could give anything for what they have partaken, let them drop their mite into a box for the poor. If this project can be carried out by the city, through individuals, it would save the city thousands of dollars

A soup can be made of beans, peas or bones which are sold for a trifle, by the provision dealers, who, if they could be interested in the project, would be willing to give for that purpose.

PROGRESS.

This suggestion may be useful in an economical point of view, though it is applicable only to the supply of one need — that of food, when the starvation point has been reached. But there will be other wants, as of clothing, fuel, etc., which must be provided for in other ways. Much may be done by individuals and associations among the ladies, who shall interest themselves in finding out the really needy, and in collecting and distributing second-hand garments and other necessaries among them. And we are happy to announce that a society of ladies interested in Spiritualism has recently been organized for this purpose, who will hold weekly meetings at our Reading Room every Friday afternoon. The following committee has been appointed by them, to receive and distribute donations : ---

- Mrs. Wood, No. 2 Jefferson place.
- Mrs. FESSENDEN, No. 1 Oak street.
- Mrs. NASH, No. 7 Phipps place. Mrs. SISSON, No. 2 Dover street.

Besides these, we would mention that Mrs. Jenness matron of Dr. Main's Institute, No. 7 Davis St., has opportunities to do much good in this way, among those who apply at that asylum for remedial aid, and that she will gladly act as the almoner of any charities which may be entrusted to her.

MR. MOODY'S SCIENTIFIC LECTURES.

On Tuesday and Wednesday evenings of last week, Mr. LORING MOODY lectured in the Reading Room

A SPIRIT-PROFILE DRAWN.

Something over a year since the writer of this comparison with the wealth of the soul, and to prompt to chanced to be in New York city. Walking up Broadangelic works of benevolence and devotion, in all those way, we passed the rooms of the Society for the Difwho come under its benign and elevating influences, fusion of Spiritual Knowledge, which were then thrown than any and all other agencies put together, as thousands open free to the public. Having been absent some time from the country, and feeling desirous to know And yet the philanthropic Society for the Prevention how the cause was progressing, we stepped in. A of Pauperism wants Spiritualist metings suppressed ! small circle was then ranged round the table, receiving It looks very much as if the authors of this movement spiritual communications. Its members were all strangsought to gain a little notoriety by following in the ers to the writer. Not wishing to intrude upon them footsteps of a certain illustrious "scientific committee," we took a seat in a distant part of the room. Preswho recently travelled far out of their way to denounce | ently a spirit announced itself to the circle by rapping, Spiritualist circles as dangerous to "the truth of man but refused to communicate with any person sitting at and the purity of woman." And they will doubtless the table. After some time it was ascertained that he receive quite as flattering a reward for their impertinence | wished to say something to ourself. We were gratified, as have that committee-namely, the mingled pity and of course, to hear from any dear one who was intercontempt of enlightened and candid people everywhere. ested in our welfare; and were happy to receive an How bitterly, ere long, will this Secretary and his en- affectionate communication, which was given us through

one at the table.

"I think I do," was the reply; "but I would rather he would tell himself. If he would do so, it would be A correspondent, referring to a paragraph in our last, an excellent test, as you are all utter strangers to me." Suddenly the hand of a gentleman in the circle was commendation as to the best way to meet the demand for influenced, and seizing a pencil, he struck, with the food, which is likely to press upon the unprovided class- rapidity of thought, a profile upon a sheet of paper. A glance was sufficient to satisfy us for whom it was in-I am satisfied that soup-houses, to be established in every ward | tended. The features of the writer's father, who had passed to the spirit-world some two years before, were as clearly delineated as if he had sat in bodily form for the artist's study. Nor was it a willing heart and fertile imagination that detected a wished-for resemblance. The profile has been repeatedly shown to friends who had known the original in life, without any explanation of the circumstances under which it was produced, and has been promptly recognized as true to the life. More than this, it is proper to say that it was the spirit we had in mind as the author of the communication received through the other medium.

This is no fancy sketch, but a stubborn fact, which cannot be winked out of sight by over-wise incredulity nor material skepticism. And the wise man will, instead of turning away with a sneer or a whiff, ask for an explanation of the action of mind that could produce such a result, even though he reject the idea that a spirit might have executed it through the medium's hand.

THE DAVENPORT MELIUMS.]

These young men, in whose presence remarkable physical phenomena purporting to be of spiritual origin occur, have left this city for a season, and are now exhibiting at Lowell. During their stay here, they were visited by a large number of people, some of whom were fully convinced of the interposition of spirit-agency in the demonstrations which took place, - others were confirmed in the belief of an imposture, - while a still larger number were perplexed, without being able to come to a satisfactory conclusion.

We found no opportunity, until within a few days of their departure, to give them any personal attention. We were present on three occasions; during which things were performed, - such as the tying and untying of the mediums, the simultaneous playing of several musical instruments, the exhibition of a hand, the speaking of a singular voice, sometimes through a trumpet, and sometimes without, etc., - which, under the circumstances, it was difficult, if not impossible, to account for without the supposition of spirit-aid, as was claimed. We did not, however, have opportunity to push our investigations to a wholly satisfactory result, before the mediums left; but went far enough to find that, if an imposture, it is not so easy a one to detect and expose as some have imagined. On their return to the city, we shall hope to be able to continue the inquiry until satisfied. We recommend the public, everywhere these mediums may go, to submit their claims to a rigid but candid examination. We find that persons who have been able to give the matter a thorough and patient investigation have been convinced of the agency of spirits beyond a doubt; while hasty and especially prejudiced witnesses often jump to the opposite conclusion, on what appear to us insufficient grounds.

good authority in the case.

We take the liberty to italicise what we think bears with peculiar force on the position of Professor F., but* not to vary the language.

After reciting the varied phenomena of magnetism, as set forth in the writings of Prof. Gregory and Dr. Esdaile, "J. W." says : --

"The first remark we feel disposed to make is, that, whatever be the real merits of the subject, it is clearly one not to be disposed of by being pronounced, in a loose, general way, a delusion or an imposture. It may be both, but it must be proved so before it will be thought so. From the character of the persons interested in it, from the earnest belief they entertain of its truth and importance, and from the plausible evidence they offer, it seems certain that it is not to be annihilated by the stale cry of 'humbug,' by whomsoever pronounced. We would say the same of any belief, similarly entertained and similarly supported, however absurd it might appear, and however at variance with preconceived opinions, if it profess to be founded on facts, and those facts be openly submitted to examination. It is presumption for us to assert beforehand what is and what is not true. Truth comes to us sometimes from the most unlikely quarters. We detect it lurking unexpectedly amidst a thousand forms of falsehood.

"There is no spirit more adverse to real advancement, than that which rudely checks the inquiries that certain minds are instinctively impelled to make into new facts, especially when they have something strange or marvellous in them. To get at all truth, every avenue, however unpromising it may at first seem, must be explored. It may lead to nothing, but this we cannot know till we have tried. It is fortunate that there is a class of minds having this irresistible tendency. They are the pioneers who make the first clearings in

am Caloc, the and any subject, whatever nkind.

Bozaldab opened his eyes and beheld a barr try, and solitary island, in the midst of which pale, meagre, and ghastly figure ; it was a mercha just perishing with famine, and lamenting that he could and was controlled in the afternoon by Prof. Dayfind neither wild berries nor a single spring in this forlorn, uninhabited desert; and begging the protection of Heaven against the tigers that would now certainly destroy him, since he had consumed the last fuel he had collected to make nightly fires to affright them. He then cast a casket of jewels on the sand, as trifles of alpworshipping Him according to the highest no use; and crept, feeble and trembling, to an eminence looms he is able to attain. In the evening, where he was accustomed to sit every evening to water hen R. Smith, (as he announced himself) took up the the setting sun, and to give a sight to any of might happily approach the island.

"Inhabitant of Heaven," cried Baordinary not this wretch to perish by the fir past events "Peace," said the angel, " ing the charac-He looked again, and be a letter, a glove, or into the future, as well desolate isle. What reathing dreams into gloves, starving merchan healing influences over the him to his rvay pains on the tips of one's fingers hat ying them from one person to another; of hat be spiritual world, and holding intercourse

with the spirits of the departed, - the first impulse is simply to ridicule such pretensions, and to set them down as the imaginations of fools or the illusions of monomania. Still, this is not the most favorable state for determining the actual character of these pretensions. They are not the imaginations of fools, nor the illusions on Tuesday and Friday evenings of this week.

the weakness, credulity, obstinacy, ignorance and false hood which may be encountered.

bug and imposture. In their view, to examine is to become responsible for them. They shrink from contact with the rude and vulgar curiosity which such inquiries often oblige one to encounter. They cannot endure the hopeless credulity that so often displays itself; the helpless ignorance of the value of evidence and of the modes of determining truth that is so generally exhibited. But all this is no reason why men should be suffered to grope their way in the dark, without assistance from those who can give it. Whatever movement extensively engages the interest of our fellow-creatures is worthy of sympathy and attention. The object of attention may be trivial or baseless, the stir and turmoil of mind produced cannot be without its influence upon the character of those engaged in it, either for good or for evil.

