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A ©゚ond stary.

OLD MAID OF THIRTY-FIVE!
"Thirty-five to-day! My life is just half through-that is, if I an to live the threescore nan. I sometimes wish that I had already reached the enl."
Such wison the remork that I addressed to irthay. I was not in the best of humors, as may be inferred from a portion of my remark. But when I had pushed the curtain
aside and opened the window, and had revelled aside and opened the window, and had revelled ing, (for the reader must know, what I am proud of telling, that my birthday comes in
the glorious month of October, "which makes the woods so gay"), then did my spirit aequire ts usual tone of serenity, and I became halr ashnmed of my first exclamation. But the
day had begun badly, and I was destined to encounter and overcome many more vexations ofore it ented.
As I looked in the glass that morning, never it seened to me, had the ravages of time been so perceptible. My brown locks, which only yesterday had secmed to me as glozy, abundant, and beautiful as ever, now lopked
faded and thinn -and, yes - actually, here
was a gray hair! I an ashamed to cohfess that, for one instant, I was almost disposed to sit down and cry, but, happily, I did not yield my younger days had been dark and lustrous, and which, as my cousin John had once said, "slone like an angel's when I was animated," now, upon the morning of my thirty-fifth rrinkles, too, upon miny face, which could only ave been pheed there by the hand of time old maid, and with this impression strong upo my mind, I put on the most Quaker-like dres possessed, combed my hatir back as plainly possible, and went down to breakfast. $\Lambda$ opened the door, 1 was unfortumate enough ointerrupt a family conference; for there Iarry, Frank, and little Aunie, all secmingly engaged in very earnest conversation. Upon ny sudden entriance there was anabrupt pause, ounger members of the family.
"Another advantage in being an old maid," thought I to myself; "she's sure to stumble As.I seated myself in my aceustomed phace at the table, there was an exclamation fron Joln:
Quaker? Whats, Emily! have you turned of that drab dress?

It means that I an thirty-five to-day; so se reverent, if
finger at him.
"In half-mourning for her hopes, I sup pose," muttered II expression of face.
At this point I jotted down a memorandum in my mind-to give Marry a lecturg pect, before the day was through.
"I do believe Cousin Emily has take," shouted my pet Frank, at this moment, slaking his curls all over his head. "I know Ill prove it by the family Bible after bed Ill prove it by the family Bible, after break of all others, should cleat in your age! shall never believe in you after this." uncle. "If you don't belave, interrupted my uncle. "If you don't belave yourselves, you
shall take no part in, you know what." shall take no part in, you know wh
here my uncle nodded mysteriously.
As I left the table that morning, I felt sure that I hated the boys most decidedly, and I came to the conclusion that they were the Frank, by whoso sick-lied I had spent some years of my life, who had often declared that he loved me better than anything else on eart
even he had wounded me by a foolish jest. en he had wounded me by a foolish jest. in drab," said Joln, as he handed me to the door in an unusually gallant style.
"And, Cousin Emily, mother says you are not to enter the kitchen to-day," whispered
little Annio, with a most bewitching smile. little Annid, with a most bewitching smile.
"So they want to get rid of me," thought "So they want to get rid of me," thought
I, bitterly. "And what can have come over
those boys this morning? I never knew them to behave so. I really believe they wish I
were out of the house, and so I berin to think do uncle and aunt, too. Last year $I$ was loaded with presents, and to day there is not even the mention of one. Not, of course, that I care anything about the presents themselves,
but then it is pleasant to know that there is some one in the world who cares about your
Well, I sed I shall have to go away from here and find a home by myself, for who cares for

Thus
Thus grumbling, I cutered my room and ast my cyes aromid to see what it was best rthday, Iny time about - for upon this, my d my occupations. It pleased me just then tetters to be looked over and sorted-a task that I had put off from day to day as a painful one, for it would necessarily recall the one bitter sorrow of my life.
Twelve years before, upon that very day,
ny marriage was to have taken phace. But efore the time came we had quarrelled, and then the suin rose upon our weddiug-day Plilip Allen was across the sea, a sad and solthry wanderer. As I re-read those lettersrelies of my love-dream - how vividly did
every circumstance comnected with it come up fofore me! Llow well I recollect our quarrel, hich my own wifuness had caused, and from him with the angry exclumation :"alh, if you winh in bin best-for $=$
And we had never met again. My words, bitterly repented of as soon as spoken, and reented of every day and hour siuce that time, did been literally adhered to. Philip wasi in ve. My musinge were here interrupted by the most outrageous noise down stairs. I bean seriously to think that my unclo wa hommering that I heard. The most uproarious shouts of laughter likewise flonted up from the regions below.
"I really believe" everybody here is crazy "day," thourht I, as I commenced my toile to day," tho
for dimmer.
To please John, I put on the very gayest
ress I possessed; for, however much I might grumble about the boys, I knew, and they please them.
"Very well-very well, indecd. You'Il do Cimily," said Jolm, as he took a critical surAt dinner-time there were the same myste rious nods and glances that I had noticed at
breakfist, and everybody secined unusually excited. In the afternoon Jolin prepared to drive me out in his new buggy, to see the
comntry in its October dress. "More likely to make acquaintance with Mother Earth," retorted I; "for really, John,
you are so excited, you will not be able to manage that spirited horse of yours."
But Jolm protested that he was never calmer in his life, and, as a proof of his placidity, performed some or the most riculons manelu"Bers, without, however, convine gous me at anily. sid Harry, "it "ay be your lost chance. Idon't expect you'll as much as look at me after to-day"
In my heart of hearts, I determined both a way that he should not soon forget But this matter was put off till another day, for there stood John waiting impatiently for me. Now, as I really had no fear whatever of John's driving, I decided to go, little guessing
the vexations I should undergo before I reached home.
"Now," thought I, as I seated myself in the buggy, "now l'll find out the meaning of all this mystery. It will be impossible for John to keep the secret from me
"Has anything unusual hap̀pened to-day ohn ?" I commenced.
"Anytling unusual happened to-day?" re pented Joln. "Why, yes, I think there has." "What ? " demanded I, impatiently.
"Why, you are thirty-five to-day, are you not, Emily ?" returned John, with a very de-
mure face ; "and quite young and handsome mure face; "and quite young and handsome too, for 'thirty-five.
Now, I was both amused and proviked a the absurdity of this speech. To tell the truth I had by this time become alittle tired "earing " thirty-five."
"No matter," thought $\mathrm{I}_{\text {, }}$ "he will at least be moved when he hears that I am going away. I know that he will say cousin Emily
can't be dispensed with."
"John," I began, " oometines-to-day es pecially-I have thought that it wou:d be best
if I should go away from here-that I should be happier in another dwelling-place, be
I was here interrrupted by Jolm, who was attacked by the most outrageous fit of cound ing, which lasted several minutes, and which, by its violence, threatened to rupture a blood vessel. Indeed, I was really alarmed by the exlibited itself by the purple hue of his face and by the oddest grimaces. No allusion was made to my remark during the remainder of the ride, and I must say I was not a little ed by J by the perfect indinerence maniest "There's Amy An enje" of my aeparture we passed a cottage, at the gate of which stood a llooming young girl. And as John spoke, he drew up with a sudden jerk, threw the reins to me, and was soon in carnest conversation with Amy. Now, Amy was a great
fivorite of mine, and it was no secret that she was a great favorite of Joln's also; but should have preferred that he slould have taken another time to have shown his partina ity, especially as, by their motions, I kne they were talking about me. So I leaned back in the carriage, feeling very uncomfort
and imagining their whole conversation. "I suppuse he is telling her that I an thirt
andimaming
and her pretticst smile, 'P'oor old maid; I pity
"Good-by, Amy. Now don't forget to be "eady at the exnet minute," was John's fin
Jolu hide several away
Joject of wieh I could nolls to make, the vere several mysterious conferences Theld with elderly spectacled ladies, and middle aged lndies, and young ladies, all of whom nodde Sindly to me, but all of whom I su-pected of day, poor thing!" Iow I wished we wero thy, poore, and home we reacled at lenerth, only to be met at the door by Harry, who had spent the time profitably by composing ing at the foot of the stairs, he slouted out to me word by word.
How long I sat in the solitude of my ow room, I know not. Weary of the present, I had gone back into the days of the past-days that conld never return. When I awoke to and chilling. There was an unusual clatter roices and sound of feet below,' and hurrying cuin one room to another. I passed down the hen started back at the flood of light and the sight that burst upon me. The parlor: ere most brilliantly lighted, and full of com-pany-my particular friends-many of whom finily were all there. What a complet hange from the dark, chilly room above, and the society of my own somewhat sombre thoughts, to these cozy, comfortable pariors
and this pleasant company, every one of whom and this pleasant company, every one of whom
had something agrecable or complimentary to ad something agrecable or complimentary teen
say to me, as, with John beside me to keep me in countenance, I received the friends who crowded about me. What a clange, too, had come over the family. All the restraint which ad so vexed me during the day, was gonc. $y$ uncle and aunt were ten times hinder ne than usual, if such a thing could be possible. My cousins, too, were completely trans-
formed into polite and agrecable people. And as IIarry presented mo with a magnificent Harry presented mo

## "Let that atone in par

## "oday, Cousin Emily."

siven him much greater offenses
"Now," said John, " we are to have a seic of tableaur, all in your honor, Emily. You wise than by staring at them most intently for I assure you they will be something re

I laughed, promised to stare at them most atently, and seated myself with such of the mpany as were not actors. In our rather old-fashioned mansion, the library connected with the parlors by means of folding doors, and these being now puslied aside, disclosed the theatre of performances. The changg
which the library had undergone, account also for the hammering sounds I had heard ${ }^{4}$ the moruing.
The first tableau was rather a failure. It and with a drawn weapon, standing over Frank, who crouched upon the ground in to
ror. The bright weapon, so near his curly for he made a very percentiblo little favorite which greatly amused the spectators, but detroyed the effect of the picture. Then fol lowed a represeutation of Evangeline, with a sweet, sad face, sitting by the "nameless grave;" Ruth among her sheaves of wheat bly well. Littlo Reil Riding-IIowal, whic claracter was represented by blooming Amy Anthem, in a char
But the tallean which most engaged my at tention was the last of all, where David was represented as mourning over the dead Absalom. Harry, as Absalom, lay in the very epose. There was a hush feature in perfect tors, for perfect stillness was such a novelty in connection with our wild, roguish IIarry that this seemed real, too real. Over the bier bowed David in all the majesty of woe. The
face of the actor was hidden from my sight but the bowed form, the attitude alone, proclained the depth of human suffering. con who represended De, had I seen the per son who represented David, nor did he seem fell every ore ared of his whe curtain tion, "Who asked or his neighbor the ques A little later in the None kne And Harry, who looked now I litto liko dead Absalom as it was possible to lonk and endeavored to extract from him some informasay, the in the the stranger; for, strange say, that was the subject upon which my
thoughts oftenest dwelt. But ed perfect ignorance.
"How should I know who it was, whe my eyes were closed the whole time? Absalom."
" But you cer
"I know ! I think
I could do to keep perfectly still.
I saw that there was nothing to be extract
ed from Harry, so I attacked John upon the subject. But my question remained unanthoose fearful fits of gaged my sympathy in the morning.
"Now that Lhanve recovered, Emily," said John, when it pleased him to stop coughing,
"just come with me into the dining-roon, "just come with. me into the dining-room,
from this crowd. I've something there to slow you."
. And something indeed there was; for there stood my good old uncle, with a beautiful gol watch in his hand, which he presented to me with a few simple but affecting words. The followed my aunt with a gift, at once clegan and appropriate. And then, in their turn, each of the boys. Before the presentation of his gift, which was an elegant rosewood writ ing-desk, John attempted to make a littl speech, but brke down in mist of it, to the gran and I had tone them all that m. I Justic cused them of not caring for ing. Ihad a
 family united in hor membering my tastes. "How may and $r$ maid as I was, and thirty-five your old to bo maid as I was, and thirty-five years old, to be
thankful for! How like a stab did every one of these kindnesses seem, when I thought of my morning soliloquy. As these ideas passed through my mind, I raised my eyes and en countered those of Annie, who, childlike, had been fluttering about from one room to anoth er, and was now watching me.
"Now, cousin Emily, if you will con The library had been entirely deserted by our guests, and as Annie and I approached it from the dining room, I saw only one solitar figure, that of the stranger, sitting with his face turned from the light. I was about to withdraw, but Annie urged me gently forward, and just then the stranger turned with a eager look, and, for the first time for twelve years, I stood face to face with Philip Allen, There was no mistaking those features, which once seen, could never be forgotten, and ther was no mistaking tho eager, impetuous hast with which Philip rushed forward to greetme He was not changed, and that thought brough
such exceeding joy, that I forgot that I wa thirty-
some.
Strange to say, this idea never occurred to
me during the remainder of the evening,
the next day, nor the next day atfer. But, as
Harry remarked next moring at breakfast,
travelers have such wonderful stories to relate, that one cannot even think of anything clse. ears, and those years lad been so full of marvellous adventures, and it was so necessery that he should tell them to somebody, that it happened, I hardly know how, that I was Pliged to give him a great many conferences in the library. And these adventures land rom one thing led to another, and finally, in the most unromantic mhnner possible, (fur derly people ? it bas expected of such elgive out another invitation to our friends, and that we should become actors in that very imposing tablean, called marriage. We did as we proposed, and so I became Mrs. Philip Allen. John congratulated me in a carious fashion You are not half good enough for Philip, Emily. For haven't you deserted mé most ruelly, when I took the tronble to take you to ride upon your thirty-fifth birthday, and ou. The whole family took the greatest rouble to deceive you that day, for of course we all knew Philip had come. By the way, I must tell Philip how much happier you would ho if you went amay from here, becauso -And here Joln was seized with his old fit of coughing, which was speedily c
by the sight of Amy Anthem.
$\dot{y}$ the sight of $\Lambda$ my $\Lambda$ nthem.
As for myself, I need only to sny that I
As for myself, I need only to say that I look back with the most plensant recollections
to the day when I was thirty five, and I assure you that that wasn't a great while ago.

treat for the Insane in Hartford, for the sup-
port of the inceape poor. The valdity of the treat ior the insanp in Hartlora, for the sup-
port of the incape poor. The vallitity of the
will was sustained.
T. The following ttems we clip from the ing to the little folks:

