WHOLE NO. 96.

Spiritual Philosophy.

NEEDS OF HUMANITY. FROM REV. R. P. WILSON'S "LECTURES ON SPIRITUAL SCIENCE.

In presenting the subject of salvation or development in its true light, we prefer an illustration. Before us is a man somewhat defective in organization, whose vital powers are unable to operate harmoniously, on account of the perverted habits acquired in ignorance, hence disease in various forms is induced, which perpetually causes suffering and sorrow. Now we ask what would constitute salvation to this man's suffering nature; the only answer that can be given is, returning health. And how can this be obtained? By ceasing his perverted habits-by conforming to the laws of health-this alone will restore his diseased nature to a state of soundness and peace. Let us change the external for the internal man. As we find the outward expression, so we discover eased soul is before us languishing in its own or hereditary perversions. Instead of peace, we have the expression of anger-for joy we have sorrow-for love we have hate-for a buoyant hope, we have the ravings of despair-for the expression of wisdom and intelligence beaming from the countenance, we have the pallid gloom of ignorance, and the craven grin of superstition and bigotry. Now what shall save this man from his wretched condition? His spirit is either starving by famine, or improperly supplied with spiritual and intellectual nourishment. We answer that the salvation of this man and all others in a like condition, depends upon means which are ever at hand. As in the former case, bad habits, habits formed in ignorance, must be laid aside, and true conditions must be induced. Can physical life exist with a poisonous substance? Can we take fire in our hands and not be burned? So spiritual life or enjoyment cannot be nourished on hatred or variance. To be saved spiritually, we must open the springs of our affection, and cause living streams to issue forth, beautifying and cheering all hearts with which we come in contact. Then shall the waters of life break forth and "streams in the desert;" the wilderness of sorrow and spiritual disease shall be glad, and the desert of human affection

To this system there can be no rational objections, for it seeks the development of every individual. Every spirit, however perverted, contains the germs of immortality and endless progression. It would be the greatest absurdity to suppose that the all-wise Author of all has any especial favorites on earth, for all equally demand his fatherly care and

shall bud and blossom as the rose. In

the accomplishment of this great work,

we recognize a Divine agency present in

the inmost spirit of man. And it is on-

ly when we are baptized in this celestial

element of love, that we are prepared to

administer safely to the perverted many

who are wandering as sheep having no

shepherd. Salvation then as we under-

stand it, consists in a harmonious life-

in a life of true conditions-a life in

which labor for the good of others must

constitute the central motive of all ac-

with the laws of its nature, to shine forth an angel of light, even on earth. Into this inner sanctuary the Divine Spirit of Love, as the great High Priest of humanity enters, not with the incense of human blood, but with the saving power of Heavenly Wisdom and Love, whose lofty towers are lost to our view, to adorn and save.

3. The present age needs a host of Reformers. Every minister that lives true to the station he occupies, is necessarily a reformer. But the ministry of the present time are but conservators of the past, who hold on to the teachings of the fathers, as tenaciously as did the Jews in the time of Christ. As a general thing they are not true to the law of progression. The greatest evils of the times lie entrenched behind the bulwarks of the church. Here, slavery, war and intemperance find an asylum and pro-

The church has mistaken its mision. Instead of laboring like Jesus to do good here, the efforts of Christendom are directed to save man's soul from evils, after it passes the boundaries of external vision. Mankind are taught by system to believe that their greatest enemy is their Infinite Father, if confor nity to certain arbitrary requisitions are not complied with in this life. The people are first persuaded that their future life depends on dogmatic belief, then they are required to sustain the church in its appliances to turn away the anger of the supposed offended sovereign.

I said the church had mistaken its mission; it labors to save men hereafter, when it should labor to unfold them Hence the manner of accomplishing this good for man is also mistaken. For the religious teachers of man being ignorant of the nature of the soul, know not how to administer to the spiritual necessities of the race.

Allow me to suggest some remedy for this defect in the popular teachings of the pulpit-to state some topics that should occupy the minister's time as he discourses to the multitude :- 1. Let the great principles of humanity oe unfolded in their true light. 2. Let the principles of Physiology be amplified and unfolded in all their relations to the physical, mental and moral nature of man. 3. Urge upon all men that a right to live gives a right to freedom of mind and body, and present such plans of action as shall be consonant with the great law of love, for the removal of all oppression from the human family. 4. Seek to infuse the religious element into political life, connect conscience with the ballotbox, and elevated legislation to the high position of the "higher law," the law of love written upon all hearts. 5. Labor to remove intemperance of all kinds. 6. Present the evils of war, and its accompaniments, and let the principles of "peace on earth" be breathed forth in every expression, and uttered in every word. 7. Let the spiritual relations of man to the whole universe receive appropriate attention, as the highest de-

The earth, I say, needs teachers that shall present all these subjects, and many more of like character, and there can be no general advancement in the absence of such reformatory instruction. Such are some of the needs of the world at present; let us now glance briefly at the supply.

partment of his nature.

The elements for the construction of the great temple of Humanity after the benediction. Within every spirit there divine fashion, are abundant around us. is a savior or internal principle, that Instead of waiting for the guidance of pause here to consider; the assertion is

ourselves for immortal victory; or in other words, to use the means within our reach, and prepare ourselves to be polished stones in the spiritual building whose base rests upon the earth, but as they pierce the opening heavens

The physical sciences have certainly attained a commanding eminence and a degree of importance that challenges the attention of all observers. Yet the achievements of mind (with but few exceptions) have been mostly attained in the other realms of being. There is a world within and around us, not cognizable by our external senses, that challenges our strictest scrutiny, and invites cordially our approach.

Undoubtedly the progress of the physical sciences has prepared the way for a more interior survey of the realms of the unseen life. The revelations of the last few years have unfolded to our minds the great fact that man possesses which would have astonished former ages, and even at the present are avoided with studied incredulity. I refer to the science of magnetism and clairvoyance, by which the spirit life may be entered, and its treasures of wisdom laid before us.

As a skeptical philosophy, and

worldly church, were busy making converts to their respective creeds, when a growing tendency was manifesting itself to disbelieve the immortality of man's future existence, then in time of greatest need, the spirit world disclosed its power of communicating to us, as in former times, heaven was made known by its commissioned messengers, to prophets and teachers. Now, we are almost in every neighborhood permitted to hear messages from our departed loved ones, we hear them speak in their friendly accents, we feel the warm grasp of the hand, we listen to the sweet music from spirit voices, or linger near where angel fingers touch the trembling chords with strains of celestial melody! Yes, we are just beginning to realize that the 'whole family in heaven and earth are one." We are now permitted to sit together in heavenly places, and inhale the pure affections that greet us from the shore but just opposite our own mortality. The spirits of just men made perfect are near us to inspire us with courage, and to infuse into our souls the inspiration of their own celestial life. And as the innumerable company of angels throng us, shall we turn away in sullen silence from such friends? Let others do as they choose, but for one, I shall ever welcome their presence, and be happy in their embrace.

In the former part of this discourse it was said that the law of correspondences would probably unite all interests, by uniting all minds on the same theological basis. To accomplish this great work, the world must submit to the following axiomatic propositions :- 1. That all truth is a unit. 2. That all truth rests upon a scientific basis.

The success of the Spiritual Philosophy depends upon the practical acknowledgment of these truths by the world. But we have full confidence that time will accomplish this, however slow a learned ignorance may be in accepting these conclusions.

That all truth is a unit, we will not needs only to be unfolded in harmony an earthly builder, it appears to me that sufficiently self-evident. We pass to no- partments of existence, is clearly seen. light of the new and harmonial philoso- did not choose to stay to lecture, but I

truth rests upon a scientific foundation. Truth may well be compared to a stately tree, whose foundations are firmly imbedded in the earth, but whose fruitful boughs wave in the sunlight.

Science, as we understand it, primarily signifies knowledge. It is a knowledge of the relations subsisting between the various departments of human perception. Though truth is a unit, yet, between the granite rock and the angel there are a vast variety of forms assumed, and as distinctly marked in all hands to grasp every object of affection. their successive refinements.