Such is the pointed rebuke which the irascible and denunciatory Professor of Greek receives at the hands of one of his own associates - his acknowledged "friend and correspondent," - " a man," himself being witness, " of most candid disposition, who understands, as an observer of Nature, what belongs to a rigid, that is, a true investigation." Need Spiritualists say any thing more?

SUNDAY MEETINGS.

At 14 Bromfield street, Dr. CHILD gave the second of an interesting course of lectures on the Evidences of Spiritualism ; and was followed by remarks from Mr. H. G. COLE. In the evening, Mr. L. B. MONROE read a carefully written and eminently practical dissertation on the Impartation of Magnetism, which we learn gave great satisfaction to a numerous auditory. Thus far the movement at this place has been well sustained, and promises to be productive of much good.

At the Melodeon, Mr. FORSTER occupied the platawas claimed,) who entered upon an elaborate around ument, drawn from the religious maniand glacie mations, to prove that man, instead of gems seepraved being, rushing away from God. shoots religious being, everywhere seeking after same topic, and made some forcible practical applications of the doctrine of an indwelling Deity in man. The discourses were able and eloquent, and if possible we will making \$72.22 raised in one day. write out our notes for the next paper.

It was announced that Mr. F. might be expected to speak at the same place next Sunday afternoon and evening-the Society for the Prevention of Pauperism permitting ! The hours of meeting will hereafter be charged to 21 and 7 o'clock.

Fitchburg, on Sunday evening, the 25th inst.

Mrs. Cora L. V. Hatch lectures at the Meionaon Davis St.

connected with this office, on the Natural or Scientific Basis of the Spiritual Philosophy. The leading idea presented was that of a Universal Spirit or Soul seeking to express and individualize itself, or himself, in and through the material universe ;---all organizations being in their degree results of this all-pervading spiritual force in its efforts at expression or out-birth. The lower forms of organism were considered as but imperfect or incomplete expressions-advancing, as conditions improved, to man, the highest, the complete epitome, the true offspring of God.

By means of a series of skilfully prepared diagrams, exhibited by the aid of the magic-lantern, the lecturer was enabled to show the successive steps in the process of organization, from the formation of the simple cell of the vegetable structure, up through the elaborate and complicated mechanism of the animal form, to the evolution of that wondrous structure, the human brain, through which the human soul manifests its capacities and its powers.

Mr. M. has, by long and careful study, made himself master of his subject; and his easy, conversational style of delivery enables him to accommodate himself to the commonest understandings. We know of no branch of inquiry fraught with deeper interest and profit to the philosophical Spiritualist than this ; and we much regret that a large number were not attracted to the lectures -sufficient encouragement not being given to induce the completion of the course. We hope such will not be the case elsewhere, should Mr. Moody undertake to present these subjects.

CIRCULATE THEM !- That pungent review of " Prof. Felton's Abnormal Address to the Pupils of the Normal School," which appeared in our columns last week, has been printed in the form of a tract, and may be had gentleman who, in social position and literary and scientific attainments, is probably no way inferior to the Professor of Greek, and who, as our readers have seen, in the departments of criticism and satire, is as much his cleaver.

NOT WORTH THE POWDER !- A correspondent has some puerile and vulgar animadversions upon the late ed doctrine even if it were truth itself. Convention at Ludlow, Vt. With all due deference to our friends' opinion, we do not think that productioneven if its author is the Principal of an Academy-is game worth the powder he has expended upon it. "M. B." will one day be sufficiently ashamed of the thinglicity to his vulgarities.

THE CAUSE IN COLUMBUS, O .- The Spiritualists of Columbus, O., have engaged Mechanic's Hall in which

F. L. WADSWORTH .- A correspondent writing from Delphi, Ind., says :

"We were visited a short time since by Mr. F. L. Wadsworth, of Portland, Me., a good trance speaker, we think; and we wish to recommend him to your notice as a medium calculated to do much good in the cause of Spiritualism. He is an able expounder of the "Harmonial Philosophy,"-a self-denying, devoted Spiritualist-does not seem to be influenced by mercenary motives, but is anxious to do good. He gave us five lectures-from here went to Lafayette-gave satisfaction-thence to Attica, where he held a discussion, in which his opponent was defeated,-at least that was the verdict returned by a majority of the audience.

WONDERFUL FEAT .- At the Chess Congress held n New York last week, a German from Iowa, named at this office for 1 cent a copy. It is from the pen of a Paulsen, played and won three games with three opponents at the same time, without seeing either of the boards of his opponents, or having any of his own ! He was in another room, and a gentleman announced the moves of both parties in a loud voice. Mr. Pauslen superior as a Damascus blade is keener than a butcher's saw all three of the games played simultaneously on the tablet of his brain alone !

CONSISTENCY. - To pray stoutly for the salvation of sent us a lengthy reply to a communication published all souls, and then attempt to prove by Scripture that all in the Christian Watchman, of this city, containing cannot possibly be saved, and declaring it a most wick-

> WEEK-DAY MEETINGS AT THE READING ROOM .---- See notices under the head of Meetings in Boston and Vicinity.

In Geneva, O., the Spiritualists have built a fine house opened free to all Spiritual lecturers and mediums.

SEERSHIP.-In the Revue de Paris, July 29, 1838, they hold regular meetings, twice every Sabbath, and on it is related that a child saw the soul of a woman, who Wednesday evenings. The meetings are fully attended was lying insensible in a magnetic crisis in which death nearly ensued, depart out of her.

NEW-ENGLAND SPIRITUALIST. - - - - OCTOBER 24, 18 57.

NEW PUBLICATIONS. THE LIFE-LINE OF THE LONE ONE; or, Autobiography of the

World's Child. By the Author. Boston : B. Marsh.

lithograph likeness of the author which will be at once reality - is but a part of the universe - is the teaching recognized, by thousands of people, from Bangor to New of every one's consciousness. And in the philosophy Orleans, and from Boston to Fond-du-lac, as presenting | of Paul it is ranked as but an inferior part: "We the unmistakable lineaments of WARREN CHASE. It look not," says he, "at the things which are seen, but portrays the incidents of a life of hardship and struggle, at the things which are not seen : for the things which beginning in ignominy and abject poverty, continuing are seen are temporal, but the things which are not through the vicissitudes of early orphanage, bondage to a harsh task-master, escape after years of abuse and tyranny, a season of kindness and comfort, a hard pioneer service in the West, experience in a Fourierite turning that such a world exists. Who has not had, at "Phalanx," elevation at length to political influence as (times, a conception, transient perhaps, yet vivid, of a leading member of the Wisconsin Constitutional Conventions and State Senate, and a final renunciation of Christ-point of the heart? Who has not stood upon the all hopes of preferment in that direction, - a conversion threshold, and gazed into a world luminous with a melfrom bald infidelity to Spiritualism, and a devotion to the advocacy of unpopular Reforms. The later portions of the biography are mainly in the form of a diary of journeyings from place to place as a public lecturer, and embrace notices of, and sometimes criticisms upon, a great number of persons with whom the author has met in his travels. Incidentally Mr. Chase's opinions on questions of social and political economy, dieteties, mar- "cloud-capped towers and gorgeous palaces" dissolve, riage, theology, etc., are clearly shadowed forth; and and what men would believe eternal melts at the touch he defends himself against certain allegations which have been circulated in some quarters against his principles and his character, pronouncing them unfounded and false. His opinions in general are marked by a tendency to radicalism, though usually modified by a strong common sense. His habits of thinking and expression on religious subjects, formed as they were while an "infidel" of the Investigator school, incline him to the use of language sometimes (in our opinion) needlessly irreverent and offensive, when dealing with what he considers the errors and superstitions of the Christian world-though he makes the reader feel that his soul is devoutly reverent to the truth, so far as he perceives it. That a different early experience and education might have greatly modified his views on such topics, it is easy to conceive. The literary character of the work also, as might be expected, bears marks of the author's deprivation of educational advantages.