## spiritual Commanications.

## Martha Morgan ; appears about tweive o

 with years of age ; she is dressed in white ith a blue sash tied in front in two bows leeves. Her faccis round ; she looks healthy brown hair, hazel eyes, long, dark eye-lashes. She says:"So I used to dress sometimes. Yes, I like cere, but I would rather have staid longer Whith mother and friends.
She has a bouquot of flowers in her hand.
Another child about three years of age:
"I am happy ; I like here ; I play."
She has a doll in her hand. The Teacher asks her if this is home? She replies, "Yes,
нome!" Sho has dark hair, dark eyes, full nome!" She has dark hair, dark eyes, full
cheeks, rather high cheek bones, so that her cheeks, rather high cheek bones, so that her
eyes have a somewhat sunken appearance, being so far back.
Walter Farmington.-About fourteen o fifteen ; tall ; frontal portion of the brain pre dominates; large reflective organs; seems to
"I Len ben inclined to over-study
"I like here exceedingly well. I study what I love. Our studies take us into differ ent parts; we often come back to learn. I
was going to say that this is better than eartl was go
life."
The Teacher says, "Yes, if we ripen on carth-not otherwise; the fruit should not be plucked before the time; there are advantages
and disadvantages derived from going to the and disadvantages
The boy smiles, and "supposes he only
Question-What are the advantages and disadvantages?
Advantages.-Escape from the drudgery, sorow, vexation, and circumstances that
the natural wants and desires of the soul.
Disadvantages.-Earth is the natural. Seeds should ripen before being planted in another soil. Farth and its possibilities of knowledge Witho alphabers of all future knowledge.Without these, it is like school education
without practical activity and practical life Yet by far the majority of earth's children (men and women included) come here wit scarcoly the rudiments of education

## The True Martyr.

False martys are continually seeking to e alt themselves, while they are complaining o others. They are always troubling people
with stories about the great trials, affictions with stories about the great trials, afflictions
and labors they are onduring in behalf of huand labors they are onduring in belaalf of hu-
manity. They profess to bo willing to live the gratification of self. The true martyr is scarcely conscious of it, nor does he seek to scarcely conscious of it, nor does he seek to
know it. Noble souls never whine, complain or find fault with the world's treatment. They flinchingly press forward. Let the world keep
fir clear of their track. Ono of our authors says, "A martyr is he who bravely meets terrors and tortures imposed by many and strong on emies, rather than relinquish or wisavow
cherighed conviction; one who, with a mora enthusiasm transcending the instinct of selfly embraces death in its most terrific form, in order to bear faitluful witness to tho sovereignty of some divine principle." Were the-many who find themselves miserable from no par ticular cause but a general discontent, to ana-
lyze their own feelings, thoughts, and motives, lyze their own feelings, thoughts, and motives,
they would find most of their unhappy hours they would find most of their unlappy hours owing to a morbid selfishness, petted and fos-
tered until it has become the bane of their e istence. "It is more blessed to of the receive." Would we be happy, we must strive to make others so, in forgaffulness of
ourselves. The generous nobr ourselves. The generous, noble and devoted
who are ever striving to who are ever striving to give, without seoking aught in return, are those who are most truly happy. They are loved and honored and sought after most, who are so purely and
bountifully devoted to humanity as never to bountifully devoted to humanity as never to
ask for their own lappiness, but seek first the good of their fellow-beings. Around such unselfish souls cluster peace, joy, and bliss. "Ennui, Misery, doseris per tho heart and those selfish people who are alway loved wo must prove ir we would bo ry particular, not only in thought and feeling,
but in action; nad to be worthy fro must become forgetful of self, and even willing, to lay down our lives, wers
to test sincerity.
to test our sincerity.
Yet truo devotion to our friends or humanity may never require us to do aught in injury of our better natures. To sacrifice our divine
self-hood, would be to fight against God. We may never tamely submit to having our hearts and lives crushed out by the blinded desires of others. Nor should we ever allow our own selfish desires for mere gratification to over-
ride the feelings or convictions of others. Or
Or if in our deeds, we are meekly seeking to add
to our own glory before the world, they count

Wothing in that future life where all are
noen and known as they are. All outward neen and known as they are. All outward
displaya shall soon pass, , , not for a fow years
here, but for eternity should we live and la here, but for eternity should we live and la-
bor! On the broad brow of eternity is writbor! On the broad brow of eternity is writ-
ten every thourlit, look, and deed. We are not ordained as judges or high priests over others, but over our own souls, and help-mates
for each other. Time is too precious for us to for each other. Time is too preciaus for us to
lose a moment in false criticism or harsh com-
lole plainings. The law impressing all progressive mind is, 0 man, 0 woman, know thyself. A pure, upright example will effect more good than a lifetime of teachings and complainings. Attend to the growth of your own soul, re-
membering that the grent and the good are membering that the great and the good are seldom appreciated in their day. But their
heroic deeds and noble traits sline out beyond lheroic deeds and noble traits shine out beyond
their generation. However lumble our spheres their gencration. However humble to
may be, we may prove $d$ blessing to some, and We ne nivo lum
practice it? Are ne dea. Do while we are deserving little? What would we have? Would it bencit either ourselves or any other'mortal? Many are flying into the heavens after the idenl and the spiritual, while they are neglecting the material, the real, the practical. Others are fixing their gaze on the earthly, forgetting the angels smiling above. Many are growing collly critical and intellectual, forgetting thereare hearts and souls deeper and diviner than mere intelty which rejoices with thl is that holy chariweeps with those who weep. Joy and morrow, each have their mission. ©, for wisdom
to teach us what, how, and when to do that which shall tend to the good of all. None may despair. Hope bends her pinions with blessings for all. Earth shall raise her songs and halleliujahs. But each has battles to fight,
firm resolves to make, noble deeds to bo done, firm resolves to make, noble decds to bo done, and glorious triumphs to
earth, and good will to m

## Jotringis.

"Trahit quod cunque potest et aldit acervo."
The declaration to our first parents, that they should gather "bread by the sweat of ment, but it is a blessed ordinance yielding her fruit every day, instead of " every month." Something to do, some person to love, with Hope beckoning us on, will make happiness. Happiness or misery is a state of the mind, not dependant on position or place.
The industrious and diligent are the pure,
and consequently the happy of society. The and consequently the happy of society. The
indolent and the luxurious are the debased, corrupt, unhappy,-

Bado us habor seo a dong
Bade us labor as a doom
No, it is his richest nercy
Then let us still be doing
Whate'er wo find to do-
With an earnust, willing spirit,
And a strong hind free and tru
Tho being and perfections of God, Mis wisdom and intelligence, His love and beneficence, underlio whatever is true and grand in the decorated arch over our head ; all in the architectural beauty of the mountain and the valley, that imparts motion to water and give step is rich with his bcauty, and man is invited to walk with Ifin in the garden. Thus he is invested with faculties to contemplate his own
clorious surrounding, dignifying him with powglorious surrounding, dignifying him with power, to make his own world and people it with
beings like ourselves, here and for all future time.
But $I$ will conclude with the remarks of the Noet Wordsworth :-
Nature never did betray The heart that loved her; 'tis hor privilege,
Through all the yenrs of this our lifo, to load Through all the years of this our life, to
From joy to joy; for sho can so inform
The mind that is within us, so impross
With quietness and beanty, and so feed
With lofty thoughts, that neither ovil t tongues,
Rash juygmonts, nor tho sueers of silfish men Rash jud gments, nor the gavers of diner prevail agninst us, or disturb
Shall Our cheerfil faith that all which we behold Is full of blessings.
God, the sanctifier of himan woos. Sinco my little daughter las put on immortality, new fields of beauty greet iny vision-new songs of delight fall upon my car-new spirit manifestations are vouchsafedme. I am living with boring here diligently with my hands for tho necessities of the day. As the sands of life are wasting, I am gaining the celestial mounpeaks fall upon me. In conclusion I arould
Few are the clouds that shade my puth,
I feol no wind that 's rudo,
My march so flecked widh Hoaven's pure light,
Truly a land of smiles to $m$
of gaiety and bloom,
Swoot flowers here lighlton up my soul,
Man, by virtue of his nature and creation, has a destiny, the fulfilment of which is his

The following is $a$ literal copy of $a$ billet sen by the clork of a parish in Warwickshire, to
neighboring friend of the same calling.-E'ng. Magazine.
Deer Jol

Deer John-Wul you bury my wife and I'll bury yourn ony other day when you want me I slall be very happy on
John yourn to be oblget.

William Turner.
The Bible Christian Spiritualist, can fron his innermost soul, say,-A new world opened her me-morning, with her smiles, uttere clouds,"-the descending sun, in the rich ma nificence of his crimson, lifted up his kindled beams upon the horizon, while the stars look ed congratulatory upon me.
Bright prospects opened to me.

## [For the Spirtunl Ecloct Good Cheer.

Thro' night to light; and tho' to mortal eyes
Good cheer, good cleer! the gloom of midn
Then shull a suurise follow, mild and fuir
II.
Thro' storm to calm; nnd tho' his thunder-car

The rumbling tempest drive thro' earth and
Good cheer, good checr!-the clenental wa
Tells that a blessed hoaling hour is nigh!
Thro' frost to Spring; and tho tho biting blas
Of Eurus stiffen Nature's juicy veius Good cheor, good cheor! when Winter's wrath is past,
Soft murmuring Spring breathes sweetly o'er tho $^{\text {the }}$
iro' strio tence; and tho' with bristling front A thousand frigitful, denthe encomposss thee,

For the peace march and song of victory.
Thro' swont to sleep; and tho' the gultry noon
With heavy, drooping wiug oppress thee now,
Good elheer, good checr! the cool of evening so
Shanl lull to sweet repose thy weary brow.
VI.
Thro' woo to joy; and tho' nt morn thou weep,
And tho tho midniglt find thee weeping still

And tho' tho midniglt find thee weeping still,
Good cheer, good cheor! tho shephord loves his sho
Rood cheer, good cheor! tho shephord loves his
Thro' cross to crown; and tho' thy spirit's lifo
Triuls wutold
Trials untold assuil, with giant strength,
Good elteor, good cheer! soon ends tho bitter strife,
Aud thou shalt reigu in panco with Christ at length.
viri.
'Ilro' denth to lifo; and thro' this valo of tears,
Aro' denth to hifo; nnd thro this valo ond
And thro' this thistceffect of ufif nsend
To the great supper in that world, whoso year
Of bliss, unfading, cloudless, know no End.
neonstr
Mt. Thaunal
$\frac{\text { Mt. Thaumal, April, } 1860 .}{\text { The Thief of Time. }}$

## The Thief of Time.


And his name is By-nnd-by.
What we ought to do this minute
"Will be better donc," he'll cry
Thoso who heed his treach'rous wooing
Will his faithless guidnce ruo:

## Whint we altwyss fut of doing, Clearly we slant never do; Wo sluall reach wut <br> Wo shall roach what we endeavo If on now we more roly;

But unto the realms of Nirver
Lends the pit of BY-AND-uY
Who Loves Novels-Who Poetry?
These are two pretty largo instalments of he "reading public," as shown by the enormously extensive market fur stories and po(us Public) to hear ourselves philosophize about, let us copy a passage or two from. fine article in the last number of "The Cray on." It is by John Stuart Mill, and is ent
tled " Thoughts on Pootry and its Vorieties tled "Thoughts on Pootry and its Varieties." Ho says: "Passing now from childhood, and from the childhood of society, to the grownup and unchildlike age-the minds and hearts of greatest depth and elevation are commonly
those which take greatest delight in poetry those which take grentest delight in poetry;
the shallowest and emptiest, on the contrary, the shallowest and emptiest, on the contrary,
are, at all events, not those least addicted t are, at all events, not those least addicted to
novel-reading. This accords, too, with all novel-reading. This accords, too, with all
analogous experience of human nature. The ort of persons who not merely in books, but in their lives, wo find perpetually engaged in hunting for excitement from without, aro inthe vigor of their intellectual powers, or in the depth of their sensibilities, that which would enable them to find amplo excitement nearer home. The most idle and frivolous
per;ons take a natural delight in fictitious narrative ; the excitement it affords is of the kind which comes from without. Such persons are rarely lovers of poetry, though
they may fancy themselves so, because the relish novels in verse. But poetry, which is the delineation of the deeper and more secret workings of human emotion, is interesting only to those to whom it recalls what they have felt, or whose imagination it stirs up to conceive what they could feel, or what they
might have been able to feel, had their outward circumstances been different.
He then makea a nicely discriminating re
mark as to what poots are:-"Creat poots qre often proverbially ignorant of lifu. What
they know han come by observation of them they know has come by observation of them-
selven; they have found within them on selven; they have found within them ono
lighly delioate qud sensitive specimen of hu-
man nature, on which the laws of man nature, on which the laws of emotion read off without much study. Other knowl dgeo of mankind, such as comes to men of th world by outward experience, is not indis pensable to them as poets; but to the novel-
ist such knowledge is all in all; he has to deseribe outward things, not the inward man actions and ovents, not feelings; and it will not do for him to be numbered among thoso
who, as Madame Roland kaid of Brissot, kno man but not men." * * "Poetry, when it is really such, is truth; and fiction also, if it is good for anything, is truth: but they are paint the human soul truly: the truth of fiction is to give a true picture of life. The two kinds of knowledge are different, and come by different ways, come mostly to different per sons." "Poetry and eloquence are ing. But if we may be oxcused the antithe
is, we should say that eloquence is hearld po etry is overheard. Eloquence suppoises an au dienco; the peculiarity of poctry appears to
us to lie in the poet's utter unconsciousness of us to lie in the poet's utter unconsciousness of a listener. Puetry is feeling confessing itsolf
to itself, in moments of solitude, and embodyto itself, in moments of solitude, and embody-

