

NEW-ENGLAND SPIRITUALIST.

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

PUBLISHED AT 15 FRANKLIN STREET, BOSTON.

"LIGHT! MORE LIGHT STILL!"—GOETHE.

TERMS, TWO DOLLARS A YEAR IN ADVANCE.

VOL. II.

FOR THE WEEK ENDING SATURDAY, NOVEMBER 1, 1856.

No. 31.

Phenomenal & Philosophical.

For the New England Spiritualist.

SPIRITUALISTS VERSUS SPIRITS.

A LETTER FROM A "TIPPING SPIRIT."

The title of this article may at first seem so strange and anomalous, that an explanation of its meaning should perhaps herald the few remarks that I propose to offer on the subject. As the course of these remarks, however, will best elucidate their tendency, I shall merely premise that whilst learned men, able lecturers, and good Spiritualists are laying down the law to spirits on the teachings which they ought to promulgate, and to humanity in general on the results which those teachings ought to produce, it might be nothing less than an act of justice to call the spirits themselves into court, and let them have their say in a matter wherein they are most certainly very intimately concerned.

Mr. Editor, I am only a poor "tipping spirit;" circumstances, over which I have no control, and with which you have no sort of business, have conspired to prevent my often getting a chance of even saluting my friends on earth through the medium of a gentle rap; still I left an old father and three poor ignorant brothers behind me, and feeling very desirous of removing some of the thorns and briars from their entrance into spirit-land, which have well nigh choked my own progress up the ladder of eternity, I have been fain to resort to what means I could find, and immortal and disembodied spirit as I am, I have gratefully availed myself of the legs of a coarse, rough, pine table to give my poor benighted friends a message from their Father in Heaven. The nature of that message and the means I employed to deliver it shall come to bye and bye. Meantime I wish it to be understood that, having had no opportunities of improvement or instruction on earth, I am now, by the laws of creative life, (which it seems destined every human soul to an equal chance of ascending in the march of progression even to the throne of Deity Himself,)—I am now, I say, working hard and fast to supply those deficiencies in knowledge and virtue which all must attain to, whether on earth or in the spheres, but which man (God help him!) is not too ready to afford to his fellow-man in his weary life-pilgrimage.

Anxious, then, to help and be helped, I have, since my entrance into spirit-land, frequented much good company, from which my coarse jacket and threadbare coat would have excluded me as a man, but which, thanks to my unsubstantial form, and the fact of my being recognized as a child of God in the spheres, I am now readily admissible to. Amongst other places of habitual resort I often attend the public lectures and conferences upon Spiritualism; and it was during such visits that I became acquainted with many opinions from learned and doubtless worthy men, so erroneous that I often longed for a small table to be set in their midst, and a nimble tongue to call out the alphabet, that I might show these gentlemen openly and at once that their well-intended eloquence was positively injuring the cause they sought to serve, and retarding the work that spirits with so much labor have undertaken. Once when commenting on the subject that swelled my heart with real pain and anxiety to a very distinguished spirit who I felt could set things to rights, he replied, "Friend, if we were on earth I should in all probability take the benefit of thy philanthropic thought, dress up thy sentiments in fine language of my own, and put forth, in the pride of my position, a bright idea as my own, which thy humility would not allow thee to father; it is not so in the spheres. Poor 'tipping spirit,' learn to extend the sphere of thy usefulness, seek out one Ezra, a decent sort of writing medium, and by virtue of such and such instructions, communicate through him the thoughts with which thy spirit is burdened." With sufficient of my poor earthly prejudices left to feel flattered by the great spirit's kind encouragement, I implicitly followed his instructions, and now find myself able to ask your grave and earnest reformers of the nineteenth century to extend me a few moments' consideration upon certain subjects whereon you deem yourselves so entirely well informed.

Gentlemen, you ask unprogressed, or, as you call it, undeveloped, spirits to retire from earthly communion and give way to spirits of a higher class, through whom you desire to receive the most elevated teachings, and to confine spiritual communion to those teachings alone. You propose, as I take it, to elevate mankind to the plane of such spirit teachings, without any intermediate steps at all, and let the noblest species of inspiration that can be derived from spirit-land, step at once into the *salon* and the gutter, and proclaim the millennium without any farther fuss or trouble.

There are some amongst you who having learned your A B C from the rap, tap, on the table, not only desire to close the book, thinking you have learned absolutely enough, but proceed to decry all physical force manifestations as "low;" their exequants, as spirits of a degraded class; and their exhibition, as a certain means of bringing a "bad influence." Following out these sensitive philosophers to the top of their bent, we actually find some so intensely sublimated in their feelings, that they ignore the direct manifestation of spirit-presence at all, and consider the highest class of trance-speaking mediums as beings of an order far beneath their own level, who receive their inspiration in so subtle and direct a form, namely, by impression on the right cavity of the third lobe of a certain invisible fibre of the back or front brain, I forget which, that they actually speak, argue and reason with their eyes wide open, and their manner as free and unconstrained as other men, yet all the time they are the "highest class" of mediums, namely, "impressible," or inspired. On this subject I shall say little; in fact, being only a poor tipper

myself, I shall cut the matter very short, and merely add that after watching these apostles very attentively, I have been unable to discover that many of them were under spirit-influence at all, consequently, I cannot speak of that which I do not comprehend.

The next subject to which I take exception among the learned orators of the day is the frequent recommendation to *association* in the name of Spiritualism; and the final thorns in my spirit side are the unjust allegations which are too often brought against Spiritualists in general by Spiritualists in particular, and against the lives and practices of mediums above all.

Now, in the first place, touching the worth of high or low communications from spirit-land, I would ask, Who are the souls to be saved? Are they only those who can be benefited by the high and elevated teachings of the most exalted spirits? or are they poor wretches, who have hitherto only heard the name of God to give force to an oath, or emphasis to a blasphemy? The spirits, in their benevolent appreciation of the general weal of mankind, were disposed to think that each class had an equal share in the means of salvation, and so, with the Divine permission, manifested themselves through the laws of affinity, which provided alike for the high and the low, the learned and the ignorant, and that through the noblest part of every human soul, the precious ties of love and kindred which render every individual a little world of himself, in the centre of his own home, affections, and family.

What plea, then, have philosophers, for seeking to send the poor man from his own particular world of love, and placing him in the cold atmosphere of philosophy and science, in which the wise and learned so much rejoice? "Unthinking, tipping spirit!" cries the Professor, "would not the drunkard and blasphemer become more elevated in the teachings of Swedenborg and Bacon, than in such poor fustian company as yours,—who can do nought but convince your father and brothers that the spirit is immortal, and that the rough clown they laid in the earth, and deemed either totally annihilated or else an angel with wings, singing eternal hallelujahs, or a demon, consumed in unimaginable fiery tortures is, in reality, a being very little different from what he was on earth, either in mind, habits, or speech?"

"Unthinking Philosophers," I reply, "what should poor drunkards and blasphemers learn from the discourses of mediums who may be talking their own or any body else's language for what the sinners know, or understand of it? The parson and their own consciences have often enough told them they were wicked to rob, and drink, and swear, and that punishment in a future state of being would follow, and the said sinners see no reason why they should believe any one man more than another who tells them these things, simply because he calls himself Charlemagne or Webster, or declares, when he shuts his eyes, that he is Locke."