As a public lecturer on Spiritualism and other progressive topics, Mr. Chase, as already intimated, is widely known. His sympathy with the masses, and particularly with those who like himself have been afflicted with tendencies strongly materialistic and skeptical, -his plainness of speech and vigorous common-sense,his obvious honesty of mind, with a good degree of charity towards opponents,-have rendered him greatly influential and successful in many sections. This aut >biography will be read with interest by numerous friends and admirers, and not without profit by others. Genuine biography, a real life, is always instructive, though it may have scenes we would not wish to live over, and though its subject may have entertained sentiments diverse from those we have accepted. Often in the seemingly triffing accidents of early years, the errors of others, or the "dispensations" of a power beyond our control, can we find the causes which have shaped the acts and opinions of after days; and the discovery may lead to humility, to gratitude, and to a broad and tender charity towards those who have been " made to differ,"-for what have we that we did not

THE REAL AND THE UNREAL.

The interior world is sometimes called the Shadow land; but, to a true conception, it is neither shadowy This book is anonymous, but facing its title-page is a nor unreal; the outward world is not the only seen are eternal." To the outward eye and the materialistic conception, the inner world seems unsubstantial and vague; and yet the consciousness comes ever-rean interior universe opening inward from the central lower light than that of the sun, a realm of truth and beauty and unspeakable harmony, where the soul, unconscious of evil, is subdued with the deepest joy at mere existence? And was it an illusion, and of such stuff as dreams are made of, or is the outward world an illusion and a sham? One thing is certain, the outward is temporal, and its fashion passeth away; its of time, and changes with the passing year. And we believe that the realm of the real lies towards the interior, and that the outward, that seems so substantial, is real only where it touches the interior.

Man stands at the confluence of two vast worlds. On the one hand is the outward, stretching far away from him, till it fades into the inane ; on the other, are the convergent lines of life and spiritual space, leading to God. The centre of all life and good is God - the reality of all realities - the essence of all that is substantial And in proportion as we approach the interior, we touch and drink in life and find truth and solidity. The lines of life converge and meet in God ; the lines of death diverge and recede from Him.

To all things there is an interior and an exterior essence or soul, and surface, form, outward visibilityspirit and letter. And to all pertains the language of Christ: "The letter killeth, but the spirit giveth life;" that is, if we deal with the exterior, the surface or form of things, we find but shadow and deception. The surface of things, in consequence of its contact with evil, is dead ; and in proportion as we come into connection with it, and seek happiness from it, we lose sympathy and unity with the world of life - with God and the heavenly hosts; and only as we turn to the interior vitality of things, do we find the central goodhappiness and health for soul and body. And all the struggling of the soul after rest-the longing for some immortal aliment - the weary disgust with which the soul returns from its outward search to the work of central inquiry, are instincts inviting us to the "better land" of interior life and reality. These yearning aspirations were not given to mock and torture us; they must be the tokens of an accessible reality.

Our own interior, the soul-center of our being, is all that we are-our substance-that which makes us realities. And the only things that do us any good, are those that enter into us and touch our interior life. Christ said to his disciples, "The words that I speak unto you, they are spirit, and they are life ;" and it was because they touched the core and soul of their being THE MISTAKE OF CHRISTENDOM; or Jesus and his Gospel, be- that they were so. Such words have a soul in them ; and it is this soul which conveys to us their real effect. The simple word will do us no good : it excites expectations that never will be fulfilled ; it gives a show of truth, but the apparent benefit turns out to be chaff. And again we repeat, this principle, that the letter is death but the spirit is life, can be applied not only to the Bible, and to language, but to the whole circle of existence ; all things have these two sides to them, letter and spirit, interior and exterior; in all transactions there is letter and spirit ; and from all facts and events, both great and small, we get benefit or disappointment according as the view we take of them is exterior or interior. Viewed from the outside they may appear dead and meaningless, but viewed from the interior standpoint every event will be found to be full of meaning

For the New England Spiritualist.

NOT AN APPARITION. PORTLAND, Sept. 28, 1857.

ber of your very valuable paper, headed "An Undeniable while those who are used as instruments for disembodied intelli-Apparition," which the contributor claims was taken from an old Olive Branch. 'You will find the story in a book called Scientific Tracts, Vol. 2, page 12, where it appears that there was no apparition after all. Several years after the supposed apparition, an old woman was taken very ill and was attended by a medical member of the club; to him she acknowleged with many expressions of regret that she had attended Mr. -----, naming the President whose appearance had so surprised the club, in his last sickness, and was requested to keep a close watch on him, because of the wandering of his mind occasioned by his malady; but unhappily she slept, and during the sleep the patient left the apartment, when on her awakening she found him gone. She hurried out and met him. Returning from the club-room, she immediately got him replaced in bed. where he soon died. She added, to convince the Doctor of the truth of what she said, that soon after he expired, a deputation of two members of the elub came to inquire after the President's health, and were told that he had just expired.

Now I should like to know where the Olive Branch got the story from ; if from Sir Walter Scott, where it was first published, or from the scientific tracts, why did they not publish the whole story? Perhaps they adopted the rule of the ancient Priests, that it is justifiable to lie and deceive, in order to lead men into the kingdom of truth.

The cause of Spiritualism in this city is in a healthy condition. We have had some excellent discourses the two past Sabbaths through Mrs. Morrell, a trance speaker and healing medium. Next Sabbath we expect Mr. Whiting of Michigan. Through the month of October, our desk will be supplied by Miss A. W. Sprague. tot soon astault tadt the Ever thine,

ANOTHER MEDIUM IN THE FIELD.

San went of the south of the J. K. KING.

To the Editor of the New England Spiritualist : SIR ;-Mr. George L. Peirce, a trance medium, who for the last three years has been the most prominent speaking medium in Lowell, having spoken publicly a major part of the Sabbaths through this time, desires to say that he will respond to the wishes of any friends in any_place, who may desire the service of his mediumship.

Mr. Pierce is a man now past middle age, has always sustained aconsistant Christian character, and in this city, where he has now resided for the last twenty years, no man could have been selected as a medium who could have done more for the cause of Spiritualism, by a weight of character for deep conscientiousness, benevolence, uprightness, and love of goodness and truth, than he. His addresses have always been characterized by argumentative, sober sense, and have always had the pointedness of racticality. His friends expect much from his willingness to yield himself to general public labor.

An address to him, care of L. E. Lincoln, Lowell, Mass., will receive prompt attention.

Most truly yours, Lowell, Oct. 9, 1857. L. E. LINCOLN.

"Such is the irresistible nature of Truth," says Paine, "that all it asks, and all it wants, is the liberty of appearing."

He who finds pleasure in vice and pain in virtue, is a novice in both.

LECTURERS AND TRANCE SPEAKERS. 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 BRO. NEWTON :- I noticed an article in the 25th num- their individual views of truth, each in his or her own way; gences do not themselves undertake to be responsible for what is poken. Truth must bear her own credentials.

LECTURERS. Dr. JOHN MAYHEW, travelling in New England. D. F. GODDARD, Chelsea, Mass. J. W. H. TOOHEY, Salem, Mass., box 219. ALLEN PUTNAM, Esq., Roxbury, Mass. Miss C. M. BEEBE, (now travelling in the West.) GIBSON SMITH, South Shaftsbury, Vt. STEPHEN MORSE, Springfield, Mass. A. E. NEWTON, Editor N. E. Spiritualist, Boston, S. B. BRITTAN, Editor Spiritual Age, New York. Rev. T. L. HARRIS, 447 Broome st. WM. FISHBOUGH, Telegraph Office, New York. R. P. AMBLER, " " " " 66 66 CHARLES PARTRIDGE, " Dr. J. R. ORTON, """""" HENRY H. TATOR, """""" Dr. R. T. HALLOCK, corner Christie and Broome Sts., N. Y. Mr. and Mrs. U. CLARK, Ed. Spiritual Clarion, Auburn, N. Y. R. P. WILSON, New York. JOEL TIFFANY, 553 Broadway, New York. DANIEL PARKER, M. D., Billerica, Mass. R. D. CHALFANT, Esq., 836 Race St., Philadelphia. S. C. HEWITT, Cleveland, Ohio. TRANCE SPEAKERS. Mrs. B. F. HATCH, at present in New York. Dr. C. MAIN, 7 Davis Street, Boston. (Healing Medium.) WILLIAM E. RICE, Boston. (Healing Medium.) Mrs. J. H. CONANT, Boston. Miss ROSA T. AMEDEY, Roxbury, Mass. Miss SARAH A. MAGOUN, East Cambridge, Mass. L. K. COONLEY, Portland, Me. (Healing Medium.) F. L. WADSWORTH, Portland, Me. (Now in the West.) JOHN M. SPEAR, Melrose, Mass. Mrs. SARAH B. ELLIS, Hanson, Mass. (Healing Medium.) Mrs. JOHN PUFFER, North Hanson, Mass. (Healing Medium.) Miss A. W. SPRAGUE, Plymouth, Vt. Mrs. M. S. TOWNSEND, Bridgewater, Vt. (Healing Medium.) Mrs. M. F. BROWN, South Royalton, Vt. (Healing Medium.) AUSTIN E. SIMMONS, Woodstock, Vt. Mrs. A. M. HENDERSON, Newtown, Ct. (Psychometrist.) Mrs. H. F. HUNTLEY, Paper Mill Village, N. H. N. S. GREENLEAF, Haverhill, Mass.

