Main Oflce 4 BROMFIELD STREET, Boston.

VOLUME. I
BOSTON AND PORTLAND, FOR THE WEEK ENDING SATURDAY, APRIL 14, 1860.
NUMBER 1

## githrameinat.

" ROCHESTER T:NOCKINGS."
We present the fritowing most authentic and full account of "hie "Rochester Knockings" we have yet.; sen. We quote it from Mr.
Owen's "F wotralis on the nounday or anotara World." We deem it quite appro pristat for this, our first number.-ED. Ecl
TIC.

The Mydesville Dwelling IIouse. weste.
1848.
There stands, not far from the torm of Newark, in the comity of Wayne and State of
New York, a woolen dwelling-one of a cluster of small houses like itself, scarcely meriting the title of a village, but known under the Hyde, an old settler, whoses son is the proprie tor of the house in question. It is a story and a half high, fronting south; the lower floor consisting, in 18ts, of two moderate-sizes a bed-room, opening into the sitting-room, and a buttery, opening into the same room; to-
gether with a stairway, (l)etween the bedroom and buttery,) Ieading from the sitting-room up to the half-story above, and from the buttery down to the cellar.
This humble dwelling hard been selected as a temporary residence, during the erection of
auother honse in the country, by Mr. John D. another house in the country, by Mr. Join D
Fox. The Fox family were reputable farmers,
members of the Methodist Church in good members of the Methodist Chureh in good
standing, and much respected by their neighbors as honest, upright people. Mr. Fox's annally Voss ; but hoth he and Mrs. Fox wero nally Voss ; hut hoth he and Mrs. Fox wero origin evinced the power of second-sight,-her had evinced the power of second-sight,-her Long Island, ameng the number. She lad, frequently, perceptions of fumerals before they tom processions to the grave as if they were
material.
Mrs. Fox's sister alko, Mrs. Elizabeth Hig gins, had similar puwer. On one occasion, in
the year 1823 , the two sisters, then residing in New York, proposed to go to Sodus by camal But Elizaheth said, ome morning, "We shall
not make this trip ly water.". " Why so ?" her sister asked. "Because I dreamed last night that we traveded by land, and there
was a strange lady with us. In my dream, too, I thought we came to Mott's tavern in the beech wools, and that they could not admit
us, because Mrr.. Mutt lay dying in the honse. us, because Mrs. Mutt lay dying in the hinse.
I know it will all come true." "Very unlikely, indeed," replied her sister ; "for last year,
when we passed there, Mr. Mott's wife lay dead -in the house." "You will see. IIe must have married again ; and he will lose his second wife." Every particular came to pass
Mrs. IIiggins had prelicted. Mirs. Jolmson, stranger, whom at the time of the dream they had not seen, did go with then, they made the journey into Moytet's tavern, for the very cause a signed in Mrs. Higgrins's dream.
Mr. and Mrs. Fox had six children, of whom the two youngest were staying with them
when, on the 11th ]ecember, 1847, they removed into the house I have described. The children were both girls; Margaret, then 12 years old ; and Kate, 9 .
in the dwelling referred to they begit hink it word to, they began to attributed to rats aud mice. During the next month, however, (January, 1848,) the noise began to assume the character of sight
ings hearl at night in the bed-room ; sometimes appearing to sound from the cellar beherself this might be but the hammering of a shoomaker, in a house hard by, sitting up late at work. But further observationsing oriminated in the house. For not only did the knockings gradually becone more distinct, and not only were they heard first in one part of the
house, then in anotler, but the fanily finally house, then in another, but the family fimally loud, often caused a motion, tremulous rather
than a sudden jar, of the bedsteads and chairs than a sudden jar, of the bedsteads and chairs
quite perceptible to the touch when a hand
was laid on the chairs, which was sometimes was laid on the chairs, which was sometimes
sensibly felt at night in the slightly oscillating motion of the bed, and which was occasionally perceived as a sort
standing on the floor.
After a time, also, the noises varied in their character, sounding occasionally like distinct ootfills in the different rooms.
Nor were the disturbances, after a month or two had passed, confined to sounds. Once
something lieary, as if a dog, scemed to lic on the feet of the children; but it was gone beAnother time (this was late in March), Kat felt as if a colld hand were on her face. Occasionally, too, the bed-clothes were pulled during the night. Finally chairs were moved from
their places. So on one occasion, was the their places.
dining-table.
The disturbances, which had been limited to occasional knockings throughout February and
the early part of March, gradually increased toward the close of the latter month, in loudness and frequency, so serionsly as to break the rest of the family. Mrs. Fox and his wife got up night after night, lit a candle, and
thoroughly searched every nook and corner of the house ; but without any result. They disdoor, Mr. Fox would stawd rapdy to came on the moment they were repeated. But this expedi ent, too, proved unavailing. Though he opened the door on the instant, there was no one to the slightest clue to the cause of these distur-

The only circumstance which seemed to surgest the possilility of trickery or of mistake was, that these various unexplained occurren-
ces never happened in daylight. And thus, notwithstanding the strangeness of the thing, when morning cune they began
to think it must have been but the fancy of he night. Not being given to superstition, they clung, throughout several weeks of an-
noyance, to the idea that some natural explanoyance, to the iden that some natural explin-
nation of these seeming accilents would at last appear. Nor did they abandon this hope 1848. The day lad been cold and stormy, with afternoon, a son, David, cane to visit them from his farm, about three miles distant. Inis ulars of the annoyances they had endured; for till now they had been little disposed to coma smile. "Well, mother," he suid, "I advise you not to say a word to the neimbors about it. When you find it out, it will be one of the
simplest things in the world." And in that belief he returned home.
Wearied out by a succession of sleepless nights, and of fruitless attempts to penetrate
the mystery, the Fox family retired on that Friday evening very early to rest, hoping for a respite from the disturbances that harassed them. But they were doomed to disappoint
ment. The parents had had the children's beds re-
noved into their bedroom, and strictly enjoined them not to talk of noises even if they heard safely in bel and was petiring to rest levecelf when the chilltren cried out, "Here they are again!! The mother chid them, and lay hown. Thereupon the noises hecano up bed. Mrs. Fox called in her husbind. The night heing windy, it suggested itself to him
that it might be the rattling of the sashes. He tried several, shaking them to see if they were loose. Kate, the youngest girl, happened to
remark that as often as her father shook a winremark that as often as her father shook a win-
dow-sash, the noises scemed to reply. Being a lively child, and in a mensure accustomed to what was going on, sle turned to where the
noise was, snapped her fingers, and called out, "Here, old Splitfoot,
That was the very commence
I do not mean it was Kate Fo,
half in clildish jest first Jicover who thus, mysterious eounds scemed instinct with intel ligence. Mr. Mompesson, two hundred years ngo, had alrendy observed a similar phenomenon. Glanvil hand verified it. So had Wesley
and his clildren. So, we have seen, had others. But in all these cases the matter rested
there, and the observation was no furthe prosecuted. As,
the steam-engine, sundry observers had trod
den the very threshold of discovery and
there stopped, little thinking what lay close here stopped, little thinking what lay close
before them, so in this case, where the Royal Chaplain, disciple though he was of the induc tive philosoply, and where the founder of Methodism, admitting though /he did, the proboth at fault, a Yankee girl, but nine years old, following up, more in sport tunn earnest, clance olservation, became the instigator of a movenent which, whatever its true character, has had its influence throughout the civi-ignited,--once, at least, two centuries ago;
hut it had died out each time without effect. but it had died gut each time without effect.
It kindled no flame till the middle of the nineteenth century.
And yet how trifling the step from the obser vation at Tedworth to the discovery at IIydes-
ville! Mr. Mompesson, in bed with his little ville! Mr. Mompesson, in bed with his little ihughter, (about Kate's age, ) whom the found
seemed chicfly to follow, "observed that it seemed chiefly to follow, " observed that it
would exactly answer, in drumming, anything would exactly answer, in drumming, anything
that was beaten or called for." But this curisity led him no further
Not Kate Fox. She tried, by silently bringing together her thumb and forefinger, It could see, then, as well as hear! She called her mother. "Only look, mother !" she said bringing together leer finger and thumb as before. And as often as she repented the noiseless motion, just so often reeponded the

This at once arrested her mother's sttention. Count ten," she said, addressing the noise. en strokes, distinctly given! "How old is ny daughter Margaret?" Twelve strokes "And Kate ?" Nine! " What can all this
mean ?" was Mrs. Fox's thought. Who was mean ?" was Mrs. Fox's thought. Who was
answering her? Was it only some mysterious answering her? Was it only some mysterious
echo of her own thought? But the next quesecho of her own thought? But the next ques"How which she put seemed to refite that idea
Hany clildren have I ?": the nsked "How many children have I ?" the nsked,
nloud. Seven strokes. "Ah!" she thought, "it can blunder sometimes." And then, nloud "Try again!" Still the number of raps was Fox's mind. "Are they nll alive ?" she asked Silence, for answer. "How many are living?" Six strukes. "How many dead ?" $\Lambda$ single stroke. She had lost a clild.
Then she asked, "Are you a man ?" No "May my neighbors hear if I call them?" It rapped again.
Thereupon she asked her husband to call a neighbor, a Mrs. Redfiedd, who came in laugh ing. But her cheer was soon changed. The answers to her inquiries were as prompt and
pertinent as they had been to those of Mrs Fox. She was struck with awe; and when, in reply to at question about the number of her children, by rapping four, instead of threo as she expected, it reminded her of a little daugh-
ter, Mary, whom she had recently lost, the ter, Mary, whom she h
mother burst into tears.
mother it auvails not further to follow out in mi-
nute detail, the issue of these disturbances, since the particulars have already been given partly in the shape of forma depostions, in not essential to the illustration of this branc of the sulbject.
It may, however, be satisfictory to the read er that I here subjoin to the above narrativeevery particular of which I had from Mrs. Fox ${ }_{x}$ her daughters Margaret and Kate, and brief outline, as well of the events which im







 belice in spooks."
$A$ moro comnecte
men

mediately succeed, as those, connected with the dwelling in question, which prece
turbances of the 3lst of March. turbances of the 31st of March.
On that night, tho neighbors, attracted by the rumor of the disturbances, gradunlly gathered in, to. tho nomber of Reventy or eighty, so that Mrrs. Fox left the house for that
of Mrs. Redfield, while the childrea were taken home by another neighbor. Mr. Fox up

## emained.

Many of the assembled crowd, one after ing that assent might be testified by raping When there was no response by raps, and the pings ; the reversed, there were always raptaken for assent.
In this way the sounds alleged that they were produced by a spirit; by an injured spirit ; by a spirit who had been injured in hat house ; between four and five years ago not by any of the neighbors, whose names
wero called over one by one, but by a man Who formerly rended the lisan John C. Bell, a blacksmith. His name was obcupants of the house.
The noises alleged, further, that it was the spirit of a man thirty-one years of age; that ho had been murdered in the bedroom, for money, on a Tuesday night, at twelve o'clock that no one but the murdered man and Mr Bell were in the house at the time ; Mrs. Bell and a girl named Lucretia Pulver, who worked for them, being both absent; that the body was carried down to the cellar early next mornby beine dragyed the outside celiar-door, but buttery, and thence down the cellar-stairs that it was buried, ten feet deep, in the cella but not until the night after the murder. Thereupon the party assembled adjourned to Mr. Redfield laving placed earthen floor ; and Mr. Redneld having placed himedf on various spot of burial, there was no response until he heard, as from beneath the ground. This was repented several times, always with a similar result, no sound occurring when he stood at any other place than the centre. One of the witnesses describes the sounds in the cellar as resembling
ground." $\dagger$
Then a neighbor named Duesler, called over the letters of the alphabet, asking, at each, if that was the initial of the murlered man sounds responded at $C$ and B. An attempt obtain the entire name did not then succeed At a later period, the full name, (as Chas. B Rosma,) was given in the rame way in reply to
the questions of Mr. David Fox. Still it did not suggest itself to any one to attempt, by not raqgest to have a communication spelled out. It is a remarkable fact, and one which in a measure explains the lack of further results at 'Tedworth and at Epworth, that it was not till about four months afterward, and at Rochester, that the very first brief communication by raps was obtained; the sugester being Isaac Post, a member of the Society of Friends, and an old acquaintance of the Fox family.
The report of the night's wonders at Ifydesville spread all over the neighborhood; and rowd of the curious, thouse was beset by d there were no noises. $\ddagger$ These re-commen ced before seven o'elock in the evening. That night there were some three hundred people in and about the house. § Various persons asked questions ; and the repliescorresponded Then it was trosed to dir in the Then it was proposed to dig in the cellar


## 



 peated by Mr. Duesier in tho bedroom, "Is any ono otand
Ing orer tho placo whero tho body was burted $\rangle$ " In orery




from a small sluggish stream, the diggers reached water at the depth of less than threo feet, and had to abandon the attempt. It was renewed on Monday, the 3rd April, and again
the next day, by Mr. David Fox and others, bailing and pumping out the water; but they could not reduce it much, and had to give up. At a
At a later period, when the water had much lowered, to wit, in the summer or 1848 , Mr.
David Fox, aided by Messrs. Henry Bush and yman Granger, of Rochester, and others, recommenced digging in the cellar. At the which or fored with a pank, througl nuger-bit being loose, it dropped through out of sight. Digging further, they found several pieces of crockery and fome charcoal and quicklime, indicating that the soil must, at ome time, have been disturbed to a considerable depth ; and finally, they came upon some human hair, and several bones, which, on exmination by a medical man skilled in anaon, incluti to be portions of a human skele ain parts of the skull; but noconnected skull was found.*
It remains briefly to trace the antecedents of the disturbed dwelling.
Willinm Duesler, one of those who gave certificates touching this matter, and who offers to confirm his testimony under oath, states that he inhabited the same house seven years
before, and that during the term of his residence there, he never heard any noise of the ind in or about the premises. He adds that . Mr. Johnson, and others, who, like limself had lived there before Mr. Bell occupied th: welling, make the same statement.
Mrs. Pulver, a near neighbor, states that, having called one morning on Mrs. Bell while
she occupied the house, she, (Mrs. B.) told her sho felt very ill, not having slept at all during the previous night ; and, on being asked what the matter was, Mrs. Bell said she had thought sle henrd some one walking about from one room to another. Mrs. Pulver further deposes that she heard Mrs. Bell, on subsequent occasions, rpenk of noises which she could not acount for. +
The daughter of this deponent, Lucretia Pulver, states that she lived with Mr. and Mrs. Bell during part of the time they occupicd the house, namely, for three months during the winter of 1843-44, हometimes working for ing to sometimes boarding with them, and go-
 he very rood folks, only rather quick tembe very
She states that, during the latter part of her residence with them, one afternoon parently about thirty yon a parently about thirty years of age, wearing
a black frock coat and light colored taloons, and having with him a trunk and a basket, called at Mr. Bell's. Mrs. Bell informed her she had known him formerly.Mrs. Bel the buttery. Then Mrs, Bell told her-ver unexpectedly to her-that they did not req̆uire her any more; that she (Mrs. B.) was going that afternoon to Lock Berlin, and that she (Lucretia, had better return home, as they though they could not afford to keep her longer. Ac cordingly Mrs. Bell and Lucretia left th house, the peddler and Mr. Bell remaining. Before she went, however, Lucretia lonked a a piece of delaine, and told the pedaler sh

