

# NEW-ENGLAND SPIRITUALIST.

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

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"LIGHT! MORE LIGHT! STILL!"—GÖTTE.

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## Phenomenal & Philosophical.

### SPIRITUALISM OF THE ROMISH CHURCH.

We make the following extracts from a work entitled "The Catholic Christian Instructed," by "the Most Reverend Dr. Chaloner,"—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 undeniably the belief of by far the largest portion of Christendom. How far this belief coincides with the demonstrations of Modern Spiritualism, the reader will see for himself. Every Catholic, who believes 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 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 face of my Father who is in heaven." Heb. i. 14. "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.

Q. But in some of the addresses made to the saints 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 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 thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these three-score and ten years." Rev. v. 8. "The four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of the saints." Rev. viii. 3, 4. "And another angel came and stood at the altar, having a golden censer; and there was given unto him 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?

A. Gen. xlviii. 15, 16. "God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the angel which redeemed me from all evil, bless these boys,"—Rev. i. 4. "Grace be unto you, and peace from him who is, and who was, and who is to come, and from the seven spirits which are before his throne." But if there had been no instances in scripture, both reason and religion must inform us, that there cannot possibly be any harm in desiring the prayers of God's servants, whether they be in heaven or upon earth.

Q. But does it not argue a want of confidence in God's mercy, to have recourse to the prayers of the saints?

A. No, by no means; no more than it argues a want of confidence in God's mercy, to have recourse to 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 agreeable to his divine Majesty, that we should both pray ourselves without ceasing, and that we should also procure the prayers of our brethren, whether in heaven or on earth, that he may have the honor, and we the profit of so many more prayers.

Q. But is it not an injury to the mediatorship of Christ to desire the intercession of the angels and 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 his Son, Jesus Christ, who is both our Mediator and their Mediator.

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 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 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 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 petitions 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 earnestly desired to be helped by the prayers of God's saints; and as they knew this whilst they were here upon earth, so they know it still. Consequently, as their charity prompts them to pray for the faithful in general, so it is not to be doubted, but they pray more particularly for those who stand most in necessity of their prayers, or most earnestly desire their prayers; it being the property of charity, which is perfect in heaven, to act in this manner.

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 man came in to him, like an east wind, about some fancied injury. My father listened to him with calmness and forbearance until he had blown himself all out, and then talked over the matter calmly and dispassionately, sifted it thoroughly, and by his explanation and manner brought tears to the man's eyes, who grasped his hand and asked his forgiveness for having himself been the aggressor. This one act in my father's life has done me more good in that respect than all his preaching.—H. W. Beecher.

God hears the heart without the words, but he never hears the words without the heart.

### MAN'S INHERENT IMMORTALITY.

[Abstract of an Address given through Tros. Gales Foster, at the Melodeon, Boston, on Sunday, Oct. 11, 1857.]

The controlling spirit (understood to be Prof. Dayton), after alluding to the changes which had passed upon external nature during the medium's absence, and the beauties which were, from season to season, spread out on every hand before the external eye, lamented that man on earth should ever imagine himself deserted of the Infinite Father. Yet false philosophies have been promulgated, derogatory to the character of God, and degrading to man. One of these false ideas he designed to point out on the present occasion—premiering that he, as a disembodied spirit, wished not to speak dietatorially, but according to the degree of light and wisdom which he had attained in his present sphere of development, and the corresponding capacities for utterance afforded by the developments of the organism through which he was to speak. Each hearer must determine for himself what is truth, by the highest exercise of his own individual perceptions.

The casual observer, in looking at the condition of Christendom, is very apt to come to a conclusion adverse to the general principle that man is generically progressive. There is manifest in this country an obvious degeneracy in morals from that sturdy integrity which characterized the fathers of even half a century since. But while there has been a temporary retrogression in this respect, it is equally obvious that in another department—that of intellectual development and material science—there has been great progress.