HERVEY BARBER, Warwick, Mass. JOHN G. GLEASON, Plymouth, Mass. H. P. FAIRFIELD, Wilbraham, Mass. (Healing Medium.) WM. A. HUME, Collins Depot, Mass. (Now in the West.) Mrs. BECK, 383 Eighth Avenue, N. Y. city Mrs. C. M. TUTTLE, Albion, Mich. (Travelling in N. England.) GEORGE ATKINS, Webster, Mass. (Healing Medium.)

Mrs. ALMIRA F. PEASE, S. Wilbraham, Mass. (Psychometrist.) J. A. BASSETT, Salem, Mass.

ABRAHAM P. PIERCE, Augusta, Me. Mrs. SARAH A. HORTON, Brandon, Vt.

Miss SARAH P. LAIRD, Lester, Vt. E. S. TYLER, Auburn, N. Y.

DANIEL NORTON, Southington, Ct. (Healing Medium and Psychometrist.) H. B. STORER, New Haven, Ct.

SPECIAL NOTICES.

L. JUDD PARDEE will lecture at Newburyport on Sunday the 25th inst. and at Providence the 1st and 2d Sundays in Novemher.

WARREN CHASE lectures in Montpelier, Vt., Oct. 21st ;in Burlington, Vt., Oct. 22d; in Ann Arbor, Michigan, Sunday, October 25th; in Milwaukee, Wis., Sunday, Nov. 1st; in Fondulac, Wis., Sunday, Nov. 8. He will have his new book with him at the above and other places, and our friends can have an opportunity to subscribe for the paper through him, at any time.

LORING MOODY will lecture on Spiritualism in Wayland, Thursday and Friday, Oct. 22 and 23; Feltonville, on Sunday, 25; Berlin, Monday and Tuesday, October 26 and 27; Bolton, Wednesday and Thursday, October 28 and 29; Harvard, Friday, October 30; Shirley Village, Sunday, November 1. These lectures will be delivered in the evenings, except on Sundays. Will the friends in those places make all needful arrangements without further notice.

GRATUITOUS SERVICES FOR THE POOR .- Mr. Baxter, Healing

General Advertisements.

NOW READY.

THE EDUCATOR:

Being Suggestions, Theoretical and Practical, designed to promote MAX-CULTURE AND INTEGRAL REFORM, with a view to the ultimate establish-ment of a DIVINE SOCIAL STATE ON RAFT. Comprised in a series of Re-vealments from organized Associations in the Spirit-Life, through JOHN MUR-RAT Seview. Vealments f

ne is finely printed, and well bound. Price \$2.00; postage \$7 cts ry & Henck, Philadelphia; Isaac Post, Roches

NOW Ready, Warren Chase's New Book: The LIFE-LINE OF THE LONE ONE; or Autobiography of the World's Child. Being a history of the successful struggles of an ambitions mind to rise from a dishonorable birth, abject poverty, limited slavery, scorn, contempt, and rivary, to usefulness, distinction, and fame. The book contains an accurate likeness of the Lone One, in which thousands of persons may see the familiar face of a distinguished and popular lecture of the notion. Price S1. For sale by Warren Chase, at large, and by Bela Marsh, 14 Bromfield Street, Boston; sent by mail, postage free. Oct17 &

VISITORS TO NEW YORK can find good rooms in a pleasant family, with all the comforts of a hotel and none of its dis-comforts, at No. 34 East 12th street, corner of University Place. No smok-ing allowed. Terms; Upper Rooms \$1.00 per day; Third Story, \$1.25 per tay; Second Story, \$1.50 per day.

WM. HOLLAND, Psychometric Clairvoyant and Healing Medium. Residence, 45 Broad street, Salem, Mass.

N. C. LEWIS, Clairvoyant Physician. Examinations and prescriptions by an Indian spirit of the older time. No. 15 28-3 mos.

GEORGE ATKINS, CLAIRVOYANT AND HEALING MEDIUM may for the present be consulted at WEBSTER, MASS. In cases where sickness or distance prevents personal attendance, by en-closing a lock of bair, with the name, age and place of residence, the patient will obtain an examination and prescription written out wit all

requisite directions. He also cures the sick by laying on of hands, and will, when desired, visit the sick in person. Terms when the patient is present, \$1.00; when absent, \$3.00. Payment strictly in advance 3m21

MRS. D. C. KENDALL, ARTIST, No. 2 Central Court, Flowers, Landscapes, etc., painted under Spiritual Influ-

ONTENTS of the Principle for October: Thoughts on Married Life; The Infinite Republic, continued Proselytism; Cusory Reflections upon Spiritualism; Message from Tyrone Power, who was lost in the steamer President; Message from George Fox; Message from Themas Paine; Communication from Channing; What we do and what we do not begieve; To our Friends, &c. Publication office, 276 Baltimore street, Balti more, Md.

ANING & CONKL N

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

THIS DAY PUBLISHED : - "WHAT'S O'CLOCK ?" L Spiritual Manifestations. Are they in accordance with Reason and Revelation? Where on the dial-plate of the Nineteenth Century points most significantly the finger of God? S. T. MUNSON, Aug. 6, 1857. 20-t f. 5 Great Jones st., N. Y.

HEALING AND CLAIRVOYANT PRESCRIPTIONS EALING AND CLAIRVOYANT PRESCRIPTIONS by receiving the rame, age, and residence of patients in their own hand writing, for two dollars, one dollar when present. The remedies—purely vegetable—are prepared by him by spirit directions. He also heals by the laying on of hands. He will visit the sick wherever desired. All who ad dress must enclose a postage stamp to receive answers. Address in care o Bela Marsh, 15 Franklin St., Boston, Mass.

NEW DEPOT FOR SPIRITUAL AND REFORM

PUBLICATIONS, No. 5 Gt. Jones St., New York. S. T. MUNSON would inform the friends abroad that he has established an Agency at the above Number, 2 doors East of Broadway, and near the La Farge Buildings, for the sale of all Spiritual and Reform Publications, where a complete assortment will be kept constantly on hand of all works per-taining to the subject of Spiritualism, and an early notice given of all new

Books in the course of publication. MISCELLANEOUS BOOKS AND PUBLICATIONS. In addition to the foregoing, Mr M. will be able to s. pply orders for all other publications. All business entrusted to his care will be attended to

In addition to the toregoing, ar with the above are will be attended to other publications. All business entrusted to his care will be attended to with despatch. SPIRITUAL PAPERS AND MONTHLIES. Mr. M. is authorized to receive subscriptions for the following New England Spiritualist, Boston. A. E. Newton. \$2.06 per year. Spi. Telegraph, New York, Chas. Partridge, Editor and Proprietor. \$2.00] Spi. Age, S. B. Brittan, Editor and Proprietor, \$2.00] Banner of Light, Luther Colby & Co., Boston, \$2.00. Herald of Light, Mr. T. L. Harris, New York, \$1.50. Tiffany's Monthly, Joel Tiffany, New York, \$1.50.

THE SICK ARE HEALED WITHOUT MEDICINE. JAMES W. GREENWOOD. Healing Medium, Rooms No. 15 Tremont Street, opposite the Museum. Office hours from 9 A. M. to 5 P. M. Other hours he will wist the sick at their houses.

AYING HANDS ON THE SICK. Dr. W. T. Osborn, Clairyoyant and Healing Medium, cures the sick by the laying on of hands; Chronic, Consumptive and Liver affections, and every disease which has baffled the Medical faculty, have yielded to his treatment His suc-cess has been in most cases very marked, and such as to give him strong confidence in the healing power exercised through him. Terms for each Clairyoyant examination, \$1.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel

receive ?

fore Paul and Christianity. By GEORGE STEARNS. Boston : Bela Marsh, 14 Bromfield street.