If nome one croined the buttery, then went wayn across the cellar, and stopped. The girls way across the cellar, and stopped.
were graatly frightened, got up, and fastened doors and windows.
About a week after this, Lucretla, having outs. Mra Bell raked what was the matter Lucretia exclaimed, "What has Mr. Bell been doing in the cellar ?" She had sunk in the soft soil and fallen. Mrs. Bell replied that it was only rat holes. $\Lambda$ few days afterward, at nightfall, Mr. Bell carried some earth into the Bell said he was filling up rat holes.
Mr. and Mrs. Weekman depose that they occupied the house in question, after Mr. Bell left it, during eighteen months, namely, from
the spring of 1840 , till the autumn of 1847 . the spring of 1846, till the autumn of 1847 . About March, 1847, one night, as they were going to bel, they heard knockings on the outside door ; lut when they opened there was no
ono there. This was repeated, till Mr. Week$\operatorname{man}$ lost patience ; and, after searching all round the house, he resolved, if possible, to detect these disturbers of his peace. Accord-
ingly, he stood with his hand on the door, ingly, he stood with his hand on the door,
ready to open it at the instant the knocking was repeatec. It was epcated, so that he felt the door jne under his hand ; but, though he
sprang out instantly and searched all round sprang out instantly and searched all round
the house, he found not a trace of any intruder.
They were frequently afterward disturbed by strange and unaccountable noises. One night,
Mrs. Weekman heard what seemed the footMrs. Weokman heard what seened the cootsteps of some one waking in the celhar. years old, screamed out, so as to wake every
one in the house. Sho said something cold had been moving over her head and face ; and it was long ere the terrified child was pacified,
nor would sho consent to sleep in tho same nor would sho consent to sleep in tho same
room for several nights afterward. Mr . Weekman offers to repeat his certificate, f required, under oath.§
But it needs not further to multiply extracts from these depositions. Nothing positive can be gathered from them. It is certain, howover, that the peddler never re-appeared in
Hydesville nor kept his promise to call. On IIydesville nor kept his promise to call. On
the other hand, Mr. Bell, who removed early tho other hand, Mr. Bell, who removed early
in 1846 to the town of Lyons, in the same county, on hearing the reports of the above
disclosures, came forthwith to the scene of his disclosures, came forthwith to the scene of his
former residence, and obtained from the neighformer residence, and obtuined from the neigh1forth that "they never knew anything against them " they thought lim, and still think him, a man of honest and upright character, incapa-
ble of committing crime." This certificate is dated April 5 (six days after the flrst communications), and is signed by forty-four perMysterious Noises," in giving it entire, adds, that others besides the signers are willing to
join in the recommendation.ll join in the recommendation.|l
It is proper also to state, in this connection, that, a few months afterward, -to wit, in July
or August, $1848,-\Omega$ circumstanco occurred $n t$ Rochester, New York, somewhat analogous in character, and indicating the danger of indulging, without corroborating evidence, in suspi-
cions aroused by allegod spiritual information. A young peddler, with a wagon and two horses, and known to be posiessed of several hundred,
dollard, having put up at a tavern in that city, uddenly dooppeare. Public opinion settled down to tho belief that he was murdered. An
enthusiastic Spiritualist liad the surmise confirned by the raps. Through the same medium the credulous inquirer was informed that the body lay in the canal, several spots being suc-
cessively indicated where it could be found These were anxiously dragged, but to no purpose. Finally the dupe's wife was required to go into the canal at a designated point, where obeying which injunction slee nearly lost her life. Some months afterward, the alleged vic-
tim reappeared ; be had departed secretly for Canada, to avoid the importunities of his credi-

In the Iyydesvillo case, too, thero was some rebutting evidence. 'The raps had alleged that, though the peddler's wife was dend, his five children lived in Orange county, New York; but all efforts to discover them there were
fruitloess. Nor does it appear that any man named Rosma was ascertained to have resided there.
It remains to be added that no legal proceedings were ever instituted, eithier ngainst Mr.
Bell, in virtue of the suspicions aroused, or by Bell, in virtue of the suspicions aroused, or by
him against those who expressed such suspihim against those who expressed suct
cions. He finally left the country. It is evident that no sufficient case is made out against him. The statements of the earthonly ; and upon unsupported ultramudane only ; and upon unsupported ultramundano
testimony no dependence can be placed. It may supply hints; it may suggest inquiries but assurance it cannot give.



The Hydesville narrative, however, as one of villo, at Ahrensburg at Slawensik, at Epworth, and at Tedworth, resta for verification on the reality of the phenomena themselves, not on leged to be thereby supplied. $\dagger$

## "Fraternity tracts."

## We have received Nos. 2, 3, 4, 5 and 6 , of

 the Tracts selected from the writings of The sent. It is quite characteristic of the author.Errors of the Popular Theology.
The Popular Theology, common to all Christendom, logically rests on this supposition It is wholly impossible for man, by liimself, $t$ t ascortain any moral or religious truth; he cannot know that the soul is immortal, that there is a God, that it is right to love men,
and wrong to hate; he may have " opinions," and wrong to hate; he may have "opinions,"
but they will be " only whims;" belief in immortality, " one guess among many;" there can be no knowledge of justice, no practice of
charity and forgiveness. But God a miraculous communication of doctrines on matters pertaining to religion; these are complete, containing all the truth that man will ever need to know on religion; and perfect,
having no error at all; man having no error at all ; man must accept these as ultimate authority in all that pertains to
celigion-to Sentiments, religion-to Sentiments, Idens, and Actions.
The sum of these miraculous doctrines is called the "Supernatural Reyclation;" it is the peculiar heritage of Christians, though part of it was designed originally for the Jews, and previously delivered to them, who were but now, in consequence of their refusing the new Revelation, which repenls the old, are cast off and rejected." The Catholic manintepository of this miraculous revelation, aud
dexan the Protestant limits it to the Bible ; but both, and all their manifold sects, claim to rest on this foundation-the Word of God, supernatural, miraculous, exclusive, and infallible. "power to bind and loose," nud claim to teach with an authority superior to Reason, Con-
science, the Ifeart and Soul of man. IIence science, the Heart and Soul of man. IIence
they call their doctrine "divine;" all else is they call their doctrine " divine;" all else is
only "luman teacling," "founded in reason, but with no authority." Hence Theology is called "sacred," not because true, and so far truc-for then the truths which Thales, on
which P筩to taught. were also "sacred" and
"divi. divine; but as miraculous in its origin, coning from a source which is outtside of hu-
man consciousness, and above all tho doubts tion, the mennest priest ever let loose from Rome, or the smallest possible minister ever brooded into motion at Oberlin or Princeton,
is supposed to know more about God, is supposed to know more about God, man,
and the relation between them, than Socrate and the relation between them, than Socrates
and all the "uninspired" philosophers from and all the "uninspired" philosophers, from
Aristotle of Stagyra, down to Baur of 'TubinAristotle of stagyra, down to saur of Tubin-
gen, could ever find out with all the thinking of gen, could ever find
their mighty heads.
Now there is no plilosophic or historical foundation for this vast fiction; it is "such
stuff as dreans are made of;" there is no sustuff as dreans are made of ;" there is no su-
pernatural, miraculous, or infululible revelation; the Roman Clurch has none sucl, the Protestant none; it is not in the Bible; but the Universe is the only Scripture of God-Material
Nature its Old Testament, IIuman Nature the New, and in both fresh leaves get written orer every day. Inspiration comes not supermaturally and exceptionally, by the miraculous act of God; but naturally and instantially, by the the individual's powers and use thereof; the test of inspiration is in the doctrinc, not outside thereof; ; its Truth the only proof that
what man thinks is also thouglt by Gol ; all what man thinks is also thought by God ; all
truth is equally His word, nud they who discover it are alike inspired-whether truth pertaining to Astronomy or Religion; the highest authority for any doctrine is its agrec-
ment with fact--facts of observation, or of intuitive or denonstrative consciousness. Surely no man, no sect, no book nor oracle, is master to a a single
Adan-

Who slall dare bind the spirit of man say, "hus far shalt thou reason, but n
farther, and here shall thy proud thoughts stayed "" The smallest priest! But who can stay heritual heaven? Only IIe, who, in the constitution of our spirit, gave us that great char-
ter which secures unboumled freedom of thought. " $A$ spoiled child, $a$ little waywardminded girl, idiotic even, may comminad a thousand adult personns, if they be but slaves! What if they are men?


Once the hierarcly of philosophers sought two Hercules' Pillars of Aristotle and Ptolemy ; none must sail forth with venturous keel into the wide ocean, seeking for scientific truth; man must only paddle about the shores, and marked out the way. What honor do w pay to men who broke the spell that bound
the race? Once kings forbade all thought and speech about the State ; the subject must not doubt, but only answer and obey. Where will such tyrants go? Let future Cromwells say In Theology, such men are forbid to think, to Scripture" is made to mean, idol. So we see men chained be the it as a some post of authority, their lieads neck to down to their feet, forever hobbling round and round, picking some trampled grass on the
closely nibled spot, yet counting their limping stumble as the divine march of the heaven ly host, and the clanking of their chains as the music of the spheres, most grateful unto God. Now and then some minister comes down and
moves off the human catte, and ties them aut moves of the human cattle, and ties them out to feed on some other bit of well-trod land,
while all before us reaches out the heavenly pasture, for which we long, and faint, and die.
It is an amnzing spectacle! Modern science has shown that the Theologicul astronomy,
geology and geography aro mixed with whims geology ant geography are mixed with whims,
which overlay their facts; that the Theological IIistory is false in its chief particulars, relating to the origin and development of manits chief its metaphysics are often absurd its chief premises false ; that the whole tre
is of gradual growth; and still men have the hardihood to pretend it is all divine, all true, and that every truth in the science and morals of our times, nay, any piety and benevolence in human consciousness, has come from the
miraculous Revelation, and this alone! Truly it is a minister's duty to expose this claim, so groundless, so wicked, so absurd, and refer
men to the perpetual revelation from God, in men to the perpetual revelation from God, in
the facts of his world of matter and of man.
This
This scheme of Theology stands in the way of man's progressive inprovement. It im-
pedes human progress more, than all the vices of passion, drunkenness, and debauchery; more than all the abominations of slavery
which puts the chains on every cighth man in this repullican Democracy! Accordingly the Teacher who wishes to sceure a normal development of the religious faculties of men, and to direct their powers so as to produce the
lighest human welfare, must use all the weapons of Science against the errors of this Theology, opposing them as Luther opposed
the Popo and Roman Church, as Panl and the Pope and Roman Chureh, as Panl and
Jesus the polytheism and pharisaism of their tlime ; yes, as Moses withstuod the idolatry of Egypt-not with ill-mature, with ab
How much we oned a fuir argument
How much we need a natural theology,
scientifically derived from the world of matter scientifically derived from the world of matter
and of man, the product of religious feeling and of man, the product of religious feeling
and philosophic thought. True ileas of God, of man, of the relation between the two ; of
on longs for , of Salvation-it is what tic ing longs for, as painters long for artistic loveli-
ness, and sclolars for scientific truth; yea, as hungry men long for their daily bread. The philosopher wants a theology as comprehensive hoa tho and ye power immanent in all the universe, and yet
transcending that. The philantlorepist wants it not less, a God who loves all men. Yea,
men and women all throughout the land, desire a theology like this, which shall legitimate the instinctive emutions of reverence and love and trust in God, that, to their spirits, careful comfort, and the IIopo and Peace for which they sigh! How much doubt there is in all the churches which the minister cannot ap
pease ; how much hunger he can never still hecause he offers only that old barbaric Theology which suited tho rudeness of a savage age, and is rejected by the enlightened conoutside of all the Cow how puch justice and bencvolence, and noblest piety, which they
cannot bring in, because this Popular Theolocannot bring in, because this Popular Theolo-
gy, like a destroying angel armel with a gy, like a destroying angel armed with a
flaming fiery sword, struts evermore before the church's gate, barring men off from be head of lofty men, and gash and frighten all head of lofty men, and gash and
such as be of geitle, loly heart !

Dry Deacons.-By the records of one of he oldest religious societies in Boston, it ap pears that there was a large consumption or
wino for church purposes in the parish seyeral generations ago. Taking the number of com$n$ yenicants, and the amount of wine charged in there was an average consumption of a pint wine to a churelh member each communion sea the deacons and leading members of the church, at thèir business meetings, partook quite freely of the parish stores, and thus incurred bills for wine, which seem rather
strange to those who have imbibed the idea that, in the "good old times," about which

When good wine cost them nothing, than they
are in our day and generation.- Buoton Tran are in ou
script.