The fact is that the external intellect has been of late cultivated, to the neglect of the interior nature—the emotional or religious and intuitional powers. Man may be an intellectual giant, but spiritually an undeveloped child. Hence it is that so many now require proof after proof, demonstration after demonstration, to convince them that they have immortal natures. Education is too much from without—the understanding is made to gather vast stores of external knowledge, which are not vivified and permeated by influxes from the emotional and intuitional fountains of the inner being. Hence it is that the teachers of material science, the learned Professors of the schools of learning, are quite unfitted to investigate any matter requiring the action of the more interior faculties. The spiritual philosophy would introduce a truer education—would develop man from within, and lead him to outwork his own individuality.

A recent exhibition of the erroneous results of this mistaken system of education, is the enunciation of the doctrine that mankind are not generically immortal—that but a small part of the race, even now, have attained 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, Jehovah, 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 principle, manifested in a bigger degree, which forms the plant, attracting to it those atoms which are useful for its growth, and rejecting those which are unsuitable. Thus God is in the plant, and thus 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 place, and a higher manifestation of the Divine formative principle comes forth—the 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 evolution resulting from the conjunction of spirit and matter in the human animal; but it is a complete individualization 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 the grand mistake of the theory to which allusion has been made.

Both spirit and matter, then, being immortal, man, composed of the two, is, must be, always was, and ever will be, immortal.

The Divine Spirit permeates all things, manifesting 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 Harmonical Philosophy."—Ed.

The Divine principle of Essential Love outworks itself in forms, as guided by the principle of wisdom. So the Divine or God-nature in man should outwork from the interior, through the wisdom faculties. Hence is apparent the error of a culture which is exclusively external, to the neglect of the emotional. The intellect becomes a vast reservoir of facts, while the intuitions are submerged beneath them. The religious or emotional nature is the essential man. A towering intellect will give no superiority in the great realm of equity. External acquirements will be found of little value when you pass to the interior life. While we would not repudiate intellectual culture, we beseech you, in God's name, to seek also those influxes from the emotional and intuitional depths of the soul which shall permeate and vivify with divine life all the externals of your being.

Other evidences exist of man's inherent immortality. One—and you will find it manifested every where among all grades of human development—is this,—the universal consciousness of an unchanging personal identity. Wherein resides this identity? Not in the mind; for the mind changes many times, as influenced by surrounding minds and circumstances. Not in the body; for that undergoes constant changes. It is in the *inmost*, or the divinity within, that this unchanging sense of individual personality resides, and it evidences that this part of man survives all vicissitudes, and triumphs in eternal youth.

But it will be objected, Why are some so unconscious of possessing an immortal nature? It is because they are so external and material—and not because the divine nature is not there. It is buried and crushed in materiality. And here is manifested the effect of the popular systems of education, of government by force, of punishment for crime. These, instead of appealing to the interiors, to the emotional or love-nature, and calling it forth, excite the external, arouse the animal, and debase the immortal part of man.

One great error which Spiritualists should carefully avoid is that of entering into any form of organization which shall bind down or cramp by external authority the mind. All should seek earnestly for individual growth and personal freedom—should be free themselves, and allow others to be free also. When that is done, no necessity for locks and bars, punitive laws and personal espionage will exist—for when man fully appreciates his own immortal individuality, he will never infringe upon that of others. And thus the grand chain of love which binds the material world in universal harmony, shall be manifested on the mental plane,—yea, extend across the Jordan of death, and link all hearts in one.

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 conate 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 throughout universal Nature, as causes, of which all the 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 voluntariness 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, sensation and intuition, connected with a spiritual organization, which outworks a physical organization, in form exactly resembling the spiritual, which it animates and controls by its intuitive powers, from its mental condition in the embryotic state to its development in the physical form of man, in all its external senses and cerebral faculties.

The use of the physical organization animated by the spiritual organization and its connection with the material world for the purpose of expanding its capacities for happiness and enjoyment.