What these low persons do believe, and what they also attend to, is, when a table moves up and down by an agency which neither science nor ignorance, wit nor wisdom can explain, spells out a beloved name fondly treasured up in the swelling heart of a father, brother, husband or child, and wakes up the almost extinguished spark of Divinity, love, precious, undying love, in the most brutalized of creatures, by the shortest and simplest sentence, which indubitably identifies the invisible intelligence with the one long since mourned as dead. Then philanthropists and philosophers look on and are silent; there needs no preaching there, no theorizing upon spheres or planets, rain-bows of spirits, or sunbeams of departed souls.

"Father, I am here—I, Charlie," was the first sentence I ever spelled out through the agency of a vulgar old deal table, and a very shabby little medium, in an old torn frock, who could hardly speak a word of decent English. "What! my son Charlie?" cried a quivering voice, while a white-headed old man looked with a ghastly stare above, beneath, and around the wonderful table, with an agony of terror, yet anxiety, that no philosophy could have checked. "Yes," replied the table. "Charlie, my bright-haired boy, that I laid beside his poor mother, in the cold earth, eighteen years ago?" "No, not eighteen," spells the table,—"not eighteen years till next Christmas." "My God! it was at Christmas," cries the old man. "Charlie, my child, I feel as if I were in the presence of God; give me some token by which I may know it is my son, my real, own boy, who is talking to me." "Father, once when I was drunk, I struck you in the left eye, and you wore a patch when I died." "Are you happy, my child?" "I am now, father. I had many things to bear, and to atone for before I, a drunkard, could be happy in this bright place." "Oh, never get drunk again, father; you will have to pay for it so bitterly in spirit-land." "Spirit-land!—The place where angels dwell! No, Charlie, I will never drink again, for if, as you say, you could see me last night, when I fought and swore, down at the public house; ay, and tell me the very words I said, why, it must be true that you can see me always, and I'll never, if I can help it, do wrong again whilst my angel boy is by my side; besides, I will try to get a high place in spirit-land, Charlie, the place where angels live, and where you could n't get high up, my boy, until you had paid dearly for being a drunkard."

Mr. Editor, this was my first effort at communication with earth: now I am quite aware that if I had presumed to intrude myself into a select circle assembled together for the purpose of ascertaining the exact weight of a flash of lightning, granted I had had sufficient affinity with the exalted speaking medium to have got possession of him at all, (a thing, by the way, quite out of all harmonious rule,) I should have been instantly repelled as a low spirit, or entailed disgrace on the poor medium, as one subject to "bad influences." Thus it was, then, that, conceiving

the souls of my father and brothers just as valuable in God's eyes, and a deal more so in mine, than many better-dressed people, I felt very grateful to find there were low manifestations, of which I could take advantage, and very indignant with those same better-dressed people, who scorn these low manifestations, and wish to cram poor spirits' dear affinities left behind in vice and ignorance, with wisdom and learning, which they neither appreciate nor understand, and which, after all, convey no proof to the stolid mind of ignorance, that it is spirits who are speaking at all.

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

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

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

The dead arise and trace out from the deep night of the hopeless grave the one word which identifies the adored child, and the beseeved parent, and no other proof of the existence of God and Eternity. Can he who knows that his angel child yet lives, watches over him, speaks to him, rejoices in his joy, and sorrows in his suffering, go forth to his old sins, his old life of crime and shame, without some new feeling of repugnance and warning? Not so, not so; the still small voice from the tomb speaks louder to the human soul than all the artillery of heaven; and when it comes in the name of those affinities which only individual love can feel, a seed of immortality is planted in the human soul, which requires no water from the fountain of philosophy to ensure its springing up into a blossom mete for angel hands to gather.

Let me finish the rapping and tipping part of my letter with two illustrations which I deeply regret being unable to give in the language of the originals.—I was not present when the following sentiments were delivered, and they were only repeated to me at second hand, by even a less intelligent tipper than myself. Take then the sentiments, and go to two able and distinguished speakers, whose eloquence and worth reflect honor on the cause of Spiritualism, and who are in the habit of assisting at the New York conferences, for the language. It had been alleged that physical force manifestations were performed only by spirits of the lowest spheres; hence their exhibition entailed on the circle present the society of degraded and unprogressed agents, producing a bad influence, &c., &c., &c. After a simple and many defence of the poor media through whom these degraded intelligences were compelled to work, the speaker, a noble and highly respected physician, declared that his beloved spirit-mother was in the habit of giving him the most glorious assurances of immortality, and the most touching evidences of angel purity, wisdom and love, through the medium of the little rap, tap, on the table, together with the help of the *child's alphabet*. The speaker added that his mother was excellent, pure and good in her life; and that, combined with the heavenly refinement of spirit-progression, rendered her a mistress whom a monarch might glory in calling his guardian angel, and progressively side with, through the long ages of eternity. "Nor can I bear," he concluded, "to have so bright and excellent a guide, so beloved and tender a parent, stigmatized as a low rapping spirit."

The second illustration which I shall attempt to quote was given by another distinguished member of the medical profession, to whom this idea was attributed. He used, he said, to gaze upon the wonders of nature, the mountain, rock and valley, and whilst standing awe, stricken and silent before the vast sublimity of Niagara Falls, reflect upon his own insignificance, when he remembered that his unit of life would pass away, and his very memory be less than the least of the million bubbles which sparkled and foamed around him, whilst that stupendous monument of Nature's grandest mood would roar and leap, and rush on, the same as if he had never been. With what different feelings did he, the *Spiritualist* now, contemplate that very scene. Niagara, the grandest sight in the world of man's habitation, will yet pass away, and like the rocks and trees which surround its majestic amphitheatre, become as a shrivelled scroll; when man, the insignificant creature who gazes like a mote in the sunbeam on the terrors of its wild cataract,—man, the temple of an immortal spirit, will live forever; and, taught and instructed in this

profound truth by the little mysterious spirit-rap, or even by the grotesque but inexplicable table-tipping, man may proclaim amidst the hoarse thunder of the mighty fall, "Thou art the thing of to-day, I am the creature of eternity."

Mr. Editor, if you will take the trouble to refer to my preamble you will find that I have as yet only attempted to deal with one of the grievances which I started by complaining of. If your readers are not tired of such very unintellectual teachings, the poor tipping spirit, having learned how to influence a writing medium, will, at the earliest opportunity, offer you the sequel to his remonstrance, through the agency of his friend,

EZRA.

LETTER ON THE PHILOSOPHY OF SPIRITUALISM.

Any effect which the magnetism of one person produces upon the organism of another may, under a general view, be regarded as spiritual, because the effect is first produced upon the spirit body. But the general range of the subject will include within the spiritual philosophy those inferior manifestations which are exclusively mundane, as well as those superior ones which are exclusively supermundane. For this reason Spiritualism is properly divided into two grand divisions, each of which is entirely distinct in itself; yet the two are so closely connected, that it is difficult to describe the precise point at which the one ends and the other begins. This fact has led to much confusion, and an unceasing, though fruitless, effort on the part of many to trace all spiritual phenomena to mundane causes.