## WASHINGTON IRVIN

Wisimegton Invina was the first Ambassador whom the New World of letters sent to public; the Pater Patrice had laid his hand on the child's head. He bore Washington's name: he came among us bringing the kindest sympathy, the most artiess, smiling good will. His new country, which some peopl here might be disposed to regard rather sur his own person, a gentleman, who, though orn in no very high sphere, was most finished, polished, ensy, witty, quiet; and, so ally, the equal of the most refined Euro kind one, was it not also gratefully remembered? If he ate our salt, did he not pay us with a thankful heart? Who can calculate our count of friendiness and good feeling for tiring regard for therrs gencrons and own? His books are read by millions of his countrymen, whon he has taught to love
England; and why to love her? It would ave been easy to speak otherwise than ho did, to inllane national rancors, which, at the writer, war had just renewed; to cry down the old civilization at the expense of the new; to point out our faults, arrogance, short-conge, and give 1 Republico iner Ther are writers enough in the United States, honst and otherwise, who preach that kind of
doctrine. But the good Irving, the peacefill, the friendly, had no place for bitterness in his in England with extraordinary tenderness and friendslip (Scott, Southey, Byron, a hundreel
others, have borne witness to their liking for others, have borne witness to their liking for
him), he was a messencer of cood will and peace between his country and ours. "Sce friends!" he seems to say, "t hese English are
not so wicked, rapacious, callous, proud, nu you have been taught to believe them. I ent among them a himble man; won iny ery hand held out to me with kindliness and welcome. Scott is a great man, you acknowledge. Did not Scott's king of Englaud give ountryman, aud a stranger ?"
Tradition in the United States still fondly retains the history of the feasts and rejoicings which awaited Irving on his return to liss naeleome ; he stammered in his spe athes, hid himself in confusion, and the people loved him all the better. He had worthily represented America in Europe. In that young commumi-
ty a man who brings home with himm abundant European testimonials is still treated with respect (I have found American writer of world-wide reputation strangely solicitou critics, and elated or depressen by tlecir juudr-
 crowned, and lonored, and almired. IIe had not in any way intrigued for his honors, ho hat farry won them; and, in Irving's in-
stance, as in others, the old country was, ghad In enger to pay them.
In America the love and regard for Irving perpetually raging there, and are carried on by the press with a rancor and fierceness against individuals which execed British, al ing a year's travel in the country, as if no one er aimed a blow at Irving. All men held maker. I had the good fortune to see him at New York, Pliliadelphia, Baltimore, and Washington, and remarked how in every rge city has its "Irving House." The country takes pride in the fame of its men of letmain on the beautiful IIudson river was foreror swinging before visitors who came to him IIe slut out no one. I had seen many pic-
tures of his house, and read descriptions of it, Thoth of which it was treated with not unusual Anerican exaggeration. It was but a pretty
little cabin of a place; the rentlema of the press who took notes of the phace while his kind ha host was sleeping, might have visited the hole honse in a couple of minutes.
And how came it that this house wns
sall, when Mr. Irving's books were woll in mall, when Mr. Irving's books were sold ly his profits were known to be large, and the habits of life of the good old bachelor wer nee in his life. The lady he loved died; an he, whom all the world loved, nerer sought to thought of thant fidelity has touched me. Doe not the very cheerfulness of his after-life add to the pathos of that untold story? To grieve ad his sorrow, to bring all the world in to had his sorrow, to bring all the world in to
condole with him and bemoan it. Deep and
quiet ho lays the love of his heart, and buries time. row rooms because there was a great number of persons to occupy them. He could only af ford to keep one old horse, (which, lazy and aged as is was, managed once or twice to run Culd only afford to give plain slerry to tha miable British to give plain slerry to that York, who suw the patriarch aslecp over his modest, blaineless cup, and fetched the public into could ing could only, hive very motestly, because the ren to whom he was as a father. He had many as nine rieces, $I$ am told-I saw two of these ladies at his house-with all of whom the dear old man had shared the produce of his bor and genius.
"Be a good man, mì' dear:" One can't but Let these last words of the veteran Chie Letters, who had tastectund tested the val Was Irving not good, aml, of his works, wab not lis life the best, purt? In his family. gen-
te, generous, geod-humerell, affectionate selfconying; in society, a delightful example of complete gentlemanhoor ; quite unspoiled by prosperity; never olsequious to the great
or, worse still, to the base and mean, as ome public men are forced to be in this and other countriess; eager to acknowledge every
contemporary's merit ; always hind and affa-
 fulfills all the duticy of the nicred relation, to whom the wife lowks in vain for that intimate sympathy and aliection which every womm
reguires. The life of wommn't leart is love. Slo instinctively crves it, and is desolate without it. Po.ppect aud studied deference will not answer as a sulustitutue for it. There must be in the real sacrament of matrinony terchange of delicate and sensitive regaris which lauguare fiils to express, but which every man and woman that has trily yor
instinctively uullerstaulds and appreciates.
With too many men this manifestation the tender passion ectld with courtslip, and
marriage brinuss only cold respicict anid fidel-ity-hetter a thonsmand timef; of course than

 The man, engeresell wifh hisiness, who cones
to his home cliefly for fuw, laul rest, does not feel the need of love live, the wife, restricted to a narrower circle ci. 'cares aud occupations, and driven in upy" "jier own thoughts for so-
lace. What wowler tliat the womnn thess hace. What w...nter thatt the womn, thus whom it is duc, opens her heart to the sunshive otf anuther's smile, and necepts the delicate attention from the friend, that the hus-

 gone from her hushand to anotlier before she lieve, with the London Tines, that the fault is generally on the prut of the wives. The Thio neglect of the lluxb)and is often the beginuing of the evil. The huskhnd is bound If one is left in invererty and liesoslation of lieart to seck elsewhere the love lier mature requires let not the hushand consituer hinsesf the infoithful, lut he sluould have been fond, and thus the love of the courtstip aud the honey-
moon would have deepereed and strengthened moon would have "deepened amil strengthenen,
as the true pair "clomil) the thill thergither," ind there an interloper.- $-S_{p \text { ringfeld }}$ Reppllicen.



Cip out of siphtit it pilited on,



## "Come, go with me," he kinuly sitic



"Then cultivate then while blow-
For in this wold win'l gather them,
Around

The Outadoor Christian.

The Bostun 'Transeript tells is of a " pastor
Obertiun, who was in the habit of picking the Oberin, who was in the hathit of picking the larye stones from the round, as he walled, and
teaching lis flyck to do the same." We love
then that habitit of miund-tluat giving of an airing to the religion of the eloset-and we coincide al so in the still farther remark on the subject by our ligight little cotempurary: :" Gire us. the
man who, in exty or sulburls, clears the path man who, in eity or sinaris, clears the path
pprinkles sand or astles on the ice, drains of the standing water in front of hiss premises, turns out in his stegh for pedestrians, or hec save walkers firmun dust; is careful not to compel foot passengers to go into the mud to let of curb-stones that pee pile may not be sprink led by the eplashingy of hoofs or the rolling of wheels throurgh nuud-puldles-give us this man, and you give us a gentleman in the true
 clothed in six-permy calico-who contracts, anh refuses to spreat ler crinuline, as if for a pidoes not alluw the liat price darlings to crow out the ndults, talkess a jun in the crowd with out looking daggers, pleasautly thanks a gentleman for resigning lisis seat in her behalf, doess not bother sliopmen with the slowing and who is not aloweve carrying home a small parcel in her own gloves-and you gire us a lady who understands woman's right to make herself beeloved, ly hicr kindly aud gentle ways, Home Jorrial.
Enoch, the fither of Methuseleli, was transLutax, so that he did not see death; therefore the oldest man that ever livel died before his
fatler !-Inestigutor (of course.)

## 

## Aut revoir.

## Wer with deq enotion and wwell

 no heart caryest pud fivithful promulgators of Spiritualisw, one whose firm and gidauntel support was ever enlisted in the canse of all that is pure and noble, and tending towards the elcyation of the luman heart ; and I not only consider it a snered duty, but it alko af
fords me the lighlest pleasure, to Cew worls, the gratitule and love which huve crected in tho hearts of all who knew him a monument of love, as imperishable as the material of whichl it is composed.
At the sime time, I beg that he will not consider thess worls as emanating from one sourre; ;indeed, they are only the faint echo
of the many striugs which are attuned to the song of love and gratitude for Mr. Nexton, which swell in sweet, yet full, majestic chorus, on the morning air of the new light whicl rising to the vision of the soul of man.
You are cheered by the rememblrance of
kind worls and actions sumetimes exyressel to you by your many well-deserveal frients Nay it be unspakkalle joy to yon to know Nhat your Inlorsis in the rugged path of truth and holiness stand there as immortal land marks, which show the weary traveler the
road towards the goal of our aspiration, peaceful happiness, offispring of a pure and holy

And slould we, who find in our punth only the stumps which the axc of the fixthful pi-
oneer in a divine cause could not exterminate necer in a divine cause conlc not exterminate
forget who cleared the thickets, and cut the trees which hid the path from the traveler's trees which hid the path from the haverers
view, because the axe has been wrestel for a while from the strong aul noble arm? Far be it from us! We are but poor and weak
ourselves, eecept in the strenyth with wlich an ummistakalle finth girds our loins and nerves our arm, or, in the llesire to promonte goodness, in whatever slape we may finul it, ase we world gladly show you in a malerin Sorm the acknowledynent of yourderovent serural that you slould be wanting in that sulstance which heretofore has seemell to rule the civilized world.
But we have the unspeakalle confort Know that the dawn of the morning is is irealy risible, when its hydra--leaded power will no
When such thoughts as flow from the per of a late contrilutor to the $A$ ge are presentel
to the thinking pullic, then we may well flatto the thinking pulhic, then we may wel hat
ter oursiclycs with the lope that nural height ter ourselves with the hope that maral in hand
aund poverty will not always go haud in haul
 allowed to rest. The list of writers for the cause of truth and goolness caunn
lose a hand aund heart like yours.
lose a hand and heart hike yours.
Where is the spiritualistic jourmal in Boston, New York, or any other State, that will not gladly, gratefully preient the productions from your pen to their eager realers? And
especially the "Ace," whose strourg foumdation was laid by you, (and whose presente elitors fill us with respect and confidence in their lighl morality and lofty purposes, ) will cever gladly receive any faxor you may wish to con of the pape.
That you may be able to do so, may Col Wess you, and streengthen your health. Then, Mr. Newton, dear and fiththit firend, no
adien,", but " aut reviri," with many wellaisen, sor your "uture succecss in life, from one whoo ever remans yours in the bonds or
Clyristinuty. p

Eurnions, Wis., Walworth Cor, March 4th, 1860?
Fittor Spintuan. Eclecric-Dear Sir:After two and a half years' investigntion on the sulject of Spiritunlism, applying all the enan and common sense 1 am compelled to embstrace it as truth. I have lived a hall century ; and thic sulyject of man's creation, how he came into being, the nature of the lavss by which he was createl, and the design of that hav, in its opcration on man as regards lis immortnl cxis-
tence, has becn one of mucl thoultit; and I tence, has been one of much thought; and 1 ,
necer could arrive at anything, under the Bibever could arrive at anything, thant would apply to my reason, nothing that reason would diccept, and be satisfied. Therefore, virtually, I threw the
wilue modern theology away, and started on whiole modern theology away, and, started on
the innestigation of Spiritualism: and in this I find that which ny reason cannot reject, but Ifind that which my reason cand God, pure and holy. About three months since, my wife lieanme a tranc---peaknsisult, and if the spirits tell the truth, she will ere long devote her time to proclianing the glorions truths of the Gospol to mankind. Sho seems to possess
threc sifts: speaking, healing, and seeing ance her derelopnent is different frow all mediums that I have listened to. The teachings through her are ayparently of a ligh order, pure and haly-scemt to be a blending of ererything into one pure and holy principle, and that is love. The spirit in her, and the spirit
in one other mediun, which slo has met, do not harmonize; and the explanation is (through ny wife) that the spirit in that
dium in on the mental plane, nut does nut
 together, which is a perfect haw of God. Thim is a new iden to ux, and I write to you to get heon longeng, illinkesting perliups thoso who have give some light. We are clildren just begun, and not having read any spiritual publications, and being loented where thero' are but very few Spiritulaists, and those merely philosopphical, or sonething else, they do not harmonize
with us, Therfore we want the vews of of er aus. Thercetre we want the teiess of old der to jondre wherietheed Spiritualists, in or whether, as tlee spirits say, it it a n ligh devel opmest, I could say syore on anny point opment. I conld say more on many points
but envugh has ulready been said for youn t understuud our position, and if you can giv any light, it will be thankffilly received. Yours truly,
Mr. Eprron: - Thio accompayying gem is from
 clased it to mo. 1 p pass it over to yon, und wour
 She is the lest poetic writer it present unkiown to
 luctions. She has mado rapid progress during tho W. II.C.

Fancies.
f am grizing at the suset,
while
While ny thuyhts inc for awny,

Now upon the brightening clountets
I cun see the auges. lie;
With their snowy wings half folded
here is one, a gorgcous cloullet,
Floatiting softly from my view; Monthg sonty from my view;
Ming the with white wings of nuge sky of oluo. One is there, whose holy ruiment With her pure white or thow apyturnin
To Itis glorions throwe on tish And I stand and gaze, at sumset,
At ench soft clound's lrillinut dye, Watching for the raliant $r$
Of our sister Margery. We were seven-but now an angel
Sits within her vieaut chmir,
And when c'er I would caress het, Seeking her, slo is not there.
 Mother too with Lizzio died!
Hearenly Futher! thou in wisdom Took our dear ones unto Thee,
And I prase Thee, yea, I bles Theo
Yet give strength and graco to me

In. Eviron:-I was puch elified to sec how one of your correspondents treated II. W.
Beecher's sermon, which was delivered on Beecher's sermon, which was delivered on
Christmns, and reported in the Banner of Light. What makes Mr. Beecher so popular he is more liberal in his theological views than any minister belonging to his sect; and har he lived thirty years ago, his church would
have cast him out as a heretic ; but a progressive age has rendered him conspicuous, on account of the large and liberal views which he so fearlessly advocates. When the tenets or sciences which God hansentablishicl, and whose principles are eternal and unchangeable, then will a rational system of religion be developed among mankind, with teachings founded on laws which are fixed and ifmotable; then will one creed, derived from the great book of Nature, which no one can gainsay or refute
triumph at last over the senseless jargon of superstition, and the cruel dogmas of a tra ditionary church.
I see in your last issue, that one of our Shaker bretirei is not wholly divested of the superstitions which are common among us ; in his criticism,after speaking of what David says,
remarks, "that was what the spirit said," \&c. And here, I might observe, that the spirit said many things in olden time, which, if it said now, and was obeyed, would subject us who heeded it, to a ches in frent those wh give two examples
Gen., clap. 22, verse 2, And IIe, (the Lord, said: "Take now thy son, thy only son land of Morial, and offer him there for a burnt oflering," \&c.
Again, Judges, chap. 11, verse 29: "Then the spirit of the Lord came upon Jephthanh and he passed over Gilead," \&c.; verse 30th and Jephthah vowed a vow unto the Lord, and said: "If thou shant, without fail, deliver the children of Ammon unto my hands, then
it shall be, that whatsocerer that cometh forth of the doors of my house to mect me, when return in peace from the children of Anmon, shall surely be the Lords, and I will offer it up for a burnt offering.
Now, if the reader will look at the 29th verse of the same clapter, he will see that Jephethatiout, by offering up his own daughter
to execution, by to the Lord as a sacrifice, anid it is onid that
the spint of the lord prompted him to com
mit the horrible deed luyt I think our thotto thend be" "uy deed ; but 1 think our notio ner of epirit they are of."
I think that many of onr Shaker brethren, ke others, who compose the different churchd d'estument altogether ot varince (when e come to examine their context), with the tenets they wish to establish. For instance, the restoration of Isracl, spoken of by Jeremiah, chap. 31, verse 13 , can only have refernee to the liberation of the Jews from their captivity in Bubylon at that time, and which was accomplished by Cyrus, the Persian ; and Ithink, with many others, that the Jews had present troubles enough to attend to and employ them selves about, without looking so far
into the future, to a period which could not be of any imnediate benefit to their then present Examiner.
" Examition.
Eser" should have given us lis name
we want to know who our correspondents