Mind, considered as a reasoning, thinking intelligence, is the image of God in which man was created. These God-like principles are in possession of intuitive perceptions which are in perfect harmony with love, order, beauty, and happiness, without any tendency to evil or discord. This fact is self-evident, if the mind is an image of the Divine Mind; for that which is an image of the Divine must be an ultimate of perfection, which cannot err or do wrong.

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

mind, and its intuitive perceptions. All knowledge is but the accumulation of facts and opinions, based on external perceptions and testimony; and will be either true or false, just as the testimony on which it is based 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 testimony.

Though the mind, considered in relation to its intuitive perceptions, is incapable of thinking or doing wrongly, yet, when considered in relation to its connection with a physical organization, it must think and act according to the evidences presented before it through the 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 teachings.

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?

J. M. B.  
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 as the cistern? Never! The soul will endure as long as the throne of God! A rough disease of the globe, no mooses from a...

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AND



The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, OCTOBER 24, 1857.

PROF. FELTON AND HIS FRIEND "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 observation 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 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 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 an Calce, the "any subject, whatever kind, it may be, in the valley."

Bozadab opened his eyes and beheld a bary, and solitary island, in the midst of which pale, meagre, and ghastly figure; it was a merchant just perishing with famine, and lamenting that he could find 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 frighten them. He then cast a casket of jewels on the sand, as trifles of no use; and crept, feeble and trembling, to an eminence where he was accustomed to sit every evening to the setting sun, and to give a sight to any of might happily approach the island.

"Inhabitant of Heaven," cried Bozadab, "not this wretch to perish by the fire-past events of Peace," said the angel, "and the character. He looked again, and into the future, as well desolate isle. What, catching dreams into gloves, starving merches healing influences over the him to his pny pains on the tips of one's fingers hanging them from one person to another; of the 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

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 entertained by any considerable number of such persons, is to be dismissed with a sneer, as a simply ridiculous. If evidence be offered, it is to have a hearing. So strong is our conviction of man's profound ignorance of what is and what is not possible or probable in itself, that there is no opinion, on subjects of the class of which we are speaking, which we do not regard it as our duty to approach and examine, as if it might be true, however unlikely 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 evidence, either for or against its truth. We believe it may be stated as a general principle to be taken as a guide in all inquiries of importance, that we can only thoroughly and finally show a thing to be false, by dealing with it as if it might be true.

"No man has a right to take his own convictions as the measure of what is probable and improbable, before he has examined a subject in this spirit, whatever that subject may be. So strangely diversified are our minds, independently of what we call talent, strength of mind, intellect, etc., etc., that there is no limit to fair differences of opinion upon all subjects, more especially upon such as that which has engaged our attention. We know those over whom we claim no superiority of judgment, and who have had sufficient means of observation, who believe that a drop of laudanum mingled with as much water as fills one of our great inland seas is still capable of exercising an appreciable effect upon disease in the human system; yet to us the utmost marvels of Animal Magnetism, nay, even the alleged communications from the spiritual world, are less improbable, less inconsistent with what we receive as facts, and are supported by better evidence. Yet this form of opinion is not to be ridiculed; it is not to be rejected because it is 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 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 with their spiritual nature. There is in many a tendency 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 Magnetism, 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 un instructed 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? The question is not, How can we prevent men from engaging in such inquiries? We cannot do this if we would. Ought we to do it if we could? Our true object should be to aid in carrying them on in a right way and for a right purpose; to direct their minds to the true points at issue and to the best methods of deciding them; and to exercise a liberal forbearance toward all the weakness, credulity, obstinacy, ignorance and falsehood which may be encountered.