## 

[Written for tho Epliftulul Eeclectle]
Wo present the following to our rendrrs, this week, more to show how Spiritualism is misunderstool, thinn for any sound reason-
ing which it contains. The expression "bogus ing which it contains. The expression "bogus
fact," reminds us of a uclite black bird; and fact,", reminds us of a chite black bird; and
another novel idea, that at some time, not very far distant (at that present rate of progress), the inhalitants of the spirit-land will squire condensers, working something after the manner of the old fashioned cheese-press,
to work up a large number of spirits into a to work up a largo number of spirits into a
compact body, so that they will require less compact body, so that they will require less
room. To the mind which originated the following, we would say, don't cmbrace Spirit-
Ma Ebiron :-I have read and heard a great deal about Syuritualism; though I have not seen any facts, and I declare I do not believe
it to be a truth of truths, but a truth of erit to be a truth of truths, but a truth of er-
rors. I laok upon it as such because tho Bible and true philosophy expose it as such. Of
course the lible is out of date with the becourse the Mible is out of date with the be-
lievers in Spiritualism; or, as they say, it was good in its time, and the present new revela-
tion is only a continuation of the Bible a but true philosophy they also claim as their only theory, which it seems to me, they cannot after. Besides this, they claim that they have manifestations of facts to support their theories. I do not deny that they have any such in character. F'eel,not hard if I make use of such expressions, but such are my honest convictions. I mean to say, if a theory is true,
or can be proved true by logical philosophy, then facts will putt the seal on ; but if a theor is false, you will honestly grant me my asser-
tion, that facts are borns, however real they tion, tlat facts
Now Spiritualists, in general, do hold that there is a general progression throughout all
the universe in its various branches, from the lowest and smallest particles, up to the high ost celestial beings, even God himself is sub ject to that progression as they teach; and all
this progression is regulated and carried on by this progression is regulated and carried on by
infallible laws, which camot be resistel, but which have, and will, combine in different times and agez, and cause to make a combination of different particles and elements to pro-
duce new efficts, and to bring a new order of things into existence, which is always of a higher nature than before, and so it will go
on throughout the ages of all cternity, without on throughout the ages or ancernity, without
cond. And this progression, it is claimed, goes on physically, morally, and spiritually, and as teachings, that all lower orders of the universe teachings, that all lower orders of the universe
will progress until it produces a physical man, and this physical man has the germ of a soul or spirit, which they say is immortal, and this soul or spirit does progress moraly and spirit-
ually before and after it lays down its physiually befor
cal body.
Now, this foreroing statement includes the creed, and what Spiritunlists really teach and do believe, that this our globe, as well as all
the unaccountable hosts of systems of worlds in the whole universe are workshops, not only into existence, Int of imnumerable beings, or immortal souls or spirits. This looks very plausible at first sight, and it would be a very I will state my reasons why I cannot believe such a philosophy to be true. Now, if this our globe, and any other globe or world of the universe, nre workshops, and are to people
their respective globes or worlds, then each one could only proluce so many inhalitants to people and fill their own globe or world, and when that is done their mission must be let go for another world, that would interfere with the laws of other globes, physically, morally, and sipititually-that is, they would not lenve their bodies here and go as spirits to another globe. And where will all the spirits of these innumerable worlds go, if they lay down their physical bodics? It will not do to say that they will have their home in the ophere of sirits. When, if all the evirits which
are brought into existence on every globe in the universe, thronghout all the ages of eternity, must take their abode in the spiritunl be so crowded together that they, at some time, would have no more space for their own gether, that millions of millions must be blendad into one ; and agnain, when these, made up licd arain into millions of millions and multiedicu agto one, and so on, woould not such being ed into one,
Such is logical reasoning ; and I have other branches of this philosophy, which I could an80 I must conclude. If you think it worthy; give this a place in your paper, and add your notes or corrections to it. Wo are all willing
to learn, I hope. I am a German, therefore please correct grammar. Yours,


## [Written sor the Byprittual Pellectle.] Right Round and Round.

Solomon tells us that "the thing that hath een, it is that which shall be ; and that which done is that which shall be done ; and ther to this the place from whence a thing came, to this the place from whence a thing came,
thither will it return again; or, in other language, everything is revolving round and round in a circle. We are not inclined to disagree with the wise man of the Last, although he has failed to give us the law which causes all
things to revolve, describing a circle. Mauy writers, both modern and ancient, have at tempted to solve tho problem which Solomon overlooked. And it has been supposed by such that the heavenly bodies exercise a pecunary world. Says Synesius de Providentia "The visible heavens which revolve in a circle are the cause of the events in the sublunary work." In Orphica is the following passage :
Yo stars celestin!! chilltren of black night,
Wheoling, euthroned sublime, in
Lifuligent, genitors of all events,
Who Fate oboy, und who wll fates dispose,
Their lot appoing
Their lot natill
Macrobius, a Latin writer, who died A.D. 415, seems to be of the same opinion, for he says: "The end, therefore, of the mundane
year is, when all the planets and all of the fixed stars have returned from a certain place to the same place." Plato, Frimicius, and others, believed and taught the same doctrine-Proclus, it is said, watched the lumar appear-
ances, and fasted according to their presentaances,
tion.
By r
By referring to the above Pythagoric and
Platonic philosophers, we can no longer doubt Platonic philosophers, we can no longer doubt
hy things earthly iterate. 'ris all owing to the influence of the heavenly bodies. Coming events cast their shadows before, and by read-
ug the stars, we may deternine what is in ing the stars, we may deternine what is in
tore for our little world. According to Plato we have periods of fertility and sterility-not only in relation to men, but animals and veg-
etables. Solomon, whom we noticed at the etables. Solomon, whom we noticed at the
commencement of this articlo, was aware of commencement of this articlo, was avare oryhing revolved in a circle ; that what is, had been; and that there could be nothing new
Since the decline of lieathenism-a religion which contained more truth than often meets the vulgar ear--hot-leaded America, as well as the rest of the world, seems to have lost
sight of the great truth involved above, viz., sight of the great truth invoved above,
that future events may be foretold. Such be ing the fact, of what vast benefit will it be to us? If we can rend the future from the termine the present position of the carth in its "mundane year," whether the Spring, Summer, or Winter, then most surely can wo foresee coming events. If we knew that nex week we were to go to Washington, would we not be looking after our baggage? Does not
the farmer in winter, reading the "to come, the farmer in winter, reading the "to come,
from the past, make ready for Spring? II knows that tho heavenly bodies;'; with the position of his own sphere, will bring about seed time and harvest, and ho prepares accordingly. So with the merchant who builds hit
wharves above the level of the ocean. Reading the influence of the sun and moon, knowing that at times the water is ligh, and the low, he builds his wharves to meet the in coming and outgoing of the waters. But the minall portion of the great host of heavenl bodies. We should learn to know the powe
bortion of which each exerts, which all exert, and whtch groups will exert. When this comes to be one of the sciences taught in our common
schools, when men read their future lives in the heavens, when statesmen can see war and pestilence in the distance, can know of the calamities which will eventually befall the nar tion, then we can be better prepared to ward
off the blow, and perhaps, at last, overcome of the blow, and perhaps, at last, overcome
the evil with good. Can we doubt the reality of the repetition of terrestrial events?

Charles Flomida.
Baltimone, April 14th, 1860. Brotien:-With joy I bail the resurrecit has appeared again, to gladden the hearts of its readers. My prayer has not been in vain once more I behold the expounder of the principles so dear to every friend of progress at its accustomed place. The literary works written in this State do not satisfy the wants of my hungry spirit. Orthodoxy in its most Whérever I seek flowers I find but thistles. A dark spirit, clothed in musty garments, stares at me whenever I gaze over the productions of these narrow-minded D.D.'s. I am no longer in the ranks of the sectarians, having prayed through purgatory. With joy I hail the intelligence from on high. My promiso. I feel the sweet assuranco that success shall crown your labor in behalf of humanity. Hold on with firm hands to the helm ; keep a sharp look out; there are many hidden rocks below the dancing waves. The heavens may appear clondy.
Many aro the dangers by which you
re surrounded. Your aims being pure and
channel, and with their superior wisdom in-
struct you to overcome all. Let the Spiritustruct you to overcome all. Let the Spiritu-
alists respond to the call. Ilumanity must be redeemed. Let all add their mito to sustain the circulation of the Spiritual Eclectic Priesthood, in harmony with corrupt laws,
ever ready to fasten tho shackles of bigotry and superstition on its fellow mortals, i now trembling, knowing that its doom in
sealed. Their idol has been weighed and found wanting. To war with them, neve sheath tho
the truth.
inue to send me this messenge of light, while I remain ever you
cause of truth. Your brother,

Сh. Marbuck.


## Wing a wonderful melody To the nir, to the enrth; for

 And the night of darknass is not sentBut to contrast it-muke it brighter.
Why should wo mourn for evil?
sh it not good? Did it not bring us light?
And could not have been day but for the night.
Andith
nG We lhve concluded to let the following vorses
a portion of a long poem in a liko vein, "slide," a portion of a long poem in a like vein, "slide,",
although wo nae arruid thut it will make our modest
Brother Davis blush. Wo would, however, nuggost o the adulatory poet, that somo others huve thrown a little light upon the same topics, whoss elluciantion
ho principuly ascribed to Bro. D.--[ED. Ecleveric.

## Andrew Jackson Davis.

Whi knows much more than wo can tell,
Witlout
Without book, learrang, knows it w
And proves thero never wns a Hell?
Who proves that, God, supremely blest,
Draws all hen to Iis soving breant,
In Heavenly joy, and pence, und rext
A. J. Davis.

Who shows us, clearrly, what
Immortal, and divincly fair,
With nought around us to compare? A. J. Davis.

Who shows that, what's so of call'd "death,"
Is nothing but a second birth:Is nothing but a second birth:--
We're born into and out of earth?

Who provos, what somo " ghad tidings" call,
Are not "glad tididigs,", anter nill,
Are not "glad tidings," "nter all,
If millions into Hell must full?

TWritten for tho siprituml E.clectic.,
here, the spiritual Eclectic.
And here, the gaping creed-press notwithhading shadow of the Suritual arisen from the in size, in appearance, in many ways, ind in name, perhaps, because Eclectic gives so much latitude for its sphere of labor. It has ever been a word of delighltful sound and significa-
tion to me. Welcome, Eclectic! then, ifter this night and a day of the Age's then, atter this night and a day of the Age's slumber.-
Hope you will not take so long a nap whil there are so many longing to receive your
budget of well arranged instructions, sugges budget of well arranged instructions, sugges-
tions, and encouragements to those who are tions, and oncouragements to those who are
striving to find " the better way," unless ther striving to find "the better way," unles
ara others to fill your placo the while. I had begun to meditate npon supplying, by some means, the place of the sleeping Age, when, without any notice, along came the first num ber, brim full, of the Eclectic, and at once, be-
fore I could tell why, I. liked its "shining, morning faca." Come, then, bearing thy messages of love, truth, friendship, liberty, and freedom, to all who will receive thy proffers evidently intended for the Age, had not "got the hang of the school-house", exactly, "got school-boy said, but this will soon do "al right." So here's a thrice welcome, and may our acquainta
others' good.
While you were in the metamorphic state the leaven that had already been cast upon the waters, that is, into the minds of men,
was still leavening the community in this vinity, Sandy liver, as well as elsewhere causing the spirit within to leap forth among some in high social standing, and denying that history, tradition, or the creeds of priestcraft do contain the whole of the workings of the immortal with mankind-the Alpha and Ome-
ga $\rightarrow$ the Beginning and End of all develop-
henco they are willing to have, for a season, the
anathemas of those whose craft is in danger anathemas of those whose craft is in danger
with the cries of the old fogies of superstition, blasplemy, heresy, \&c., and, also, the curled
and lip of contempt and indifference, in many in-

## ndid and earnest inquiry

But $I$ must reserve an instance of willful dergyman, until some other time as this a lergyman, until some of sufficient length.
Mitine. $\qquad$ O.W.G.

## Drops and Draughts, Fresh from the Fount

 of Truth.To superior minds, the most sublime of social satisfactions, is, without question, the as-
surance of undying friendship.

That men fail to recognize and to acknowldge and respect the Divine in humann nature, is the reason why they lose the conception of
the Heaven which this world's animate and scenic beauty compels them to ascribe to the scenic beauty
Divino design.

Envy, though it implies some degree of proximity, generally takes the place of a de-
sire to gain those qualities which render anoth er its object.

## One never respectiul.

The human henrt is like a stringed instrument. The quality of its music depends more upon the genius and skill of the performer than
self.
Time naturally invests great namies with distance wear the lues of heaven.
impationtly wonder at the tardy progress of
their derelopment. The least feeling of imtheir derelopment. The least feeling of impline, and that they are not yet prepared fo higher unfoldings. They need delays, trials to cost and strengthen them, lest they become who oxre above measure," So with laborers is frequently checked, and. Sride ambid ambition They wonder why the world is not convinced and converted at once. And many devoted believers partake of the same feling, and at times seem nearly discouraged. But let patience possess their souls, and perseverance mark their prayers and purposes. No aspirations rise, no word falls, no deed is done; no
step is taken in vain. Angel watchers are over tho fleld of humanity watoring the seeds
thou art sowing in tears. Faint not. The harvest time shall come. "Learn to labor and to-wait."

## [Written for tho spritual Ecloctic.]

The following was received from the spirit of Mrs. Ruth Tuttle, formerly of Pownal, Maino.
Belove
Beloved home, oft do I visit those happy though you are bereaved of my bodily presthough you are bereaved of my bodily pres-
ence, I am still with you in spirit form, caressence, I am still with you in spirit form, caress-
ing and cleecring you in your earthly careers. Ing and cheering you in your earth delight, and they twine around my affections witha firmer adherence since my change into the spirit form. My visions are moro bright than when in the natural form. Dear husband, wipe away those natural form. Dearn not the absence of my
briny tears. Mourn no body, I am with you as ever, though you may not see me; I can caress pirit hands. Guide those little ones in path
of virtue and truth, is my spiritual request 0 , that you could realize my happy condition in spirit life, you would not wish me to return. Could you but ascend to those happy portals of spirit view, those celestial abodes-untravcled by mortals, you would not fear to dieyea, not to dio but live again. Littlo did you think, while you were collected together at my funeral, listening to those spiritual words from the lips of the beloved sister who attended my funcral, that I was by her side, listening with spirit ears, looking at my body, praising the great 1 Am for a deliverance from the mortal form. Then rejoice, dear husband children, and friends, at my happy change. A1
thourh my neighbors weré not satisfled in your not choosing some ono to suit their views to attend my funeral, yot be assured 1 am. I
was:present and heard their talk. I did not was present and heard their talk. I did not follow my body, but still was in your midst at the scenes you witnessed alcer rouning the grave. They were unpleasant, yet it was
for your gain. Truth must have its rebuffs for your gain. Truth must have its rebuffs,
those fires it must withstand, for being firmly those fires it must withstand, for being firmly
established it will not be overthrown. Wisit established it will not be overthrown. Thish
those objectors oft in a spirit of love. Though those objectors oft in a spirit of love. Though
Mrs. B. may stop your speech, she cannot Mrs. B. may stop your speceh, sho cank stop the ebb of spirit power from workig
within. Conscience will check that opposing influence in which she is wrongly developer The prescriptions that were given by my ow spirit controllers, and through my own organ ism, were to me satisfactorily attended to by
you, though falsoly represented by my pretended friends.