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

The lower phase of clairvoyance is that in which the spirit of the magnetized subject is so far relieved from the control of its external body as to give action to its internal vision within the scope of external things. This, of course, is within the sphere of mundane perception, and therefore mundane. But the higher the development of the subject magnetized, the wider is the range of vision; which range continues to widen till the spirit overleaps external influences and comes into what is called rapport with the interior world. Then it has reached the superior state, sees into the spirit spheres, and where the development is very high, if aided by interior influences, it may travel through the celestial worlds. In this way John the Evangelist, in all probability, made his superior excursions, while his external body lay on the island of Patmos.

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

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

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

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

But, in addition to them, we have a third form belonging to the superior division, which is more conclusive of spiritual communication than either of the other two. It is that form in which disembodied spirits manifest themselves, not only tangibly but independently to our external senses. This is done, as I understand the philosophy of spirits, by sending themselves with the magnetism of persons yet in the form. Then, while so clothed, they are enabled to come in contact with external matter, and, as a consequence, to move ponderable bodies, play on instruments of music, and with the aid of a trumpet or tube in which to vibrate atmosphere, to communicate by oral sounds. These facts, we are aware, the unformed will not be willing to receive as genuine realities. But whatever their disposition may be, we have the satisfaction of saying to them that we have seen and heard all these things, and, as a consequence, know them to be true. — *Correspondent Cincinnati Enquirer.*

SPARE MOMENTS. — Spare moments are like the gold dust of time. Of all the portions of our life, spare moments are the most fruitful in good or evil. They are the gap through which temptations find the easiest access to the garden of the soul.

PLAIN TALK. — A clergyman in Salem, Ohio, in a discourse on Christian charity, told his hearers that on occasions when they were called upon to aid in benevolent enterprises, many of them were trying to "hide their souls behind a three cent piece!"

RELIGIOUS INTOLERANCE.

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

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

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

Everybody's bedstead is of exactly the right dimensions; because he constructed it by the Bible; therefore, all who do not agree in religious opinions with everybody are "Infidels, Covenanters," and the like. As if no one but Mr. Everybody was capable of ascertaining the true meaning of the Bible!

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

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

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

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

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

These things ought not so to be. If an individual's views do not agree with his Church, let him no longer remain a member of that body, but let him come out honorably; not with their curses on his head, because he honestly differs from them in opinion. Not till he is guilty of some immoral act, has the Church a right to exclude. We would recommend charity and forgiveness, as Christian virtues, which the Church would do well to strengthen by a little more practice.—*Life Illustrated.*

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

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

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, NOVEMBER 1, 1856.

OVERWORKING THE BRAIN.

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

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

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

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

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

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

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

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

7. Finally, let it be understood, that we do not put forth the above as the "belief of Spiritualists" on the

sabbath question. It is simply our own belief—one which we entertained and advocated while a member of an "orthodox" church, and before we had heard of modern Spiritualism. Spiritualists, so far as we have observed, have various opinions on this matter, as they have on all other questions of a theological bearing—from the rigid Puritanism of New England "orthodoxy" down to the complete toleration of the Apostle Paul, who, in relation to this very question of the observance of days, said, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." (Rom. xiv. 5.) We judge, however, that the general tendencies of Spiritualists are away from ritualism and externalism of every kind, and towards a more spiritual morality and a higher consistency than are exhibited by popular religionists. Persons who have little spirituality, and who are deeply engrossed in selfishness, think it a great thing that they devote one seventh part of their time "to the Lord," or to "holy" purposes; but the truly spiritual, the really regenerated, deem it none too much that they consecrate their whole time and energies to the highest and holiest duties they are capable of performing. Thus all days are to them holy days.

LOVE AND LUST.

WHAT IS THE DIFFERENCE?

We trust no apology is necessary for the introduction of this subject into our columns, though we have long refrained from allusions to it for reasons which have seemed to us wise and sufficient. The almost insane excitement which for a time pervaded the public mind in relation to what has been with little propriety termed "Free-Love," has so far subsided, that we think the time has come for the profitable consideration of some questions growing out of it, and in which all spiritually advancing persons have more or less of interest. The whole topic is one of high importance to all who are honestly seeking the truth, and we have never yet seen it treated to our entire satisfaction. We therefore ask a candid perusal of the few remarks we have now to submit.

The late discussion of what has been called the "Free-Love" question, notwithstanding the crudities and falsities to which it has given expression on both sides, has probably nevertheless left in all discerning minds the unchanged conviction that there is or may be such a thing as pure love in entire consistency with perfect freedom;—nay, more—that an essential element of real love is freedom or spontaneity. Even so popular and "orthodox" a writer as Mrs. Harriet Beecher Stowe, in her last work, "Dred," puts into the mouth of her favorite character, Clayton, the words, "there can be no true love without freedom." This, however, is but a common-sense statement, which every enlightened mind will at once endorse,—though many will shrink from some of its legitimate, as well as its illegitimate, consequences. We are so unfashionable as to believe, with an ancient writer, that "Love is of God," and to hold that the great precept of the Teacher of Nazareth, "Love one another," can be obeyed in purity, with entire freedom. In this we are diametrically opposed to a too common notion, that Love is of the Devil, and must be kept under the strictest legal bonds.

But this divine and heavenly truth, of the freedom of pure love, is liable, like all other truths, to be greatly perverted and abused. Indeed, the more lofty and saving a truth is, the more foul and ruinous is its inversion. Love is apt to be mistaken, by the impure and gross, for lust; and on the other hand, lust is supposed to be love. Hence the necessity of drawing a careful line of discrimination between the two—a thing which many well-meaning advocates of "Freedom in Love" have failed to do, at least with sufficient distinction to be perceived by prejudiced and lust-beclouded eyes. That which originates in the animal nature, or ultimates in merely animal gratification—that which seeks only sensual pleasure, and aims at merely selfish enjoyment—is what we term lust. It is low, base, and unworthy the name of love. Yet it seems to be the only love that many people know anything about; or, at least, it is so mixed up in their ideas with the higher, nobler sentiment, that they have not distinguished between the two. It is at best but self-love, or love so strongly pervaded with the element of selfishness, as to manifest little of its own pure and divine nature. Love, of itself, is an out-giving impulse, it delights to bless—to make happy—and rejoices in the highest good of its object. It is therefore unselfish—demands nothing for its own merely personal enjoyment—but pours out its wealth and its life for the good of its object or objects. It attracts indeed, but only to bless with its own priceless treasures the object of its attraction.

Love is therefore ennobling, elevating, purifying, God-like—in fact, the essence of the Divine nature, for "God is Love;"—while lust is debasing, brutalizing, utterly antagonistic to and destructive of spiritual life. Its gratification feeds the animal nature and tends to give it preponderance over the spiritual.