The author of this work, after stating the pretensions and character of the modern Christian Church, proceeds to argue that Jesus of Nazareth was not, and never professed to be, such a "Christ" as is claimed by his worshippers, and that the system of doctrines and of ecclesiasticism, commonly called Christianity, did not originate with him, but with Paul and later writers; hence that the common supposition, that Jesus was the founder of the existing Church, her ordinances and doetrines, is a stupendous mistake of Christendom. He further argues that Jesus himself taught rational and truthful doctrines ; but that his biographers, though sincere and honest men, yet lacked ability fully to comprehend his teachings, and hence could record only their own imperfect apprehensions of his meaning; that he was a pre-eminent example of humanity, and a medium of Celestial Revelations and Angelic Influences; and that the leading characteristics of his doctrine were -one God, the Father of all Goodness - Nature, the Method of Divine Beneficence - and Heaven the Fruit of Virtue.

The author displays much ability, research, insight and ingenuity in maintaining these positions; and we judge establishes the more important part of them beyond refutation. We are inclined to think, however, that he, following the external interpretations of a large portion of the Church, has failed to perceive the real meaning of some of Paul's teachings, and hence recognizes not their profound philosophy. That the common understanding of his system of salvation is, in the language of our author, "false and hateful," we confess; but that his scheme, for the most part, is susceptible of a philosophical interpretation, consistent with the teachings of Jesus, and all other truth, we are the more disposed to believe as our own interior perceptions become the more clear.

The work forms an elegant volume of 312 pages, 12 mo, and may be read with profit by all intelligent inquirers on the great topic of which it treats. The author avows a belief in the facts and general principles of modern Spiritualism, though he does not claim to be a teacher of its philosophy.

"You labor over-much on your compositions, doctor," said a flippant clergyman to a venerable divine. "I write a sermon in three hours, and make nothing of his head all over? Such a practice would be pronouncedit !" "So your congregation say," quoth the doctor.

and so much is retrospect, that the pith of each man's office to fulfil ?- Eclectic Medical Journal. genius contracts itself to a very few hours .- Emerson.

It's the trick of nature to degrade to-day-a good deal of buzz, and somewhere a result slipped magi- never changed his opinion, virtually says that he has cally in.

We cannot do evil to others without injuring ourselves.

God is the source of all good, knowledge, truth, beauty, and enjoyment, and in him these things are only to be found. But God is a spirit, and those that seek him must seek him in spirit and in truth. He dwells in the interior of things, and is not to be found in the outward and inane. And if in our search after truth, heauty, and enjoyment, we stop in the outside, the crust, and take up with the "fleeting show" of the sensuous world, we shall inevitably be disappointed, and find cheats and not realities."

and life.

And in this great interior, where God and Christ are, is all that is of worth in the universe. There are hid all the treasures of wisdom and knowledge. The instances of individual genius which have surprised the world from time to time with productions of imperishable beauty in poetry, music, and the creative arts, are but so many jets bursting up through the crust of superficial life from the interior harmony of heaven. We wonder at the results produced-attribute them to the fortunate possession of genius, and seek to know no more : when the truth is, there is a door in our own hearts through which we may enter into the wide world of beauty, of which the highest productions of genius are only specimens and reminders. And that is the resurrection forever. world, the realm of life. There is where Christ and the Primitive church, the angels and the hosts of heaven are; it is the home of all the beloved of God.-The Principle.

THE BEARD .- What would be said of him who would shave off his eyebrows, pull out his eyelashes, or shave uncouth, unreasonable, unhealthy, and necessarily wrong ; yet if the hair of the head pertains to the laws So much of our time is preparation, so much is routine, of life and health, who dare say the beard has a less

> Each of us as we progress, hopes to change, to become wiser, better, purer. He who boasts that he has not progressed. - Tiffany.

> All the work of philanthropy is imperfect unless women co-operate with men.

LETTERS RECEIVED .- A. Winchester, J. Josselyn, S. T. Sherman, J. Curtis, J. Neill, E. Dimick, O. H. Wellington, E. H. Gay, J. W. Fuller, H. Snow, C. Goddard, F. Wadsworth, L. Stevens, H. Toune, J. L. Howe, W. Cloudmau, H. Butterfield, C. W. Judd, L. Smith, E. Lewis, C. Munroe, E. R. Magoun, M. A. Townsend, L. S. Holden, M. D. Pearson, A. Bean, G. Clark, E. Wormwood, S. W. Hastings.

PASSED TO THE HIGHER LIFE.

Oct. 7th, BENJAMIN F. FOSTER of Lowell, aged 44 years. Until within a few years he was induced by his surroundings to discard all interest in religious subjects. Not being aware of the religious element that forms a part of his being, he stood a marked character, until Spiritualism assailed him and roused the latent energies of his return, and led him to aspire after something higher and nobler than the sensualities of earth-life. He passed away from the earth-form in the full conviction that he should still exist, and be able to communicate with those that mourned his departure, to console and encourage them with whatever of truth he could command in the spirit sphere.

Sept. 11, MRS. PHEBE B. R. HUTCHINSON, wife of EUGENE HUTCHINSON, of Milford, N. H., aged 45 years.

In all the essentials that go to constitute true womanhood Mrs. H. had few superiors. It is rare that so many virtues are so happily blended in the same person.

With a well-endo ed mind, mature judgment, a cheerful disposition, a world-wide philanthropy and sympathy for the unfortunate and the suffering, she was well qualified to infuse sunlight in her paths and to exert a happy influence throughout the circle in which she moved.

"None knew her but to love her, None named her but to praise."

She was a firm believer in the Spiritual Philosophy, and took great pleasure in its teachings; looking upon them as the great means of overcoming the evils that exist in the world, and ushering in the millennium of light and universal happiness.

She was herself highly susceptible of spirit influence, and often During her sickness, which was of five weeks' duration, she experienced much suffering, but bore all with lamb-like patience and resignation. The triumph that awaited her enabled her even to smile on pain. The thought of separating bodily from her dear family and friends was sad; but she knew that she could love them yet, though her form should be removed. At the appointed hour her pure spirit, we doubt not, was introduced

her remains were conveyed to their resting place, while her spirit had begun to bloom with a brightness surpassing earthly powers, for it is a brightness that knows no decay, but will unfold

aged 25 years, 6 mos.

Mrs. Bannister had been for some time a believer in Spiritualism, stamp to prepay the postage. and hence was prepared to receive the summons to pass to a higher sphere with calmness and joy,-as was her husband, who is left behind, to endure with patience the deprivation of her visible presence for a season, knowing that in the spirit she is even A. M. to 9 P. M. No. 10 Chickering place. learer and more able to aid his progress than when in the form. At the funeral Mr. T. G. Forster was present; and, after the usual exercises by the clergy man on whose ministrations Mrs. B. had formerly attended, Mr. F. was controlled to make a very appropriate and consolatory address. The nature of man's spiritual part, as distinct from the physical, was clearly pointed out, and its immortality deduced from the proposition that "God is It was shown that in reality "there is no death,"-the phenomenon so termed being simply a process in the divine economy by which God, or the principle of Love, draws all intelligences nearer to Himself-the operation of an organic law which Terms, 25 cents each visitor. Evening sittings with families, if desired. detaches them from alliance with the external, and attracts them to the bosom of Deity, their future home. "Death is not then that 'King of Terrors' which has been depicted by a dark and mistaken theology; but is a white-winged messenger from the common Father, seeking to pluck the violets of earth, and transplant them to the gardens of brighter and more congenial spheres.'

Medium, from Quincy, will be in attendance at Dr. Main's Asylum, No. 7 Davis Street, on Wednesday and Saturday afternoons, for the purpose of attending gratuitously to the needs of very poor persons, who may be suffering from disease. Sons of Africa are especially invited to avail themselves of this invitation.

Mr. R. P. WILSON, late of Cincinnati, has associated with Dr. WELLINGTON, No. 34 East 12th st., N. Y., and will make Psychometric examinations and answer calls to lecture. They have a fine house and employ other Healing Mediums and attract many Spiritualists there, so that it is a pleasant home for the traveller and at very reasonable prices. See advertisement.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS .- MR. THOMAS GALES FORSTER, of Buffalo, will lecture in the MELODEON on Sunday next, at 21 and 7 o'clock, P. M. Singing by the Misses Hall.

SPIRITUALIST MEETINGS will be held at No. 14 Bromfield St., every Sunday afternoon and evening. Admission free.

A CIRCLE for medium development and spiritual manifestations will be held every Sunday morning at No. 14 Bromfield St. Admission 5 cents.