## [Written Sor tho splritual Eclectic.]

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."-(Jesus Christ.)
"By man came sin, and by sin came death, In that all have sinned and come short of the glory of God. Littlo children being incapa-
ble of conversion from sin, not having been ble of conversion from sin, not having been
convicted thereof, are in a state of total doconvicted thereof, are in a a
pravity."-(Oreeds of men.)
Query:-What is the state of society in the kingdom of heaven?

A Husband's Defence.-One Mr. Kitchen was brought before a court in Philadelphia by Mrs. K., for assault and battery. She cootld not swear that he ever struck her, but he indulged in whisky and failed to support his family. The husband said he believed lawyers were humbugs, and he would plead his own case. He informed the jury that, having fail-
ed to prove that he over laid an angry hand ed to prove that he ever laid an angry hand
upon his wife, he couldn't possibly be convictupon his wife, he couldn't possibly be convich-
ed of an assault upon her. As to the other charges he pleaded justifcation. "Mrs. Kitchen, gentlemen of the jury," said Mr. Kitchen, "is a member of a church; Mrs. Kitchen forsakes her kitchen, and spends half her time in the locture-room. While my breechos are run-
ning to seed, and the children going about ties, Mrs. Kitchen is indulging in confab with a lot of old ladies about the shocking nudity
a

## \%pinitual (Efiletir.

Terms, $\mathbf{8 2 . 0 0}$ Por Year
phinted fit a thureton, portland.
SATURDAY; MAY $5,1860$.
PROFEssor BPENCE ON sOULS. The above-ñamed gentleman has written a
very discouraging essay in a recent number of the Banner of Light, respecting the human soul, which he makes out, or attempts to, to original, and, if we are to attach much weight to them, startling. He takes the ground, in opposition to the old and new spiritual philosophers, that the body exists before the soul, and matured. The spiritual philosophers have been wont to beliere and teach that the body is the outgrowth of the soul-its crude effigy
indeed. They say that the "soul fasshions a nabernacle to suit itself." The Professor, it seems, gives us an entirely reversed view of irth and growth to the soul, and fits it for an iminortal existence. And the Professor tells us, too, in effoct, that children, "young
men and maidens," have no souls-thit it men and maidens," haye no souls-that it takes, probably, soventy years to mature that precious entity to the enduring point. He
tells ns that " Nature makos vast preparations for that favorite of hers, the soul-seventy years to build up a structuro which may pos-
sibly (the italics are ours) walk by her side, sibly (the italics are ours) walk by her side,
immaculate, and defy the everlasting ages."immaculate, and defy the everlasting ages."-
By the word "possibly" being used by the Professor, it is by no manner of means a suro
thing with him that even the seeventy years' soul will stand the tost of immortality. "Nature's harvest on earth," the erudite Professor
tells, "is souls, not wheat, nor corn, nor tells, "is souls, not wheat, nor corn, nor
horses, nor temples, nor לats, nor literature, nor. sciences, nor philosophies, nor religions,"
but the "formation of souls," Wo but the "formation of souls." We are sorry
to say, if tho Professor's theory be true, that Nature don't do so grent a busincss in tle manufnctory of souls as her "vast prepara-
tions" to that end would seem to warrant.Statistics make out the a ayerage term of mortal years to be far below the number which the Professor's theory demands for the building of
an immortal soul. What myriads therefore perish!-and what a great waste dear old economical (bo we have always been accus--
tomed to believe) Mother Nature makes of it! Josus Clurist, and the spirits, (so we have been taught, and so we have believed), have
told us that of such (meaning little children) told us that of such (meaning little childron)
is. the kingdom of heaven. But the Professor is. the kingdom of heaven. But the Professor
tells us that there are no little children in the tells us that there are no little children in the
immortal kingdom - no young and sportive life - but it is made up of tough and gnarled spirits, which can only withstand the severe mmortal test. Spiritual testimony in relation to the existence of children-spirits in the
spirit-world, and even in relation to spirits of persons who lived on the earth forty years or more; goes for nothing with Professor Spence.
We haven't tried to meat new views of this writer. We have thought it hardly worth our while, as they seem too bsurd to require refutation.
$\Lambda$ good many persons, who have fondly charished the belief that they are "living
souls," by right of divine creation, will not feel dattered by the Professor'd conclusions, and they may be moved to reply to him as a had been laboring to prove to him that he had no soul,--"I do not know whether you have ne or not, but by G-, sir, 1 have got a soul! !" ome minds to indulge in theorizing, just as there is a disposition on the part of lecrislators to make superfluous laws. Both classes of men must do something to distinguish themselves. And the more foolish and singular the theories they spin out-and the more impracticable the laws they enact, the better are the sought-for ends answered.
Professor Agassiz and the Fish Story. The Boston Courisr, loth to let the Spiritual-
ists have the beneft of Prof ists have the beneft of Prof. Agassiz's thricerepented dream 'in relation to the exact con-
figuration of a fossil fish's head, and by reason figuration of a fossil fish's head, and by reason
of which he procured, or made, a correct drawing of the same, has presented what it calls n correct statement of the affair. We do not
perceive that Professor Agassiz's own account perceive that Professor Agassiz's own account
of the remarkable transaction much lessens its narvelous character. If, he made the drawing himsolf, it was hardly done voluntarily.-
His own account says that, " half dreaming and half waking, in complete darkness, he traced those characters on paper. In the morning he was much surprised, to see features in his
sketch which he thought at flrst impossible to be found on the fossil: especially the bone of be found on the fossil: etpecially the bone of
the head. He went to the Jardin dee Plante,

of the head which had not beenseen in th
fossil before, and which were exactly like hi
It is quite evilent from the above that $t$ th
Professor was untisted by bis "demon" as

Socrates was, and as Goethe was, and as all - Spiritualists Spiritualists are quite satisfled with the as it conflicts at all with their views of spirit as it conflicts at all with their views of spirit
interposition. We hope the Courier will fur interposition. We hope the Courier will fur-
nish more such "experiences." Verily, God nish more such "experiences." Verily, Go
makos, oft-times, the wrath of man to praise him, and what is superfluous he will restrain. The Courier will yet be obliged to admit of the fact of spirit-interposition with the affair of mortals. We have some singular instances
of this kind to relate in respect to our own affairs, and which will be presented in due

## T. L. HARRIS, AGAIN.

His Denunclations and Demonology. In á recent article, the report that Mr. Har ris had "abandoned Spiritualism" was shown
by quotations from his own language, to bo by quotations from his own language, to bo
grossly unfair and false. It was also stated that the authorized copy of his London discours contained no such sweeping denunciations of American Spiritualists and Spiritualism as had been afflrmed in the dishonest report cir culated in this country; on the contrary, it
expressions
Since that article was written, the April number of the London Spiritual Magazine has
come to hand, in which we find an editorial notice of the same discoursi. ('This Magaziue, by the way, is the successor to the British
Spiritual 'elegraph; 'it is very ably conducted, and is every way a credit to the cause it advocates.) From this we learn that Mr.
Harris, while affirming in the strongest term his conviction of the reality of Spirit-communion, both heavenly and infernal, did, in the delivery of the discourse referred to, use language in reference to the mass of Spiritualists in America which was justly open to excep-
tion, on the score of unmeasured and indis-

This does not surprise us in the least, sinc Mr. H. has been accustomed for years in this
country to indulge in similar denunciations of those who have not received his peculiar opinions. Such extravagances of language wo have supposed to be partly incident to his peculiar
organization. Extremely sensitive by nature his ayersions as well os his attractions are strong and intense ; and his words, especially in moments of excitement, are apt to corre
spond. But since his " sober second thought" has revoked or greatly modified these expressions, and refused to perpetuate then in his
published discourse, we can afford to let them publishied discourse, we can afford to
pass as hasty and unconsidered words
The same article in the Mugazine eriticises of devils." His extravagant vieqw of the liability to demoniac infestation in mediumship are attributed in part to organic defects in his own constitution-the want of proper balimaginative powers in himself. Though the medium of a high inspiration, yot this inspiration must take form from the organism of the instrument or channel employed-which in all ages of the world. We quote a few pissages; as
understood:
"Ilis poetry and his emotions are so exu-
berant, his inaginative powers are so devel berant, hisi inagimative powers are so devel-
oped, that the cerebral organs lave not been
nule to keep pace with them." . . "There is nothing in fins public preaching more apparent,
than that from the delicate sensitivenoss of his mediumsliph he is peculiarly open to impres-
sions of a distressing kind, which he attributes, rightly or wrongly, to demonic agency;
nnd frequently, far too frequently, the chord and frequently, far too frequently, the chord
or the discord of these devils from Panderno
nium is struck ; when, as if entrancel by the nium is struck; when, as if entranced by the
subject so vividy presented to his mind, he
亚 leaves his sermon and his hearers, and rushes
with unthinking impetuosity through all the
broad avenues of the hells. On these brond avenues of the hells. On these occa-
sions his peculiar seasibilities run riot with lis reason. II Io eees only a universe of hell,
peopled w with devils of almost divine subtlety,
and ruled by and ruled by a mystic devil, who is the culnni-
nation of all that is great in intellect, aud in governmental science, in developing his myr-
midons for infernal uses. In the
In midons for iufernal uses. In the zealous pur--
suit of this iden, any ordinary notion of hellsuit does not come up to lis notions necesities, hell-
dom must needs build up a system of deviltry
ho more than human, and bring to his avid the
demonic services of a lost planetary sphere ; a world-planet revolving round unctary in aphare the
mazes of a recondite hell. We lose sight o our God, of our Father, of our Redeemer, an
of all His holy angels and onin - of His providence and fostering care and protection, as if thero was no existence for
them, but all was handed over to this master
devil. We hear of demonic mosmeric procdevil. We hear of demonic mosmeric proc-
esses, of the damnable results which must
low from hearing a few raps on a low from hearing a few raps on a table, and
from attending soonces, of the wicked tendencies and inspiration of Spiritual literature and
teachings, of 999 out of 1000 mediums being loacuings, of 999 out of ther foch foolish fantasiers. only one man through whose mediumship
truth can come-and that man is Mr. Inrrit, truth can como-and that man is Mr. Inurri,
In all lis clanges he only has been alivays right, and he must always be the founder of a
new and true church, outside of which there
is no salvation. Now, here, indeed, it is time for us to use our renson, and not to be led by
his fantasies, as if they were unchangeable
truths..... To us he is n warring, as well
as a prophet, for we see in him how the weak
nesses of a great man may be blown into, as
into a blader, till they push aside the noble
portions of his mind, and distort his utteranUndoubtedly there is much of truth in this
criticism. We can account for many thing
in Mr. Iarries's preacling and writings-for in Mr. Harris's preaching and writings-for sets forth his perceptions of truth-in no oth or way so rationally. But it does not follow that there is no basis of truth in his views, of he so vigorously warng, and the "hell!" which he so vividy portrays, have only an imaginary

## or fictitious existence.

The imagination is not, as some people seem to suppose, merely an illusive ficulty, whose works only in accordance with law. Its of fice is to image or body forth to the mind' eye impressions, sensations, emotions, etc.,
produced by outward or inward realities. It cannot create out of nothing, nor can it reflect an image where there is no reality to cause a
reflection, any more than can the mirror in reflection, any more than can the mirror in
your chamber. It may distort or magnify, or diminish, or discolor, but there must be a reality of some sort, or there can be no imare.
It is for us to discover what this reality is, It is for us to discover what
when freed from all distortions.
Now what does Mr. Marris mean by a "de non," or "devil"? If we understand him, it is a human being in whom selflove or selfisi-
ness has either a predominating power or an entire sway;-in whom the love of right goodness, purity, etc., is not supreme and all
controlling. All must see that, if the essence of Deity is a pure, out-gushing, universal love,
then that self-love which sceks personal gratifleation tho axpense of riblt, purity, and the public good, is tho eternal opposite and antagonist of Deity. If the one is divine, the other is devilish. If those who are actuated by the first are godilike, then those in whem no escaping this. It is a distinction which exNow, few will deny that persons who in this life grow more and more unselfish and godlike, there are those who grow more and more intensely selfish and
demonic. It is but fuir to presume that this process may continue'in the future life, at least for a time-perhaps through one cycle of
being. If so, then there must bo demons and being. If so, then there must bo demons and of potency, subtlety and depravity, correresponding to their mental capacities and the
extent to which the divine monitions have been stifled within them.
Moreover, if the exercise of a pure and unselfish love constitutes "heaven " in the soul, whether in this life or that which is to come,
(and every soul that has ever experiencel any ching of this love knows that it is so, then Envy, jealousy, anger, hatred, avarice, discontent, rivalry, love of domination, of fume, of sensual pleasure, etc., etc.,-all of which ar manifestations of self-love-are the very elc-
ments of.hell, whether in this world or the next. But persons who are in the exercise of these selfish loves often do not mistrust that common than for such to suppose themselves in heaven all the while !-and.perhaps selfish enjoyment is the highest heaven they have
concoived of. Nevertheless, to those who have experienced the divine joys of angelic, anderating love, all such enjoyments aro Eross, infermal, devilish.
Hence wo are obliged to conclude, (much as we might wish it were otherwise,) that
there are both "devils" and "hell" in the universe-in this world as well as in the next; and though Mr. Harris's sensitive and
intense poetic temperament may lead him to portray them in language that scems extrava gant to our duller apprehensions, we will not
run to the opposite extravaganco of ignoring and denying their existence.
and to propagate itself. Every being diffuse consciously, which, unless repelled, affects all other beings, and tends to bring them into the same state with himself. And, too, like at-
tracts like. If, then, the activity of any self ish love in us attracts to us invisible beings in shed upon us necessarily an influence which tends to stimulate our selfisis desires, and thu to retard the development of the divine life rithin us. Besides, it is natural for all be
ings, who are at all satisficd with their condition, to seek th bring otish into the same. And those who are most confirmed in self-
love are likely to have the most self-complalove are likely to have the most self-compla-
cency, and a strong desire to bring recruits their side. This implies no special malignity nor does it indicate any real benevolence. Ifence demonic spirits and bad men must,
from the very nature of their being and the laws of impartation, throw an influence mor any degree open to it-just as surely as an yelic spirits and good men sled a benign and saving power upon all who, will receive it. Mr. Harris against promiscuous and frivglou intercourse with spirits are not without foundation. We theo in the light of calm and rational philosophy, rather than to declaim and dog matize with the authority of a prophet.
Wo had intended to notice also, the Wo had intended to notice, also, the criti-
cisms of our transatlantic brother on Mr. Har
baleful influence upon our wrotcled planet
but the length of this article compely us to but the
desist.