Such is our distinction between love and lust—or between self-love and Divine love. Under this distinction, it may appear that much which passes for sanctified love, sanctioned by existing marriage customs, is but legalized sensualism and the grossest selfishness; but we cannot alter the statement on that account. On the other hand, it may also appear, that much of the clamor for "freedom" from legal restrictions, which the community has heard of late, may be but the demand of this same sensualism for a more unrestrained indulgence; and we cannot alter the statement on that account either.

A clear perception of this distinction, however, seems to us of the utmost importance to any correct ideas of "love in freedom." There are other distinctions also equally important to be recognized—namely, those which relate to the different departments or kinds of love. There is parental love—there is filial love—there is fraternal or friendly love, of many phases and degrees—and there is conjugal or conjugal love. Other distinctions may be made, but these are sufficient for our present purpose. Every one can see that the first three forms of love thus named, have nothing to do with sexual relations. Parents can love children, and children parents—brothers and sisters in one family can love each other with intensity and with the utmost freedom; and so may the brothers and sisters of one faith, belonging by interior relation to the same spiritual family. The persons who cannot freely love those, both of the same and of the opposite sex, who are in mental, spiritual and religious sympathy with themselves, and

who cannot come into familiar association with such, without an awakening of sensual desires, where the conjugal relation does not exist, ought to, and usually do, despise themselves. Such persons are not free lovers, but are under the slavery of lust. So it seems to us that in the departments named, real love is free, and ought to be manifested with the utmost freedom,—and may be with the utmost purity.

So, again, of conjugal love; to this only, as we apprehend, does the procreative function properly pertain; and where this love truly exists, we cannot conceive that there can be any outside sexual attractions. And between parties who are conjugally related, why should there not be the fullest freedom of love? Conjugal love is the deepest, intensest, and at the same time purest and divinest emotion of the human soul; and, like all other loves, it is and must be perfectly spontaneous. It is evident, however, that the existing marriage institution is but a crude, imperfect, rudimental, and quite often very unsuccessful attempt towards true conjugal love; and this, doubtless, is the reason of such a chaotic condition of things as is at present exhibited in human society. Men and women ignorantly or heedlessly make fearful mistakes in entering the marriage relation; they consequently fail to find in it the repose, the joy, and the purity of true conjugal love, for which every soul yearns; and hence the existence of outside and promiscuous attractions, "scortatory love," as some term it, and sensual indulgences for the mere sake of indulgence, both within and without the sanction of law. True conjugal love, as every one must see, is its own law,—it needs no external compulsions or restraints. These mistakes, it is to be hoped, coming generations may learn in some measure to avoid; it is also to be hoped that some wise men will yet be adopted for remedying such mistakes when made. And it would seem to be the duty of all who love purity, and who love their kind, to be inquiring how it shall be done.

But without entering upon the consideration of that branch of the subject, we repeat that these common-sense distinctions between love and lust, and between the different kinds of love, are essential to a proper understanding of the whole question. Yet few who undertake to speak or write upon it seem to manifest any clear perception of them. Hence, there has been a deal of wholesale denunciation against "free-love," when the denouncers have meant only free-lust; and on the other hand, much advocacy of "freedom of the affections," when it was doubtful if the advocates themselves had any definite idea of what they meant by the terms. Individuals, also, have been greatly misapprehended and misjudged; and the well-meaning and pure-minded have been made to suffer under unjust obloquy, on account of the different construction of terms.

The recognition of these distinctions is also necessary to a pure life. If we have properly defined lust and sensualism, all must see that these are just as ruinous to soul and body—just as loathsome to the really pure in heart—just as destructive to all spiritual progress,—when indulged within as when without the sanction of legal marriage. The law of purity must be sought in a higher morality than that which is recognized by either the popular church or the state. And it behooves Spiritualists preëminently to discover that law, to live in accordance with it, and to endeavor to bring the public sentiment to its proper recognition.

AUTHENTICITY DENIED.

We cheerfully give place to the following statement, as furnishing a good illustration of what we have ever insisted on—namely, that all teachings or declarations from the spirit-world must be estimated by their intrinsic character, and not by the names which are attached to them. We leave our readers to form their own opinions as to the authenticity of either, or neither, of the communications referred to—not apprehending that the really discerning will find much difficulty in the case.

For the New England Spiritualist.

The presence of Dr. Franklin being announced at our circle, last evening, it was inquired whether he was the author of the communication which appeared in the *New England Spiritualist* of the 11th inst. He replied as follows:—

"Certainly not, my friends. Do you think I have retrograded in heaven? Would I, think you, endorse sentiments now, that I have been in this bright world so long a time, which, even in my gayest days, my boyhood's recklessness, I would not have done, if I had had time to reflect? No; all that I have learned here might safely be unfolded to the youth in your world, with no probability that any man would object to it. I lament much that such communications should ever come, and still more that they should be given to the world, as coming from those who, at least, have had time and opportunity to know the truth. We, in this world, hold the marriage relations of earth as far more sacred than you do; and far be it from me to give aught that would have an injurious tendency. I do not, however, blame the medium through whom that came. I know him not; but it might have been an evil spirit, who, for love of mischief, or, mayhap, to revenge some malice he entertained against me, assumed my name and gave forth doctrines which I could never endorse, and which no mind of proper sensibilities would ever sanction. In this bright spirit-world we all have a companion, and where there is unity on earth, the same will continue in heaven. The two souls united form alone the perfect whole. Man's harsher nature is softened by woman's gentleness, and she is aided in her advancement by the oft-times superior wisdom of her companion."

Baltimore, 16th October, 1856.

FOREIGN PUBLICATION.—We have received the first three numbers of a new monthly magazine, published at Geneva, Switzerland, entitled *Le Journal de l'Amé*. It is devoted to the investigation and elucidation of the phenomena of spirit manifestation and kindred subjects. We may at a future day present our readers with some translations from its pages.

SINGULAR.—Last Friday afternoon, while a little daughter of Mr. Moody Burbank of Waterville, was standing near the window, a partridge flew from the woods against the window, breaking the glass into a hundred pieces, and perched upon her shoulder. Part ridges seldom leave the woods in this manner, for the haunts of man, and the cause we leave to some person more skilled in the habits of the animal to determine.—Bangor Whig.

No man is wise or safe but he that is honest and virtuous.

SONG OF THE SLAVE.

Written by impression, by Mrs. F. O. HESS, of Burlington, Vt., said to be from the spirit of Mrs. Hemans.

I'm a wretched captive, now, mother, on a dark and stormy sea, And every bound the vessel gives, is bearing me from thee. There's a fearful storm without, mother, for I hear the thunders roll; But higher roll the waves of woe within the captive's soul.

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

The form thou'st nursed so tenderly wears now the galling chain, And at thy side my bounding step thou'lt never hear again. So, mother, dearest, dry thy tears, and weep for me no more— The night winds chill thy cherished form; go, shut the cottage door.

Oh! when I pressed that kiss, mother, upon thy brow, this morn, And wandered forth for flowers with which I might thy brow adorn, I did not dream thou'dst ne'er behold the wreath I'd twined for thee, Or that to-night, all drenched and cold, 'twould float upon the sea.