If our second axiom is true, all theological opinions must rest upon a tangible foundation, to receive the sanctions

of reason and man's highest intuitions. Admitting no standard but Nature, by which to test the truth, we proceed to unfold the law of correspondences in the elucidation of theological opinions .-Having observed the phenomena of nature in her external operations, we discover the great principle of the recipowers which may be here developed, procity of forces in causing all things to seek an equilibrium. In making our interior investigations in the mental and spiritual departments of human nature, we discover the principle of justice; this has ever been considered an attribute of the Divine Mind. Now we affirm that the ing causes and that principle which tells man to "deal justly" is the same, that both are equally divine. The one is a manifestation of the Divine Wisdom on an earthly, material plane of development, while the other is an exhibition of ny upon the mass of human passion say- ences.

ing "peace, be still." This great principle-reciprocity of forces-is universal in its operations. It combines the atom-associates affiliatforest-fills every ocean-circulates in all organizations-propels all machinery -combines all worlds-moves all systems, and rolls the vast Univercelum of Deity on its central axis. Manifested upon an interior and higher plane of development, the same principle clothed with the name of Justice, has peopled the universe with rational and immortal beings-has settled all disputes-corrected all wrongs-harmonized all differences, and in its future operations it is most assuredly destined to break asunder the bonds of every slave-to destroy all despotism-to liberate every captive-to fill all worlds with happy spirits, and ultimately to cause the great sensorium of universal existence to vibrate with celestial harmony. The varytelnic an lo

Justice can only be satisfied in causing all objects upon which its claims rest. to find their respective harmonial positions originally intended by Divine wisdom and love.

ical forces, and that which seeks equality ly developed through and out of the Bap- cago is so noted. The city seemed so of rights and privileges in the moral de- tist Church into the broad, clear sun- much under the dominion of fear that I

God is calling each one of us to gird tice, however, the second formula-all Let us trace this correspondence in the manifestation of another principle.

> As we search the great volume of Wis dom spread out before us, the book of Nature, we find that there exists an all-pervading element of caloric or heat. Descending into the interior depths of our own natures, we recognize the Divine principle of love. Between these principles we observe a marked connection. Heat expands every substance thrown into the crucible, love swells the bosom, and extends the Heat purifies, by separating the gold from the dross; love, by its celestial attractions opens the sealed fountains of the hardest heart, and pours into the stricken spirit aspirations for a better life and more exalted enjoyment. Heat promotes growth and progression; love assimilates the discordant elements of humanity into a harmonious brotherhood of reciprocal interests. Heat refines, sublimates the grosser elements, preparatory to the assumption of higher forms, permitted to thrive in the soil of ignorance. By the action of heat the germination of all forms commences, while on the other hand, Divine love deposits the seed, and causes to ascend the celestial tendency of all natural forces to gain an life of endless development. Thus of comparison, the correspondence existing between heat and love, marked with no difference, except the necssary expansion of higher planes of manifes-

> Now, as the general operation of heat the same principle, spiritualized, operat- causes all tnings to be attracted to their ing upon a superior stage of progression. proper positions in the external universe, The first is ceaseless in its action, until so also does Divine Love, as it warms the Divine Spirit, moving upon the the Infinite heart of God cause all moral troubled waters, hushes the storm to si- natures to take their true relations in his lence, and the latter is but the Divine spiritual universe, according to all the Goodness breathing the odors of harmo- circumstances of surrounding influ-

In this manner might all moral attributes and perfections be traced from their external expressions to their great Original, from whom all things proceeded particles-aggregates all external ed, and to whom all things are progresforms-paints every flower-rears every sively tending. Thus are we snrrounded by, and live in that all-embracing Nature who is our common Father, and we all his common heritage.

> Letter from Warren Chase. Battle Creek, Mich., Aug. 4, 1854.

BRS. HEWITT AND NEWTON :-I have been so much occupied of late that I have neglected to keep you and you readers informed of my labors. I will briefly foot up the account now:

land at Ceresco, Wisconsin, on the 7th of July, and on the 9th lectured three times at Shebovgan Falls, Wisconsin, to large audiences, many of them as firm believers in our philosophy as myself. This is one of the many places in our grow. sense swoller toolie as ylderiveni

(which was groaning some with the cholera) and thence next to Palmyra, Justice, in other words, is a Divine Wisconsin, to visit the Higgins family,

phy. The Baptist Church was opened for me and I lectured to a good audience the only evening I had to spare there. Several other believers and mediums, among the latter, a Mrs. Severance, stand boldly out and defend the faith there. The beautiful village could be converted by proper effort in about thirty days. It is out of the reach of sectarian bigotry. I next stopped over Sunday at Gennessee, Wisconsin, near Palmyra, both places on the railroad from Milwaukie to Madison, and good places for any of our friends to stop who have any means of interesting spiritualists. At Genessee I had as I often have had before a large and attentive audience. We consider the place converted because we have nearly all who do not belong to the three invulnerable classes, viz: those who cannot reason, (fools) those who will not reason, (bigots) and those who dare not reason, (slaves.) There is one church in the village-it was Presbyterian, but they could not keep it running alone, so they while love purifies the heart, by expelling have taken in the Methodists to help, the noxious weeds of vice that have been and both will not be able to sustain it long, and I expect they would be glad to get more help from any sect to keep out Spiritualists. Even Catholics or Universalists or Baptized Infidels (Unitarians,) but, all will not do-fade out they must, and let the church go over to be used equlibrium, whatever may be the disjurb- might we trace through all the labyrinths for the spread of the new gospel ere long. I next stopped to lecture in Kenosha for Milwaukie was too sick and hot and the evenings in the city were whittled down to a point by the sun's sitting up so late. At Kenosha I lectured only once, but even that seemed to awaken a new interest, and I hope has aroused some of the sleepers, for our friends there seem to have caught the stupor of the churches which stand like old, dead. dry trees in the forest, having only a form left without foliage, or flowers or fruit. So they do in hundreds of other places where I have been, and in many they have already begun to fall, from decay, like any other body when the vitality departs. I next stopped at Waukegan, Illinois, where our friends are always awake and active. They have not missed a regular meeting and a lecture on a single Sabbath for over three years, and thus they have grown, until they far outmeasure the intellect and talent of all the sects in their beautiful little city. The Baptist Church in that place having recently been left without a preacher, our friends made them a formal offer to supply their pulpit one year, and add to the preaching a bonus of \$300. They had not accepted the offer when I left. I spent Sunday, July 23d with our friends there and used up the hot day by three I left my home in our beautiful prairie lectures to very large audiences made up mostly of true and enlightened believers. To me it was a feast to mingle with so many true and developed minds. I trust our friends traveling West will remember this and other places I have named. and call and impart and receive as best state where the seed has found an intel- they can the light that lighteth every lectual soil, and in such it never fails to person. I next came to Battle Creek, via Chicago. Poor Chicago | Its fever I next passed through Milwaukie of speculation had subsided for a short time and thousands of its citizens had fled under the reign of terror sent in by a few cases of Cholera. Some had fled Magnetism, by which the Everlasting Fa- a part of whom were once extensively to the spirit land and some to other rether attracts all his unnumbered offspring and very favorably known as the Colum- gions. The latter may return to renew nearer and nearer to his parental heart. bians-a concert band-there I had one the strife and struggle of city competi-Thus the correspondence between the of the best visits I ever had with that tion, but the former have done with principle that seeks equilibrium of phys- family who are thoroughly and complete- the corner lot speculation of which Chi-

have promised to shake that city mentally-as an earthquake would physicallysome day. Even that they do not fear, for as their city is built mostly on planks and posts, it is like a raft, and were not its foundation combustible, it might almost float on a lake of fire and brimstone. This may be one of the qualities that adds to the price of lots-if the price continues to increase a few years more as it has the last two years, nothing in this world can buy them-it will require something like "the pearl of great price," or a through ticket to a sectarian

In this place, Battle Creek, I have "said over," five lectures in the Quaker meeting house, well filled with the freest and most enlightened part of the people, and in this respect the place has few equals in the state or in the West, of which the spread of our philosophy is always our evidence. Battle Creek is on the Michigan Central Railroad has about 1500 inhabitants, is a healthy and beautiful place with excellent society and much of the spirit of reform and progress. I closed my lectures here on Sunday, the 30th ult., and since that have been to Bellevue and delivered three there to full houses. Bellevue is a small village, fourteen miles from the railroad. a pleasant and quiet place where the people think much more than they spec ulate. Our friends have regular meetings here and several excellent speaking niediums and the cause is well advanced. The citizens by much daring and persunsion got the two preachers in to hear one or two of my lectures, and they stared and gaped and wondered in astonishment, bewildered as if the heavens had really been opened and Gabriel or Lucifer let down on to them-probably they thought the latter, for one of them said I was smart, and so was the devil. A friend replied, "Yes, smarter than your God, for he gets the most souls." But preachers with seven by nine intellec have no business in Bellevue.