THE LADIES ASSOCIATION IN AID OF THE POOR,-entitled the "Harmonial Band of Love and Charity,"-will hold weekly meetings in the Spiritualists' Reading Room, No. 14 Bromfield Street, every FRIDAY afternoon, at 3 o'clock. All interested in this benevolent work are invited to attend.

WEEKLY MEETING OF PRACTIAL SPIRITUALISTS .- A regular weekly meeting of persons interested in the Practical Application of Spiritualism to Individual and Social Life, now convenes every Thursday P. M., at half-past two o'clock, at the Spiritualists' Reading Room, No. 14 Bromfield street. All desirous of learning of Purposes and Plans are cordially invited to attend.

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 enjoyed sweet communion with the spirits of departed loved ones. Philosophical and Reform questions. Circles for development in the morning at 10 o'clock. Admittance to all meetings, 5 cents.

> MEETINGS IN CHELSEA, on Sundays, morning and evening at FREMONT HALL, Winnissimmet Street. D. F. GODDARD, regular speaker. Seats free.

IN CAMBRIDGEPORT .- Meetings at Washington Hall, Main street, every Sunday afternoon and evening, at 3 and 7 o'clock. IN MANCHESTER, N. H .- Regular Sunday meetings in Court Room Hall, City Hall Building, at the usual hours.

MEDIUMS IN BOSTON.

Mrs. R. H. Burt, Writing and Trance Medium, 163 Washington, opposite Milk St. Hours from 10 to 1, and from 2 to 7. 22-3m. Mr. J. V. Mansfield, Test Writing Medium, No. 3 Winter Street, over G. Trumbull & Co.'s, Boston, or at his home, Chestnut st., Chelsea. Terms \$1 00, in advance. All letters sent by mail must contain a postage

Mrs. Knight, WRITING MEDIUM, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5. Terms 50 cents a seance. Mrs. Bean, Rapping, WRITING and TRANCE MEDIUM. Hours from 9

Mrs. B. K. Little, (formerly Miss Ellis) Test Medium, by Kap ping, 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. Dickinson, No. 16 Boylston place, Seer, Healing and Trance Medium, gives communications concerning the past, present and future. Miss E. D. Starkweather, Rapping, Writing and Trance Medium residence No. 11 Harrison Avenue. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 and 7 to 9 P. M.

N.B.—Public circle on Monday and Wednesday evenings at seven o'clock.

DR. WOODWARD, an efficient trance medium, cure by magnetic manipulations, and removes depression of mind. Persons can avail themselves of all the facilities of Mrs. Churchill's long xperience. Also Electro-Chemical, Medicated Vapor, Pack, Warm, Cold and Shower Baths Invalid's Home, No. 6 La Grange Place, from Washing-ngton street, near Boylston Market, Boston, Mass. M. Churchill, Botanio Physician. 27-3m

TO THE AFFLICTED. DR. S. CUTTER, assisted by MRS. G. W. WALKER, Clairvoyant and Healing Medium, will attend to the wants of the sick, on Wednesdays, Thursdays, Fridays and Satur days in Lowell. On other days he will visit Billerica, Westford, and othe places, where he is wanted, until further notice. Office 221 Central Street Lowell, Mass. 39 tf

A T DR. ABBOTT'S BOTANIC AND ECLECTIC DE-POT, 214 HANOVER STREET, may be found one of the most extensive varieties of Herbs, Barks, Roots, &c., in the United States; also, a valuable amount of manufactured medicines of approved worth. Spiritual and Mesmeric Prescriptions put up with particular attention. 12

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

A N 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 Stratzr, Boston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms. If Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival. Those sending locks of hair to indicate their diseases, should inclose §1. 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 mag-netic properties, and is useful in negative conditions of the system. Office hours from 9 to 12 A. M., and from 2 to 5 F. M.

FOUNTAIN HOUSE, CORNER OF BEACH STREET 1 and Harrison Avenue. Spiritualists Head Quarters in F \$1.25 per day, or \$7.00 per week, for 2 or 3 weeks. H. F. GARDNER.

S PIRITUAL, CLAIRVOYANT, and MESMERIC PRE-Scriptions, carefully prepared by OCTAVIUS KING, Botanic Apoth cary, 654 Washington street, under Pine Street Church, Boston. All of Mrs. Mettler's Medicines for sale as above. 26-1

MRS. L. W. KEMLO, HEALING MEDIUM, No. 2 Bulfinch Street, opposite the Revere House, Boston. 14-1

REMARKABLE TEST. At the sitting of a circle a A short time since, Dr. Charles Main being present and having at the time a patient under his care that had long baffled his medical skill enquired of the Spirit intelligence what medicine it would prescribe for the case in question. The spirit gave his name (as having formerly bean well known as a celebrated physician in the earthly sphere) and replied, "Go to Dr. Cheever's, No. 1 Tremont Temple, Tremont St., and procure his Life-Root Mucilage." This was done by the Doctor, and used with com-plete success. At that time, the Doctor, the medium, nor either of the cir-cle knew anything of Dr. Cheever, or that there was such a medicine to be had, and since Dr. Main has formed an acquaintance with the proprie-tor, he has informed him of the fact and here gives him the full benefit of it. The above is true in every particular. CHARLES MAIN, No. 7 Davis Street, Boston.

This invaluable medicine has long been used as an infailible remedy for Consumption, Scrofula, Salt Rheum. Erysipelas, Cough, Disease of the Liver, Dyspepsia, Canker, Mercuria Disease, Piles and all gross acrid

A letter enclosing one dollar will procure a bottle ; or five dollars for six bottles. Will be sent to any part of the Union. All orders directed to Dr. J. Cheever, No 1 Tremont Temple, Boston, Mass. 52.1

A. C. STILES, M. D., BRIDGEPORT, CONN., INDEPEN A. DENT CLAIRVOYANT. Terms: Clairyoyant Examination and Prescription, \$2. By a lock of hair, if the most prominent symptom is given, \$2; if not given, \$3. Answering sealed letters, \$1. To ensure at-tention, the fee must in all cases be advanced. "Dr. Stilles's superior clairyoyant powers, his thorough medical an. sat gial education, with his experience from an extensive practice for over six-teen years, eminently quality him for the best consulting Physician of the age. In all chronic diseases he stands unrivalled." Office No. 227 Main Street.

A. BASSETT, CLAIRVOYANT AND HEALING • PHYSICIAN, No. 14 Webb street, Sal

TO THE AFFLICTED. Dr. A. C. Dresser, Clairvoyant and Healing Physician, so celebrated for remarkable cures, may be consulted upon all diseases that flesh is heir to. Terms for examination when present, \$1.00; when absent, \$3.00. Patients will be visited in the city and vicinity, if desirable. Medical House and Office, 38 Charter street,

SUFFOLK DYE HOUSE. Corner of Court & Howard

DR. A. I. FENN, No. 131 Hanover Street, Boston, gives

Description of the second seco ters, postpaid, with a stamp inclosed, promptly answered. Calls in and vicinity attended. Office hours, 8 to 9.4, M., 2 to 5.p, M 8 to 9.4, M. Sunday

DR. A. N. SHERMAN, ECLECTIC PHYSICIAN AND D. R. A. N. SHERMAN, ECLECTIC PHYSICIAN AND HEALING MEDIUM, of Norwich, Ci., the success of whose treat-ment is so well known throughout the Northern, Eastern and Middle States, expects to spend the Summer in a tour through the Eastern part of Massa-chusetts and the State of New Hampshire. Those who may wish to secure the advantage of his professional services can do so by addressing a line through the post, either at Boston, or at Lowell Massa-n cases of Lumba, go (or sitted in the back), the Doctor pledges to remove all pain in five min-utes, or consent to be posted as an impostor. This offer is not made for the purpose of boasting, but as an answer to the challenge so frequently made by sceptics for a test of superior medical treatment. The poor attend-ed without charge. Free lectures on the subject of Spiritualism will be de-livered as occasion may offer. Address as above.