But on the rolling wave, mother, I see a form of light, Surrounded by a halo of celestial glory bright; And in his peerly hand he holds the very wreath I twined; And he whispers, "Mourning captive, the wreath shall yet be thine!"

"Thou'lt twine it round thy mother's brow in our bright land of joy, For love and truth's celestial germs, the chain can ne'er destroy. In thine own Father's fountains bright, thy pinions yet shall lave, For in His bowers of endless light, no child can be a slave."

Then roar, ye winds, and roll, ye waves! speed on, dark slaver, now, Towards the "REPUBLIC," land of slaves, point thy polluted prow, And land me 'mid the groaning throng who 'neath the red lash bleed, That I may whisper to their souls—ye all shall yet be freed!

AN UNKNOWN TONGUE.—A personal acquaintance of ours who has spent several years in South America, and become familiar with various languages spoken there, recently visited Mrs. Hayden of this city, to investigate the spiritual phenomena. In the course of the sitting he called upon the spirit of a native South American with whom he had been acquainted, who responded through the sounds. The gentleman held a conversation with him in his peculiar patois, and received correct and intelligent responses. At his request, made in this dialect, the sounds were transferred from the table to the floor, back again to the table, and elsewhere, in a manner evincing a comprehension of his language. This circumstance, though not an extraordinary one, is mentioned in evidence of an intelligence totally independent of the medium, who, it is unnecessary to add, did not comprehend a word of the conversation.

For the New England Spiritualist.

"GOD HATH TAKEN IT AWAY."

"God hath taken it away." When will this error cease to be taught? when shall the end of these things be? These words were impressed upon my mind, as I returned homeward recently, from the funeral obsequies of an infant, whose little life had scarce spanned three months. This little one was born of a diseased parentage. Its life was one of sickness and pain; its heritage was premature death. Yet we were most solemnly assured that God, in his infinite wisdom, had removed it from its earthly home, that it might not be subject to sin, that it might be spared the trials, the pains, and sorrows incident to this life.

These sentiments, and others of a kindred nature, are uttered every where on similar occasions by ministers of all denominations. Now it seems to me, that it is not so. I believe that there is not a moiety of truth in these statements. I believe that the laws that govern life and health are immutable. I believe that when those laws are violated, sickness and death ensue, as an inevitable consequence. I do not believe, that God by any special providence ever removed a single soul from this earth. I believe that whenever a soul departs from its earthly home, before it is ripened for immortality, (and that cannot be until the body has arrived at maturity,) it is the result of a transgression of nature's laws, either by that soul, or its progenitors. I believe that as we sow, so also shall we reap. This is true; it always was, and it always will be; its application is universal. We do not gather grapes from thorns, nor figs from thistles. We do not expect to gather fruit ripened and matured, from a tree that has not vitality enough to support itself; it withers and drops from its parent stem. Why? we all know why;—the cause is evident.

Pardon me, if I say we do not assert that God by any special providence caused the fruit to wither and fall to the ground; neither did He by any special providence, cause the removal by death, of that infant from the arms of its parents. Both were subject to the same law, and if violated to a certain extent, it causes premature decay, and death is the penalty.

A propagation of this error is injurious in the extreme, to the welfare and happiness of mankind. So long as we cherish this belief, so long will its sad consequences be entailed upon us and posterity. On the contrary, would not a just appreciation, and strict observance of the laws which relate to the healthful continuance of our race, render obsolete the assertion that God hath taken it away? Yours for humanity,

RODRICK.

Stoughton, Oct., 1856.

MEETINGS IN BRATTLE STREET.

MR. NEWTON.—MY DEAR SIR.—The rooms of the Spiritual Association, No. 15 Brattle street, were filled to overflowing Sunday evening last; and in the morning and afternoon, at the same place, the meetings were fully attended by an audience who seem to be truly devoted to the highest and holiest considerations of life,—listening to, and apparently endeavoring to practically obey the precepts of Him who "spoke, as never man spake"; who lived as man has never lived on earth. Miss Elizabeth Smith was entranced in the morning and afternoon, and through her were given two lectures filled with instruction, pathos and beauty. Dr. Main was influenced, and made some interesting and appropriate remarks.

In the evening Mrs. Conant was entranced, and through her were given some very practical and excellent teachings on the subject of slavery, northern slavery, slavery to the bondage of sin, slavery that holds men's souls from freedom to love and worship God, calling the attention of northern men to the fetters and chains of their own slavery, instead of dealing so much vengeance on their southern brothers.

Your serv't, A. B. CHILD.

A PERSONAL EXPERIENCE.

BROTHER NEWTON:—Not long since I requested of Mrs. M. A. BROWN,—to whom your readers will recognize an introduction, in connection with an account of the murder of a brother of mine—a narrative of her experience since being in the field as a defender of the New Truth.

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

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

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

ADIN C. ESTABROOK.

South Royalton, Vt., Sept. 25, 1856.

DEAR E.—: Desiring to gratify you in your request I send you a few fragments from my life's pages, trusting that they may not prove wholly useless to you.

My younger days were spent with my parents in the town of Barnard, Vt. They were sectarian in the extreme, and often requested me to seek religion, lest I be damned. I was taught that unless I did, I should go to hell and be tormented for ever and ever by the devil and his angels. But if I "believed and was baptized," I should go to heaven, and "sing glory forever around the throne of God." As my childish ideas pictured for God, a being "pompously set up," breathing forth streams of glory from his nostrils, &c., I came to the unavoidable conclusion that I had as lief go to the one as the other; both being equally horrible to my mind, when thus viewed. But, as my mind expanded, I became more charitable to God, and at the age of twenty-two, united with the Methodist Episcopal Church.

A tranquilizing influence came over me,—my faculties were so unfolded that I saw spiritually. I felt I had light; still, away in the distance, there dawned a greater light. For a time that I mingled with this society, I was like unto a wave, tossed and driven from shore to shore, till by sickness I was prevented from meeting with it. For twelve years I suffered physically and mentally from disease, often so near the grave that no hopes or desires of my recovery were manifest. The monster death would stare me in the face, then seem to depart for a little season, and Nature assert her right, and partially restore me. Thus I lingered till five years since, when I was entirely given up to die. I felt resigned to go, yet something oft whispered in my ear, "Not yet, not yet; a brighter day dawneth upon thee." Thus I remained entirely helpless for the space of ten months, when, while it was supposed I was breathing my last, I suddenly passed into a trance,—made an examination of my disease, and then began to tell the attending physician and my husband, Dr. Brown, that they did not understand the nature of the disease; then described it, adding that certain medicine would cure me, which was entirely foreign to the former prescription by the M. D. Finally, what I desired was dealt out, which, after concluding that it could no more than kill me, I tasted, and pronounced it to be the same that I prescribed. My sufferings had been intense—now perfectly easy and tranquil. How strange so happy an influence should be brought about in the space of only five minutes! Could it be magic? or was there an overruling power? Yea, I was fully ignorant of spirit-power,—had never even heard of Spiritualism. Not far from this time, my mind was taken to the spirit-world. I passed to the sixth sphere. I there met loved ones gone before. I not only saw, but felt the touch of their hands. An infant son there met me in all its innocence, and clasped me in filial affection. He twined his tiny arms around my neck, as he was wont to while in the form, and in that sweet, angelic tone, which can never be erased from my memory, said, "Mother, dear—no pains now." I gazed in astonishment, yet not *wholly* so, for I knew that I had met with a change, but could not tell whether it should be termed death nominally or really.