## suggestions.

Respectrod haclectic:-In reading "Auled to the following reflections. Every one who has had liss feelings wrought up to the highest pitch, by the leading theologies of the lay, will naturally ask, as I have asked in former days: Why should we be made to lie in entire sulbjection to the will of God? (Him who makes some for honor, and some for dishonor, and, perhaps, we are the one that IIe lans made for dishonor, and whose decrees are
unchangeable, $\& c$. $\&$ c., \&c.) It would seem unchangeable, dc., de., dc.) It would seem a selfhood. But do we consider that we are in the infancy of life? and that we need one to guide us? The infant child needs its parents to guice him. And hen, tro, the earthly parent is not perfect like Grod. Still, the only way for the echild torn of its parents. Then how much more is it wise for us to be passive how much more is it wise for us to be passive
in the hands of Goll, who is all-wise and knows precisely all of our needs, and is all gooducs, good ; for He alone is the Father, whogoverns hy pure or perfect love, while we are children outhority. What ming ing foel that it is his bounden duty to have authority over lit child, while that child is innocent and ignorant? Who does not commend the child who thus submits to n good parent? And what could thus submit to his parents? Thus, we see, there is wisdom in God. He saw man's needs -man has shown his frailty by setting up his own will in opposition to that of his Father imperfect, cartly conlition, and the wisdon, power and perfection of God-the Father of

Yours, for "light, more light,"
Castif Grove, Jones Co. Iowa, Feb. 15,1860
Buralluvilief, R. I., Feb. 28th, 1860 Eiditon Spintual Ellectic:-I desire to all your attention to a report of a lecture by New York Tribunc of February 25th, from
 he London Advertiser. Io make any particular comments upon his lecture, which, if correctly reported, of pars to mo bo most powerul grainst the opponents of Spiritulisn ave, without doubt, already given it all tho ttention it deserves.
But when we look at the main idea of the ccture, leaviug out as not worthy of notice all the misrepresentation and abuse, it is nothin but what all intelligent Spiritualists have lon dmitted, viz: that there are, doubtless, spirits of evil, as well as good spirits ; and that the former call, and do use their influence to deny and pervert the truth, whenever they aro per mitted to assume dominion in the hearts of those who submit to their sway: It is very difficult to perceive why bad men here should not be bad spirits just beyond this life, until the elevating tendencies inherent in their nd purcratmosphere
Now, in this lecture, the existence of sprits of all degrees, is nowhere denicd. Whant, then, is more naturat than to assume, from the the evil of which he complains, and which doubtless exists to some extent, is the direct result of bad spirits. Now, has he fallen benenth the despotic control of such a power, tuitions of his nature, thus knowingly nisume what he knows to bo false, thus absurdly include all, or nearly all spiritualists, in the number of those who do not follow their best chides, nor seek to walk in the bright and and peace? patbs of spiritual holiness, purity prompted him to lying spirit of evil hasthus holiost convictions of right and honor? But it matters not.
Yet the reporter for the London Advertiser falls far below his mark, if he supposes, as he says, that this lecture has had the effect to
convince the millions of enlightened Spiritualconvince the millions of enlightened Spiritual-
ists, that their belief is "the most hideous and
horrible thing that ever came from the other worlh." On the contrary, it will only hnake hem more healous in recer tha and following ne good impressions which they receive, and
nore firmly resolved not to hold any intercourse with cevil and wrong
But, Sir, I only meant. when I began, to cal your attention to it, (if, by chores, you bal not seen it, ) by it, (if, by chance, you hal exceeded my limits that I think I camot send

## 所pititual Crlectic.

Terms, $\$ 2.00$ Per Year. mirictiy in advance.

## SATURDAY, APRIL 14, 1860.

our name and purpose.
T would be more agreeable to our feelings without much "flourish of trumpets." But as we have instituted a new order of thinga based upon the Spibitual Ageyit will be ex pected that we say a few preliminary words, First, then, we aver that hie old Age is no
extinct, but resumes interests, in the Spimitual Eclectic. Thi bo ks and good will of the former paper con-
stituto the business basis of the latter. Those who have paid for the Age will receive the Eclectic in its stead, until their term of subscription expires, when we confidently hope they will renew it. Those, too, who have contracted for tho insertion of advertisements, will also be dealt with according to the origina intact until they shall have rencled their tipu lated limits, when they will be renewed if the partics desire it, and we can agree upon terms. Thus much upon business matters
Next, as to our new name. We do not change the name of the paper because we diswill more nearly express the character of the purposes that we have in view in its continued publication. We have no specific theory wo find it, in consequence of the rapid devel opment of the human intellect,-or at any rate in the rapid increase of knowledge,- - extremely difficult to reach what is termed a
"finality." Truth, though essentially substantial, cloud-like, changes its physiognomical as-pocts,-or, at least, is continually presenting new phases. It is infinite-sided, and we may not reasonably expect to have permanent the-
ories of its fulness. This is why we cannot ories of its fulness. This is why we cannot
promiso to operate, editorially, by any fixed program. Wo must reckon upon slifting modes of operation and results. We affirm,
however, that we desire to know what we con of fundamental truth, being sure of its saving quality, find it where we may. It concerns us chiefly, to learn all we can of truth, for that, and that only, will " make us free," natural, and healthy in body and spirit. Where truth unmistakaibly ipvites and beckons, we sliall think it perfectly safe to follow. For these
simple reasons, we cannot be sectarian, but simple reasons, we cannot be sectarian, but
would be continually "open to conviction," and love truth for its own sanitary sake, from whatever source it may come. Therefore, in
the character of our views, and in the di-he character of our views, and in the dis-
position of our minds, we are cellectic, and position of our minds, we are eclectic.
hence our name, Spiritual Ectrectic.
We hope we shall be able to conduct this papor in a spirit that will accord with the mport of its name, and with its pure, elevated,
and sincero purposes. We shall strive to ally surselves with the manifold departments of trath, and therefore shall, at the threshol of our spiritual enterprise, eschew all petty, many-sided, but mean not to bo self-contradic tory. Progress beiur the supreme law of the tory. Progress being the supreme law of the ful freedom. "Gool, having framed the soul for expansion, has placed it in the midst of an unlimited universe to receive fresh impulses and impressions without end $;$ and man, 'dress-
1 up ittle brief authority,' would sever it from its sublime connection, and would shape it after his own iguorance and narrow
viewz. The mind, in proportion as it is cut of from free communication with manture, with revelation, with God, with itself, loses its lifo, just as the body droops, when debarred from Its fresh air and the cheering light of heaven
is contracted, its energies blighted, its movements constrained. It finds heaglth only n action." Yes, action in all lawful and natural irections living ine are dead but of the living. Therefore we shall endeavquick state, and receptive evermore of the good and the true, which are, for hopeful, opensppirits, providentially streaning from all directions, en thoso which would seen most unpromising of goou. We shall keep as claar as possible from
all mortuary thoughts-we promise that our columns shall not emit the odor of the darnuelhouse, nor be darkened by the gloom of hopeless dissolutions; but we mean rather that the views we present shall "gild the shades of
death," and glow with a fir ruddier hue of life than those usually associated with the idea of death. We mean to be boundlessly cheerful in our editorial temper and spirit.
Nor do wo mean that our sanctity shall be
intense. Duly religious shall we hone aud intense. Duly religious shall we hope and
strive to be, but not "rightoous over strive to be, but not "righteous over much."
Wed shall, doubtlessly smack somewhat, at We , shall, doubtlessly smack somewhat, at
times, of the outward, natural, every-day times, of the outward, natural, every-day
world. We shanl joke with the jokers-laugh with the merry-recjoice with the lhappy-
sing with the lirds, and (perlhaps) croak with sing with the birds, and (periaps) croak with We shall essay to be at home, editorially, in

## this universe, and shall partake of its chang ing hues, qualitios, and humorn,, - although it

 shall bo our aim to be generally good-natured d charitable.We do not promise, howover, that we slanll not be occasionally belligerent. We may feel it to bo sometimes our duty to assume the
corrective office, and apply the knout to gross ffienders against justice and good manners. Having thus presented an outline of the inthat we say more under this head? None. PRE-EXISTENCE.
"Ma," said a sweet-souled little girl, of five summers, toher mother, not long since, "Ma,
did the angels have a funeral when I came "uay?" "Why, child!" replied the puzzled and as"onished mother, "what are you talking about? What do you mean?"
"Why, ma," rejoined the thoughtful child, you know I used to live in hearen, don' you? And I want to know if they had a funeral when I came away. Jon't you suppose that God felt bad to have me go away off to this
world I I know, if I should die and go back to heaven, you and Pa, and Edward, and Marin, heaven, you and Pa, and Edward, and Maria,
and Frank, would feel real bad ; and I thought perhaps they felt so up there."
perhaps they felt so up there."
We give the conversation as related by the mother, who assures us that she knows of no way in which her little dnughter could have obtained such an idea from any earthly source. The child is one of those singularly mature and thoughtful spirits now and then met with, whose strange questionings and far-reaching
intuitions are wont to confound the doctors of earthly wisdom.
Many older minds are puzzled with the question whether human beings have an indi-
vidualized existence, in any form, either convidualized existence, in any forn, either con-
scious or unconscious, previons to their intro scious or unconscious, previons to their intro-
duction to this mundane life. The inquiry may be more curious than practical, and y It worthy of a moment's consideration
thodox(?) divine of our day* has nafirmed the thodox(?) divine of our day* has affirmed the
doctrine of a pre-xistence, and that, too, in a state of consciousness and moral responsibility, as necessary to a rational Christian philos-
ophy, that is, as affordinr the only satiffuctry key to the great problem of evil in this ry key to the great problem of evil in this
world, and the alleged hopeless retribution of sin in the next. Whatever may be the value of the belief, in comnection with such a dogma, it is true that there are persons who claim to
have memories, more or less distinct, of events and experiences transpiring in an ante-mundane life. These persions are, we believe,
usually possiessed of intelligent and acute ininds, often of remarkably nature and pro-
found spiritual intuitions. The poet Words found spiritual intuitions. The poet Words-
worth was one of these; and he has given utworth was one of these; and he has given ut-
terance to his faith in tho fullowing sublime and musical strain:

##   

If it he true that our sipirts, in their past
nysterious pilgrimage from the "first Fount mysterions pilgrimage from the "first Fount
of Being," have journeyed through autceedent of Being," have journeyed through antceedent
stages of conscions life and activity, these, doubtless, have left their traces upon the inan open book. And it is to be expected that the first plimplses of these ante-natal ree ords will be engiged by such early ripening
and deeply intuitiye souls as have been ferred to. But the se glimpses and intuitions seem hardly sufficient to prove, at least to those who do not enjoy them, such anterio
state of consciousness. There are, at least, other ways of accounting for
recent philosophical writer
"The existence of a soul prior to its advent as a material being upon some one of the planets, is, according to the best of my remem-
brance, one so perfectly passive, that few persons, periaps none, in their after-experience,
can recall either enjoyment or suffering as can recall cither enjoyment or suffering as
connected with their immaterial being. It is connected with thcir immaterial being. It
true, certain sensations of happiness, or suggestions of the cappucity of our spirits for infi-
nite progress, at times flash like light through nite progress, at times flash like light through
our worlly thoughts, connecting us with an unseen but not unfelt, sphere of perfection. These may be the magnetic currents which descending from a nobler life, illume and cheer
the way onward, rather than sparks from the Ilickering torel of memory of a prior exist-

This suggestion, sufficient though it may be account for one class of these seeming cover the whole. It does not apply to cases
where specific cents and transactions there eprecinic events and transactions appear tion of even these, which, at least, may be tho true one. It was first suggested, if we mistake not, by Swedenborg; and seems fully
corroborated ly the more modern light which has been shed upon spiritual phiilosoply. It is this: we are continually surrou by spirit-beings, who were once men and
women like ourselyes, and liwed out their varomen like ourselyes, and lived out their va-
rious experieucesiu the earth-dife, as weare now

doing. We are capablo of coning, and some-
times do come, into very close rapport, or times do come, into very close rapport, or
sympathetic relations, with one or more of these disembodied minds-perihape our guar-
dian spitits dian spirits. At such times there may flow
into our minds, from thetr memores, more on into our minds, from thetr menories, more or
less distinct impressions or glimpses of what less distinct impressions or glimpses of what
is treasured there-the records of their experience, not ours-but which seem to us like shome can say that such is not the source of all
Whar Who can say that such is not the existence
seeming recollections of a pre-exis.
Nevertheless, if human beings are unfolded from priorly existing individualized spirit germs, as is supposed by many, these germs
must lave a history of some sort, which may one day be revealed. On this point, seers as well as philosophers, spirits as well as mor tals, seem to be divided. Mr. Davis infors spiritual," but (if we rightly understand him) instead of having an individualized pre-existence, "is detached from the Deific ocean of spirit when the human feetus is within twelve vere to investigate closely, what he calls the "Deific occan," of spirit-germs, he might find it madeup, like any other ocean, of individual
clobules or catities each having its own prior globules or entities each having its
history and preparatory experience
If so, his testimony may not conflict with that of Mr. Harris, who claimsto have been instruct ed by high authority, that each human germ is , in the celestiall, the spivitual, and the Uliinate Heavens,--before its debut upon the stage earthly life.§ That any degree of constates, is not distinctly stated, but scems implied. If this be so, it is not improbable that, in our future unfolding, tablets of memory placed records more marvellons than Babylohinn ruins or Egyptian pyramids can ever disclose.
for what they may be worth, we leave the sulject to such as have leisure to pursue it.