I returned here to-day, and to-morrow go to Albion, then to Jackson, then to Detroit, and shall reach Cleveland about the middle of August where letters will reach me till the last of September, not because I shall stay in Cleveland, for I may not remain there more than a week, but my friends there will forward to me, as I shall visit many places in Obio, and intend to go by way of Pittsburgh to Philadelphia. My route to Boston, however, may be determined by the demand for my labor in another direction.

Yours for progress, lal on +STIEU 10 20 India WARREN CHASE.

H. W. Beecher on Orthodoxy. The following is a part of Henry Ward Beecher's view of the prevailing Orthodoxies :-

"In fact the Orthordox sects are a vast compound threshing machine, flailing away at each other as if the chief end of man was to thresh his neighbors. I have never yet seen an acknowledged Orthodox man. Everybody is orthodox as compared with those above him: and Orthordox reputations, like country bank bills, circulate only in a narrow circle, very near home. If one is Orthodox in Hartford, he is a Heretic in New Haven; if he is sound at New Haven, he is too loose at Andover; if he is fortunate enough to rank high at Andover, then he is hopelessly below at East Windsor; if he climbs up the toilsome cliffs the eyrie of East Windsor, he only brings himself within reach of the Princetown Orthodoxy; and when yet climbing up, out of sight of all sublunary things, he sits down on those principles of Old School Presbyterian, Princeton Orthodoxy, and divides his time between Turetin and efforts at breathing on such thin-aired august heights ing in the day of judgment-every act, then down comes the good old fashion Scotch Presbyterian Orthodox carrying in a yet higher eagles's nest. It is a pronounced upon it according to its charhim among the Orthodox, he is a fool they are not professional; capital to go out to play with. But a man walks any department of God's universe. about among the Christian Observers, Observers, and the Presbyterians, (Central, Western, Southern, and all,) and sy as they roar through the bars! o stay to lecture, but I

Era.

"Behold I make all things New." " Hereafter ye shall see Hraven Opened. S. C. HEWITT, Editor and Proprietor: Oppice No. 15 Franklin-st.

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THE DAY OF JUDGMENT.

A friend of ours, a member "in good and regular standing," of one of our most orthodox churches, not long since asked our opinion respecting the "Day of Judgment." We replied that we thought it must prove a very long daymuch longer than most people imagined. He was somewhat surprised at such an answer, and wished us to explain. We proposed to go into an arithmetical calculation on the subject, and inquired records of individual lives, to trace all their acts, motives, and even "every idle word" they have uttered, and to pass gle person, i.e. Christ, is to judge all .-He thought several hours would be requiite for the investigation; but we proposd to put it at five minutes for each human being. This would allow of 288 trials in twenty-four hours. And 95,180 n a year. Then taking a low estimate we had somewhere seen of the number of human beings who have lived on the earth which assumed that all had sprung from a ingle pair created about six thousand ears ago), namely, 28 hundred millions, the truth would doubtless be more than ix times that number,) we ascertained hat it would require nearly thirty thousand years to judge those who have al ready lived! Then supposing the world is to stand for several thousand years to come, undur circumstances more favora ble to multiplicity of population than have vet existed as is generally beleived there will be, when the final day opens, at least as many more as have already existed to await their turns before the judgment bar-requiring from sixty to one hundred thousand years to complete the "dread as-

We remarked to our friend that according to this computation, should the judgment begin at once, he would have some thirty thousand years, or six times as long as the world is supposd to have yet stood, to wait before his turn would come round; and unless the assembled myriads should be completely paralyzed by the terrors of the occasion, through all that long period, they would be very likely to add materially to the words and deeds which would require to be passed upon,-thus inevitably lengthening out the "Great day" to an inconceivable extent in addition.

Our friend reflected for a moment on the matter, and then burst into a fit of uncontrollable laughter at the crude and monstrous absurdity he had all his lifetime professed to believe. "I never slight exceptions, maintained a very sig- himself powers quite as marvellous, to thought of the subject in this light before," said he, "but this mathematical demonstration shows it to be one grand humbug !"

"But," continued our friend, after his risables had become somewhat quieted, is there no meaning, after all, in what the reality of the Spiritual phenomena to we have been taught so solemnly and constantly about the day of judgment?-Is it nothing but a fable?"

"By no means," we replied. "These crude and absurd notions are but the perversion of a solemn and eternal truth.-We are, every one of us, constantly livevery emotion, every word of ours, is brought to the judgment-seat of PRINCIhim away at one swoop, to be devoured PLE, TRUTH, WISDOM; and sentence is thing of degrees, it is a question of the acter and deserts, and the due reward or scale; and beginning at zero, all the de- penalty follows inevitably in our own exgrees above pelt all the degrees below. perience. If we do right, follow truth, Now, if a preacher is hetherodox, he is are ever loyal to the good, or to God. but suspected and shampooed, and flail- we enter into life; but if, either ignoranted, and he gets that if he is Orthodox. ly or willfully, we pursue the wrong, So that if a man's convictions do not keep are led into error, or live only for self, Bee, giving a detailed and serious ac- accepted. This is a position which all we incur deprivation of good, or bring count of an interview with what purwho stays. The company is no great upon ourselves positive suffering, or in ported to be departed spirits, in the thing. Very clever fellows all, when other words, "come into condemnation," as inevitably as effect follows cause in

"This, too, was the constant and and the more properly named New York common-sense teaching of Jesus of Nazareth-embellished, indeed, sometimes, but although, to our apprehension, the by oriental imagery, but always capable Dr., if present, failed to give satisfactory the Puritans, very much like a man visof a rational and truthful interpretation. evidence of his identity, yet the narraiting a menagerie—his time being spent In so far as Jesus taught the true princi- tive was not devoid of interest. in listening at the strange noise which ples of life and action, so far may he be This was followed, a few days subse-

heard his words, that is, accepted the benign precepts and eterna! truths which he unfolded, 'HAD' everlasting life,'-'passed from death into life.'(JOHN v: 24), while those who rejected him and his teachings, remained necessarily under the candemnation which error and blindness ever bring upon their unfortunate

"Such was the 'judgment' for which Jesus 'came into the world,' and thus it s evident that the 'appointed day in which he is to judge the world' (Acts xvii 31) commenced with the first public proclamation of those divine and saving truths which he enunciated. By those eternal principles, the conduct of 'all nations,' and all individuals, even to 'every idle word', has been, and is, and ever will continue to be tried, and to receive its appropriate reward or punish-

Our friend thought this view to be rational, consistent, worthy to be true, and far more likely to produce practical beneficial results on those who accept it, how long a time he thought it would re- than the common notion which puts the quire, on an average, to read over the judgment, and punishment for wrong-doing, away, thousands of years, into the uncertain future, with an indefinite number of chances of escape, in the judgment upon them, according to the mean time, through some mysterious popular notion - remembering that a sin- jugglery termed repentance and forgiv-

> We agreed with this opinion, but reminded our friend that the adoption of so fearful a heresy would be likely to endanger his ecclesiastical relations, should his sentiments become known. He expressed little fear on account of any such consequences, and we have, therefore, little doubt he will soon be reckoned among those truly free-men whom the 'truth hath made free.'