The Volces of the Town-
With the earliest morning they come, ere the first gray peep of dawn has looked over the
fice of the deep; and midnight is often waning face of the deep; and midnight is often waning The milk-man on his carly round, over the stone paved streets, wakens the dreaming house-maid from her protracted slumbers ; and the fish-man winding his horn, lags far belind the rushing venders of bread, meat, and veg-
etables. The slirick of tlie engine and the lattering cars aro accompanied by ringing ells, while far out over the deep, boom the Soon the sidewalks resound to the tramp of gangs of workmen going to their daily toil, and the man of capital and business, with a ighter tread but far more anxious face, hurhils to his counting room. Groups of school tho deep tones of the bell which calls them to their daily tasks. How different their mirth from that of vagrant children, who know no chool but the great highways, and with the cherub lips, they learn to lisp an oath before their mother's name. We know they have permitted to choose the downward path? Shall not some one go out and compel them to come in unto the feast? Oh, when shall povrty, ignorance, and vice-triple sisters of in-
funy-cease to hold their courts in our midst, forming that deep guttural bass to the voices the town?
Thus in the carly part of the day, only the mere grub-worms, as it were, make their appearance, but as the day grows warm and
beautiful, the men of leisure and the women Fifishion,-butterflies of society, some one has called them-come forth, making merry music on the walks with the click of their tiny heels and the rustle of their garments.
As the declining day deepens into twilight As the declining day deepens into twilight,
the tired laborer, released from the clang of the tired laborer, released from the clang of nore healthful yet scarcely less laborious out-of-door jobs, with weary step but. bounding
heart, hies him home to the loved and loving there, while those, who have no such tic to draw them within the charmed circle of donestic life, lounge and gossip at the corners of wealthy man of business, whose day has been ent in the busy, dusty counting-ro is be guiled of his burden of care by the happy
voices of lome mingled in sweet melody, which like the gas-light sends its cheering glow to Carriages, laden with thoughtless pet. seekers, are hurrying to some place of revelry, where no regret for the past, no apprehension for the future disturbs the blissful intoxication of the present. More solid minds seek their reffestiment and recreation in the readwork wonders in the town,--not louder, but he booming gun.
As the evening advances, the song of the dead noisome cellars, whila tidated buildings anist grinds his interlude at the corners the streets. At length the myriad sounds ant hamor subsides into the one measured tramp ies away in silence, it is as if some psalm fife were hushed. The many jarring voices the town, that grate so harshly on our ears, ature, for God hath created all things and all his works do praise Ilim.

Boston, April 8th, 1860 .
Mr. Editon:-Occasionally there are ce tain phrases and expressions made use of by ar Spiritual editors which seem, at least, to has been prevalent so long in the bodies from Which the friends of justice have progressed.Wen the rum and the slave interest are at
tacked, they turn and exclaim to the friends of virtue, "Look at home," "Reform yourself," \&c. Every body knows that such exyessions from such sources are not only empty abstractions, but mere attempts to cover
their own nakedness and morral laziness by a clould of words, and that may convey falsetion concerning how much is couveyed by such a remark as "Reform yourself," but there certainly can be no class of men who more a practical (application of that saying liberately ignore such a vital matter in our mantary duties as the redemption fron in the South. It is right for us to say to the mere cold-blooded abstractionist, whether he be an editor or priest, "Reform yourself",
for can there be any better evidence of corruption of heart than that of a man who is $i n-$ different to such a matter as I have referred
to?
Geo. W. Simons.
Notwithstanding our friend's repugnance to the injunctions, "Look at home," "Reform
yourself", and we will add, "Physician, heal yourself," and we will add, "Physician, heal
thyself,"-they still retgin their binding
force. It is in vain that we "reformers" and
"friends of justico " labor fellow men, black or white, if at the same time we are full of lestering pite ma bitt look at the great questions of the day in the same light that we happen to. This measuring others by our peculiar standard, whic may be far from truly orthodox, and which, a and denouncing them because they do not come up, or perhaps doven to it, is far enough from giving the least indication that we are thing "liends of justice," or the frients of any such belligerent individuals, if they should in clude ourselves, we say, "Physicians, heal own eyes," and doubtless you will see mor clearly to reform others. Set in your lives,
your good Christian manners, an example of your good Christian mamners, an example of
true freedom-frecdom froin mineighborly bitterness-freedom from disturbing anger are talk), will be led, in their lives, to glorify Ge talk), will be led, in the $i r$ lives, to glority
God, and assist in redeeming the fallen. Gor, and assist in redecming the fatlen.
We do not make these reinarks with espe ial reference to our correspondent. We have not the honor of knowing him, and therefor
will not judge him any farther than ures will apply to his case. Mis remarks are "What's ained at Bro. Newton's article first number. But wo hardly see, if our con jecture is right, what there was in that arti
cle that called for
next, and the next. I went to niy compnn--
ions and tolld them about it, and wo resolved to escape instead. "There was a lonely grave yard where we
used to mecet. On the night agreed uron, wo
assembled anid the great assemblend amid the graves. Each one cut a caught it in a tin dipper, and all drank of it.
We called upona God to har our vows, that
we would staud by cuch other in our atempt to escinpe, and prayed to Him to guide us, to
be with nis amd the we mased out of the ye with has; and then we passed out of the
yard and took our journey Northward. God
led us, and here we are !'," EDITORIAL ITEMS.
Wi The subject of the Great Eastern is flict as to what point slo will first anchor on the United States' coast. 'The people of Port
laind will, of course, feel disappointed if she Gails to make her debut in their harbor, as first talked of. She is expected to lenve England the first of June to accompany the

0 The papers are everywhere tecming with the result of the prize fight between Ilecnan and Sayers, as reported by a spirit
medium of Vermont. Ifennan is the victorshe says-and proposes to fight a Mr. Morrissuch a spirit of brutality is permitted to inhabit the human form.

- A famatical correspondent gets quite one of his letters in a former number, and seems to feel the utmost contempt for our
taste -or, rather, want of taste - and very emphatically adds, that " the sooner such papers sink into the hell of oblivion, the better." Just as much obliged for his good opinion and kind wishes, but we hope to survive a little
longer, notwithstanding. Wouldn't a little of the famous Pain
wounded dignity?
Insaniry of M. Julinen.--The Paris cor-
respondent of the Boston Traveller relates thy
 "One day le entered his house armed with a
large knif. 'Cone here, said he to his anopt-
ed child, a cirl about , eighten yeor old ed child, a girl nhout eighteen years old, 'I
am going to let you henr the angels sing.' IIe
was going to cut ler throat. She had pres-
ence of mind enourh to reply: 'Willingly; but, before I po, Iet mee lear you play on the
flageolet, that I may compare your music with
theirs.? Jullien thought the idea excellent, and went to get his thigeolet,-while he was
gone the chind called the servants, the unhappy malnman was secured and carried to a
privite mald-1ouse, where he died a few days
afterwards." A Singulan Phenomenon--Black Ran.-
A singular phenomenon occurred at Syracuse,
N. Y., on Friday afternoon, At about four oclock, a dark cloud arose in the northwest,
presenting the appearance of an approacling
thunder shower. As the clouds passed over a slightit showere, the the clouds parassel over ore
resembling faint ink, wis quictly dispensed giving to all white olijects the anpearance of
having leen spattered with mall drons of Dlack ink. The people in the strects were
surprisel to find their faces and hands,
cend even shirt bowions nand collars, spotted, over
with tlis singularly colored rain--Exclange. Such a rain would have proved quite a goding from the misserably pale type we get from some parts of Kentucky - and they would have piofited by it too, for they are a people
where dishes are alucrys right side up velhen it Y., last week. $\Lambda$ widow woman residing there lost her boy, a child of three years,-
IIer neighbors turned out in large numbers,
and sought for him fduring a day and two nind sought for him (during a day and two
nights; on the second day, lhe was found dead in a ditch, within haff a mile of has home.-
He had clearly died of starvation, after having vainly endeavored to
whicl lie had fallen.
Editomain.-Rev. J. W. Hanson, for a number of years the editor of the Augusta (Me.) Bamer, has retired from the post. He is sucRev. II. C. Leonard, who is to be assisted by Rev. C. R. Moor and Rev. A. R. Ballou. A patent las just been granted to J. Y.
Dinsmore of Auburr, Me., for improvement in metallic heels for boots and slo es.
All success to friend Dinsmore's invention if it tends to make the boot more durable.-
Wer have expended any amount of precious metal on our heels and toes, too, as for that matter, and would be glad to be getting some of it back, Nothing like having the under-
standing well protected. Argevents for the Bibie.-There are
four grand arguments for the truth of the Biceond the prophecies ; the third the goodness of the doctroine; ;ind the fourth the moral
character of the penmen. The miracles flow from divine power; the prophecies from divine
goodness; nad the moral claracter of the pengoodness; and the noral character of the pen-
men from divine purity. Thus Cristianity is
built upon these four immovable pillars-the men from divine purity. Thus Christianity is
buit upon these four immovable pillars-the
power, the understanding, the goodness, the power, the understanding, the goodness, the
purity of God. The Bible must be one of
these things; either the invention of men, or good angels; or bad mon, or badd nn-
gels; .or a revelation from God. But it could
not be an intervention of good men or angels not be an intervention of good men. or angels,
for they neither woold nor could make allook
and
 their invention. It could not be the invention
of wicked men or devils, for they could not of wieked men or devils, for they could not
make a book which commands all duty and
which fortids all kin. The conclusion will be
irresistible--the Bible must be given by di-irresistible--the Bible must be
vine inspiration.--Bishop Simpson.
If those people, who doubt the authenticity
deed, the very existence of Clurist, would by moral tenchings by dealing justly, walking humbly, loving mercy, and cultivating a apirit of lirotherly love, it would be of no great imver walkel of Jerusalem, healing the sick and casting out devils, dying a slameful death upon the cross, rose again. They would soon feol those devil of doubt removed, and in less than three days
their souls would be raised into such realms of bliss as they have never before known.
We We the following from the Christan Mirror. The argument for Immortality new, as well as very cogent:
Immontanimv.-Ask any physiologist or an-
atomist, and he will tell you that lie can discover no reason why man should not be in-
nurtal, except this, that we do not find that
he is so ; and if it sloudd so happen that man hecame immortal, we coul hat hen that man became immortal, we could not discover any
sensilhe difference in tlee econony of our
bodies from what we observe to exist at presLet us suppose that a clock were invented that not only told the hours, but also regular-
that wound itself up. Let us suppose that y wound it self up. Let us suppose that it
had a little lootte of oil with which it lubricaply of that oil from some chemical change would be an everlasting clock, were it not that
its wheels would wear out by friction, conits wheels would wear out by friction, con
stant, however small. But, if in adidition to
in else, it were capable of renovating all it parts, so that, as each wheel began to wear it
would be ceplaced by nother perfectly new,
we should lave an exact representation of the powers of our body. We are able to wind uy our conergies by daily supplies of food and entire system by the hallowed resting of the
Salbbath day-and to conplete the perfection
of our physical constitution, the circulating of our physical constitution, the circulating
blood is continually depositing new matter in
 ed matter when it is no longer capahle of car-
rying on the animal economy. What more do
we need for immortality? Not only is this comomy for our system sulficient to puatintain
our bodies, in the carlice periods of our life it
is alle even to is able eren to increase their quantities and
repair their injuries. Fhe wonder is, not that
we should ever lave been immortal-the wonder is that we should be mortal now-for it
may be safely affirmed that there is not a sint may be safely afilimet that there is no he nit
gree antion of the systenn whicl would he
cessary to secure immortality, but what been foumd by naturalists to be not only pos-
sible, but already in existence in some portion
or anotler of nature's economy.-The Sluns or nnother of nat
aud The Augles.
The Spiritual Eclectic.
The Spiritual Eclectic, a coutiuntion The Spiritial Eclectic, a continuation of the
Spiritual $A$ ge, is down on the ICrald of Pro gress.
We marveled greatly at this phenomenon Perlaps it is attributable to the eact that be
fore we knew that the Eclectic was started,
they " they "bought and patitially pertued "our jour-
nal. Now we will clall exchnge with this
representative of "light and brisk journalism representative of "ight and brisk journalism
-the kind that the many-eyecl, busy pullic
requen requires" -and we hope it will
occeasion to "doff our facial grav
The Eclectic scolds
 cuse we
Stute-ment
Second:
style is too "Stitede" ExactIy so, dear Fclectic. Like the rest of the boys
we used to practice stilt-walking over mucdly
places.
Third: Our style is too "Elephlantine."-
True again, but it is owing to the fixed habit True again, but it is
of carying a Trunk
Ilercald of Progress.
Our article had the effect to make $\mathrm{Bro} . \mathrm{Da}$ vis more than ordinarily pun-gent if not fun-
ny. That's glory enough for one trial. II smiles a bit, it is true, but mingles'too much
of the sarcastic with his pleasantry to make of the sarca
it gennine.