"TILE OPPOSITION."
When we conteruplate the very general opposition which the spiritualistic phenomenna, ated, most everywhere meet with, our first ated, most every where meet with, our hrist
impression is that of surprise. "Why," we ask ourselves, "do men manifest so virulent a repugnance at this, it would seem, glorions
manifestion, or corroboration, of man's immortality ?" It would seem to be quite natural, all the sure prospect of an eternal life beyond the grave, that they slould be hailed with a joyous wetcome, instead of being met with
such bitter and bigoted oppugnancy! Our surprise, of course, would be lessened if the opponents of the manifestations were lut candid investigators of the same. But their opposition does not arise from a fairly gainecl conviction of the fallacy of the spiritunlistic
appearances. They do not, and will not investigate, but condemn, almo.it "without a why or wherefore." Their opposition seems to
originate in a sort of chronie hatred of anyhing that is new, no matter whether true filse.
The
The enmity of many toward Spiritualism tism. They camot lear the presence of anyhing that comes without their special sanc-
ion. They will eat no some in iteelf, unless they have had a finger in its production. Nobody, they think, can Felton of Cambridge is so pre-occupied with his Gireek, and other things that have "bevill "becoming" "east tolerate things that are becoming." There is no roon in his circumion from the inechaustible realms of truth The little man has got enough-fir more than it seems he can properly digeit. The sight of
a new dish, though served by the angels of Goul, nausentes his dyspreptic stomach, and he God, nauseates his dyspeptic stomach, and he
ares and rants because the hearenly mama offered for his and others' good. Still the Professor so fur forgets himself as to sometimen
mastinetively invoke the "sinde" of Demozthenes, or that of some othor Greek worthy, When in the midst of some impassioned and incired specch. Nature will sometines get
the better of lis perverse will, and then his immortal soul calls unto the mystic land of , meving generally silencel traves. But thie "living soul" he received from God, he andecean Colusge. May God have mercy on him and it, and give them some fresh in-
flux of His Dirine Spirit. For they now "lave a name to live and are dead."
Then there is Elder Grant, of the "World's Then there is Elder Grant, of the " World's
Crisis," going about like a roaring lion,though he more resembles another not very popular animal, which, however, we will not
be so impolite as to name,-secking to devour spiritualists, and copying into his paper all the
pross misropresentations the bigoted, and the spiteful, and the dezpis.
ers of truth, and the profane, are ceasclessly and most unacrupulously uttering against the new sect liou The cause of the Elder's opponition is, because it threatens to submerge, wit its "living waters," the soulless theory that ho lins been for a long time endeavoring to
foist upon the Christian world. Let hiim past foist upon the Christian world. Let him pass
now-wo can but hope, if he comes in contact with Bro. Garswoun, that his darkened mind may become penetrated with so many "sunbeams" as will thoroughly
needs "light, more light."
Another kind of opposition comes to spirituaism from general malcontents. An ill-natur
eil, diseased man cannot well be receptive of truth. Truth can find a ready welcome only in healthy and natural minds. The sweetest and most nutritious food is out of all relation to stomachs oppressed with bilious matter. A man's religious opinions are more or less grad ing out, and within, through the loom of oppressed brain, notling appears lovely. Ev erything is inverted-the otherwise loveliest and most desirable things in creation appear to them quite disgusting. Death gravitates to death, and life to life. 'To those whose life-
clannels are partially scems undesirable. The tidiure of a fuller gladder life to come, "eternal in the heavens," send no thrill of high joy to their emasculated spirits, The thought of eternal life is as redog! By reason of disease, the thought of existence becomes oppressive, and hence they
scout the idea of immortality. The living witness within the immortal spirit being silenced by some physical malady, they become and will not listen to the "words of eternal life,", come from what source they may. This is a numerous class ; and heavenly apparitions will, will not be by it accredited, but rather coarsely scouted and falsified. The eyes their "living soul" are unfortunately closed,
and will not cognize the cvidence which Spirtualism so aboundingly offers in attestation of its truth.

## What's in A name?

Much, if the name be a true indication of rualitics and porns, litne, in io bot the a term.
The
The mane Reformer, when it designates large-sonled philianthropist, who, having subtion, to become the servant of otle by liel ing them to a higher plane of life, mews by help. It is the symbol of redemptive power. But when the title is applied to, or atssumed by the sonr cynic, who only grumbles and snar cent pharisee, who has no tender sympathy with the erring and the fallen; or ly the conceited theorist who, forgetting the first lessons of usefulness, which are humility and
self-reform, strives to ride some stalking hob by over the necks of the matses, - then the term becomes not only meaningless of goond
but "a stench in the nostrils" of humanity but "a stench in the nostrils" of humanity.
The term Chuistian, when it denotes the loving, truthful, sympathizing, obedient, self居, Whic prompts to the giving of the life, if need be,
for simers and for enemics,--lins in it a power which take; hold on all that is noble and divine in human nature. But when assumed by the coll-hearted bigot, the self-rightems phar devotee of empty forms and rituall,,-ly : church that stands aloof from philauthropics camon balls, - the term becomes a stumbling block and rock of offence to the world. into modern use, may mean much or littlemay be the symbol of all that is lovely an divine, or of nuch that is gross and abomina-ble-accorling as it is rightly or wrongly ap
plied. In its full significance, it is indicative of charracter as well as belief; and it camnot be
denied that it properly designates one who is spiritumb-that i ,, who loves and aspires after the things of the spirit, which are pure, cternal,
and divine, embracing all the virtues, all the hy. Christianity and anl other religions. When
lish the the the aphened to, or assumed by, those whose mani-
and fest tendencies are earthly, groveliag, and selfishl, the incongruity is phin
nomer becomes a sign of oulium. Many a real Spiritualist repudiates the already attucled to it from thi couse the term is a good one in itself-it is riech aut comprehensive in significance. Reader, let u and makest to redeen it from its perversion, pure, refininr, aurelic, Gout-ike, "THe Spi ituaglism," says one of its ablest champions,
"is Gecl in the soul", is God in the sonl."
*The eflitor of the Lomdon Spiritual Mag vizin
Spiritunl Meetings.-If we may judge by
the Spiritual mectings which are held in ton and vicinity, and in Portland, wo may feel sure that the "manifostations" are by no means on the decline. In Bromfield Hall,
comnected with thise comected with this office, and in the New Melodeon, the meeting; are fully attended,
and a great and increasiag interest is quite
apparent. Spiritualism is not on the declino, as somo choose to fincy, Even "1Professor"
Grimes admits that it is "increasing fearfully" (Poor fellow !) It is fust realizing Ezekiel's vision of the rising waters; already we have waters to swim in," and they will soon swell

## DONT LIKE IT.

The New Jerusalem Messenger feels exceedingly scandalized because it thinks that "Spiritists" are endeavoring to "degrade" wedenborgianism, to an identity with modmn Spiritualism. While we have a genuine respect for the Swedish seer, and also for his collowers, in certain regards, we are far enough from coveling any cor relationship withether of them than the intrinsic umion between hem and us wilh wamit. Wo no no, wo

## H：XPLANATORY．

It will be observed by our readers that thin paper，though somewhint enlarged，is not quite up to the mark promised by brother Broek，
the former proprietor of the AoE，When the proposal was made by him to increase the size of his paper，he had no doubt of his ability to
make his intentions good in that regard．But the business he had，and still lins in hand and the contingent，having taken an unexpected turn， quish his interest in tho paper．The present managers，who before had some interest in the Age，have，mostly as a＂labor of love，＂un－ Brock slall be able to carry orit his original plans with regard to it，which he thinks he to give it a specific character；，and to make it the organ，conducted with commanding alili－ peat，he still intends $\dagger j$ accomplish．Mean－ while，the paper is to ve continued，but to bo managed，editorially and otherwise，after the peculiar style ，is the present editor．Bro
Brock，for y：hom we have great love and re－ spect，hop，not transferred his mantle to on
ond shoolders，and we must e＇en wear our own tiough it be a little seedy．We shall not at tempt what we do not fecl amply able to
compass，and therefire make no promises．－ We hope，at least，to make a readalle paper and one our spintual brethren will not be undivided attention．More we will not say

## SPIRITUALISM TESTED．

We see that a book，bearng the above forth by a D）Doctor of Divinity（there is a groud deal of divinity chronically sick，that nieeds loctoring！）anl the President of a College．－ ind of solution of Spiritualism it affords，lut pessme it solves the＂enigma＂after the cur－
ent style．＂Manctism，＂＂Odforce，＂＂Elec－ ricity，＂＂Electro－hiology，＂＂Pathetism，＂and so forth，figure，probably，in it as they do in all other＂solutions＂of the subject，which
have preceded it．We by no means regret he frequent isssue of these solving looks； they doubtless will do much grood－throw ome light urwen suljects hitherto quite duln－ ous，eren if hey hit to accome kithe shail not complian even if they prove the remarka－ attributed，and still do attribute，to intelli－ gences who have passed the gates of physicial We can have no pussible interest，save that which the truth
whole matter．
We may safely premise，however，that the Reverend Doctor＇s plummet－a leaten one， this＂mystery．＂The inhalitants of the
higler spheres have not a very great partiali－ y for Poctors of Divinity．Gud limeself does not appear to often treat，or confer，with them
directly．Ile，doulstless，finds them not guite teachable cmught for his purposes，and so leaves them to grope their＂dim and perilons
way＂by what little light their more materi－ al understandings may furnish．Their brains are stultified by their stifl－necked crotisin；
they do most ：lways，＂reist the Holy Ghoit＂－anl，it would seem，all other kinds of gho，ts．For some good reason or other，at Sprits the mediums of new Spiritual truths He cloones，sometiures，the＂foolish things of the chooses，somenchines，the confund the wise＂－just，prob this world to confound the wise－－jnst，probit
ably，to show them that they are not permit－ ted to hold the ley to all the secrets of thi
universe．Eren the＂raps，＂about which so many knowing ones frequently make them－ many kelversing，and which that astute and ex－ ceedingly profound philosophier，＂Professor＂ Grimes，says can＇t be made in his august pres－
enee，set all of their＂explanatory＂efforts at naught．We know they say that these rups
are produced in this and in that way，but still we fail to be satisfied by their explinations．－ They do not reach the case by a long shot－
We have sat down at a table with a little girl， six years oll，as a＂medium，＂and had the raps come thick and fast all around us，and
received intellisent ansyers to questions put received intelligent answers＇s to duestions put，
from it－answers fir transcending the abil－ ity of the child－medium to give．At the same time，and through the same little＂medium，
the＂rapper；＂＂have given us exact imitation of sawing woocl，felling trees，and so forth which we will warer a Thanksgiving turkey these Doctors of Divinity camnot do，even with the excruciating＂wit＂which has been giv－
en birth to ly the sombre brains of the anti－ rappers，the rapps are still triumphant，and re main to＂put a flea＂in many a foolish though conceited car that won＇t hear，－or，at least， that won＇t hear aright．
read some remarks in the Spriagfeld $R$ pullicica，upin Dr．Samison＇s book，which we
subjoin：
subjoin：
Another attempt to solve the mystery of
Sppiritualism has licen made by Dr．George W．
Samson，President of Columbia College，
 anstory of suits the reality of the exhibitions of
nond hern Spiritualism，and attributes then
mat neither to Looud nor bad Spirits，hat to th
nervous fluid in the human lody，the matur nervons fluid in the human body，the maturi
aud haws of which he think nre yet to be dis－ covered．Ho discards altogetloer the ngency
of Spirits in the matter．The work is writte with much learning and acuteness，but it fails to satisfy，because it does nut advance us on
step beyond a mere statement of facts．Pe haps that is as far as we can go at present and yet it is difificult to see how a man who
adinits the Spiritual marrest of the Scrip
tures，as Dr．Sinupson does most fully，should tures，as Dr．Sampson docs most fully，should
conclude that other events of the same kind in all ages，not recorded in Scriptures，have
been and are purely natural，and the reults
of nervous on nervous ayitation and disease．All the Yond the domain of the senses only serve to
nucrease our conviction of the profound mys． ncrease our conviction of the profound mys
tery that still envelopes the Spiritual worlh why that still envelopes wis providential recisons，undoubt
whly，still remains and is likety to remain un

## WOMEN MUCII WRITTEN ABOUT．

 Old Goethe，inwomen，remarks
women，remarks．
 our ideality ；nothing can be done with the men
Itomer has got it all away in Achilles and
Ulysses，the bravest and nost prudent of possibl nen．＂＇， of writing perpetrated at the expense of the fair sex．We infer，from the much contradictory yuite complex and eniquatical leings Natur ists，philosophlers，political econonists，Natur tremely puzzied alout the phace that shall be assigned them in the economy of the world－ Pity it is that her true work and duties should
not have been made more manifest earlier in the not have been made more manifest earlicr in the
history of man！Let us gather together some of the various notions entertained by the men in elation to them．It may amuse the ladies，if i both sexes ：
＂The man＇s desire is for the uoman；but the
comen＇s desire is rervety othcr rHAN ror THE DD
We can vouch for the truth of the first clause confirmation of the last clause．Althourg athe confirmation of the last clanse．Although mather
sultete，we are inclived to think tion is right．Again Coleridge says：

 Women ask fewer proofs，an
pressions，of attactumet．＂．
$A$ woman said to Goethe

can they？
Apropos to what Colerilge says in relation to
woman＇s desire for the desire of man，Michele
says：＂＂It is much more man＇s indifferenere than
his tyrmany that torments lur．＂Michelet also says of woman that she is＂a miracle of divine

A Freach Doctor of Divinity has also written a book entilued＂Wossan ：her Mission and her
Life：＂Ie is very apprecative of woman，as elergymen generatly are．Here will be a good lit for those who take the womun＇s side of the
ruestion in delating Cluls：＂Ther wno rock the crable rule the worlan！＂This agrees with what Keats，the poet，said ：＂．＂＇Tis the elemal haw
＂
That first in beauty shall te first in might．＂
Rev．M．Monol again siyy of woman：－
While she is we．ker than man，she has mor
power over lim than he over her．＂＂This sounds
a nitle paradoxieal，hat we sulppose it is true
conough．＂Iler rocation is clarity，＂he says
We wish it were We wish it were ordaned，also，to be more the
＂voction＂of men than it is．Under the present
and order of things，in relation to woman，her 1 e
 curiosity，tact into artifice，penctration into to merity，prouptuess into masteadiness，influence into irritability，the power of loving intio jealoisy the necessity of being uscful into a passion to
please．＂ $\Lambda$ writer in the Clirstian Examiner，in review－
ing the writers athove named，riven ing the writers athove named，gives his views，al
so，of woman．We quote from the IIome Jour－
nal what he sarys：
＂It is not the man of galliantry or the philian－ Hirppist that mest justly estinates woman：it
hite natural philosopher．［Wo shomld say tha
his





 philissophy，more receptive than creative intellec－
tually．
In all this，and much more which physiology
revals we fiwl establislect laws of mature which can neither be violated with inpunity nor ignored
withoul fallacy．Ience the protest of both men of scirnee and mers of sentiment aynumst some of thie
ironically called strong－minded women ；hence







 ssts of humanity，too prectous to be conifited to
he wayward reason and the uncontrolled w will or
nan．