We may add, that we recognize another and more internal significance of this phrase, "the day of judgment." It is indicative of a stage of spiritual growth, a crisis of individual experience, when the whole higher nature, the intellectual, moral and spiritual perceptions, become so divinely illuminated that they are capable of bringing into judgment, and of weighing in the scales of wisdom, all the acts, habits and opinions which the individual has cherished-of approving and illustrating the good and true, and conwhen the fires of truth "shall try every one's work, of what sort it is," and all the "wood, hay and stubble" of error will be burned in unquenchable flame. This is a period ardently to be sought, rather than dreaded, by every true soul; and they who pass the ordeal, whether here or in another sphere, will find themselves ushered into a heaven of everlasting joy, peace and love .- A. E. N.

*These terms are properly expressive of truthful and necessary stages of Spiritual experience; but to the gross conceptions of a large class of religionists, they suggest nothing less mysterious than the tricks of a juggler.

THE BOSTON PRESS.

The newspaper press of this city, both nificant silence upon the subject of Spiritualism. To some extent as we have occasion to know, this results from the fact that individuals engaged in conducting several of our influential allow them to be ridiculed and ignored as was the fashion a few months since; while the popular current is yet too profitable to say anything in their favor. that in attacking the Spiritual movement, they are grappling with a mighty unseen force, about whih they know but little, and with which the less they have to do, the better. The later as

Among the exceptions of which we have spoken, and indicative of a marked change in the treatment of this subject, we may mention that recently presence of a well known medium. The writer declared that the evidence of the agency of an invisible intelligence was full and convincing. The intelligence claimed to be the spirit of Dr. Franklin;

the creatures make, and wondering called the 'judge of the world,' and he quently, by another communication in whether they can get out at him, as ea- was right in saying that, by his words the same paper, urging the candid invesshould men be judged in the coming or tigation of the whole matter. From this

last day. (John xii: 28). They that we extract the following common-sense

"It is unbecoming to attack with ridicule a belief founded upon the evidence of the senses and the test of reason; ridicule cannot batter it down; its blows tend rather to a density, giving it increased resistance, hardihood, strength and growth. A matter of such moment, involving in its widely spread influence the minds of many thousands of our people, should long since have received the attention for which it has in vain petitioned Congress."

"Spiritualism is no new question; it has startled in previous ages Romish christendom; but under the despotic rule of priests it was mown down like grass. Again it has appeared in a liberal, free spoken age, when the human mind is prepared to receive it in a full, fair deire of enquiry, and to discriminate beween its truth and falsehood. That spirits do hold intercourse with man has been conclusively and amply proved; both good and bad are at work upon him; to what end, should be the study of statesmen and those minds, which, in their enarged perceptions, critical analysis, are enabled to discover and to point out consequences."

The writer recommends, in concluthe matter in hand, decide upon its merits, and "if spiritualism be an evil let it be baffled by stringent laws." Thus, robates when exercised by "priests" in fect and unreliable. Of this nature are the dark ages, re-established in the clairvoyance, trance, vision, etc. Clairhands of politicians, in this "liberal, freethinging, free-spoken age! Sage counsellor! We trust he will not discontin- diagnosis of disease. Neverthelss, they ue his investigations until he shall have are sometimes correct, and there was been ushered into the clearer light of the "Dispensation of Wisdom."

Another exception of a less creditable character, is that of the Commonwealth. This paper has heretofore been distinguished for its liberality and candor in all allusions to the subject of Spiritual- that much could be perceived and learnism. But finding some account of the "New Motor" in a Western paper, recently, the editor indulged in a violent personal attack upon Bro. J. M. Spear and his "fellow fools," accusing them of "lunacy" "crazyism," and using a variety of harsh epithets, on account of that sible that they impressed him, yet he did production-all the while admitting that he did not understand what he was talking about! He was answered next day by a correspondent in such a way as to make him feel that this proceeding was not demning and casting away the bad and the wisest act of his life. He has since the false. This is a time of trial, which shown some little sensitiveness on the must come, sooner or later, in every soul, subject, but doubtless has learned a useful

The Daily Mail, following in the wake of the Commonwealth, one day last week. indulged in a little harmless ebullition of prejudice against Spiritualism in general and John M. Spear and the "Motor,' Isaac C. Pray, and his new drama in particular. The latter production, the editor, in advance of having seen it, warrants will not rise higher than "a fifth rate tragedy," and declares that "the attempt to palm it off as the spiritual work of the greatest dramatic writer of any age, is so far beyond the common insults to public intelligence as to deserve general and most unmerciful castigation." The ed- may be true of the doctrine of "discrete itor seems to forget that in thus assuming | degrees," they do not and cannot preto pronounce upon a production without secular and religious has of late with acquaintance with it he is arrogating to ing upon external objects. God is ever say the least, as any medium lays claim terior outward in all matter; and all to, and exposing his own back to a "castigation" as "unmerciful" as he would way, under the same universal law have inflicted upon Mr. Pray.

journals are too deeply impressed with farther than to copy from the Commonwealth a short paragraph, as full of mis- favor of the intelligence who has the statements and misconceptions as it could | most knowledge, and hence the best conwell be. of the mind won and a

Such is the present position of the strong against these novelties to make it city press in relation to the most important and absorbing question of the age. Others seem to have become convinced Has not Boston reason to be proud of her newspapers?

Since the foregoing was written, we have seen in the Journal a commendatory notice of a discourse on Spiritualism, the part of spirits. recently preached in Quincy, Mass., by Rev. Mr. Lunt, a Unitarian Clergyman of that place. The discourse, so far as we can judge from the extracts given, is extremely non-committal, but seems to a somewhat lengthy communication admit that Spirits do communicate-its (written, we opine, not far from the chief burden being to insist that their editorial sauctum) appeared in the Daily | teachings should be tried before they are intelligent Spiritualists long since learned to take; and we therefore cannot help regarding both the sermon, and the Journal's notice of it as highly signififurnish us a more full statement of the character of this discourse ?- A. E. N.

> IDENTIFICATION OF SPIRITS. - Brother James Stuart, of Ceresco, Wis., gives the following from his own experience. in relation to identification:

"I have a friend in the spiritual

with his friend; his expression of mind is peculiar to himself, his voice (mental) is just as perfect as when he inhabited the mortal coil. Thus, when he opens his mind, I know to a certainty who is speaking to me, although I cannot see him. I am in relation to that friendly spirit, so far as intercourse is concerned, in a similar condition to a person who has lost his sight. Such a person is never at a loss when a familiar friend speaks to him, as to identity; neither am I in the above case. 'Seek and ye shall

BOSTON CONFERENCE.

Wednesday Evening, Aug. 18 .- The question as to how the imperfections, contradictions and falsehoods of spiritcommunications are to be accounted for. came up for further consideration.