Chanlestown, April 22. Brother Currier of Lawrence gave us an in words-"Make unto yourselves, therefore, friends of the 1 in whe gon that when ye fail they may receve youn in
everlasting habitations." The doctrine o practical kindness was enforced, and the spirit heart of ail true Spiritualists. It was a record God and his children. Ench age was marked by progress, and our churches had, of late,
caught nuch of the genius of Spiritualism. He improvised some fine poctry. IIe lecture next Sabbath.
They have taken measures to have the lec-
tures reported and published in panphlet every week, to greet us the succeeding Sab
and bath. It is highly creditable, yet it costs much, and perhaps will do well.
n, somo the the we wish to some one in each town make it their busine to post the Eclectic every week, until they ca
$\mathcal{E}$ We find the following pretty senti years since
"We must never stop. Progression is in
finite. Every day and every hour we mus
and be born into $\begin{aligned} & \text { be true clidren of God. }\end{aligned}$ we true children of God. To pause is to
wither and decay. To-day I would lie dead
to all the sins of yesterday; to-morrow I wash
my hands from all
and so on, forever."

## Papers whicil we like.

 The home Jounana is one of the lest, allthings considered, papers in these States.Each number is as freshl as a daisy; and it has the rare knack of hitting the reading public eminently readable without being "sensationll," and quite intellectual without being heavy reading.
Persons of medium and advanced intellisee men or women reading the IIome Journal we are sure that they are persons of culture. There is searcely even a sentence in the Journal that a reader can afford to lose. The se lected matter is generally of the most choice
character. Persons who would avail themselves of the best appliances for literary cul ture, would do well to sulseribe for the Hom Journal. It will be remembered that it edited by two men of extensive literary reputation, Gen. G. P. Morris, the great song writer and N. P. Willis, the poet, and brilliant letter witer.
change.
The Portland Transcript is a good literary paper-some think the best in New ling
land-published in a very literary city. It i a good newspaper as well as literary. It ha recently contained articles from leading memlers of the Portland literati; among other some very racy ones from John Neal's pen.-
IIis book notices are very refreshing to one Inis book notices are very refreshing to on
who likes to read a directly and sincerely ex pressed opinion of a new style is colloquial, blunt, nimble, unique, pic-
turesque, bold, saltatory, eminently racy and turesque,
original.
Mr. Flwell, the editor, is a natural journalist, and has gradually worked this paper into twenty-fourth volume. the seventh of the pre sent month. It begins a very interesting story by C. P. Issley.
Loulsville Journal is rather remarkable for its short, biting, stinging wit. In reading for a number of weeks, one would suppose exhaust itself. But it does not, but goes very spontaneous mamer, the most pungent and pointed tlings. Like Hamlet's Yorick, Mr. Prentice is a "fellow of infinite jest." $\Lambda_{s}$ taking up the Journal, first attracted to the jokes. Prentice is the wittiest man this
side of the great "IIerring Pond."

Mr. J. I. Williams, who lectured before the Portland Spiritual Association in
Mechanics' Hallon Sumday, $\Lambda_{\text {pril }} 22 d$, report Mechanies' Hallon Sunday, $\Lambda_{\text {pril }} 22 d$, report
of which is given below, resides in Skowheof which is given below, resides in Skowhe-
gan, Somerset County, Maine, where, cripple though he is, he has long been known as a remarkably industrious, hard-working man,
getting his own living by the work of his hands and the ingenuity of his mental capaci-
 would have caused most men to become a
charge to their friends ; but his native ener fies have overeome all olstacles, and le having accumulated a fuir slare of this having accumulated a fair share of this
world's goous by constant and liaborious application to his business, that of daguerrian artist. Mr. Williams now owns in the pretty village
of Skowherman a handsome brick block of two stores, in the second story of which he has his own roons, where he is daily taking pictures and fidelity to lifelike expression are concerned. In the third story he has had fintho Spiritualists of the pace hold regula mectings every Sablath. Mr. Williams, being
trance-medium, speaks to them regularly a trance-medium, speaks to them regularly
two or three times each Sabbath, withont compensation for his own services, only charging them fur use of hall sufficient to pay interThe on cost of construction.
The Spiritualists of his county owe much to him for the very active part he las taken to diffuse a knowledge of one of the most subroximity proximity
gel world.

Mr. Joel Williams at Mechantes' Mall,
Portland.
On the afternoon and evening of Sunday April 22d, Mr. Joel Williams of Skowhegnn, Maine, lectured in the trance state before the spiritual Association of Portland at Mechanics' IIall. We make a few brief extracts from of "Christianity."
While in the normal state he took occasion to deny the accusation which is often brought
against Spiritualists-that they discard the Bible. He for one, would retain it for the tains, but more os a record of some divine manifestations, and a hasis upon which to
found his arguments in favor of Spiritualism. Here the spirit took control of his faculties, noty temples to say that great houses and monuments of Christianity; while outward forms and ceremonies are its symbols. When and ceremonies, the church is seized with
great fuar, and the members feel that upon ling Christianity by observing certain, lormal rites. Truth is a priuciple inhere
and mado manifest throuigh man.
God's truth and love existed before they received the name of Christianity, and all those pure principles were seen before the bodied in him, and are still being developed in the present age. Through this God-give principle of Christianity are to be wrought out all the glorious attributes of God himself and will ultimato in that great unity when "all shallbe of one leart and ono mind," When man recognizes his brother in every human being, same principle of brutherly love which is to revolutionize the world.

A New Book.-By reference to an advertisement in this week's paper, it will be seen that that enterprising firm, Thayer \& El-poem from that singular genius, Walt. Whitman, the author of "Bardic Symbols," which appearel in the Atlantic Monthly for April. It will doubtless soll extensively, and create
quite an excitement in literary circles. We quite an excitement in literary circles. Wo deal of interest. We shall notice the poem arefully, and may yet become a Whitma
We have received, through A. Robinende, of
this city, (Portland,) a littlo book entitled, Our Farm of Four 1 ares and the Money we nade by It." It is an linglish work, and judging from a cursory glance through it, a very instructive one. If it is anything like Miss Nartineau's account of her farming tico
cres, (we think it was, and the of, we shall have a gaod fent in the , tailed, to our readers, For sale by A Willis © Co., in Boston, nid by A. Il $\Lambda$ binson, ExCo., in Boston, nnd
change strect, Portland.
At the same time we received a large-size pmphlilet, entitled " The Orchard House
or, Culture of Fruit Trees in Pots Class," containing plans and estimates for construction, detuls of mangement and culpurpose. To the fruit-grower, this little book would doubtless furnish many valuable hints. For sale in Boston and Portland as abovenamed Baker and Company, 25 Park-row, New. York

## Blackwood for April.

The contents of this magazine for this month are not so varied as they sometimes are. I is accounted for from the fact that the polit cal movements of turope marked character. It has, lowever, a re spectaile bill of literary fire. It presents an interesting paper upon Lady Hamilton, Lor conspicuously in English society. The story of "Norman Sinchiir" is continued, and it has a pretty plain-spoken articlo on Mrs. Browning's "Poems before Congress," where-
in she culogizes, very lighly, the Emperor of France. Maga conld not approve of that in an Englishman. There is, indeed, a good deal of fustian in the eres, , hich justifies the lov The leading article of this nup it "Wellington's Career," and an interesting one it is. For terms of Blackwood and tho Reviews, see advertisement, in another col Reviev
umn.

Tho Spiritual Clarion.
This live little paper has given us a ver Bro. Clarke's vision is not exactly cleared relation to us yet, and therefore we must wait for the full dawning of his faith with all due patience. He thinks we have embarked in hazardous enterprise," unless we are "gen-
tlemen of (elegant?) leisure with abundant means." Well, we will let you into our secret in regard to this matter. We are not gentlemen of leisure, but have to work quite hard. Do
you olject to the statement, "Published by you olject to the statement, "Published by
an Association of Gentlemen "? If so, we will, perlhaps, alter it, and say " by an assoc ation of men "-leaving of the gentle. Cer-
taing, you will find us, brotherly. We ar ghd you approve of the plainness and direct hess of our criticisms. We should deal thoughts freely, which need never abate our brotherly love one iota.


## §urcial eglutices.

The articles bearing the titles, "Of Little I
will make Much," and "Who shall lift the veil $?$ " which appeared in our shatl lift the per, were original and not copied as represented. On the back of the parcels sent to us, was written "Copied," and hence our mistako. The dear friend who wrote them, and to whom they do great credit, will pardon the mistake. The last articles sent in were to late for this week's issue.

## Dr. P. B. Randolph

This gentleman has returned to Boston, and is now ready to receive calls from those who may desire his services as a lecturer. Fo Street, Boston.
RI Where's the Ilerald of Light? We have not yet received the May number. W Wve mailed the Eclectic to its address. If

Lit Mrs. J.W. Cura
Curmier of Lowell, Mass, trance speaker, will address the Spiritual As the afternoon and evening of Sunday, April 29 th .
Harmonial Institute, No. 99 Court St Bogton, Devoted to Phrenology, Plysiology chology, Electricity, Spiritualism, Mar the Rights of Weran will Anti-Slavery, and Tuesdy of win, win bo daicated on Sivitualim and, Morms all frien invited to attend. $\mathbf{p}_{\text {rof, }}$ Noves Wheler.

The Spiritual Reformer.-A nice littlo heet, entitled the Spiritual Reformer, ha fond its way to our table this morning, conflattering notice of the Eclectic Werst a gratified with the complimente they pay us wo should be the the less in bo with the benutifullittlo paper; and would bid it God speed in its lofty mission.
Atlantic Montily for May.-This num ber of the Atluntic has been spoken ver highly of by the Press. It has reached us a too late an hor to bo red with that atte Wion which a work like this richly deserves We shall therefore defer a full notice of it till our next number. We observe it has a pretty if handled with ability, which must claracterif hanuled with
ize this article.

Miss Harriet Prescott has a story in it which sle names "Circumstance," which is a acterized by great power of imagination and language. 'Tis a singular "Circumstance" to proceed from the mind of a young woman:But many people are "fearfully and wom
fully made." This writer is one of them There is, too, an article on Hawtho which we shall read with more than common interest. We have given our views in full of that author in

## Uhititers'. गmpartumat.


and ongin of public calamities in outward cir therefore that were themselves but agres of tho same tide, passive conductors of the on invisible influence, under which the whole to tal host of billows, in the whole line of succossive impulse, swell and roll shoreward;
there, flnally each in its turn, to strike, roar there, flnally each
and be dissipated.
But with each miracle worked there was a truth revealed, which was thenceforward to act as its substitute. And if wo think the Bible less applicable to us on account of the mira-
qles, we degrade ourselves into mere slaves of sense and fancy, which are indeed the appointd medaum botwen earth and heaven, but for that very cause stand in a desirablo relation to spiritual truth then only, when, as a mere
and passive medium, they yield a free passage to its light. It was only to overthron the usurthe senses were miraculously appealed to Reason and religion are their own evidence. The natural sun in this respect is a symbol of the apiritual. Ere he is fully arishe calls up the breeze to chase away the usurping vapors of the night sesson' and thus converts the air itself into the minister of its own purification, not surely in proof or elucidation of the light from heaven, but to prevent its interception.-Slatesman's Manual.

## Specalative Philosophy all-importan finough the Property of the Few.

have known men, who, with signiftcant words and the pitying contempt of smiles, moral and political philosophy, and wíith much olemnity lave proceeded to solve the riddle Tet it would not ba difflcutt by an ubs:Yot it would not be difflicult, by an unbroken
chain of historic facts, to demonstrate that the most important changes in the commorcial closets or lonely walks of uninterested theo ists; that the mighty pochs of con theothat have changed the face of empires ; nay the most important of those diseoveries and improvemonts in the mechanic arts, which yond what the wisest statesmen of Elizabeth's eign deemed possible, and arain doubled this population virtually; the most important, I say, of those inventions that in their results

War by her two main neerves, iron and gold;"
had thoir origin not in the cabinots of statesmen, or in the practical insight of men of triumph, but in the closets of uninterested theo-
rists, in the visions of recluse genius. To the mmense majority of men, even in civilized countries, spequlative philosophy has ever been and must over remain, a terra incognita. Yet it is not the less true, that in all the epoch-forming revolutions of the Christian world, the revolutions of religion and with them the civil, social, and domestic habits of the nations
concerned, have coincided with the rise and concerned, have coincided with the rise and
fall of metaphysical systems. So few are the fall of metaphysical systems. So few are the
minds that really govern the machine of sociminds that really govern the machine of socimore important are the indirect consequences of
things than their foreseen and direct effects. things than their foreseen and direct effects.
It is with nations as with individuals. In tranquil moods and panceable times wo are uite practical. Facts only and cool common sense are then in fashion. But lot the winds
of passion swell, and straightway men begin o generalize; to connect by remotost analoof reason in the most glowing figures of fancy; facts, as poor, cold, narrow, and and mere surate with their feelings.

## The Apostle of the Gentiles quoted from a

 Greek comic poet. Let it not then be conremned as unseasonable and out of place, if edge of this truth, and with his wonted fidelity to nature, our own great poet has placed the greater number of his profoundest max-ims and general truths, both political and moral, not in the mouths of men at ease, but me mighty thoughtivence of passion, when the tyrants of the mind that has brought
them forth. In his Lear, Othello, Macbeth, them forth. In his Lear, Othello, Macbeth,
Hamlet, kxinciples of deepest insight and widest intenit fle of like sparks from the
clowing anvil..-Satesman's Manual.

Multiscience (or a variety and quantity or acquirred krop ledge) does not teach intelligence. But the sirys with wild, enthusias-
tic mouth shrilling forth uthairthful, inornate, and unperfumed truths, reaches to a thousand Years with her

What the learned Romans talked about.
Conversation arises not concerning the
country seats or families of strangers in i
nelghborthood, or whether the dancers have
performed well or ill. But we discuss what periormed well or in. But we discuse what evil not to know: whether men are made happy by wealth or virtue's In what consists the nature of good 3 An

The not to be jadged by their Abases. The sun may draw up moisture from the viver, the morass, and the ocean, to be given back in genial showers to the garden, the pasarce upwe cornheld; but it may likewise industry to drop it on the stagnant saturated swamp, or the unprofttable sandwaste. The corruptions of a system can bo duly appreciated by those aly who have contemplated a system in that ideal state of perfection exaibited by the reason; the nearest possible approximation to which, under existing circumstances, it is the business of the pru-
dential understanding to realize. Those, on dential understanding to realize. Those, on tion of a system by identifying it with its abuses or imperfections, derrado their understanding into the pander of their passions, and are sure to prescribe remedies worse than the disease.-Statesman's Manual.