Yet everything was so beautiful and harmonious that I desired I might not be compelled to again return to the form. I was shown that there was not a literal hell—no devil; but was shown that the condition of man's mind was all the evil there was,—all the hell or devil. I was then lowered to the first circle of the second sphere, where I came to the conclusion there was truly hell enough. I inquired if they would progress, and found they would slowly, but not for a long time. Still, at last they would give up and be willing to progress. Not only was my vision opened, but I began to speak, and fully described my thoughts and what I saw to my husband.

This gave a great many new ideas to the good people of Ware, Mass., where I then resided. I constantly progressed from day to day, till I was called into the field, a public lecturer, and this but a few months subsequent to the vision I had. But the lion began to roar; the path he trod had been crossed; he must be recompensed. Therefore, I was arraigned before the high tribunal of the church! I was examined for "treason" and condemned for harboring the devil! to which I briefly replied: "If this be of the devil, then he has done what your preaching or praying could not do, and has entirely beclouded all physicians. Therefore, I will acknowledge him my God." I was requested to withdraw from the church, admitting they could get nothing against me to warrant an expulsion. "But you have been after the low spirits." My answer was this time brief. "The lost sheep, Christ came to save." "With publicans and sinners he did eat." "I love to walk in his footsteps; I do not feel it a privilege to remain with you, and, as it is your wish, I withdraw." How freely I soared through the realms of bliss! No chains were around me. Naught to serve but my God! Aye, then was God precious! Thus,

even to the present day, have I continued, speaking to those who might desire to hear, and healing those who were suffering from physical disease, acting the part of the good Samaritan. My mission has been mostly in uncultivated fields, in a quiet and unpretending way; not desiring great things, thereby not being disappointed.

I opened the field in Milford, Blackstone, Millville, and Fitchburg, Mass., laboring both as a speaker and as a physician for some five years. Since then, my time has been spent in this State and New York.

At Hinsdale, N. H., we commenced with three or four. When I left, last December, a large hall would barely contain them all. I occasionally visit them, as they now have speaking regularly. I also speak at South Reading, Vt., a portion of the time. At that place there is a circle of believers, numbering about sixty, who may be relied on as believers, while a large portion of the town are inclined in favor of the progressive movement. Thus it is, that we all shall have our mission; mine—humble, yet desiring to do good; pouring oil into the wounded soul that it may have life eternal. To fulfill the errand on which I was sent, is the humble desire of your affectionate friend for the cause of truth.

M. A. BROWN.

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

Yours, M. A. B.

For the New England Spiritualist.

ORTHODOX ABSURDITIES.

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

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

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

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

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

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

To show that the Bible has been totally misinterpreted and wholly misunderstood, I will here quote the portentous words, which are said to be the ones forbidding no more revelations. They are these, found in the last chapter of Revelations by St. John:

"For I testify unto every man that heareth the words of prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

This interdiction has reference only to this book and to this prophecy; to wit, the book and prophecy of Revelations by St. John, and to no other book or prophecy whatever.

It is likely that John the Revelator foresaw when he wrote this book, that in the course of future generations of men, it was likely to pass through many human languages. He wished to avoid any adding to or taking away from this book in such a transmission. Knowing that man in his time, was governed more by fear than love, and would be for many generations to come, he may have annexed the above threatening words, to prevent any alterations in his writings; for he clearly does not mean any other, nor refer to any other,—hardly to the revelation or premonition revealed to Secretary Upshur and others, to save their lives!

God nowhere forbids us from holding sweet communion with any of his beings, in the body or out of it. Such a prohibition cannot be found in the Bible or out of it, except in orthodox absurdities.

The whole of the Bible, from Genesis to Revelations, recommends it, and is the best book in the world by which to prove Spiritualism; for it positively sanctioned it among the Jews, and protected it by law. In order that their spiritual communications might be pure and reliable, the Shekinah was instituted in the Ark of

the Covenant, where God was supposed, by the simplicity of the ancients, to be present in a peculiar manner, to hear and answer prayer, and to make known his holy will. His presence in this peculiar manner was by his bright and holy spirits. By this we are taught in the Bible that spirit-communication is right, and that the Israelites, by virtue of instruction from the invisible world, protected it by law; because in the 11th verse of the 18th chapter of Deuteronomy, the lawgiver forbids the Israelites to consult familiar spirits or wizards, or necromancers, for fear the communications would not be pure. They were not prohibited from holding communion with any other kind of spirits. To understand this properly we must look at the nature of the times and the situation of things then existing. It is true that among all men spiritual intercourse existed then, as well as now, but in a far lower degree; because both man and spirits of earthly origin were then comparatively unprogressed. All nations then consulted with them; and owing to the undeveloped state of mind then prevailing, many low and wicked mortals and spirits joined together for mischief, for no good, the same as they would do now, were it not for the higher stages of progression of both mortals and spirits. Those spirits who had control of the Israelites, no doubt, to prevent the evil of consulting low or familiar spirits, may have thought wisely to prohibit it; but, then, in order that true spiritual intercourse might be kept up to the best advantage, they established the Shekinah, as the Bible says. But there is no use for such precautions in our days; because mankind has eventually progressed to the ability in mind and intellectual organization to communicate with any kind of a spirit without being injured.

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

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

CRACERO.

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

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

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

As the professor is the occupant of a scientific throne at one of our universities, and knowing the powerful hold he has upon the minds of the scientific portion of Great Britain, I asked, "Does this mean that the professor is to go into the difficulties of circle and spirit power, collect facts, and scatter them as coals of fire over the people? At once the Bible medium beat a rantan joyously with his hands on the table, so as to cause a hearty laugh from the circle.

The wheel-motion was given to one medium, the Bible passages to another, and the interpretation to another; and all being correctly done, seemed to much please the power acting on the mediums.—Cor. Spiritual Telegraph.

REAL "CORSIAN BROTHERS."—The Duke de St. Simon mentions in his Memoirs a singular instance of constitutional sympathy existing between two brothers. These were twins—the President de Banquere and the Governor de Bergues, who were surprisingly alike, not only in their persons, but in their feelings. One morning, he tells us, when the president was at the royal audience, he was suddenly attacked with an intense pain in the thigh; at the same instant, as it was discovered afterwards, his brother, who was with the army, received a wound from a sword on the same leg, and precisely the same part of the leg!

Not every one that keeps a good conscience, can keep a good name.

A SAD PICTURE.

If Rev. Charles Beecher tells the truth of his associates, we should rather be almost anything else than an evangelical preacher. We have long thought that what he here says is true, and when we see such a statement from one who has had the benefit of observation and experience both, we must believe it. What a melancholy picture! Mr. Beecher uttered this language, February 22, 1846, at the dedication of a Presbyterian church in Fort Wayne, Indiana:

"During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an authorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And need any one acquainted with human nature, be told that he studies under a tremendous pressure of motive? Is that freedom of opinion?—The liberty wherewith Christ maketh free? Rome would have given that. Every one of her clergy might have studied the Bible to find there the Pontifical Creed on pain of death. Was that liberty?"