At Somerville, Mass., Oct. 10th, Mrs. MARY ANN BANNISTER,

to the happy choirs above. In the stillness of a calm Sunday, amid the flowers of summer,

NEW-ENGLAND SPIRITUALIST ----

ONE OF WEBSTER'S LETTERS. Daniel Webster, on occasion of the death of his wife, wrote to C. B. Haddock, as follows:

WASHINGTON, March 21, 1828. My Dear Nephew: I thank you for your kind and affectionate letter, and assure you its suggestions are in all in strict accordance with my own feelings. It does not appear to me unreasonable to believe that the friendships of this life are perpetuated in heaven. Flesh and blood, indeed, cannot inherit the kingdom of God ; but I know not why that which constitutes a pure source of happiness on earth, individual affection and love, may not survive the tomb. Indeed, is not the principle of happiness to the sentient being essentially the same in heaven and on the earth? The love of God and of good beings whom he has created, and the admiration of the material universe which he has formed-can there be other sources of happiness than these to the human mind, unless it is to alter the whole structure and character? And again, it may be asked, how can this world be rightly called a scene of probation and discipline, if the affections which we are compelled to cherish and cultivate here, are to leave us on the threshold of the other world? These views, and many others, would seem to lead to the belief that earthly affections, purified and exalted, are fit to carry us to the abode of the blessed. Yet it must be confessed that there some things in the New Testament which may possibly countenance a different conclusion. The words of our Saviour, especially in regard to the woman who had seven husbands, deserve deep reflection. I am free to confess that some descriptions of heavenly happiness are so ethereal and sublimated as to fill me with a strange sort of terror. Even that which you quote, that our departed friends "are as the angels of God," penetrated my soul with a dreadful emotion. Like an angel of God, indeed, I hope she is, in purity, in happiness, and in immortality; but I would fain hope, that in kind remembrance of those she has left, in a lingering human sympathy and human love, she may yet be as God created her, a little lower than the angels.

My dear nephew, I cannot pursue these thoughts, nor turn back to see what I have written. Adieu.

ANTIQUITIES OF KISSING.

D. W.

In ancient Rome, kissing was an act of religion. The nearest friend of a dying person performed the rite of receiving his soul by a kiss, supposing that it escaped through the lips at the moment of expiration, | it there ?" as many passages in the classics and poets express. The sacredness of the kiss was inviolable for a long time before it was degraded into a current form of salutation; and, if we may believe Pliny, its introduction as such was owing to the facility it gave to detect the degenerate of the Roman ladies, who (in violation of the old hereditary female delicacy of the Republic) indulged in secret potations of wine. It gradually became the common saluation among men, as it still continues to be in most continental nations of Europe to this day. Among the early Christians the kiss re- for nothing, but I shall go where everything thinks." sumed its importance. The kiss of peace was a sacred ceremony, observed upon the most solemn occasions; it was called signaculum orationis - the seal of prayer, and was a symbol of the mutual forgiveness and reconciliation required by the Church of all its members. In the Roman civil law the right of kissing was duly defined and protected. The kiss had all the virtue of sweet child ;--you would not go alone." a bond, granted as a seal to the ceremony of betrothal, and if the contract was unfulfiled through default of the husband, he surrendered a moiety of the presents offered on that occasion, in expiation of the violence done to the modesty of the lady by a kiss. Thus Shakspeare makes Julia, in the Two Gentlemen of Verona, after exchanging a ring with her lover, "seal the bargain with a holy kiss;" and cases of the same train of thought abound in the old English writers.

THE MOTHER.

A SKETCH FOR THE YOUNG.

"Mother, do they sleep in heaven?"

"My child, there is no fatigue there."

" Are there any roses there ?" "Yes,"

"Prettier than ours, ain't they, Mother?" "Yes, because they partake of the imperishable

beauty of the spiritual world." Mary looked steadily out at the golden clouds a moment.

"Lucy's mother is dead ;-she hasn't any mother now."

"Not here,-she has gone to live with her Heavenly Father."

"Some time, will Lucy go and live with her, and get her basket full of flowers, and pick up little white stones that shine so, and never be tired, or cry any more? How do they get up there?"

"They die."

"How do they do ?"

"Do you not recollect how Lucy's mother looked after she died ?"

"She was asleep,-but so cold,-and they put her in a box, and buried her in the ground. Will they put me in the ground when I die ?"

A burst of tears showed how repugnant the idea was to the sensitive child. Mrs. L. laid her hand softly on the head of her child, and said,-

"Mary, do you remember the large dahlia bulbs you planted in the ground last spring, and after a few days you became tired of waiting for them to come up, and dug for them in the ground? You found they had decayed and were turning to earth; but a nice little germ had sprung from the old mass, and was soon a fresh growing plant in the sunlight. So it is with us, Mary. When we die, our bodies become lifeless and still, and gradually drop to pieces, and at last become exactly like a lump of earth. Dust returns to dust; but the spirit, which is the part that thinks, goes to the spirit world, where it lives for ever in a new and heavenly body. Do you understand it?"

A half-doubting smile played over the expressive little face

"Then all of us doesn't die?"

"No. It is not your hand that thinks, nor your head, but something within. When you speak, it is not your body that tells you what to say, but your mind, which now lives in this little form of yours. Do you not feel

A new thought was at work, and kindling the child's face to a bright glow.

"Yes, I feel my arm and head, so," placing her hand upon them ; "but I cannot feel my mind so." "That you feel something as you do the wind ;--you

feel it, but cannot see it."

"Yes, I feel it," said Mary, earnestly, pausing. "I feel it here," putting her hand on her heart, "and in my head, and all over. It is me. I never thought of it before, mother. When I die, my body will be good

"God grant it," said Mrs. L., a sudden chill creeping over her, as she regarded her child, who sat gazing out at the sky where a few stars glimmered softly.

"But, mother, will you go with me?" she said presently, in a subdued tone ; "I could not go alone."

"God would send his angels to bear you up, my "Is sister an angel now—a little baby angel? If I should go and Le one, we will come and get you." Mrs. L. raised the child tenderly, and parting the hair from her white brow, looked into those eyes, which

already seemed to reflect the light of heaven. Could

OCTOBER 24, 1857.

WHAR'S DE WAY TO CANAAN?

Mrs. Stowe's book, " Dred," teaches many a lesson to white folks through a dark medium, and not the least pointed one is the rebuke given Christian denominations by "Old Tiff," for their mint, anise and cummin wrangles, while inquirers are asking the plan of salvation.

"Old Tiff" has the care of the children of his dead mistress, and having told them that their mother had gone to the land of Canaan, one inquires as follows :

" Uncle Tiff, where is the land of Canaan ?"

"De Lord-a-mercy, chile, dat ar's what I'd like to know myself.

"I's studdin' upon dat ar. I's gwine to camp meetin to find out. I's been to plenty of dem ar, and never could quite see clar. Pears like they talk about everything else mor'n dey does about dat. Dere's de Methodists, dey cut up de Presbyter'ans, and de Presbyter'ans pitches into de Methodists ; and den both on em's down on de Piscopals. My ole mist' was Piscopal, and I never seed no harm in it. And de Baptists think dey a'nt none on 'em right : and while dey's a blowin' out at each other dat ar way, I's wonderin whar's de way to Canaan !" !

MR. SKINFLINT'S GOODNESS.-When Mr. Skinflint,

of Beanville, died, there was quite a sensation in town

about it. The bell was tolled, and the only flag in town

-that which belonged to the tavern-was hung union

down for twenty-four hours. His praise was in every-

one's mouth, though why they praised him none could

say, except that he was worth a great deal of money.

This was before Mrs. Partington moved from Beanville.

"We have lost a great man, ma'am," said the minister,

calling upon her; "so portly, so public spirited, so-

so-rich." "Ah, yes," responded the estimable dame,

with a tear of regret in her eye, "his goodness was

past finding out-it was," said she, raising her hand, as

if beckoning down a large word, by which to express

herself loudly : "it was infinitesimal, and his right hand

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FLESH IS GRASS.-Bishop Hughes, in a sermon to his parishioners, repeated the quotation that "All flesh is grass." The season was Lent, and a few days afterwards he encountered Terrence O'Collins, who appeared to have something on his mind.

Gazette.

Terrence ; "did I fairly understand your riverence to

"To be sure you did," replied the bishop, " and you

" Oh, the divil a bit do I doubt anything your riverence says," said the wily Terrence ; but if your rivera salad ?"

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"The top o' the morning to your riverence," said say 'All flesh is grass,' last Sunday?"

are a heretic if you doubt it?

ence plases, I wish whether, in this Lent time, I could not be after having a small piece of bafe, by the way of

NEW ENGLAND SPIRITUALIST.

never knew what his left hand did, nor anybody else, for Scenes in the Spirit World ; By Hudson Tuttle. Price 50 cents. that matter. He was such an excellent man." The The Progressive Life of Spirits after Death. Price 15 cents. minister coughed at the infinitesimal goodness, but he saw how kindly it was intended, and said nothing .---The Harmonial Man, By Andrew J. Davis. Price 80 cents.

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There 's a lute unswept, and a harp without strings; There are broken vows, and pieces of rings, And the garment she used to wear.