Mr. LAROY SUNDERLAND remarked that he had not been understood by the speakers at the previous meeting, who had attempted to reply to him; and they had therefore invalidated none of sion, that the Government should take his positions. He would now say that the contradictions, etc., of Spiritual Intercourse are to be accounted for by the fact that these phenomena are abnormal, with a strange consistency, he would irregular, out of the usual course of have the "despotic rule" which he rep- things. Whatever is abnormal is impervoyants differ from each other, and the best of them often wholly fail in their much truth communicated through me-

Mr. BINGHAM would not object to calling these things abnormal, but he thought even these abnormal conditions superior to the normal. It was evident ed which was not learned in the ordinary way. Nor did he see why that which is now called abnormal, because out of the ordinary course of things, may not become normal as we advance. Though he could not see spirits now, nor be sennot know but he might in time arrive at a sufficient degree of susceptibility, to be conscious of these things. Hence to class them as abnormal, did not, to his mind, relieve the subject of its difficul-

Mr. Epson made some remarks bearing upon the mode in which the agency is brought to bear in producing the man-

Mr. LOVELAND said that in order to determine this question we must go to primary principles. It is now generally conceded that there are in nature two forces, the positive and negative, or as some express it, the internal and external. To produce motion in the external, these two forces must be brought into certain relations. The positive is the source of power, and motion is ultimated in the negative or external. The order of all motion or action is from the internal, outward. Hence, whatever vent high positive intelligences from actexpressing Himself from the inmost insubordinate spirits must act in the same Therefore a Seraph may move a table as The Herald has of late ventured no easily as a low spirit-and if there is any difference in the case, it must be in trol over the forces of the universe. Whether high intelligences do produce these phenomena, therefore, may depend upon the attractions of affinity, or other considerations; and the causes of imperfect results must be traced to imperfections in the means of communication, or to incompetency or wrong intent on

Mr. Newton remarked that these inquiries into the "how" of communication from the spirit-life to this, interesting and instructive as they were, did not give his own mind any satisfaction in relation to the question before us. Admitting that all modes of communication were abnormal and irregular, yet so long as it was conceded that some communications were truthful and correct, it was clear that abnormality did not necessarily result in contradictions and falsehood. The cause of these things must be lookcant and auspicious. Will some friend ed for elsewhere. And he saw no reason for looking beyond the common experience of life for the solution of the difficulties. It is admitted that through these manifestations mind communicates with mind; and we all know very well and falsehoods do occur. We all world who has frequently communicated understand, too, the variety of causes Mr. P. has done in the able pamphlet

with me, just as a man would converse and motives which lead to such results among men in this life, and he saw no necessity for any more intricate philosophy in accounting for similar results in intercourse with beings of another life. So long as the spirit-world is peopled from this world, so long must it contain beings very much like people

> He, however, saw no propriety in terming all methods of communication with spiritual beings abnormal or irregular. Perhaps some methods-as those in which a part or the whole of one's organism is taken possession of and controlled by a foreign mind, as in writing without mental impression, or in speaking in unconscious trance-might be properly so considered. But there are those whose intercourse with spirits is as natural and regular as with minds in the flesh. We must all suppose that the spirit, when released from the body; has senses, or powers of perception answering to the senses of sight, hearing, touch, etc., in the body-that spirits, in other words, are able to see and converse with each other, with at least as much naturalness and facility as we can in the body. It is furthermore clear that as the spiritual powers become developed, expanded, perfected in the body, they approximate more and more nearly to what they are in the spirit-life, until they may arrive at that degree of development that the physical frame shall offer little or no obstruction to their full exercise. Now there are those among us to whom, at favorable times, the spirit-life is as open and as real as is this life to us; and they can converse as readily with spiritual intelligences, while in the possession of entire individual consciousness, as we can with each other. And such intercourse can with no propriety be termed abnormal or irregular.

> The speaker proceeded to give some illustrations of the methods used by spirits in communicating ideas, among each other and to highly developed media; after which the Conference adjourned.

> > A. E. N.

DISCRIMINATING MICE. - Br. Orris Barnes, of Clay, N. Y., is responsible for the following statement :-

"Moses W. Newcomb, a thorough Spilitualist, and resident in our neighborhood, takes the following papers :-Spiritual Telegraph, New Era, Albany Atlas, and National Era, two political and two religious papers. As these papers were read by the family they were cast into a box behind the sofa, under the mantel-piece, all thrown in promiscuously, about one hundred in all, of equal numbers. A short time since sister Newcomb had occasion to examine the box, when, lo and behold! all the political papers were nearly, or quite destroyed by the mice, and converted into a large nest, the size of a half bushel measure, while the spiritual ones remained unharmed!!! You can rely on the above as strictly true. I think it approximates nearer to a miracle than any thing that has occurred in modern times."

Candor and its Results.

A pamphlet containing an account of the Centennial Celebration at Danvers, Mass., June 16, 1852, has lately fallen into our hands, from which we gather an item of no little interest in its bearing upon the investigation of the Spiritual phenomena. In the Oration delivered on that occasion, by John W. Proctor, Esq., of Danvers, reference was made to that singular page of New England's history commonly known as the "Witchcraft Delusion," of 1692, which the orator treated in the usual unphilosophical and contemptuous manner which custom has authorized; and, as in duty bound, lugged in the Spiritual Manifestations, of modern times then beginning to attract attention, upon which he bestowed a liberal share of dogmatic denunciation. Other speakers alluded to the same subject, in the course of the festival, and among the rest we find some remarks by our friend ALLEN PUTNAM, Esq., of Roxbury, now well known as an able defender of the reality of Spirit-intercourse, but who at that time had witnessed none of the phenomena. We could not but notice the difference of tone between his remarks and those of others. They are pervaded by that calm rationality, that fearless confidence in truth, which distinguish the true philosopher from the narrow-minded bigot. It is not surprising to us, that a mind possessing such candor and boldness, should be comthat in the common intercourse of mind pelled, within a year and a half from with mind, in every day life, mis- the time these noble words were spoken, takes, misapprehensions, contradictions, to declare in public its entire conviction of the reality of Spirit-communiou, as

pulished by him, entitled, "Spirit-works real, but not miraculous."

It seems that Mr. Putnam was a nafive of Danvers, where his ancesturs fived in the days of Witchcraft. And it is not a little remarkable, that his great-great-grandfather, Joseph Putnam then living, incurred the displeasure of the ecclesiastical authorities of the time for refusing to believe the Witchcraft or Spirit-Manifestations of that day to be "the Works of the Devil,"-in which so far his worthy descendant "follows in the footsteps of his illustrious predecessor." Mr. P. states, on the authority of tradition, that for his avowed disbelief in diabolism, his ancestor was denounced by the clergyman of the town, and his safety was so endangered that he "kept himself and his family armed for six months, day and night,and that his horse was fed at the door, suddled and with bridle over his head, through all that time." We trust our friend will not be called to undergo any like experience for his equally truthful, and almost equally unpopular, avowals in our own day. The following are the remarks referred to:

"If the modern stories are true, tables and chairs are renewing their antics. It has not been my fortune to witness their leapings and dancings, but credible men say, in all soberness, that they have seen strange things, as marvellous as witchwork. So be it: convince me if you can that they are true, and I will believe them the same kind of operations that so fearfully disturbed the peace of our town in days of old. Witchcraft and spiritual rappings are one and the same; but neither is supernatural,neither demonniacal, - neither what need disturb even the most timid heart or the weakest brain. Tell me how electricity or any other subtile agent, passing from my brain along the arm, makes my fingers move, and I will tell you how electricity may lift the table without the help of hands. Both are inexplicable,-neither supernatural,-one we see every hour,-the other only a long intervals,-one is the daily sun,the other an eccentric comet,-both harmless,-aye, both useful,-obeying the laws of a wise and good God, and working out his beneficent purposes. Let the rappings be investigated, calmly, philosophically, and they will be found conforming themselves to the same laws which govern the motions of our fingers of flesh; they may become sources of instruction and valuable consolation. I know not what they are, have neither seen nor heard the wonders, but if it be heresy to disbelieve in them as the work of demons or evil spirits, or anything baleful, and if one shall anathematize me because of such heresy, he will find, at east I trust he will, enough of the spirit transmitted to keep me true to my own convictions, and true to the God who rules not only man but all spirits and all agents, whether in realms below,

ment. Electricity and magnetism are new in science,-new as controllable agents in the hands of man,—but yet have been pervading matter through all time, and have at intervals been working the wonders of demonology. Science may, ere long, find means to make these strange powers common, and train them to good service in lessening the evils and promoting the true welfare of man."

around or above. At present, I neither

believe, nor reject, nor fear. Let the

marvels come; let tables, and meal-

chests, and broom-sticks fly without visi-

ble help; and what is there alarming in

that? All will go on in obedience to

that God who so long kept hid the light-

ning's power to go in the twinkling of

an eye and write our messagess in New

Orleans; and through all whose works

both of matter and of mind, are diffused

vital germs of progress and new develop-

diet bene a Philosoph. THE CAUSE IN BOSTON.