"We are prepared to hear from many, that all interest in such matters is an encouragement to quackery, humbug 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 glibly-tongued 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. FOSTER occupied the platform and was controlled in the afternoon by Prof. DAY (as claimed,) who entered upon an elaborate argument, drawn from the religious manifestations, to prove that man, instead of glancing upward being, everywhere seeking after alms-worshipping Him according to the highest sense he is able to attain. In the evening, when R. Smith, (as he announced himself) took up the 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 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 2½ and 7 o'clock.

The Editor of this paper may be expected to speak on Modern Spiritualism, in the Town Hall in Fitchburg, on Sunday evening, the 25th inst.

Mrs. Cora L. V. Hatch lectures at the Meisonon on Tuesday and Friday evenings of this week.

A QUIXOTIC MOVEMENT.

There is in Boston an association called the "Society for the Prevention of Pauperism," having for its ostensible object the laudable purpose of providing employment for the destitute, and giving counsel and other aid to such applicants as are deemed worthy. This Society held its annual meeting last week, on which occasion, as we are informed by the newspapers, its Secretary, Mr. F. R. Woodward, in his annual report, took it upon himself to enter upon a Quixotic crusade against Spiritualism. The Journal says:—

"Among other things the report denounces those who on the Sabbath attend lectures on Spiritualism, Mesmerism and Mormonism, and laments that there is no law to prevent such lectures. It calls upon the press to kill them off by refraining from publishing notices of them."

From the Ledger we learn that the denunciations and 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 regard to measures to suppress the meetings! This committee is headed by the venerable Deacon Grant, of Total-Abstinence memory. Is it possible that the kind-hearted old philanthropist, in his zeal against ardent spirits, fails to distinguish between them and ANGELIC spirits? The Deacon is flanked by an imposing array of reverend clergymen, including one dignified Doctor of Divinity,—as follows: Rev. Dr. Bigelow, Rev. Mr. Scandlin, Rev. S. B. Cruft. These gentlemen all, we believe, belong to a sect claiming to be par excellence "liberal Christians." We have some curiosity to learn what sort of a plea such a Committee can make before 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 same Christian denomination with themselves!

But what can have occasioned this sudden outburst of denunciatory zeal against Spiritualism, it is difficult to imagine. (The coupling of "Mesmerism and Mormonism" 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 expending an equal sum on missionaries, bibles and tracts for foreign countries, and as much more every two or three years in needless "repairs" to enable them to outshine their neighbors; whose members repose every Sunday on luxurious cushions, listening to delicious music from salaried performers, and within whose costly temples the poor can never afford to hear to the Gospel. Here, it is not improbable, a Society for the Prevention of Pauperism might find follies and abuses on which properly to expend its denunciations, 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 CALVIN WHITING, Esq.,—was an earnest Spiritualist, and an attendant on "Sabbath lectures 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 were 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 liberal-minded citizens 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 uncalculated 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, making \$72.22 raised in one day.

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 hundreds of the suffering—devoting one day or more to such unpaid services every week. And all this at an 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 Davis St.

Another fact is, that Spiritualism has done and is

doing more to break up the selfish love of material wealth, to show the worthlessness of earthly treasures in comparison with the wealth of the soul, and to prompt to angelic works of benevolence and devotion, in all those who come under its benign and elevating influences, than any and all other agencies put together, as thousands will testify.

And yet the philanthropic Society for the Prevention of Pauperism wants Spiritualist meetings suppressed!

It looks very much as if the authors of this movement sought to gain a little notoriety by following in the footsteps of a certain illustrious "scientific committee," who recently travelled far out of their way to denounce Spiritualist circles as dangerous to "the truth of man and the purity of woman." And they will doubtless receive quite as flattering a reward for their impertinence as have that committee—namely, the mingled pity and contempt of enlightened and candid people everywhere. How bitterly, ere long, will this Secretary and his endorsers repent this gratuitous display of sectarian animosity and popish intolerance! May the Father forgive them, for they know not what they do!

PROVISION FOR THE POOR.