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

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

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

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

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

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

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

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

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

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

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

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

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

MEETINGS IN BOSTON AND VICINITY. MEETINGS IN BRATTLE STREET, No. 15, at the Hall of the "Spiritual Association," on Sundays, morning, afternoon, and evening; also Saturday evenings. Speaking usually by entranced mediums. Admission free. Rooms open at all times during the week for information respecting Spiritualism, interviews with mediums, sale of books and papers, &c. Social Meetings on Thursday evenings.

MEETINGS IN CHAPMAN HALL, School st.—On Sunday afternoons, Conference Meetings, relating strictly to the Phenomena and Philosophy of Spiritualism. In the evening, Discussions of Philosophical and Reform questions. Circles for development in the morning at 10 o'clock. Admittance to all meetings, 5 cents. Question for consideration next Sunday evening:

Is the present Marriage System the best that can be devised to promote the welfare and the progressive development of the race? P. I. BLACKER.

MEETINGS IN CHELSEA, on Sundays, morning and evening, at Guild's Hall, corner of Hawthorn and Bellingham streets. Dr. F. GODDARD, regular speaker. Seats free.

Dr. A. B. CHILD will deliver a lecture at Fremont Hall, Chelsea, next Sunday morning.

Miss S. A. MAGOUR of East Cambridge will speak in the trance state, at West Randolph, next Sabbath Nov. 24; also at South Braintree, on the evening of the same day, at 6 o'clock.

MR. COAN'S APPOINTMENTS.—Mrs. Coan will hold Spiritual Test meetings as follows:—Bangor, Me., Oct. 29th; Frankfort, Oct. 30th; Backport, Oct. 31st; Belfast, Nov. 1st and 2d; Camden, Nov. 3d; Rockland, Nov. 4th; Thomaston, Nov. 6th; Portland, Nov. 6 and 7th. Friends who desire a visit from Mrs. C., should address W. B. Coan, Portland, Me., up to Nov. 7th.

LECTURERS NOW IN THE FIELD. The following are the names and addresses of the principal public advocates of Spiritualism who are now in the field in New England:

Mrs. M. F. BROWN, Trance Speaker, South Royalton, Vt.

H. P. FAIRFIELD, Trance Speaking Medium, (also, Clairvoyant Physician), Wilbraham, Mass.

Dr. JOHN MATHEW, of New York, may be addressed at this office.

J. W. H. TOOMEY, of New York, late editor of Christian Spiritualist, may be addressed at Salem, Mass., Box 219.

J. J. LOCKE, of South Reading, (Liberty Grove) Mass.

Miss C. M. BERRY, of South Boston, reads lectures written by spirit agency.

Miss A. W. SPRAGUE, of Plymouth, Vt., Trance Speaker.

Mrs. M. S. TOWNSEND (formerly Mrs. Newton), of Bridgewater, Vt., Trance Speaker. Mrs. TOWNSEND will give clairvoyant examinations and sittings if desired by friends in the towns she is at visiting. The sick and suffering may thus receive benefit.

Mrs. R. M. HENDERSON, Psychometric delineator of character, and trance speaker, Newtown, Conn.

Mrs. H. P. HUNTLEY, of Paper Mill Village, N. H., Trance Speaker. Mrs. H. may be addressed at Providence, R. I., for the present.

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

AUSTIN E. SIMMONS, of Woodstock, Vt., Trance Speaker.

ALLEN PUTNAM, Esq., of Roxbury, Mass., will receive applications to repeat his lectures on Mesmerism, Spiritualism and Witchcraft.

N. S. GREENLEAF, Haverhill, Mass., Trance Speaker.

H. P. FAIRFIELD, Wilbraham, Mass., Trance Speaker.

GIBSON SMITH, South Shafsbury, Vt.

S. C. HEWITT, formerly editor of the New Era, lectures on Spiritualism as a Science, as clearly proved as chemistry, or any of the natural sciences. Also on its Philosophy and its Uses, embracing as may be demanded in any locality, much or little of the wide range of earnest thought and vital truth which this vast and important subject affords. He may be addressed at 15 Franklin st., Boston, Mass.

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

STEPHEN MORSE, "The Blind Sculptor," of Springfield, Mass., will lecture on Modern Spiritualism, when desired.

Let it be understood that in announcing these names, we make no endorsement of the teachings of these several speakers. Those who speak in the normal state are expected to present their individual views of truth, each in his or her own way; while those who are used as instruments for disembodied intelligences do not themselves undertake to be responsible for what is spoken. Truth must bear her own credentials.

SPECIAL NOTICES.

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

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

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

WILLIAM S. HAYWOOD, Principals. ABIE S. HAYWOOD, Doct.

HOPEDALE, (Milford) Mass., Sept. 23, 1856. Oct. 4-4t

REV. URIAH CLARK and LADY'S REMOVAL to AUBURN, N. Y. Mr. and Mrs. Clark have changed their residence from Williamsburg to Auburn, N. Y., and propose to make Central and Western New York their principal field of spiritual labor. They will answer calls together; or Mr. Clark will stand ready to officiate alone at marriages and funerals, and as a lecturer, psychometrist, and healing medium. After the 25th inst., they will also be prepared to receive a few patients and visitors, who may be desirous of testing the spiritual cure.

A BEAUTIFUL GIFT BOOK.

THE BOUQUET

Of Spiritual Flowers;

Received chiefly through the Mediumship of Mrs. J. S. Adams, BY A. B. CHILD, M. D.

"THE LILY WREATH" was received with so much favor by the lovers of spiritual truths, that in compliance with the wishes of many individuals, a continuation is issued under the name of "THE BOUQUET." The flowers that form this Bouquet have been gathered in celestial gardens. They are fragrant with angel love, and arranged in the glowing tints of angel penicillings. Delicately must we use them, and susceptible to the purest spirituality must they be who would fully enjoy and justly appreciate their many beauties.

In each message, let each one consider himself as personally addressed, and let those who wish on each word catch the force of angel voices, and the soft notes of golden harps moved to melody by angel hands, this Bouquet is presented as a token of that love which is drawing us all home to peace and prosperity.

PRICE OF EACH VOLUME, in cloth, bevelled edges, embossed, 50 cents; do, half gilt, \$1.00; do, full gilt, \$1.50.

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

SEEK-NO-FURTHER SOAP.—The undersigned, having been appointed principal agent for Sawyer's Seek-no-Further Soap, now offers the article for trial, and the copyright to manufacturers for sale, knowing it to be one of the great inventions of the age. Office and general depot, 116 Commercial Street, Boston. Price \$2.50 per box of thirty-six pounds; three boxes for \$7.50. SAMUEL W. GILSON.