The committee appointed, a few weeks since, by the Boston Conference, to take measures for obtaining more extensive accommodations for Sunday meetings, and for securing the services of a competent speaker for their meetings, reported, at a recent meeting of the Conference, the progress they had made in their duties. The report was unexpectedly encouraging. They had found a deep interest in Spiritualism, and a willingness to contribute liberally for its furtherance, in quarters where it was little anticipated. Among those interested are many of the wealthiest and most substantial business-men of the city. The leaven of Spiritual truth has been working quietly, but steadily and surely in this Community; and the time is at hand for an upheaving and an effervescence which will shake to its center this stronghold of materialistic conservatism and Puritanic Theology. The committee were confident that a sufficient sum would be raised to enable the Conference to procure a large and commodious Hall, from one apartment to another. and employ a public teacher of high and commanding abilities. For the successquested to communicate their names to tion, sight, trust.

Albert Bingham, Esq., chairman of the Finance Committee, or to leave them at the Office of this Paper, No. 15 Franklin street,-A. E. N.

PROFESSOR GRIMES AT BRATTLEBORO'. -We are glad to learn from a Brattleboro' paper that this redoubtable champion of "science" has recently, in this village, devoted two evenings "to an exposition and explosion of the humbug of modern Spiritualism, which was masterly and overwhelming." Brattleboro' has heretofore been a hard field for the introduction of the New Philosophy, and as the Professor's "masterly and overwhelming explosions' elsewhere have been usually followed by large accessions to the number of investigators and believers, we shall now expect the cause to speedily obtain a strong foothold in that venerable town. We thank him for his pioneer work; and would take this occasion, (as we have done in public,) to recommend to our readers Professor Grimes' truly scientific work, entitled "Phreno-Geology," as one of the most valuable introductions to the Spiritual Philosophy with which we are acquainted. The Professor is a very valuable laborer in our cause, though "he meaneth not thus."-A. C. Nation Vol. 3thr to Year

Prophecy.

BR. HEWITT :-

The inclosed Prophecy was communi cated through me, at the habitation of Stephen Gardner, of Farmington, Pa., August 6, 1854. It was carefully reported by our mutual friend, Dr. Abel Un-

JOHN M. SPEAR.

Locations, times, seasons should be carefully regarded for the promotion of important enterprises. This very favorable, this remarkably quiet spot, is preferred for the unfolding of a vastly important subject. The declarations which will at this time be boldly named, being critically recorded, should be carefully preserved.

Fanciful though some things may appear, which will be declared, yet a hasty judgment should not be pronounced at this present time. Prophecy, to be prophecy, must of necessity relate to future times, to things, to changes, to persons. The prophet, in his day, is of necessity visionary, that is, he beholds events before they reach the outer vision. The prophet is frequently misunderstood, misinterpreted, ridiculed, reviled and frequently unkindly treated; but the future rejoices in the fulfillment of his predictions. In these particulars the present idea that persons could be married before inhabitants of this earth are not unlike the ordinary ceremony was performed, their predecessors.

DECLARATION I. In the future the eleements will be harnessed and used with as much ease, more convenience, and vastly greater economy than the domestic animals are now harnessed and used.

DECLARATION II. Dwellings will be warmed and lighted by the use of certain elements which, when combined, will afford fuel and light comparatively ed to be wrought, by this potent inwithout consumption, so that the vast present labors of lighting and warming dwellings will be almost entirely superceded. Mallautinias NO SHOOS

DECLARATION III. Animals will pass away. The inhabitants of this earth will feed and clothe themselves on vegetable productions.

DECLARATION IV. An entire new order of beings will appear on this earth, as much superior to man, as man is superior to the more domesticated animals. This new order of beings will be especially unfolded in a knowledge of the elements, having great analytic and combi-

DECLARATION V. By a thorough knowledge of the elements man shall open a direct and tangible communication with other planets, so that messages may be transmitted with as much ease, and more economy than messages are now transmited from town to town.

DECLARATION VI. The inhabitants of this earth shall be drawn together by purely natural affinities, dwelling harmoniously in new structures, circular villages, towns, promoting individual, collect-

DECLARATION VII. Disease, sickness, pain, sorrow, death, shall be wholly unknown. Critically observing Nature's of lust, or equally base impulses, dignified laws, easily will persons pass from one condition to another, as they now pass

These predictions will be fulfilled aside from all miracles, all supernaturalisms. ful execution of their plans, however, They are but legitimate conclusions dethey will require the assistance and co- rived from the past and present. He or time. Think of "God's Minister" standoperation of all who desire the spread of she who loves most, believes most, works ing up in his "Reverend" dignity, and lin St. Boston. Several speakers are the New Philosophy. Those who have most, sees most, trusts most. In the ra- gravely asking some sensual wretch, who means to spare for this purpose, are re- tio of true love is belief, labor, predic- has seduced one of Eve's fair and frail daughters, and who now prefers to make

MARRIAGE .-- No. 2. BY J. S. LOVELAND.

In pursuing our subject, it becomes necessary to ask. What is marriage ?-Some may think this a very unnecessary question, because they imagine it perfecly easy to answer. That any difficulty exists in giving a true and comprehensive answer seems never to have entered their minds. Marriage, in the conception of such persons, is either a ceremony, or the condition into which that ceremony introduces two persons of opposite sex. This ceremony and condition is partly civil and partly religious, though some would assume it to be only a civil matter, but still a religious element underlies the mere civil, or legal aspect of the subject, for it would be impossible to attach to any mere legal contract the ideas which pertain to this, or to guard it with the sanctions which are thrown around this. No one hardly looks upon the violation of other contracts with the same feelings they do upon others. This, for some reason which no laws upon the subject give, is esteemed as absolutely inviolable unless there exist flagrant criminality on the part of one of the contracting parties. No reason not not involving crime is allowed to be valid in this case. The mutual wish of the parties does not change the aspect of the case in the least. The laws say you must abide by the terms of this contract, which, by the way, is forced upon the parties, Nolens, Volens, and nothing but criminality can ever break the tie which binds you. It is somewhat anomalous that legislators should make provision that violation of their enactments in one direction should ignore their obligatoriness in another .-Such, however, is the case, and it shows the amazing inconsistency of legislation when it attempts to base itself upon the uncertain notions of theologians. It proves also that the legal idea of marriage is based upon a pre-existent religious one, and that those who merely esteem it as a legal institution, are really, in the main, governed by traditionary be free. But the question recurs, Is this

notions, from which they vainly affect to marriage? That marriage is, in the true sense, a religious institution, admits of no dispute; but it is religious in a far different sense from what is usually implied in the use of that term. But that the common notion embodies the true conception of a genuine marriage, we utterly deny, and will give some of the reasons on which that denial is based. But this very denial will fill some minds with the greatest alarm. They would be horrified at the or that they were not, after such ceremony. What would have been essentially and damnably wrong before, is now holy and right, and vice versa. Moral purity has no complaint to make, or exceptions to offer, when once the Magistrate or Clergyman has uttered the mystical words, "I pronounce you husband and wife." So entire is the change supposcantation, that the name and personality almost of the woman is lost, or merged in that of the man. But it cannot fail to strike the most cursory thinker that a mere ceremony cannot, in the nature of things, produce any such transformation. The most it can do is simply to acknowledge a fact already existing, or confirm a contract previously made; in other words, it can induce only a change of relations, and of relations only in the most external sense.-This, however, is not, and cannot be true Marriage, for in many instances this relation is entered into in ignorance of, and in opposition to, intellectual, temperamental, and passional attractions and adaptations in almost every particular conceivable. Motives of convenience, profit, sensualism, or fancy are too often the predominant ones in what we term the marriage Union. But is it not a horrid mockery to call that union where the most perfect diversity of intellectual tastes -the most opposite temperamental states and utter passional repugnance exist in the twain, which by this ceremony are declared one "till death them do part"? No other conclusion can be reached, and yet we are told that this falsehood is "God's most holy institution of Matrimony"! Holy iudeed. A mere union with the title of "God's most holy institution !" As though the Deity had no holier thing in the universe than that which makes and blesses a union, which is essentially impure, and which curses with a life-long torment those who are its vic-

in a fine, or suffer some other personal inconvenience, if he " will have this woman to be his lawful wife, to live together after God's holy institution of matroimony!" Were this not a most horrid tragedy, it could be regarded as an inimitable farco. It is in form a farce -in reality a tradegy, a tragedy too enacted almost daily, either in the precise way indicated, or in one analogous.