－Again he says ：－
tion－sentinent，claracter，and faith－are in great degree，sequestred，jintimate，and exclusive ntd not io anest whated by any external buago identified with these，that the more netual they
nre，the less are they claimed and exlibited．
 wrote Jerrold，in a hllusion to to therir thears：sinexit to
arlinoceros，there ls nothing in the world armed

The alove views of women，it will be seen，are those of men．We are not so sure that men can
fully＂enter iuto their secret．＂Many，very many knowing women protest that they camnot，or do ceive what they say of the fair sex as wholly herself．We slall have no hope that she will finl Iy and truly understand，and fultill，her sphere in the human economy，until she shall have attain－
ed to a good degree of self－comprehension．She ed to a grod degree of self－comprehension．She
can best historify her own consciousness，we ver ily believe．Shakspeare comes nearer to a true comprehension of woman than any other man．－ line，and that accounts for his great success in female characterization．Ho lad，combined with a vast gencralizing intellect，all the emotional ample evidence of this．
Spiritualism is yet to do much for the proper ness of her sphere of action and duties．

## EDitomial itens．

## Georgo W．Curtis＇editorial relations to Har per＇s Weekly nud Monthly have nut been inter

 He continues a constant contributor to hoth pul－
lications，and it will be a sidd day for them when
he coas，to Although uo．－cuchung
Although Mr．Curtis is a very entertaining lose its balance if the Harpers shound dispens with his valuable services．
Ladurs＇Dress．We advise our American la dies to dress，during the four＇seasons，as their
comfort and health require．Let then escheiv the ornamental as an cond，being assured that es
thetic laws are in complete harmony with all oth or lavs of our bemplete harminy win an oth are inseparable things．
The Boston Spiritual Age is indefinitely，sus－
pendel for reasons nut clearly stated．- Syiritual Cirrian．
We thought our statement in relation to the
sumenin of the an was cle
 will be susproulded for a few weoks，in order that the proprietors may have sulficient time to per
fect their arrangencuts for the new order of hings．＂Wasn＇t this statement lucid enough for
you，Bro．Unan？ now beholdel siaid＂new order of thingss！＂Trecit conteons to you，for we like the soumd of your
cistrunett rightit well． Mr．Charles Mackay has written a new poem
in seven Cantos called＂A Man＇s Heart．＂－ Bos － The ladies will be in a great flutter till they read that looks．But really，wo didn＇t suppose
so mucll could be made out of a＂mums＇s heart，＂ Cif Rev．Mr．Larris，about whose＂splurge against spiritualism so much has been said，rath
er ruthlussly excoriates，in his＂II






 delusion，when
the natural man
The IIarvard collega penple seem to have ratt
or siull），ed Professor Huntingtoon．When he re－
igued，he intimatell that ho signed，he intimated that he would，save the
preacling，serve out the present college yeur preaching，serve out the present college year，
desired，in the duties of lis
whofenssorship；
whe board of oversecrs interceded to have him withdraw his resignation altogecther，hle said
he awaitert the action of tho corporation，lefore
going further．But tle corporation not only ne－
 pressed regret，but proceeds at once to nominate
his succesmor，Mev．Androw P．Peabody，the Uni－
tarian pastor of Portsmouth，N．Il．nud e elitor or harian pastor of Portsmouth，N．II，num editor of
the North Anerican Reviev，In this，as in other
developments alonis the Unitarian line we wee the sensitivencss of a sect，that they hare lost a prom－
inent brother，and tho want of ability nand dispo－
sition to treat with that charity and liberaity which they preach so cloquently，one why has
left their fold，and no longer followeththeir stand－ ard．＂Sloot the deserters，＂if not the nrowed
watchword of parties in politics and religion，as
of armes，is certainly quititequally their pranctice．
Dr．Peabody is a man of ripened powers as
prencler Dr．Peabody is a man of ripenend powers as
preacher，pastor nud scholar，nud will doubthess
make an acceptable successor of Prof．Iunting．


cite
 more ado alont the retrogression of Prof．Itunt－ ington．If he is not honestly of the Unitarians，
let limingo out quietly from among them，and find his home elsewhere．

TThe following fine lietle poem was writen for
Ficlecric by Lazze Fix，a young hady of ex he Eciecric by L

Whe Failen．＇
Down cane the white flecey， now－flakes，－
Down from the dull ashy sky，
And down sank the heart of the wanderer， Wutching with motionless eyc－
Watching the finl of the suow－flukes， On the strect，on the river nud
Thinkiin！Oh mererful Iteaven！
Why sliould the poor ever thin！
Once she was pure as the snow－fiakes，
Just dropped on the stones of the stre
Now she is turnished wul bluckened，
Like the filth＇neath the way－firer＇s feet！ And the deltuucliee heedeth ns lightitls； Her sil，her remorse and her woe，
As the maser－ly heedeth the taruishl， And stain of the beautiful sac
IIow fast the pure suow－flakes aro blackened，
In the eity＇s sumb，buttle ound din，－－
In the city＇s rush，bustla and did，－
How fist the pure souls are polluted，
Sweet sonls，that canne down like the
In the worth＇s losy riot num rout，
And ulas，for the thoughtless and reckle
Who trumple their
0ァTHe following from Milton＇s＂Agonistes，
representing Dinlilih approaching Sumpson，
do well as a 1 representation of a modern belle．
very mueh alike are the＂fine ladies＂of all ages
the world！
＂But who is this，what thing of sea or lund？

Comex this way sailing
Like a stately shiip
Of Tarsus，hound for
of Juvan or Galline，
With nll her hravery on，nud tuckle trim，
Suils，filld awd tre
Sails till＇，and streamers waving，
Courted hy all the wind thet
An anbler－sent of olorous perfume
Her hurbinger，a dausel truin belinud！＂

## BOOK NOTICES．

OnEs＇s Footpails on the Boundary of sunenuly heve fiven it that nutico which con lesire to give．We think we might lage materi－ ally aided in its sale，but the publishers there secm to be of the pemy weise school or men．It
is possible that they were not apprised of tho fact that such a paper as the Spiritial Ago ex
istel，as it certainly did when une＂Foth was issued．We shanll be pleasel to notice good
whe and sulhstantial books，if pulhishers will fawor us
with copies of the saue．We shanl not hovever pufl＇books，Int slaíl exipress honestly entertain opinions of them．
The Enghasif Peviews and blackwood＇s
Maganse．－We call the attention of our reader
ot
rints，inserted in our advertising columns． These reviews contain the lest current thought of the Engishl mind，and of course，are overy way
worthy to be read lyy all who would hnow the Irogress of civilized and spiritunlized society．－
These journals reflect the most advanced phases of English developuent．They are exceedingly lilheral in their tone，aud hanifest an exceediagly
rich culture．We shall notice each publication a t appears，and，agrecably with our eelectic char－ neter，shall make nse，in our columns，of such
natter contanined in them as we think will coter－ tain and edify our renlers．

We have been slown a document signed by
the Mryors in ofice of the cities of the United States und Camanda，certifying to the superior ex cellence of ．Ay or＇s compound Extract of Sar saparilla and to the value of all his remedies as
articles of great pullic utility，Such evidene high sources bis us out triumplanty gard to Doct．Ayer＇s Preparations，or more parr－
ticularly our advertisements of them．No pub－ lisher need be more opplposel than we are to tho promulgation of quackery in any shape，but we
knew when we began that his renedies were Whove any suspicion of deception－that they were aloont the best it is possille to proluce for the of all communitie swhere they are known．Not alone lecause the Mayors of the whole country ve know from experience that they are so to ours， vice to our readers in making their virtues know to them．－Couricr，Princton，Ky．
A singular law－suit is going on in London， ting too many pertraits of Spurgeon pur put supply of ben＇ons he liad ordered．He liad ordered the lids of the honbons omamented with portraits of celcurated living personages， and the confectioner had put five Spurgeons in each dozen．The plaintiff lad no objection to a fair proportion of Spurgeon in his sweet－
meats，but he thought five onit of every twelve was more Spurgeon than he or his guest could stand．The case was adjourned in order
to obtain information as to the list $\delta$ portrait to obtain information as to the list df
from which the confectioner selected．

## タiprcial didtices．

$t=$ The business of our Boston oflice in found a courteous，prompt，and faithful＇gentlo－ nan．Business done with him，or with tho ndiron through our Portland offce，will b will be the same ar were tho of the 1 ．
th Our more refective readers will not fail to peruse the column expressly prepared，at the cost
of nuch reading，for them．They will find this sjecially rich．

边 This number of the Eclectic will be
 tem of subscription lase recently expired，wit will induce them to renew．We think the will take a liking to us．Our faith in that d rection is strong．Obey，brethren，the firs liberal impulse，and remit furthwith．W need your help and countenance．It is hope not are liberal people，will devise liberal things in respect to us，especinlly as wo a not th ben Our Mane betiren，menerat ly，will we thust，give us substantial tolens ly，will，we trust
their regard．
Notice to Contributors and Exchanges．
As the editor of the Eclectic will be mos or the time in Porthand，Me．，it will accommo－ date him if contributors to the paper，and woluge with it will plese direct to the ＂Spiritual Eclectic，＂Portland，Maine

Delay of the Eclectic．
We are quite aware that there has been con－
siderable impatience felt at the delay in the ap－ pearance of this paper，and wo confess wo have ourselves largely shared in this feeling．We had
reason to expect it would bo issued ten days earlier than this，and it is not our fault that it was not．In makking arrangements for a new interpose to check proceedings．But here it is at last，and we hope the connunity will make

## Herald of Light．

We have received the March number of this Monthly Magazine，edited by T．L．Harnis the freedom and tone of this Journal，bating the affected style and cant of some of its arti－ cles．When will religious teachers have done with this＂highfalutin＂terminology？It ut We cint be rid of the gool arteces． adopting this soumding and mystical diction， wincerity Detray weak ambition and vicions in－ mincerity．Directness and simplicity of speecl ndicate honesty of heart and purpose．Look How beancer phiness of Sounyan would altogether eschew ormament of style， hut we routh not＂make of sweet religion hapsody of words．
We particularly like，in this magazine，ns mincontly correct，the article in which＇a paral－
el is drawn between Slukspeare aud Swelep borg．It is justly full of．high appreciation of the great poest，and no less just to the larg lains of the unpoetical Seer．If Mr．Harri wrote the article，he has done well for once．

Thinkers' 挌puattment.
I think nothing can be added to Milton's defnition or rule of poetry-that it ought to lie simple, sensuous, and impassioned ; that is siblo images, and informing them all with the spirit of the mind.-Culeridge.

ColerideE's vien of the difference ieThere is a great difference in the credibility to be attached to stories of dreanis and stories of ghasts. Drcams have nothing in them which of the coincidences may be readily explained by the diseased system of the dreaner, and the great and siriprising power of association, yet it is impossible to say whether an inner sense does not really exist in the mind, seldon developed, indecd, but which may have a power
of presentiment. All external senses lave their correspondents in the mind ; the eye can see an object before it is distinctly appreliended; why may there not be a corresponding might have been morely a spiritual excitation of this dormant faculty.
Hence, you will observe, that the Heltreno cers have required music. $\lceil A$ condition of their " mediumship."-ED.] Every thing in nature has a tendency to move in cycles ; and it would be a miracle if, out of such myriads of cycles moving concurrently, some coincidences did not take place. No doubt many
such take place in the day time; but then our such take place in the day time ; but then our
senses drive out the remembrance of them, senses drive out the remembrance of them,
and render the iimpression lardly felt; but when we sleep, the mind acts withont inter ruption. Terror and the heated imagination will, even in the day time, create all sorts ject, possossing none of them in reality.

The Zendavesta, (Persian Bible,) must, I think, have been copied in parts from the writings of Moses. In the description of the
creation, the first chapter of Genesis is taken almost literally, except the sun is created $b e$ fore the light, and then the herbs and the plants after the sun; which are precisely the two points they dil? not understand, and there ore altered as errors.
There are only two acts of the creation, properly so called, in the Mosaic account-the materinl universe and man. The intermediate causes, or, at any rate, of a modification of

## repared

Whatever many be thought of the genuineness or authority of the book of Daniel,
makes no difference in my belief in Cllisistanity ; for Christianity is within a man, eve as he is a man gifted with reason; it is associated with your mother's chair, and with the -Coleridge.

The first three Gospels slow the history that is, the fullfilment of the prophecies, $i$ the facts. St. John declares explicitly the doc rine, oracularly, and without comment, becalse being pure reason, it can only be proved
by itself. For Clisistianity proves itself, as the by itself. For Christianity proves itser, as the involved in its existence. St. Paul write more particularly for th capmble of such proof by common logic.-lbid.