Dictation and Inspiration. There may be dictation without inspiration, and inspiration without dictation; they found been and continue to be grievously confounded. Balaam and his ass were the passive organs of dictation; but no one, I sup-
pose, will venture to call either of these wor thies inspired. It is my profound conviction that St. John and St. Paul were divinely in spired; but I totally disbelieve the dictation of any one word, sentenco, or argument
throughout their writings. Observe, there throughout their writings. Observe, there
was revelation. All religion is revealed; revealed religion is, in my judgment, a mere pleonasm. Revelations of facts were undoubted-
ly made to the prophets-revelations of doctrines were as undoubtedly made to John and Paul ; but is it not a mere matter of our ver senses that John and Paul each dealt with
those revelations, expounded them, insisted on those revelations, expounded them, insisted on
them, just exactly according to his natural strength of intellect, habit of reasoning, mor ceive the books ascribed to John and Paul as their books on the judgment of men for whom no miraculous judgment is pretended, nay, whom, in their admission and rejection of oth er books, we believed to have erred. Shall
we give loss credence to John and Puul themselves? Surely, the theart and soul of thenCluristian give him sufficient assurance that, in all things that concern him as a man, the words that he reads are spirit and truth, and could only proceed from him who made both
heart and soul. Understand the matter so and all difflculty vanishes. You retd without fear, lest your faith meet with some shock from a passage here and there, which you cannot reconcile with the immediate dictation of the Holy Spirit of God, without an absurd violence offered to the text. You read th book, and mas of all books, but still as ances which learning and skill, under the blessing of God, can afford towards rightly apprehending the general sense of it-not solic-
itous to flid out doctrine in mere epistolary familiarity, or facts in clear ad hominemet pro tempore allusions to national traditions.-Table
Talk.

So little did the early bishops and preach ers think their Cliristian faith wrapped up in arnt__ indee learned from, the New 'Testa such a collection for three hundred years?that I remember a letter from ___* to a friend of his, a bislop in the cast, in which Scriptures as of works of which the bishop knew little or nothing.-lb.

which Mr. Coleridge men-
" Harmony.-All harmony is founded on
relation to rest-or relative rest. Take metallic plate, and strew sand on it; sound a harmonic chord over the sand, and the grains rical fin are some point of sand relatively, at rest. Sound a discord, and every grain will whisk about without any order at all, in no figures; and with no points of rest.
The clerisy of a nation, that is, its learned men, whether poets, or scholars, are these
points of relative rest. There could be no order, no harmuny of the wholo, without them."
"Blace is the negation of color in its greatest energy. Without lustre, it indicates dark mouth of a cavern; add lustre, ind it will represent the highest degree of solidity, as in a polished obony box."
"In finite forms there is no real or absolut identity. God alone is identity. In the for mer, the prothesis is a bastard prothesis,
quasi in identity only." quasi in identity only.
".Erasmus's paraphrase of the New Testa-
ment is clear and explanatory; but
not expect anything very deep from Erasmus,
The only fit commentator on Paul was Luthe The only ift commentator on Paul was Luther

- not by any means such a gentleman os the Apostle, but almost as great a genius."-ColApostle,
erilige.


## My Angel.

by mazze yly.
I sit to-dny on tho sounding shore,
And think of the days that have gon While memory's deop gives up her dead, Of fond hopes perished, of bright dreanns fio
of joys that sported on life's glad waves, And are gariered like pearls in memory's caves. While the crestod waves with silvery foot,
Embrace the shores and ngaiu retrent, Embrace the shores and ngili retrent,
Aud their flowing robes of corulenn huo
Inve caught their dyes frin henvens And tha gems that sparklo upon ench crown
Are suntelied from the sun-light gleaniug down The waves of life, ns they ripple by, Flow under the same broad, naure sky,
And the samo bright sun that gems the billow, May weave a crown for cevry pillow;
And gentle wids And gentle winds, from eternity's

Oh, why do we veil the limpid soal
With clouds of torror-a blackened se Excluding the light-the cheeriug ray
of the I m aven we deen

What sombre hues our bouls reflect
What glorious truths wo of reiect,-
Hugging our rofos of doubt and sin,

## Hugging our robes of doubt and sin, 'Till wo smother tho beautiful light within

To memory's hall we shuddering come,
And open tho gutos of a skeleton's tomb.
I have done the eame; but here to day,
While I've watched waves in the sunilight play
Thave banished a skoloton, gaunt and thin
And treasured an angel bright within.

## CORPOREAL PUNISHMENT

Messrs. Editons:-Will you permit me through the columns of your valuable journal to make a few romarks upon the very import-
ant subject of corporeal punishment, as it is
inflicted inflicted upon clildren, not only in school, by This planet, Earth, upon which we dwell, as performs its daily revolutions and its yearly round 4 , causing days, months, years, centuries, and epochs of time to cxist, and then return o the past eternity-causing myriads of huface, and then pass of the stage of action leaving their places occupied by others-is cause and effect. In other words, the Creator of all things governs this world of mind and
matter, by immutable and unchanging laws, matter, by immutable and unchanging laws,
called by man, Nature's lavos, but which, indeed, are the laws of Good. It is highly important then, that we should, in order to understand our subject, and the good or bad ef-
fect which corporeal punishment has upon the ect which corporeal punishment has upon the
child and upon society, understand and trice child and upon society, understand and trace
the chain of cause and effect, from infancy to he chain of cause and effect, from infancy to
manhood, and from the effect which the cause roduces form our opinions, whether corporea punishment is wise a
erroneous and unwise
First, then, let us behold the slecping infant it sleeps passively in its mother's arms, in all the goodness, beauty, and grandeur, with
which Deity, through the laws of nature, las which Deity, through the laws of nature, has
created it, and ushered it into this world of created it, and ushered it into this world of
life, activity, and thought. We behold it with all the organs formed, yet undeveloped, which constitute it an individunl being, capable of improvement, capable of progression, capable
of acting, thinking, and reasoning, either wisoIy or unwisely, for his own lappiness or unnind become developed. We belormation or incapable of action, undeveloped in mind, in morals, and character; but created with an organism which muist, fromo its rery nature,
drink in those elements from surfounding cir cunst those elements from suro form and develop its mind, its morals, and its character.
Hark! what cry of an infant is that which strikes unharmoniously upon the ear? Ah!
it is the good and innocent child we have just before seen, sleeping so quietly in its mother's arms, but now receiving its first lesson of inCruel, because they aro ignorant ; ignorant because they reflect not upon the nature of their child; beoause they understand not the
nature of their child, neither do they understand their own natures. Hear the blows, as Hear its upon its tender and delicate form.hear is dried up, and its opposite organs, hate, andrink into the revenge, nee open to catch and drink into the very nature of its being those neous scene prosents to it inf criel and This, then, is the first lesson; not the first prominent and leading organ of its nature and ever would be were it not crushed and almost destroyed by an erroncous trining and education. But.it is the first lesson of anger the first lesson of hate, of malice, and revenge. It is the first time the prominent and beautinoble organ, is crusked out and darkened,
and the doors of its opposite organg thrown and the doors of its opposite organs thrown
open, and it drinks into its very soul those op-
posite principles of love, anger, lante, malice,
revenge ${ }_{r}$ and all those kindred principles, which in after all those kindred principles in the character of the individual. And the oftener such scenes are repeated, the moro love and goodness become, and the less developed the most noble attributes of the human
soul. Frequently do we see these scenes ensoul. Frequently do we see these scenes enacted, until the noble and loving nature of the
child becomes changed from love to hate, and child becomes changed from love to hate, and
you often hear him repeating, "The time will you often hear him repeating, "The time wint of my parents, and I can then do as I please." Again, wo see the lip curl, the broir contract,
the principle of anger and revenge take posthe principle of anger and revelige take pos-
session of the mind, as the spirit and principle of love becomes crushed and darkened by cororeak punishment inflicted in the school-room. low often do we hear him repenting, not only by his looks and actions, but by words, the feelings of his soul; feelings developed and training; feelings that often find expression in the following language:-"The teacher lias whipped me, he has mastered me, but he has not subdued me. He has mastered me by his superior physical strength, and the power given him over me by my parents. But I slail myself strong enough, $I$ will thrash him until I am satisfied, for his punishing me." I am sorry to say that such is a truth, and it is known by almost every one, to be not an unfrequent occurrence. But this is not all ; let
us follow him a little further. The organ of love once crushed and darkened, ceases to de velop, whilst those opposito organs, anger,
late, and revenge, are ever open to receive nourishment for their development, the elements of which gather thicker and faster
around the youth, and indeed scem to be borne to him upon every passing Jreeze. Soon he arrives at manhood, the restraints of liss par-
ents and teachers he no longer feels. IIe launches forth upon life's tempestuous ocean, liko thousands of his fellow comrades, in past and present times, with the noblest principles of his soul crushed, and his mind darkened by erroneous education and training. We loves
not good because it is good ; his only restraint not good beccuse it is good; hisonly restraint
from vice is the far of law, governments, and powers, superior to his own. Following him dulging in various scenes of vice, hoping to es cape thie punishment of the laws, but finally crime, and broushlt to what, the woorld calls juscrime, and brought to what the woorld calls jus-
tice, the prisoner's cell, there to drag out a miserable existence, or perhaps, end his short and unfortunate career upon the gallows.
This is no idle sketch of a fictitions imagin you all know, by referring to the prisons in very State in the American Union, and every government throughout the civilized
world, Ye parents of the nineteenth century, I beyour child the first lesson of anger you give and revenge. Study truly $\%$ teeply, and sincere, the nature of your child and your own nacerely the great and unbroken chain of and effect, which binds atom to atom, mind to mind, and mind to the education which has developed the mind, planet to planet, systern to system, and all created things to their great and glorious centre, the Crentor. I repeat it, raise your hand to inflict the wound; befor you inflict the pang, that will stifle the aspirations of love in the heart of your child, and open the doors of its nature to receive its opwretchedness, wich must bring misery and society. Learn from the wisdom of Nature's laws to govern your child by love instend of fear. Teach your child to do good because it
is good, and shun evil because it is evil. Study is good, and shun evil because it is evil. Study
his nature, and draw forth by thy wisdom, goodness, and love, the fine and affectionate feclings and sympathy of the soul. And seek which the Dos no ism, love, affection, gratitude, reson, truth and all those other pinines and all those other principles wh
a truly noble and exalted being.
Yo teachers of the nineteenth century, you too, should learn wisdom from Nature's laws, before you undertake the management, development, and formation of the young and ten-
der mind. You, too, should study their na tures, and seek to draw forth, eultivate, and develop their highest and mostnoblo attributes. Not by the fear of the lash, but by the power
of sympathy and love. 'Strike the point on of sympathy and love. 'Strike the point of
thy wisdom and love deep into the organs of thy scholar's sympathy, ambition, and reason. Then, by the sword of truth and logical reasoning, cut off any erroneous sprouts which
have taken root on such sacred ground. Aphave taken root on such sacred ground. Ap-
ply freely the pruning-hook of affection and gentleness, and lop every. branch which hath not its root in the soil of virtue and goodness.
Teach them that tolearn their lessonsis aplensure and not a task; then will they commence to climb the hill of science, not because they afraid of the lash, but because their minds are filled with the pleasing anticipations of the pleasure they will enjoy when they shall stand
high, and still higher, on the temple of fame. Then wo should see the youth of our land starting in lift with knowlelge, truth, virtue, and love for their landmark. They could then upon lifer noble and well-constructed bark ing assurance that they will not end their existence in this world in the prisoner's cell nor upon the gallows tree. Such, indeed, must, and woill, be the training and education of the children of the rising generation, before that.

Napoleon's Pouvaty in Youtil. - Mr Thiers, in Lis history of the Consulates, re lates some very, strange and previounly tun-
known particulars of the eanly life and penury of Napolcon Boanjparte. It appears that afte ho lad obtained a subaltern's commission in the French service, and after ho had done the Stato good service, by lis skill and daring a scure lodgings, and in such extreme pwerty that lee was often without the means of pay ing ten हons (five pence) for lis dinner, and He was under the necessity of borrowing small sums, and even worn-out clothes, from
 only one coat between them, so the brother could only go out alternately, time and time about.
At this crisis the cliee benefactor of the future enperor, "at whose name the world
grew pale," was the actor 'Talma, who often gave him food and money.
Napmleon's face, afterwards so famed for it ation, shorp and angular in its lineoments Ilis hungry, meagre fare brought on an unpleasant and lighly cutancous disease, of a he skill and assiduity of his accomplishe physician, Corvisart, to expel it after a duration of ten year
The squalid beggar then-the splendid emperor afterward--the threadbare habiliments -the imperial mantle-the hovel and the pal-quet-the friendship of a poor actor-the homage and terror of the world-an exile and changeful lifu-such are the lights and shadows of the great and mighty
路 The question as to what constitutes a Lord, in the Superior Court, at Boston. Evidence was given showing that Mary Richardcourt ordered a verdict of acquittal because twas not shown that she was "commonly cent decision of the Supreme Court.
$\Lambda$ beantiful but silly girl, of 16 to 18 years, daughter of a widow of Rockport, Ill., adverased for a husband in the paper for the romance of the thing, and was caught and seam Moore. Stic started in company with him or Pike's Peak, aurd has since been found murdered on the way, at Ottumwa, Iowa.
Miss Kate Fox, the original spirit rapper publishes a card in the New York Times gainst free loveism, which she says is rampant in New York, and an association of frec-lovers
sflourishing there undisturbed and unrebuked She says that it is important that all spiritualists who love and revere "pure religion and undefiled," and who conform their lives to the morality taught in the Bible, should mark broadly the difterence between themselves and a set of people whose principles they loathe and abior, and whose practices they condemn; munity, and the veritable "spawn of hell." Discerning clild (who has heard some re nurse ?"
se " Yes dear !"
Child-"Well then, I'm one of those boys Who can only be managed with kindness-so ranges at once !"- $P_{\text {unch }}$
気 $A$ man named Williann Ross, in Covngton, Ky., has lost his newly married wife daughter, and as the laws of Kentucky forbid marriage between those thus related, they went over to Ohio and were marricd. The corpus to take her from her husband, and the judge decided that as they were residents of Kentucky, a marriage out of the Stato to evade its laws was null and void, and the young dian, she not being of age according to Kontucky law, where girls do not attain their majority till they are twenty-one
Ustful Information. Y Purning fluid ex plosions are not generally caused by contact of that is always escaping from the fluid, when pen to the air. People not knowing this, think they may safely fill lighted lamps if they do not allow the flame to touch the fluid itself; but the invisible gas rises, touches the flame the lamp explodes, and the consequences are lamp within a foot at the very nearest, of open tuid.
A Yankee editor says, "We don't mind re paid for our trouble of people without bein but panegyrics on the dead must be paid for We positively cannot afford to send people to ly.-Chester County Tinnees.
We think if you let them alone they will
or
ant A hungry man, upon receiving an in having a chair-at-talle disposition.