But again, Marriage as it is, is contracted in ignorance of almost, or quite every principle necessary to a true conjugal union. No knowledge of physiology, even as to its most familiar principles, no acquaintance with the first elements of phrenology, or mental philosophy-no familiarity with the laws of sympathetic, or magnetic attraction and repulsive, and hence of mutual adaptation, is supposed to be at all necessary in order to a genuine union. How is it possible to expect anything like truthfulness in the midst of such ignorance? Here a deprecating remark is often interposed the purport of which is, that persons will become adapted to each other by living together: This is philosopically true where a pure, strong love is at the basis, But, it is false in Philosphy and fact that such is, or can be the case where there is constitutional repulsion between the parties, which is so often the fact, but is not perceived till after the mariage ceremony is performed. So great and powerful is this repugnance that women have been known to leave their husbands the morning after marriage, with a disgust so invincible as to lead them to positively refuse to ever live with them again, she and well amount oft And this not for any moral delinquen-

cy, but uncontrolable passional repulsion. And yet this is called Marriage, and a man and woman thus situated would be esteemed and called married, yea, cognized as such by the laws, and the clergy, would call it "Gods holy estate of Matrimony." The fact is there can be no radical blending of inharmonious natures. Just as well may we look for a chemical union between pure oil and water as a conjugal one between opposing temperamants. One may yeild to the other, and the slavish subserviency of one to the other may to some indicate harmony. Those who can see harmony in the simple abscence of outward strife would perhaps be satisfied. But the true man will look farther before he is satisfied with such limminary process is one of deception. The parties do not reveal themselves to each other. They falsely think to promote their interests by appearing what they are not. Their times of meeting are pre-arranged, and they come together arrayed in Sunday garb to play a part instead of acting themselves! Thus they deceive, and are deceived. Were they acquanted with each other they would never consumate a union fraught with such monstrous consequences. It often happens that one of the parties is truly in love with some one else, but from some unworthy motive is induced to forswear their true love, and immolate themselves on the altar of a loveless union. God forbid that such should be termed marriage. Call them adulteries, or call it what you please, but profane not the idea of congugality by applying the term most used to denote it, to this most false idea. For the above, and other reasons we reject the common or superficial idea of marriage, and in our next will still farther illustrate and strengthen our position, by pointing out some of the natural and inveitable results of this notion, and the practice which naturally results therefrom. on mem to boiling aid this is

The Pic Nic at Framingham. We are authorized to say that Judge Edmonds (who has been spending some time, for the benefit of his health, at the hospitable mansion of A. B. Hall, Esq., in West Roxbury,) may be expected to be present at the Framingham Pic Nic, on the 31st inst. A gathering of unprecedented numbers and interest may be anticipated. godel tasg and al last

Grand Picnic, The Spiritualists of Boston, Worcester and vicinities are hereby notified that their adjourned Picnic will be holden at Harmony Grove, South Framingham, on Thursday the 31st of this month. A special train will leave the Worcester Depot, Boston at 91 A. M. for the Grove, and return at night in season for those living out of the city to return home. Tickets, 50 cts. Those who do not choose to provide their own refreshments can have dinner on the ground by addressing the Committee at 15 Frank-

gathering and a good time. N. B. Those who fail to obtain tickets gether with a large assortment of Roots, Herbi,

her his legal wife rather than be mulcted | before, will find them in the Depot, on | Botanic Medicines, &c .- All orders directed to the morning of the excursion. Per order of the Com.

J. S. LOVELAND, Sec. Boston, Aug. 16, 1854.

Mass Meeting in Woodstock.

The Spiritualists of Woodstock, VI intend to hold a Mass Meeting in beautiful grove on the first day of Sent The meeting will continue three days, Friday, Saturday and Sunday.

It is expected that great numbers will attend, and that an interesting and profitable meeting will be enjoyed. We shall try to be present in response to the very cordial invitation we have received from the friends in that place.

Corrections.-In Mr. Sunderland's Resolutions, published last week, the following verbal errors occurred, which sadly obscured the sense of some portions : 1st Resolve, for "singular" read "irregular;" 4th, for "immortal faculties," read "inmost faculties;" 5th, for "Intuition" read " imitation;" 6th, for 'pretorianism' read "scctarianism," for 'we examine" read "we should examine," and for "these spiritual spheres," read "those spiritual spheres."

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Woburn, June 15, 1854.

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Watch thon well at Mammon's pate. Just to gain a little gold. Crush thy brother 'neath thy feet, Till each manly thought hath flown; Hear not, though he loud entreat

Be thou deaf to every moun. Wield the lash, and hush the cry. Pile thy glittering gems on high. fill thy golden god is reared.

Then before its sparkling shripe Bend the neck and bow the knee Victor thou ! all wealth is thine, Yet, what will it profit thee?

Of Old Sat Freedom on the Hights,

Of old sat Freedom on the highte, The thunders breaking at her feet Above her shook the starry lights; She heard the torrents meet.

Within her place she did rejoice, Self-gathered in her prophet mind, But fragments of her mighty voice Came rolling on the wind.

Then stept she down thro' town and field To mingle with the human race, And part by part to man revealed The fullness of her face-

Grave mother of majecstic works, From her isle-altar gazing down, Who, God-like, grasps the tripple forks. And king-like, wears the crown Her open eyes desire the truth.

The wisdom of a thousand years Is in them. May perpetual youth Keep dry their light from tears ;

That her fair form may stand and shine, Make bright our days and light our dreams Turning to scorn with lips divine The falsehood of extremes.

TENNYSON.

A Scene in Church.

DEAR BR. NEWTON:

Quite an interesting time was enjoyed by a favored few at the vestry of the Union M. E. Church in this city, on Tuesday evening, Aug. 8. The principal object of interest, which struck us, as we entered the room, was our old friend Stacy Baxter, who was standing in the altar, the minister sitting quietly by, and reading to the church a very finely writism, and the treatment he had received from the church in consequence. This was anything but palatable to the pious worshipers, who seemed, some of them at least, to be horrified at the details given by our friend. It is but justice to say however, that others were really edified, as their looks plainly testified. But no sooner had our friend finished his reading than the priest, a very meek looking man by the way, arose, and in a half whining, half complaining sort of style, began to deprecate the substance, matter of our friend's communication.

He "didn't expect Br. Baxter would argue the matter, and it really seemed to him that he had argued the matter." The "arguing," which occasioned the Rev. Gentleman so much distress, consisted of some few quotations from the Bible, which friend B. offered as illustrations of his experience. But Bible quotations, in these days, as you very well know, Br. Newton, sadly disturb the usual equilibrium of our learned divines. Extracts from the ribald literature of the most profane infidel is far more appropriate to their feelings and conduct than passages from the Bible detailing accounts of spirit manifestations. This attack by the clergyman, who, by the way, had invited Br. B. to make his statement, was followed by any quantity of low, ungentlemanly abuse on the part of a very few "leading members," and the meeting broke up without coming to any conclusion.