The understanding suggests the materials Treasoning, tho reason decides upon then
Hirst can only say, this $i s$, or ought to we so. The last says, it must be so.—luil.
A Rogus is a round-about fool; a fool in
Increnulity is but credulity seen from helind, bowing and nodding asse

## Man Immortaí.

Either we have an immortal soul, or we first and wisest of beasts, it may be ; but still rue bensts. We slanll only differ in dure and nut in kind; just as the elephnut differs from the slug. But by the concession of all the materialists of all the schools, or almost is are not of the same kind as benstoness. Therefore, methinks, it must be the possession of a goul within us that makes tho difference.
Try to conccive a man without idens of God, eternity, freedom, will, absolute truth of the good, the true, the benutiful, the inf appearances nad facts might remain. But the ann will have vanished, and you have instead field, but likewiso cursed abovo cerery beast of the field; upon the belly must it mo and of nust must it eat, all the days of its life.- $l b$.
Read the first chapter of Genesis without prejudice, and you will be convinced at once. After the narrative of the creation of the carth
nd brute animals, Moses scems to paise, and
muyn:-"And God kald, let us mako mann in
our oven image, after our llheness," And in our orn
the mage, after our chieneres,". And in "And the Lord God forned man of tho duat of the ground, and lrenthed into his nostrils of the greand of life;" and then adds these terinlism will never explain these last por

## Forms of Religion.

It is right that forms of religion should be bestowed by God Himself, but slould, as the work of eninent nen, be conformed to the understanding of the masses. If they were
the work of God, no man could understand them; but, being the work of men, they do ess the inscrutable.
The religion of the highly cultivated Grecks went no farther than to give sensible repre-
sentations of attributes of this Inscrutable essence. As only limited beings were thus produced, and a gap was obvious in the con-
nection of the whole, they invented the iden of Fate to preside over all. As thus, again, re mained a many-sided Inscrutable, the difficulty was rather set aside than met.
one, to whom he ascribed comprising all in he found excellent in limself This God was the essence of his own fuir inwarl being: full of love and goodness, like himself; every way suited to induce good men to give themselves to him trustingly, and receise his Idea, as the weetest comnection with a higher sphere. But
as the great lBeing whom we name the Divinity, manifests limsself, not in men only, but in a rich, powerful nature, and nighty worldIventures, so, naturally, a representation of
Ilim, framed from lumana attributes, cannot be adequate, and the attentive olsserver will soo issemn. will drive himm doubt, nay, to despair, unles he be either little enough to let himiself bo trise to a stand aint of ar great enoug bisthe

Truth is a gool dor ; but beware of bark ner too close to the heels of an Error, lest your
get your brains kicked out. - Culerider
Party men always hate a slightity differing friend more than a downright enemy. I quite calculate on being one day or other holden in
worse repute by many Christians than the Unitarians and open infiflels. It must be undergone by every one who loves the truth for

Tue imperative and oracular form of the inspired Scripture is the form of reason itself, in all things purel
Statesnunun's Manual.

How much I regret that so many religion persons of the present day think it necessary
to adopt a certain cant of mamer and pyrase ology as $a$ token to each other. They must improve this and that text, and they must do so and so in a prayerful rray; and so on. Why
not use common language? $\Lambda$ young lady not use common language? A young lady nipon which I recommended her to try to walk idge's Table Talk.

## Scale of Animal Beings

In the very lowest link in the vast and mys homen chain of Being, there is an efflort, al but it is almost lost in the mere mature. $A$ lit tle higher up, the individual is apparent and separate, but sulordinate to anything in mann.
At lenth, the animal rises to be on a parwith thength, the animal rises to be on a mar with
the lowest of the hünan nature. There ar the lowest of the hiuman nature. There are
some of our natural desires which only remain the highest powers' nating.-Table Talh.

Every rank of creatures, as it ascends in the calle of crention, leaves death belind it or unmute prophecy of the coming vegetation, into a mimic हenblance of which it crystallizes. The
vegetable
gaus with gams with reciprocal functions, and by instinct ve motions and áproprosimations seems impatient of that fixture, by which it is differencel in kind from the flower-shaped Psyche that
flutters with free wings alove it. Aid sion flutters with free wings alove it. And wonderfuly in the insect reallm doth the irritabil ny, the proper seat of instinct, while yet the most wonderfully, I say, duth the muscula ife in the insect, and the musculo-arterial in the birl, imitate and typically reliearse the affections and charities of man, and the mora ourselves back, in spirit, to the mysteriou week, the teeming work-days of the Creator is they rose in vision before the cye of the in heaven and the carth, in the days that the Lord God made the earth and tho heavens. And who that hath watched their ways with an understanding heart, could, as the vision
ovolving still advanced towards him, contemlate the filial and loyal bee ; the home-build ing, wedded, and divorceless swallow; and,
above all, the manifoldly intelligent ant tribes,
with their commonwenth and confoleraciess,
their warviow and miners, tho humband-folk, that fold in their tiny flocks on tho honeyed lenf, and the virgin sisters with the holy instincts of maternal love, detached and in selfless purity, and say not to himbelf, Belold the sladow of approuching Ilumanity, the sun creation! Thus all lower natures find their highest good in semblances and seekings or that which is higher and better. All things strive to ascend, and ascend in their striving Shall his pursuits and desircs, the reflections of his inward life, be like the reflected image of a tree on the elge of a pool, that grows
downard, and seeks a nock heaven in the unstable clement beneath it, in neighborhood with the slim water-weeds and oozy bottomgrass that are yet better than itself and more noble, in as far as substances that appear as shadows are preferable to shadows mistaken
for substances! No! it must be a ligher good to make you happy. While you labor for anything below your proper humanity, you said the moral poet :-

## "Uuless above himself ho can.

[Aids to Reflection.
Motives imply weakness, and the existence of evil and tepuptation. The angelic nature would act from impulse alone. A due nean
of motive and impulse is the only practicalle of motive and inpulse is the only practicable In Smakrspeare one sentence begets the next naturally ; the meaning is all interwove IIe goes on kindling like a meteor through the dark ntmosphere ; yet, when the creation in
 work, and tell himself that it is very goocl.You see many scenes and parts of scenes which are simply Shaliespeare's disporting himself in
joyous triumpli and virorons fun after a great joyous triumph and vigorous, fun after a great
achievement of his highest genius.-Coleridge.

Wiat a beautiful sermon or essay might be written on the growth of prophecy !-from Written on the growth of prophecy!-from
the germ, no bigrer than a man's hand, (in Genesis,) till the column of cloud gathers size, and height, and substance, and assumes the shape of a perfect man; just like the smoke in the Arabian Nights' tale, which con
and at last takes a genie's slape..-l $l$.

Uniess Christianity be viewed and felt in a high and comprehensive way, how large a
portion of our intellectual nad moral nature portion of our intellectual and moral nature
dues it leave without olject and action.-Tadues it leare without olject and action--T'a-
Ule Tallh. When I Reflect upon the subject of the messenger of the covenamt, and observe the teachiur aud suffering of Clrist, -the Priest, who was to supercede, and the triumphant Messialh, the Judge, who was to follow,-and of Man in always seems to speak of the son the same time as identical with himself; i sometimes think that our Lord himself in his earthly carree was the Messenger ; and that
the way is now still preparing for the great the way is now still preparing for the great
and visible advent of the Messial ot Gilory. I mention this doubtingly:-Coleridge.
Hooker said, that by looking for that in the Blible which is impossible that any book reap from its being the best of books.--ll. I no not know whether I deccive myself; but it scems to me that the young men who were my contemporaries, fixed certain principles in
their mimd, and followed them out to their le gitimate consequences, in a way which I rarely witness now. No one seems to have any distinct convictions, right or wrong; the mind
is completely at sen, rolling and pitching on the waves and facts and personal experiences Mr. - is, I suppose, one of the rising young
men of the day ; yet he went on talking, the men of the day; yet he went on talking, the
other evening, and making remarks with great earnestness, some of which were palpably irfacts gave birth to, and were, the alsolute ground of principles; which I snid, thet whless he had a principle of selection, he would not he puandedis principle You lantern in your hand to give light, otherwiso all the materials in the world are useless, for you camot find, and if you could, you could not arrange them. "But then," said Mr. "that principle of selection came from facts!" have been again an antecedent light to see those antecellent facts. The relapse may be carried in magimation backwards forever;--but man without a previous aim or principle. IIe then asked me what I had to say to Bacon' nduction: I told him I had a good deal to say the occasion to remark, that what he was evidently taking for the Bacooninn Induction, was mere Ded
Nothing ever left a stain upon thant gentle creature's mind, which looked upon the de-
graded men and things around him like moon-

Nhine of $n$ duaghill, which shines und take
no pollution. All thingen are sludows to bien no pollution. All things are shallows to hinn
except thuse which move his affections, ble Ialk.
" A Pumosopien's ordinary languago and admissiont, in gencral conversation or writings ad popmetum, are as his watch compnred with his astronomical timepiece. Ite sets the for it right, but because his neighbor's and his cook go by it.

A democracy, according to the preseript of pure reason, could, in fict, be a clurch. Ther would be f
Sumary of Women:-The Boston Courier gives the following spicy summary of "Wo look: :" $\Lambda$ pair of rosy lips is chiefly signifi-號 which are in constant neal of the dentist'
care ; and the husbaud's biss must stowed with caution, lest perchance some disorder incident
cliildren may A benutiful woman is a bundle of feminine disearess, combined in mysterious complication beneath a fair exterior. Her progress from
infucy to maturity is described as a jockey deseribes the prowth of a horse she is an animal of fine texture, which, though giftel with specelh, usually remains silent, uncom-
phaining, suffering, in the presence of that plaining, suffering, in the presence of that
crent, rourl, coarte, tyramnical creature, man, who uses her to abuse her, and then throws her away like a squeezell orange.

Conclusion of Shrmon to Young Men. I want you, my young simers, to kiss and get money-making. Then let your lomes be propiety, brooms, pickles, pots, and kettles; brushes, brooms, benevolence, breal, virtues, wine, and
wistom. Have these always on hand, and happiness will be with you. Do not drink anything intoxicating, eat moderately,
alont business after breakfast, lounge a little after diuner, chat after tea, and liss afte quarreling. Then all the joy, the peace, and
bliss the earth can aftorl shall be yours until bliss the earth can aflord slaall be yours until
the grave closes over you, and your spirit, the grave cloes over you, and your spiritit,
are bounc to a brighter aul happier world."

## A Beautiful Somnet.

Fon sonil, the center of this sinful earth,
Fonl'd by thoso rebel powers that thee a
Why dost thou pine within, nuls suffer death,

Shanll worms, inheritors of this excess,
Lat up thy charge? Is this thy body's end?
Then, soul, live thou upon tly servant's loss,

Buy terms divine in selling hours of dross;
Within be fell, without loe rich ino more
So slialt thou feed on denth, that feeds on men,
And denth once deanl, there's no more dying the
[From thu Baston Inveretigator.]
Robert Dale Owen's "Foo
1o the Etith" of the Intestigator:
To the Elitor of the Investigator:
Sir--It is not worth any onc's while ake much trouble about my consistency. In the first place, it is a matter of little conse-
quence; for it is much more important onst than to inguive whether he mans opin held them. In the second place, my consistency will take care of itself. To those readily sugrest itself, that mn honest man cain lecide a case only in accordanee with the evia julge hars to determine the rimht of a ce, trin claimant to a piece of property, to estals lish which right six witnesses are brought fur Ward, he may, after hearing the eridence, give
judgment ayainst the plaintife jugment against the plantiff. Yet if, upon
new trial, six other wituesses ing to additiomal facts, heseses appear, testify worse, who should hold that julge a fool, der penalty of being set down as a knave, to decide in
the first.
There are, indeed, some opinions which gool man camot chante; for example, his opinion of bigotry. Of all the mental vices human civilization, this is one of the most mis chierons. It is a vice both of the head and the heart. It is a vice springing from that self-conceit, which has been said, and truly sid, to be more hopeless than folly itself.And it is a vice of a thousand phases. It may ofd does assume the form of political bigotry, of scientific ligrotry, of religious bigotry, of ir religions bigotry, and manyothers. Religious
higotry is probably the most common of its types, but seicreal of the others are quito as malignant.
This last fact is overlooked by many. Biglittle, but in believing in its own infallibility. It makes a Pope of itself, and issues its bulls from its own Vatican of presumption. The bull may be one that sets up certain articles as imperative, and anathematizes all- who dissent from these; or it may be a manifesto
denying all religion and mathematizing all redenying all religion and anathematizing all re-
ligionists. Its actual character is not clanged
by it purticular object. Ho who would clip Drocruth tho creed of his' neighlyer on the is an invador of good will upun entel, and an onemy of free inquiry.
Against this spirit of bigutry, in all its Pro can slapes, I have ever warred; nud while I
ive I slanll continue the warfure. Whateve else is trus or false, this, at least, is incontrovertible, that man has a right to his honest opinions, undisturbed by persecution or denunciation, in word or dece.
Some of your correspondents; hatre yet to learn, that abuse proves nothing except the hack of good sense and goond feeling in the abu
ser. No great truth was ever established, great error was ever explodech hy anded, no so worthless. It preaks in the land, and piercThere are certaind dutics whi it.
ar neighbors; amovig then, the we all ow to impute a bad intention when abligation no he fairly presumed. IKe who violites one can duty, not only commits a, grave, moral wrong but interposes, as far as in Mim lies, an obstacle in the path of human progres; An Inquisi-

## 

Tier Fhest Famuy piayer ata'tavens -Rowland lill was once driven by a storm into a village inn, and compeclled to spend the
night. When it grew late the landlord sent a night. When it grew lato the landlord sent
roquest by the waiter that the guost would go to bed. Mr. Itill replied, "I have been wait ing a long time expecting to be callod to fami ly prayer.'
"Family prayer! I don't know what you mean, sir: we never have such things here." "Indeen! thon tell your master: I camn.
The waiter informed the master,
consternation bounced into the room who by the faithful mininister, and fanid, "Sir, I wish you would go to bed. I qunnot go until of fire."
cting to he summioned to family prayer." "All very well, tir; but it camoot bedone
"Indeedn'then pray get my horse ; I camot
sleep in $/ a$ house where there is no family proyyer.
The host preferred to dismiss his prejudic rather than his guest, and said, "I have no objection to have a prayer, but I do not know "Well, then, summon your people, and let The landlorit obeyed, and in a few moments knees, and the landlomd called upon to pray. "Str, I never prayed in my life; I don't know how to pray:"
"Ask God to tench you," was the gentle reply.
The landlord said, folding his hands, "Gold, teach us how to pray."
"'llat is prayer, my friend," cried Mr. Hill, joyfilly, "go on."
"I am sure I don't know what to say now,
"Yes, you do; Goxd has taught you how to
pray, now thank Him for it."
"'Hank you, Goul Almighty, for letting us pray to you!
Amen! Amen!" exclaimed Mr. Mill, and then prayed himself.
Two years alterwards, Mr. Hill found in that same villape a clapel and a school, as the result of the first family prayer at the "Black Lion."
Lhamalouse. - Twenty years ago three young men were walking together on the Bou-
levard. "Shull we go to brealfast?" said one. "With all my heart," replied the see ond. "But," clained the third, "where are
the funds? who has a purse?" "I!" cxthe funds? who has a purse?" "I!" es-
clained the others, both at once, "but it is empty." "Christi and I are as hungry as have an idea:," said the first speaker; "come nd acked the puprictor whether he soul buy a song. "A song? Diable! Whose buy a song. "A song? Diable! Whose is
it?" "Ours." " 1 het me see it." "I will sing it to you," saial the slortest of the three. IIe sat down to the "pino amis sung the pisce "it is not ball: I will. give you 25f. for it." "What! words and musie and all?" "Oh, little ; never mind, shell out, it will be enourl to pay for our hreatiast!" The publisher paid the $25 f$, sum the three friends went to breakfast torecther. Why this story? the
reader will ask. Oh, nothing in the world, but this : the somg whin Lhadalouse!" The publisher made 100,000f. by his bargain. Tse author of the whas wis was supe and the the author or the music was Monpor, Choricuri. " While allowing that a trenty of friendship, pure and simple, can exist between a man and between a yourg man and a young womanit must be allowed that the experiment is matter-of-fict luilf of the world will not believe in it at all !",Miss Mulloch.
Recipe for Sluere-To the Chinese amservant said: "Sir, may I put to you, and will yau an-
swer, three questions? First, did not the Almighty govern this world very well before you cance into it