Hemeht on the Human Species,-Mr. Sil tions from which ho arriyes at a conclusion that the average height of the human race lias remained unchanged since the Chaldean epoch, our thousand years ago.
The Japanese as Firemen.-They hate an add way of checking fires in Japan. At reat fire recently at Nagasaki, by which troyed, the manner of the Japanese in extinsuishing the flames looked to an American dent a little singular. He says: "The Governor and suito were present, and engincs, with a single action, throwing water
by jerks about thirty fect. Also a number of Japanese with huge fans phaced on the adjoining houses, and fanniug the fire to keep it nway.
The fire dresses of the officials, of which the The fire dresses of the officials, of which there
were some thousands on the Tere some thousands on the ground, were on
the utmost magnificence, and the whole scene
ond the flames, and the brilliant and splendid of the flames, and the brilliant and splendid
clothing of the Japanese, formed a picture that clothing of the Japanese, formed a picture that
nust be witnessed to be appreciated."

A young man of Nantucket, becoming engaged recently, was desirous of presenting his intended with a ring appropriately in cribed, but being at a loss what to have engraved on it, called upon hisi father for advice "Well," said the old man, "put on, 'when
this yon see, remember me." The young ady was much surprised, a few days after, at acciving a beututiful ring with this inscriptio

Whene do Spabinds Slake their Thinist -The question is often asked, where do seabirds obtain fresh water to slake their thirst?
but we have never seen it satisfactorily answered till a few days ago. $\Lambda$ n old skipper with whom we were conversing on the sulject, said that he had frequently seen these birds at sea, far from any land that could furnish them water, hovering around and under day at a pond, and drinking in the drops of rain as they fell. They will smell a rain squal a humdred miles or even further off, and scud for it with almost inconceivable swifness.only a matter of conjecture, probably thei powers of enduring thirst are increased by habit, and possibly they go without for many
days, if not for several weeks.-Califoruia Spirit of the Times.
Growtif of a New Finger.-.The Lock haven, Pa., Watchman, records a very remark able phenomenon. Some months ago M of hison, of that place, had the middle finger jounge the armampa thed close to the lowe over, and almost immediately a new finger commenced growing from the stump of the ol one, and six montlis from the time the finger was amputated, Mr. Johnson had a new and of the nail, which is just commencing to slion the nail, which is just
How it was Found Out.-Mry. What-you-ll-lim, of our place, says his wife told him that she had been informed that Mr. Stick-in Irs 'Tattle gussed had heard how that rrs. Rattle guessed she saw Somebody g lave been there but Mis. Doubten! We hardly credit this report, but feel it our duty hardy credit this report, bit
We are glad that somebody has lad the inDoubtem, for we laves their opinion of Mr about her.
It is stated by the London papers that the reat Eastern is to be got ready for sea by the latter end of May, to accompany the
Princebf Wales on his visit to Canada. $£ 20$,000 , it appears, will be expended in complet 000 , it appears, will be expended in complet ing the ship, but this winl not include new discreditable state, which, says the Liverpoo Courier, must be a very gratifying thought to the passenger, as he will have the wate
trickling into his berth. Mr. Thomas Bol has been appointed general manager, and it is anticipated that Captain Vinelall, Superin tendent of the Mediterrancan Steam Naviga nand of the vessel.—Post.

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Purifying Syrup, price $\$ 1.00$ per botle. Nerv
Soothing Eluxir, price 50 cents per bottle. Heneling Ointment, price 25 cents per box. Pulhopary Sy The prico $\$ 1.00$ per bottle.
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pregne ed fron apirit directions by Mrs. M. B. Marsh
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Sryackirts umonc Paarons,-A few day mmense numbers over the city ays the Olevelland Rlothideder,-Mr. George N. Baker, the proprietorof the pyrotechnicestablishment, at the corner of Perry and Superior streets, thouggit he would see what effect the flreworke
would have upon the pigeons, und upon trial to humor their fancy. Just as a large flock appronched, he sent hissing through their wild and irresistible consternation. the vast flock would change its course, dividing in all directions and in mony ina greast numbers would come to the ground great numbers would come to the grours while the greater number would come down within a fed yards of the ground, wandering about in wild confusion. One heary rocket, bursting just beneath a large flock, and shooting out its hundred fiery, hissing serpents, had ard until it was lost to the sight. In many instances large numbers, driving in wild conusion to the earth, were captured by boys in the neighborlood.
A Harrisburg ( Pa . ) paper las intelligence of the death of Mrs. P. Weeden, the last sur-
vivor of the Wyoming massacre. Mrs. Weedon was twelve years old at the time, and she retained a vivid recollection of the massacre until her denth. She was a prisoner with her sister in the fort where every male was put
to death by the tomalawk. The sisters left to dentl by the tomalawk. The sisters left
the valley with their father and mother, and the valley with their father and mother, and
traveled with a flag of truce through the tli.en traveled with a flag of truce through the ti.on
denseforest, till within forty miles of the Con-
A Bad Memont.-Tim McGowan, a gallant fellow, lost his life in the Mexican war. He had lost his arm when a boy by having the limb crushed under a wheel of a jaunting car
in the " ould country." His surviving brother, in the ""ould country." His surviving brother, Dennis, never ceased boasting of $\mathrm{ploits} .\mathrm{In} \mathrm{a} \mathrm{Moyamensing} \mathrm{bar-room} ,\mathrm{the} \mathrm{oth-}$ er erening, Dennis began on the old theme of
the Mexican war, dwelling with particular emphasis on the heroic deeds of his deceased relseen Tim at Rye sack-a-dollar pole me; (meaning Reseea de la Palma.) He caught two Mexican blackguards by the cuffs of their ring by knocking their heads together." "How arm ?" " Blase your brother had but one "one arm had he ? That's sure enough for ye; but then you see Tim forgot all about
that when he got in a fight."-Nero York MenA bible in a Robiens' Cave.-A robbers'
caye has been discovered near It is nine feet long, seven wide, and five feet high. In it were benches and a book-case filled with valuable books, among them a quar-
to Bible. Any number of burglars' tools were there, and also a pair of boots, singular in their
construction, the soles being on wrong end foremost-the heels being where the toes should be! They were undoubtedly placed
so in order to baffle those who might wish to track the wearer. There were stolen articles in the cave to the value of $\$ 200$, some of which were recognized as having bee
some months since.-Boston Courier.
-The Enfala (Alabama) Spirit states that there is an old negro pilot on one of the Chating from a jet black to the fairest white. His neck and arms as far down as his fingers are of a smooth, soft, delicate whiteness, that
would rival that of the tenderest, purest Circassian. His lips are of a soft, ruddy hue, and his face and body show the same radical, wonderful chango.
the appeal of the Lexington Modument Association has been responded to by the Shawmut Club in this city by a donation of twenty-five
dollars. This shows that the people are arvake dollars. This shows that the people are awake
to the subject, and that an appeal to the patriotism of the public will never be made in like small gifts, because it connects a larger number of the people with public enterprises.
A Sad. OAse.-Sarah Alderson, a servant girl with Mrs. Dale of Newport, below Stock-an-on-Tess, returned a few weeks since from of mind. "Wer very features were She said Xhe had been wenverted. Her the influence of tio be accompanied horin. The preacher had said something about the gity taking care of herself or the dgvil would get Jar. Her friends had no control over her. Slue became delirious, and was sent home. She .esdped from them
during tho night, and was found next morning in the cow-byre, holding two of the corss
by the tail, singing hymns and soogs, and shouting and praying. All means to restore
her rationality falled. She was sent to Newport, raving mad.

Monr persony are particularly spiteful against those foibles in others which they
themselves have. They remind us of a monkey secratching and grinning at the mimic monkey in the glass.
monkey in the glass.
Very Evident.-A discerning friend of ours told us, a short time back, that in his opinion "there was nothing like humbug in case. One thing, however, is pretty certain; if there is nothing like it, there is, at any rate a great deal of the original article itself
Yander Imaination.-A Yankee travelle Yankee Imagination.-A Yankee traveller,
describing a doughut of unusually large proportions, which he purchased in Buffalo, says: In art which are only attempted in the vicinity of great works of nature like Niagara Falls."

## A Beautifal story.

The Green Bay (Wis.) Advocate has a talented and accomplished lady correspondent,
who signs herself "Long-a-Coming." If sho who signs herself "Long-a-Coming." If slo
is as beautiful as some of her brilliant producis as beautiful as some of her brilliant produc-
tions, we think she can bear the palm. Here one of ther last eflusions, done in rhyme, an a pretty thing it is. It is entitled

> the moccassin flower.
"'Twas just one hundred years ago, down low sands, was tearing with her pretty hands, her long and glossy raven hair. It was a civ ilized despair; for though sle knew not Ovid's Art of Love,' she had a human heart that loved with more than art; twas life-all
thatines that one word wife, was gone and blotted from the world; the stars and moon to darkness hurled. Life ran, as ever wid'ning river, to seas where darkness hung foreven sands forever flow! The honey-suckle blooming wild leans down-the little Indian child kncels down to kiss thy wave, beside the Indian warrior's grave, and there the summer's leafy cover; under boughs of verdant trees that murnur in the evening brecze, nor flowers of one hundred years can equal now that maiden's tears that fell a century ago, and sanctified the Suamico.
-But why should maidens thus despair? he said, and smoothed her raven hair. 'I'll follow in the pathless wind, and this dark riv-
er leave behind. Better die in love's endearor than sink in hopelessuess forever.'
The red stars gleam, the whippoorwill answers the owl, under the hill. The snakes are coiled in tangled swales; the woods seem
full of human wails, and fiends fit for a madnan's head, and ghostly forms, from which he led; and on the lake the lonely loon flonts by the lilies, where the moon casts shatows than the breeze, she steals on in the hunter's track. She is gone-the night is black; she when east the morn turns grey, sinks on the
hillside far away. And there, beside the bubbling spring, where over-hanging grapevines swing, she sees the young birds in the nest, hide their heads in the mother's brenst. Ah, birds have mates, each las a home, but
love-lorn maids are doomed to roam. But, when morn pours its golden flood, she finds a trace of fresh-shed blood-a broken arrow from its quiver, for whom she wept beside the hrough noen- lay her wings, away she heaw all the night, till morn again. Alas, for stony
hearted man! Love follows them with bleed ing feet, through pathless woods, and in the street-forgives what cannot be forgiven, and goes to plead man's cause in heaven. Her mocassins are gone; the maid sinks down where sun and shadow braid a carpet,
in the noon-day lours; and crimson drops are on the flowers, and tears are in the violet's cyes, and in the scented air the sighs, the last
faint gusts, the fitful breath of life has blown above, she found eternity of love, grounds where'er the maiden trod, the moccassin peeps through the sod. And Indians say that once they grow 'as largo as maiden's slove, and they, by Indian maids were worn, when other Suamico, by polden sends forever flow. Take these flowers that I fling; I would your murmuring waters bore some sorrows from this fragrant shore, that those who mourn upon
thy sands, for hearts grown cold in strange lands, might hearts grown in the might see the ark of hope float by, might hai it in their deep distress, and on it float to happiness."

## Feathers.

The Clinese have a story which runs in this his neighbor, who was very tich, a duck, and after having cooked the aquatic fowl, he at it, and went to bed very happy-for Chinamen like to get the better of their neighbor and are very fond of ducks. Soon after this thief became recumbent and somnolent, he was awakened by a remarkable itching all
over his body and limbs, which unusual irritation caused him to pass in wretched night. When daylight came he found that duck feathers had sprouted all over him, completely covering his opidermis with plumage. It is
related, furthermore, that the poor man was in despair at his transformation, when he was
informed by a supernatural power that the moment he was reproved, or received a "good
jawing," from the owner of the stolen and digested duck, his feathers would instantly drop funny fellow, and only laughed at him what he saw him, and at last the duck funcier was compelled to confess his theft and the depilatory recipe, when his neighbor soon rexicvon him a serious admonition.
It is fortunate for many in this age and country that ill gotten gains do not cause the possessor to feather out like thie Chinese duck churches, our promenades, our thintins, our tacle, were such the result of misappropriation and cheating of all sorts. We should see some curious flocks of birds in places not gencrally suspected of being the haunts of such foathered bipeds. We should see and "hear
ducks" among men who walk proudly and dress in purple and fline linen.
What sort of feathers, we wonder, would sprout upon the backs of the proprictors of those model lodging houses in New York, where people are burnt to death in scores, on
account of the crowding of the hives and the account of the crowding of the hives and the
narrow means of escape? How would some of the speculators in the oould spout ha they in the plumage that place?
Who would envy the position of the "cock the walk" among the note shavers on State treet, with his "plumes so brightly shin
What flocks of ducks would be found in those who are feathering their nests by dishonest practices in almost every street and kinmers of the poor in the shape of landlords and oppressors of the unfortunate! How feathery, yea, downy, would the quacks of all sation!
Well m
Well may the misers, the defrauders by
light weight, and short measire, and "extend-
ed" liquors, the swindlers of every stripe in ur favored country rejoice that they can covor their dishonest carcasses in fine broadeloth tead of being compelled to wear the badg of infany imposed by the heathen Buddah upanaking Heaven that they live in a Curict ountry where sin plated with in a christia minration of the community gond exites the the lance of justice, as a duck's feathers do the showers of rain that fall upon the just and the unjust.

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