MRS. YORK, Medium Clairvoyant, Healing Medium, Psychometric Delineator of Character. Mrs. Y. does not profess to hold intercourse with the departed, but proceeds both the moral, mental and physical condition of the patient, and prescribes remedies; operating particularly on the nervous system. It is also a developing medium, and will hold circles for this purpose every Tuesday evening. Terms liberal. Residence, 31 London Street, leading from Pleasant Street Oct 13

HEALING BY CLAIRVOYANCE AND SPIRIT-INFLUENCE.—Mr. J. A. BARNETT will attend all who desire to be healed by the powers of a Healing Medium, and by the Mesmeric State; the disease will be pointed out, the symptoms described, and the best means used to cure it. Mr. Barnett is an able delineator of character, and is in the Mesmeric State.

TERMS.—For Examination, \$1.00; strictly private do, \$2.00; oral philosophical do, \$3.00; written philosophical do, \$1.25.

Office hours from 9 to 12 A. M., 2 to 6, and 7 to 9 P. M. Circles are also held on Tuesday and Friday evenings, at 7 1/2 o'clock; admittance 50 cents. Sept. 27-1m No. 14 Webb Street, Salem, Mass.

NEW MALVERN WATER-CURE, WESTBORO, MASS. Distant from the Railroad station nearly one and a half miles, is beautifully located on elevated ground, and the highly cultivated lands of an agricultural tract. The house is large, the rooms are numerous, and it has an excellent bath for gymnastic and recreation. The water, which for purity and softness is rarely equalled, is conveyed to the building by wood conduits, and thus escapes metallic oxidation. The bath rooms and apartments are simple and commodious, and in the regulation of temperature as well as general arrangements, the establishment offers superior facilities for winter or summer treatment.

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

Persons desiring additional information, will please address the resident physician, DR. J. H. HEBO, or the consulting physician, DR. GEORGE HOYT, of Boston, 77 Bedford street, who visits the Institution semi-weekly, and attends to calls in the city and country. Oct 11

MEDIUMS IN BOSTON.

Mrs. Knight, Writing Medium, 15 Montgomery place, up one flight of stairs, door No. 3. Hours 9 to 1 and 2 to 5. Terms 50 cents a sitting.

Trance and Writing Medium, at No. 15 Montgomery Place. Hours from 9 till 1, and from 2 to 9 o'clock. Terms 50 cents per hour. For examinations of diseases, \$1. Oct. 11-3m

Mrs. Bean, Rapping, Writing and Trance Medium. Hours from 9 to 9. No. 10 Chickering place.

Clairvoyant Physician, HENRY C. GODDARD, Clairvoyant Physician and Test Medium, from Philadelphia, offers his professional services to the inhabitants of Boston, at No. 5, Hayward Place. Hours for Medical Examinations, from 9 A. M., to 12 M. H. C. G. will receive visitors interested in the beautiful phenomena which are given in his presence, known as spirit manifestations, from 2 to 5 P. M. Mr. G. has been in practice for the last twelve years, in many of the principal cities of America. Sept. 13m

Test Medium. Mr. G. A. REDMAN has removed to No. 15 West street, near Washington, where he will receive company, from 9 to 12 A. M., from 2 to 5 P. M., and from 8 to 10 P. M., daily, Sundays excepted. Public circles of Monday and Thursday evenings only, from 8 to 10.

Mr. R.'s hours for clairvoyant medium examinations are from 4 to 7 P. M., exclusively.

Mrs. B. K. Little, (formerly Miss Ellis) Test Medium, by Rapping, Writing, and Trance, (rooms No. 46 Elliot street. Hours from 9 to 12 A. M., and from 2 to 6 P. M. Terms \$1.00 per hour for one or two persons; 50 cents for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, \$1.00.

Mrs. J. H. Conant, Spirit Medium, has removed to No. 2 Central Court (leading from Washington street, just above Summer street) where she will attend to visits of her friends.

Please enter, and walk up stairs without ringing the bell.

Healing and Spirit Vision. T. H. PEABODY, Healing Medium Mrs. T. H. PEABODY, Trance Medium, 54 Hudson street, Boston.

Miss E. D. Starkweather, Rapping, Writing and Trance Medium, residence No. 6 Barre place, out of Elliot, near Washington. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 6 and 7 to 9 P. M.

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

IN CHARLESTOWN, MASS.

Mrs. E. C. Young, Healing, Sealing, Prescribing and Developing Medium, may be consulted for disease, Tuesday, Thursday, and Saturday, from 9 o'clock, A. M., to 3 o'clock, P. M., at 21 Healy Street, Charlestown, Mass. (up stairs). Circles for development, Wednesday and Friday, from 2 to 4 o'clock, P. M. Sept 6m

IN WARE, MASS.

Mrs. Almida Dexter, Healing Medium, gives notice that she will be at her brother's, in Ware, Mass., three days of each week, Tuesdays, Thursdays and Saturdays, for the purpose of examining cases of disease. Charges—For examination and prescriptions when the patient is present 50 cts.; by letter, \$1.00.

General Advertisements.

MRS. E. J. FRENCH, Clairvoyant and Healing Physician, office 780 Broadway, second floor, front room. The mild conditions of the human organism delineated and prescribed for with unparalleled success.

TERMS.—For examination and prescription \$5, when the patient is present \$3; if absent \$10. All subsequent examinations \$2. Terms strictly in advance. In order to insure prompt attention some of the leading symptoms of disease, when seen at the office, will be delivered in French's "Female Restorative" for Female Debility.

Hours from 10 to 1, and from 2 to 4, except Saturdays and Sundays. Sept. 20.

A. C. STILES, M. D., Physician and Surgeon, Bridgeport, Ct., Independent Clairvoyant, and Psychometric Delineator of Character. Dr. S. is not put into a mesmeric sleep, but appears in a perfect normal condition, but the superior development of his powers, enable him clearly to see the interior of the human system of the individual before him, and with accuracy describe the disposition and feelings of the patient, and also prescribe the remedy for the cure, or relief, if incurable, as through the medium of the healing rock of Mesmerism, &c. &c. If absent by a lock of hair, \$2.00. For Psychometric Delineation of Character, \$2.00; to obtain this, the autograph of the individual must be forwarded. To secure attention the money must always accompany the letter.

DR. ABBOTT'S MEDICINES.—Our Cholera Cordial can be depended on to cure Cholera, Cholera Morbi, Dysentery, &c. has been in constant use since the cholera season of 1832. Peppin Cordial will cure debility, faintness at the stomach, and is an excellent Tonic Cordial. Our Panacea, The Cure Coughs, Croup, and Asthma. The Cholera Cordial will cure Cholera in the mouth and stomach and Canker Sores in the Blood. "Female Restorative" for Female Debility.

P. S.—Spiritual and Mesmeric Prescriptions put up with care. J. & BENJ. F. ABBOTT, 214 Hanover St.

COAL AND WOOD. Allen Putnam & Co., of Roxbury near the Boston line, on Northampton street, keep constantly on hand an assortment of COALS, WOOD and BARK, which will be delivered in Roxbury or Boston at the fair market price. Approved orders at the A. B. CHILD, M. D., DENTIST, NO. 15 TREMONT Street, Boston, Mass.