A correspondent, referring to a paragraph in our last, about the needs of the poor, makes the following recommendation as to the best way to meet the demand for food, which is likely to press upon the unprovided classes in the coming winter:—

I am satisfied that soup-houses, to be established in every ward 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 necessities 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 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 skillfully 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 at this office for 1 cent a copy. It is from the pen of a 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 superior as a Damascus blade is keener than a butcher's cleaver.

NOT WORTH THE POWDER!—A correspondent has sent us a lengthy reply to a communication published in the Christian Watchman, of this city, containing some puerile and vulgar animadversions upon the late Convention at Ludlow, Vt. With all due deference to our friends' opinion, we do not think that production—even 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 thing—and so will the Christian (?) publishers who gave publicity to his vulgarities.

THE CAUSE IN COLUMBUS, O.—The Spiritualists of Columbus, O., have engaged Mechanic's Hall in which they hold regular meetings, twice every Sabbath, and on Wednesday evenings. The meetings are fully attended and much interest is manifested.

A SPIRIT-PROFILE DRAWN.

Something over a year since the writer of this chance to be in New York city. Walking up Broadway, we passed the rooms of the Society for the Diffusion of Spiritual Knowledge, which were then thrown open free to the public. Having been absent some time from the country, and feeling desirous to know how the cause was progressing, we stepped in. A small circle was then ranged round the table, receiving spiritual communications. Its members were all strangers to the writer. Not wishing to intrude upon them we took a seat in a distant part of the room. Presently a spirit announced itself to the circle by rapping, but refused to communicate with any person sitting at the table. After some time it was ascertained that he wished to say something to oneself. We were gratified, of course, to hear from any dear one who was interested in our welfare; and were happy to receive an affectionate communication, which was given us through the sounds.

"Do you know what spirit it is from?" asked some 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 an excellent test, as you are all utter strangers to me."

Suddenly the hand of a gentleman in the circle was influenced, and seizing a pencil, he struck, with the rapidity of thought, a profile upon a sheet of paper. A glance was sufficient to satisfy us for whom it was intended. 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.

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 "Harmonical 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 in New York last week, a German from Iowa, named 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. Paulsen saw all three of the games played simultaneously on the tablet of his brain alone!

CONSISTENCY.—To pray stoutly for the salvation of all souls, and then attempt to prove by Scripture that all cannot possibly be saved, and declaring it a most wicked doctrine even if it were truth itself.

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, it is related that a child saw the soul of a woman, who was lying insensible in a magnetic crisis in which death nearly ensued, depart out of her.







Interesting Miscellany.

I WOULD BE FREE

For the New England Spiritualist. BY A. GIBBS CAMPBELL. I would be free! I will be free! What though the world laugh at me? 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— O! how can humanity bear them?

VESPERS.

A row of little faces by the bed— A row of little hands upon the spread— A row of little roguish eyes all closed— A row of little naked feet exposed.

AN ENCHANTED ISLAND.

A wonderful stream is the river Time, As it runs through the realm of tears, With a faultless rhythm, and a musical rhyme, And a broader sweep, and a surge sublime, And blends with the ocean of years.

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 atmosphere.

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 strict accordance with my own feelings.

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."

ANTIQUEITIES OF KISSING.

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, as many passages in the classics and poets express.

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.

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.

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!

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.

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.

CHINESE APOCRISMS.

Men of superior virtue are ignorant of their virtue; men of inferior virtue do not forget their virtue. Men of superior virtue practise it without thinking of it; men of inferior virtue practise it with intention.

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 mist, anise and cammin wrangles, while inquirers are asking the plan of salvation.

MR. SKINFLINT'S GOODNESS.

When Mr. Skinflint, of Beaville, 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.

FRESH 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.

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The Penetrator: Being Harmonical Answers to Important Questions, &c. A New Work, by Andrew Jackson Davis. Price, \$1.00.

Tiffany's Spiritualism Explained; In Twelve Lectures.

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