And will He not also do the same when "ou are gone out of it ?"
"I know that."
Then do you not think, sir, that IHe able to govern it while you are in it ?"
The ambassallor smiled, turned round, and The amba
slept calmly
slept calmly.
Female. " Pop."-Miss Muloch las estabished this word (to mean the conditional secrocy of women), by the following sentence in her last book:-" And here is one accusawowen, as being much more guilty than men We can keep a secret-ay, against all satire I protest we can-rluite the confder all satire, fricnd; but, if that tic ceases, POP! out it
xtent, become rude offences. There is material difference between prettily ankin or a lock of hair, and taking the whole Mod

## rough the pearl chain of all virtues,

The bread of life is. love ; the salt of life is work; the sweetness of life, poetry ; the water of life, faith.
This Nied of Man.-Every man knows he not as good as he ought to be; and no man an make himself so of his own force alone.What he needs is Divine aid-a power within him working with him to heepp him effectually Be and to do what he ongh. Does the All Does Ile give it only to thoso who kuow the yonderful sory of the way whin inow the to us? God forbid.
Precocious Wit.-A few days since a lit collect a small bill. Ife began in the usual way, but becoming more and more importunate, at length the gentleman's patience beins me so sharply ; I am not going to run away:" "I don't suppose you are," said the boy, he wants the moncy."
Gon's Conthivance for Chimben.--Then, too, being fathers and mothers has a wonderin behalf of little clildren. He takes care that there shall be a blessed inconsistency between a mother's head and a mother's henert, between through God's love in them aul their parent ove surrounding them, the little ones get hance for a joyoms childhool, miless in the midst of very unhapy outward circunstan-
ces. Miss Mulocin declares it to be "flying in the fice of Providence" to marry upon "No-
thing a week, and that uncertain, very!" It has been discovered that bread can le discovery was made, all wood was befure thit have a gruin in it.
"Do you believe, sir, that the dead ever Whave heard the Deal Mirrel in Saul."
An indiscrect person is like an unsealed let ter, which every one may read, but which
Hypnotism, the ane produced by placing a bright olyject before the eyes, has been the subject of numerous exper They find that some birds and onimuls ace sur ceptible to the influence, just is men are. An interesting experiment is made by phacine a hen on her side on a board, and drawing a line of challs around her beak. It is said that she will look at the chalk till she becomes jusensible, when you may stick a pin in her and sle Spiritual pliz
Spirtuat philosophers who recognize a $\mathrm{D}_{1}$ will intelligence in the order of the Universe, wilh be happy to lequrn that Prof. Agassiz, the made strang mane strong argument against the develop-
ment theory, slowing that the animals of the different geological gochs are naulically different from each other, and comnected by no in-
termediate formations, indicatinr successive termediate formations, indicating successive
creations rather than progressive development. -Spiritual Clarion.
We don't think that muci harm will be dome if the llouse of Representatives fails to
elect a printer at all. 'That body doesn't seem likely to say or do anything worth printing. A Coloned Discourse.--M My tex, bred ren and sisters, will be found in de fus chapter of Gemesis an' de twenty-sebenth werse ; - An de Lord make Adam.' I tole you how he made him; he make himin out ob. clay, and when he get dry, he breve into him de brefl ob life. He put him in the garden ob Fden,
 dle ob de orchard ; dem le want for de winter apples. Bymely, Adam, he be lonesome. So her; he gib Adam loddilum till he go sound asleep, den he gouge a rib out ob his side and make Ebe ; an' he told her to eat all do apples 'ceptin dem in de middle ob de orchard; dem he want for de winter apples. Wun day de Lord he go visiting ; de debble he dress Ebe, nud he tole lier, 'Ebe, why for you not eat de apples in de middle ob de orchard? $?$ Ele says, ‘'Dem de Lord's winter apples. But de debble says, 'I tole you for to eatt dem, case
dey's de best apples in de orchard.' $\$$ So Ebe eat de apple, and guv Adam a bit; and den de debble, he go nway. Bymeby de Lord he cum home, and he call Adam; he lay low.
So de Lord call again: 'You, Adam!' Adam
 de winter aples ?' Adam tole him 'don't de winter apples? Kdam tole him, 'lon't Ebe lay low. De Lor' call again, ' You, Ebe ! Ebe say, 'Hea, Lor'!' De Lor' say, 'Who stole de winter apples $q$ ' Ebe tole him, 'Don't know-Adam, she spect.' So de Lor' cotcl 'em boff, and trow dem over de fence, and hi
tole 'em 'Go work for your liblin.'"

Macaliay and Thackriar.--Upon the ocea-
ion of 'Mhackeray's flrat lecture in Iondon, lio fill, on looking over the honse, before goint forward to the desk, the well-known person of Macaulay on the third bench from the front Lurning to some friends he suid: "A fiv pound note to any man who will get Macaula out of the house." "Egad, sir," said he, flating the circumstance, "I felt like a fello bin a pocket, in the banking ouse of Barings.
Personally Sueaking.-.-England is Frea hat in America one is not only Free, but a ery frequently to be a great deal too Free In fact, more Free than welcome. To put
uncisely:-

## England is the Land of Liberty,

At an agrieultural dinner, somewhere, the fortune-Shuntle the cards as you will, speder will always win."
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if which he asks $\$ 1,500,000$. The Hertfur Thimes learns that a custower is witing for him to get three more just like it, when ho froposes to purchase the lot for a set of sleevebuttons.
Do not always refuse to weep with those not appear to you to be precisely adequate to the effect.
"e cive me a kiss, dear girl", "I can't, she replied. "I don't mind lending you on
but I must have it returned to-morrow."
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## Chiptr und giearxidge．

spiritualistic．
The Spiritualists of Now York gave a re－ ception to Robert Dale Owen sometimo
since．His accession is considered an equivalent for half a dozen ordinary declen－ sions from the faith．His recent book on Spiritualism is arousing a fresh interest would make it a matter of religious faith as of philosophical investigation．
The Spiritual Magazine relates an incident that occurred to Prof．Agassiz，which the Spiritualists consider a spiritual interposition， although there is no evidence that the Profes gular fossil，which appeared to be the connect－ ing link between the vertebrate and lowe covered with a hard deposit．In a dream the concealed part was clearly disclosed to him， and its place in comparative anatomy made known．But when he awoke he had only a dim recollection of his dream．The dream was repeated on three successive nights，and on the third morning he found on the table by his bedside a drawing of the fossil，just as ho had seen it in the dream．How it was made does not know，but on carefully chisselling was found to be accurate．If the ficts are celated，the presumption the focs are as sor＇s interest in the subject awakened his la－ tent clairvoyant power，and that he saw the fossil through its stone casing，and drew the sketch of it in his sleep．
The most extraordinary of recent spiritual stories is one that is told and extensively be－ lieved at Pittsburg，Pa．，and vicinity．While
mass was saying at Latrobe，Pa．，for the re－ posco of the soul of a deceased pricst，the form of the same priest appenrod in front of the al－ tar，raising his hand in a warning manner．－ The officiating priest started back，when the ghostly priest spoke，uttering heresies very
shocking to his brethiren in the flesh．He shocking to his brethren in the flesh．
told them they need not trouble themselves to pray him out of purgatory，because there is no such place；that there are but two places in the future world，and only two priests had
over gone to heaven，and he was not one of them．If they could get him out of the other place he would bo very glad，but that was im－
possible．Having．made this frightful speech， the ghost disappeared，and tho congregation separated，leaving the mass unfinished． Prof．J．S．Grimes is lecturing on Spiritual－
ism，in Boston，and undertakes to show that all the honest phenomena are produced by coption．He accepted a challenge of $\mathrm{Dr}_{\mathrm{r}}$ Gardiner for a public discussion of the subject， which came off a few weeks since．We suppose President Felton，under the weight of his new dignity，will not enter the lists，as he was al－ ways eager to do a year or two since．Ho can cortainly better afford to retire on the laurels ho has won，than to seek more of the same sort．－Springfeld Repulican．

## We that wero friends，yet aro no

We that must duily meet
With rendy words and courteous bow，
Acquaintance of tho strect
Wo must not ecorut the holy past
Wo must remember still
Thonor feelings that outla
The renson and the will．
The capitol of the State of Tennessee，at
Nashville，not yet finisted Nashville，not yet finishce，has cost so far
$\$ 820,000$ ．The capitol of Ohio，at Columbus， $\$ 820,00$ ．The capitol of onino，at Columbus， ed，$\$ 1,552,207$ ．The capitol of South Caro－ lina，when finished，will cost $\$ 1,300,000$ ．The capitol of Georgia cost the insignificant sum
lind of $\$ 200,000$ ，including original construction and all expenses of repair to date．
Treasury defalcations have been introduced in distant Oregon，and the county Trensurer
at Portland is reported missing with $\$ 5,500$ of at Portland is reported missing with $\$ 5,500$ of individuals．He was a leading man in the Methodist．Church，and carried off also all the religious funds left in his keeping．
The members of the Canadian parliament are paid，by a new law，at the rate of six dol－
lars per day for the first month，and after that a gross sum of six hundred dollars，whether the session is long or short．
The aggregate shipments of gold from Aus－ tralia，since the first opening of the gold fields yield does not now vary much fram $\$ 50,000$ ， yield
000.

Tho following is said to havo been produced during the recent legislative excursion in Ohio，
under the immediate inspiration of a drink composed of equal portions of Monongahela and Bourbon：－

The union of lake ico and river；corn，
The union of sugur in one spactous
And their unflaget one apnclous horn
Drink．－Raroly drink but when thou art dry ；the smaller the drink，the clearer the great benefits in temper and business．－Wm $P_{\text {Penn＇s }}$ Works，

Cryr Miss Catherine Beecher，a woman，
great ability，sister of the Rer．Menry Ward
Beecher，and of soveral other distinguished
Beechers，has published a theological work，in
quiring how sin came into the world．There
are matters of more practical importance thai
that inquiry．If there is a pig in your garden
you had better busy yourself in inviving it out
than in speculataing as to how it gotin．—Luuis－
ville Jourual．
Who can read the following lines without
emotion？
A health to dear woman，the days are no more，
When she watclied for her lord，till the revol was
o＇or；
And smoothed tho white pillow，and blush＇d when ho
came，
As slo press＇d her cold lips to his forehead of flume． Alas for the loved one！so spotless nad fuir，
The joys of his bannuot to chaston and sharo； Her oye lost its light，that his gollet might shine，
Aud the ross of her cleck was dissolv＇d in his wis． Joy smiles in the fountain，health flows in tho rills， They brentho not the mist of the biechanal＇s drea But the lilies of finnocence flont on the stream． These benutiful stanzas aro from the pen Dr．Oliver Wendell Holmes，and were writte nvited，New York， 1842.
An old Scotch preacher said of a young op ponont，that he had＂a great denl of the young man，not a little of the old man，very little o ＂This is a when he caught the fly．
Those who reprove us，are more valuable who would improve，must have either faithfil friends or severe enemies．
Lies of Benevolence．－Tell a man who is growing bald that his lair is getting thicker looking younger ；tell a man who every day walk but at a slov pace，that tho walls un－ commonly fast；tell a middle－aged lady whos voice is cracking，that it is always growing finer；tell a cottager who is proud of his gar－ dea，about the middle of October，that his
garden is looking more blooming than in June．
Everywhere we see much equality，especi－ ally in advantages．Persecution breeds ac
tivity，unity，indolence．Wealth has its yo－ luptuousness，poverty its coarseness．The im－ passioned man does much good and much
harm，the languid man，little of either．If harm，the languid man，little of either．If
many admonitions tell by their frequence，few often tell still more ly their rarity．It who knows how to do most good，knows how，b
the samo comprehensiveness of intellect， do much evil．
When a woman accepts for a husband a ma
of feminine and feeble person and character it is generally from a natural tenderness of
heart，which augurs that it will receive its fu－ ture greatest delight in pitying，consoling and from strength of will，or instinctive love of rule，un
victim．
Practically，a certain amount of the ele ments of evil seems necessary for what is com－ monly called national progress．A little dis or astir；the desire of rather more than enouge money，to make commerce enterprising；a littl too strong love of supremacy，to make states－
men toil ；a little too much self－indulgence，to give employment to the working classes who minister to it
the you can distinguish between a cut from consider ther under side of a sirloin，do not if you care much about the difference between well－done and under－done，do not speak of yourself as utterly＂undone．
A lantern cane．－One of the most unique is also a lantern－a stout is a cane，which stick，and a brilliant，steady light．The la tern is set in the body of the cane，alout six inches from its top，and so as not to disfiguro
its proportions or beauty，and can bo lit at its proportions or beauty，and can be lit at
plensure by pulling the cane anpart，or borne plensure by pulling the cane apart，or borne
along dend，when the cane，without close ob－ servation，is undistinguishable from an ordi－ nary，large－sized，walking－stick．It is a useful daily papers，young men who＂sit up＂late with people who ain＇t their sisters，and all
other classes who have to be out o＇nights． Boston Post．
＂My son，hold up your heal，and tell me ＂Jonah．＂
＂Why
＂Cause the whale couldn＇t hold him after ．
When，we hear two parties in the church Whose mutual animosites are known to be
most bitter，perpetually talking about＂the pain they feel，＂and＂how painful it is＂to be contradicting each other，we are almost tempt－
ed to long for the old－fishioned ed to long for the old－fashioned open scurrility of earlier religious controversialists．
Finest quality of pens－－the rays of light
with which the stars write to each other．

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