And a part of an infant's prayer;

There are hands that are waved when the fairy shore By the mirage is lifted in air; And we sometimes hear, through the turbulent roar, Sweet voices we heard in the days gone before, When the wind down the river is fair.

Interesting Miscellany.

I WOULD BE FREE.

BY A. GIBBS CAMPBELL .-

I would be free ! I will be free !

What though the world laugh at me ?

O! how can humanity bear them?

Free, though the world laugh at me !

But never can my spirit bear them.

I would be free! I will be free!

And Truth shall my leader be !

I smile at its jeers and spurn its control

And ne'er to its fetters shall bend my soul;

Let those who have need of a master wear them,

Yea! whither she leads shall my willing feet

Joyfully tread in her footprints ; and sweet

Shall her lessons be to my hungering soul -

And the cross shall be lighter than air to me,

VESPERS.

To my thirsting and hungering soul!

I would be free! I will be free!

TRENTON, N. J., Oct. 8, 1857.

Though scorching my pathway be

A row of little faces by the bed -

A row of little naked feet exposed.

The little errors of the day to chide.

I can cheerfully bear the cross, and dare

The lot of my chosen leader to share ;

For Truth shall my guide and helper be.

A row of little hands upon the spread -

A row of little roguish eyes all closed -

A gentle mother leads them in their praise,

And takes this lull in childhood's tiny tide

No lovelier sight this side of heaven is seen.

Instead of odors in a censor swung, There floats the fragrance of an infant's tongue.

Beneath the sheets they hide their timid heads,

All dressed like angels in their gowns of white, They 're wafted to the skies in dreams of night;

And heav'n will sparkle in their eyes at morn,

AN ENCHANTED ISLAND.

Then tumbling headlong into waiting beds,

Till slumber steals away their idle fears,

And stolen graces all their ways adorn.

A wonderful stream is the river Time,

As it runs through the realm of tears,

And a broader sweep, and a surge sublime,

And blends with the ocean of years.

There 's a musical isle up the river Time,

And a song as sweet as a vesper chime;

And the name of this isle is Long Ago;

And we bury our treasures there;

Where the softest of airs are playing ;

There's a cloudless sky, and a tropical clime,

And the tunes with the roses are staying.

There are brows of beauty and bosoms of snow;

There are heaps of dust, but we love them so !

There are fragments of song that nobody sings,

There are trinkets, and tresses of hair :

With a faultless rhythm, and a musical rhyme,

And like a peeping bud each face appears.

And angels hover o'er the group serene;

Teaching their feet to tread the heavenly ways,

I would be free! I will be free!

To me alike are its smiles and its frowns :

I trample in scorn on its riches; and crowns

Are worthless to me as the heads which wear them -

For the New England Spiritualist

Oh! remembered for aye be the blessed isle, All the day of life till night! And when evening comes, with its beautiful smile, And our eyes are closing to slumber a while, May that "greenwood" of soul be in sight!

MOUNTAINS.

What is the use of mountains, if we have not mountain thoughts? That they purify the earth's atmosphere profits little if they do not purify our own spiritual amosphere. Their highest use becomes apparent only when they make us aware of corresponding grandeurs and elevations within ourselves. Each living Christian must have his own Ararat of salvation, his secret Sinai of the soul; and when the world's idolatries importune with their clamor and confusion, when the deluging waters come, in this he must find the fiery bush, or in that a refuge from the engulfing flood.

The secret of our love of mountains-like the secret of our love of anything else-lies in the recognition of the outward by the inward. If we have beauty and peace, beauty and peace surround us. The universe is a mirror in which we see our personal reflections. The mind pruned to conventional limits, shaven by the scythe and levelled by the roller of elegant conformity, prefers the cultivated landscape, smooth banks, and gentle undulations. But how can it be otherwise than that the true prophet and poet should turn their rapt faces in adoration to the hills, whose mighty summits, whose forests, cataracts, and crags, symbolize the sources of power which swell voiceful and tremendous in the mystic solitude of the soul ?- True Flag.

THE HONEST INDIAN. - An Indian, being among his white neighbors, asked for a little tobacco to smoke ; and one of them, having some loose in his pocket, gave him a handful. The following day, the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that, as it was given to him, he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here; and the good man say, 'It is not mine - I must return it to the owner.' The bad man say, 'Why, he gave it to you, and it is your own now.' The good man say, 'That's not right; the tobacco is yours, not the money.' The bad man say, 'Never mind, you got it, go buy some dram.' The good man say, 'No, no, you must not do so.' So I do n't know what to do; and I think to go to sleep; but the good and bad man keep talking all night, and trouble me; and now I bring the money back, I feel good."

It is easier to reprove a thousand sins in others than to mortify one in ourselves.

IDEAS ENTERTAINED BY THE ANCIENTS.

The driving away of ghosts was, among the ancients, a distinct branch of business in which certain old women of the lower orders were employed. For this purpose they had peculiar forms of adjuration, such as we meet with in ancient writers. Epimenides was among those who drew up these formulas. Suidas informs us that he left in verse the mysteries of ghost-laying. The ancients also believed that dogs had an especial power of discovering ghosts and driving them away by their barking. Horapollo tells us that dogs, more than any other animals, observed the gods-not the wooden, golden or silver images, but the very emanations of the divinities themselves, which they perceive by the sharpness of their scent. Tzetzes remarks that ghosts are disturbed by the barking of dogs, just as by the beating of brazen cymbals, therefore dogs were sacred to Hecate; their loud barking was supposed to impart a violent motion to the air which dispersed aerial apparitions .- The Narvorscher.

A COMMON VERDICT .- " Died by visitation of God ! " What a verdict for a sensible body of men to bring in ! As if God, after setting the "harp of a thousand strings" in tune, snapped the wires at one fell swoop ! How much more correct would it be to bring in a verdict, "Died by visitation of the butcher, the baker, the grocer, &c."

THE PESTS OF SOCIETY .--- It is not so much high crimes, such as robbery and murder, which destroy the peace of society. The village gossip, family quarrels, jealousies and bickerings between neighbors-meddlesomeness and tattling-are the worms that eat into all social happiness.

That which, of itself, is fallible, and liable to err, cannot determine the quality of infallibility; and whenever an individual affirms, upon some authority, the truth of any thing which by his acknowledgment lies. beyond the plane of his intellectual development, he asserts something unphilosophical and false.

We admire the azure of the sky, and yet it is but the color of the air that is all about us; so do we continually turn our eyes towards our distant mental horizon in admiration of what also lies all about us, and that is TRUTH.

a rational community out of it.

she die,-the bright little being before her ? Months passed, and the silver cord of little Mary's life had been loosed. She had gone to be an angel, and the mother sat in her silent chamber, watching the fading tints of sunset. With a hushed spirit she bowed to the will of Him who had called her tender lamb to his fold. Her home was silent,-but she knew the light footsteps of her child now pressed the eternal shore, and the silvery sweetness of her voice thrilled with that of angels. The Comforter was there. The mild drapery of evening shed its radiance on her soul. The low breathings of the nightwinds moved gently the heart of the stricken mother. Faith, with white wings, hovered about her, and the still small voice whispered, " Peace I leave with you,-my peace I give unto you : not as the world giveth, give I unto you." And the heart of the mother grew strong in its grief, for angels came and ministered unto her."-New Jerusalem Messenger.

RESISTANCE TO IMPROVEMENTS.

It was the physicians of the highest standing that most opposed Harvey. It was the most experienced navigators that opposed Columbus' views. It was those most conversant with the management of the Post Office that were the last to approve the plan of the uniform penny postage. For the greater any one's experience and skill in his own department, and the more he is entitled to the deference which is proverbially due to each man in his own province, the more likely, indeed, is he to be a good judge of improvements in details, or even to introduce them himself; but the more unlikely to give a fair hearing to any purposed radical change. An experienced stage coachman is likely to be a good judge of all that relates to turnpike roads and coach horses; but you should not consult him about railroads and steam-carriages. Again, every one knows how slowly and with what difficulty farmers are prevailed on to adopt any new system of husbandry, even when the faults of an old established usage, and the advantage of a change can be made evident to the senses .--Archbishop Whaltey.

DARE TO BE TRUE.-If you think it right to differ from the times, and to make a point of morals, do it, however rustic, however antiquated, however pedantic it may appear ; do it, not for insolence, but seriously and grandly-as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion .- Sidney Smith.

CHINESE APHORISMS. - Men of superior virtue are ignorant of their virtue; men of inferior virtue do not forget their virtue. Men of superior virtue practise it Manage a mad-house as you will, you never can make without thinking of it; men of inferior virtue practise it with intention.

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