One " devoted sister," however, came to a most pious and benevolent conclusion, which she expressed in the most earnest style of Methodist speaking. She "wished" she"had every one of these spirit-rapping devils out West, and she would tar and feather and burn them." This seemed to us a refined method of procedure, as the tar would most materially aid the process of burning. Our "good sister" seemed to dwell with gusto upon the word "devils." It had a music to her, and we suppose a Union church must be actuated by a somewhat congenial spirit, and we really thought the sister was not alone in her kind wishes towards the "rappers."

But alas for bigotry! it cannot now fatten upon the death agonies of the victims of its hate. It must sit and grieve in the solitude of its own desolateness. or vent its rage in idle wishes or impotent slanders. Should anything new oc-

cur I will inform you.

AN OBSERVER. Charlestown, Mass., Aug., 1854.

Wearing the Beard.

physiological principle, that whatever evinces a free and natural development of any part of the body is by necessity beautiful. Deprive the lion of his mane, the cock of its comb, the peacock of the emerald plumage of its tail, the ram and deer of their horns, and they not only become displeasing to the eye, and lose much of their power and vigor. And it is easy to apply this reasoning to the hairy ornaments of a man's face. The caprice of fashion alone forces the Englishman to shave off those appendages which give to the male countenance that true masculine character, indicative of energy, bold daring, and decision. The presence or absence of the beard, as an addition to the face, is the most marked and distinctive peculiarity between the countenances of the two sexes. Who can hesitate to admire the noble countenance of the Osmanli Turk of Constantinople with its un-Mongolian length of beard? Ask any of the fair sex whether they will not approve and admire the noble countenance of Mehemet Ali, Major Herbert Edwards, the hero of the Punjaub, Sir Charles Napier, and others, as set off by their beard? We may ask, with Beatrice, "What manner of man is he? Is his head worth a hat or his thin worth a beard?" I have noticed the whiskers and beards of many of our most eminent physicians and merchants encroaching upon their former narrow boundaries, while it is well known that not a few of our divines have been long convinced of the folly of disobeying one of nature's fixed laws; but hitherto their unwillingness to shock the prejudices of their congregations has prevented them from giving efnot merely for ornament, it is for use. Nature never does anything in vain; she is economical, and wastes nothing. She would never erect a bulwark were her domain unworthy of protection, or were there no enemy to invade it .- Rowland on the Human Hair.

[Remarks.—If amputating the beard were merely a harmless, fashionable whim, we would not notice it. But as watchmen - self-appointed, perhaps upon the walls of health of body and vigor of mind, it becomes us to sound ten history of his experience in Spiritual- public and general alarm respecting whatever impairs either, especially the latter. This we conceive shaving and frequent hair-cutting does; and for the

> and of mind. It abundant, the lifepower is abundant. It diminished, all those functions and powers-mental included-it carried forward are weakened. This fundamental truth here assumed, every principle of physiology and psychology either proves or confirms. On or by means of it mainly, watertreatment, galvanism, and electricity effect their cures.

Secondly, Hair is one of the very best "conductors" of electricity that exists. This all electrical experiments conclusively prove. The head requires more electricity than any other part, because the organ of mind. To collect this stimulant of mind from the atmosphere, and transmit it to the brain, the head is surrounded by hair, and the face by beard. Amputating them prevents the coming in of as much air, or gathering up of as much electricity as by being left long and flowing. Long beard and hair then, promote mental power and brilliancy. Heartily, then, we say, let them be worn.

Does not even the Bible give a like evidence by ascribing the strength of its strongest giant to uncut hair and beard; and to their amputation his becoming weak, "like other men?"

Besides, what proof can be more conclusive than that a most intimate interrelation exists between the beard and the manly element itself? The masculinity of every man corresponds with. measures and attests the amount of this virility. To men then, it becomes both a sign and promoter of masculine power and beauty. Its amputation then must be attended with both injury and de-

and barber mainly to please women. Yet only sickly feminine taste-or rather want of taste-will require it.

hair can be trained to curl gracefully, will do well to wear their hair in flowing ringlets, rather than to tie it up closely, for they will thereby collect and furnish render labor attractive and honorable a larger amount of that electricity which alone can impart that glow of health called beauty, that warmth and

so desirable to every human being.] It may be safely argued as a general Phren. Journal.

A NEW ENTERPRISE.

MR. EDITOR; Will you give the following a place in your paper, and aid those who would aid humanity?

We will waste no time in writing introductory remarks, occupy no space in their printing, take none of the reader's time in reading them but state as briefly as we can our convictions, our intentions, and our wishes on this point. Our convictions are that man is a progressive being, physically, socially, intellectually, morally nd spiritually. That he has, in all past time, slowly but steadily advanced in the progressive scale. That this progress is cumstances. That differrent degrees of development require a differrent set of ciated form. circumstances to produce them. To ilistrate: Circumstances that will develope the pupil in penmanship, will have little tendency to develope it historically or gramatically. It is our deep and abiling conviction that man now mostly needs development in industrial unity, and in social and spiritual harmony And we are as deeply convinced that the present industrial and social circumstances need to be superseded by those of an improved kind, to meet the present demands, as that the Indian bark canoe, with one or two occupants, needed to give place to the floating steam palace, with its hundreds, or the slowly moving ox-cart, with its single ton, lazily wending its way to market, to the locomotive, which, like some fiery Gorgon, glides along with its hundreds of tons. All know the present state of improvement over the canoe of the aborigines, and the cart of the market man, was not attained by one trial, one hundred, or one thousand. But the trials were bravely made, and success, as fast as man's faculties unfolded, crowned the effort. The steamboat and the loccomotive were demanded by the onward progress of society, and the men's lives who have constructed, reconstructed, improved, and given fect to their convictions. The beard is them to society, have been as wisely spent as they would have been had they continued to build canoes, to creep along the shores in calms, or ox-carts to olt and rumble along our common highways. All progress has been made through the medium of oft-repeated trials. We know it is said, " most of the trials for industrial unity and spiritual and social harmony have failed." But have they failed? Was it not necessary that trial upon trial should be made, to show us our want of social knowledge?-our littleness?-our narrow, selfish stupidity? And have not those worthies of Brook Farm, Hopedale and Raritan Bay, with those of many other places, rendered us a service similar to those of John Fitch, Robert Fulton, and all their compeer improvers of steamboats and railroad vehieles? We think they have, and will occupy a moment in presenting our idea on this point by a figure. If the First, Electricity is the grand mo- carpenter should attempt to rear a large, tive instrumentality of all forms of life commodious, symmetrical and useful house out of materials framed and fitted for diminutive cottages and farm-houses, his undertaking would, in our view, closely resemble the attempt to force into life the perfect ideal of industrial unity and social harmony out of the materials framed and fitted for the industrial antagonisms and social discords of present society. Yet it is no difficult task to rear a large, symmetrical and useful house from the right materials, with right fitting.

> have occurred. Now for our intentions. We intend removing to some unoccupied or sparsely occupied locality of the West to seek homes for ourselves. As soon as we get established so as to feed and clothe more than ourselves, we intend to collect orphan children of good organizations and both sexes, and with our own children. constitute a manual labor school; have kept an exact account of the expenditure for each child, as debt against the child, crediting, in like manner, each individual the full amount of his or her earnings. Where the credit so given shall equal the indebtedness of the child, the account to be balanced.

This will place before the reader our

views of the causes of the failures which.

After this, as the earnings of the child exceed its expenditure, it is passed to its credit till the period of man and womanhood. At this period, all will be free to leave the institution who wish it, taking with them whatever they may have earned, as soon as the establishment can. without embarassment, pay it to them. The principal, but no interest, for we hold it as an axiom, that the taking of interest by any member of an association or community, of another member of the association or community, or of the whole association, is mischievous in its tendency, and therefore not allowable; for all capital is but past labor, except the earth and the elements. We shall continue, as fast as we can, to receive new them among us, and as they arrive at a and the claims of all the patents are published But we are persuaded that men shave suitable age to settle in life, encourage them to marry and settle with us and become an integral part of the enterprise. In this way make a powerful enterprise absorb into itself, and thereby cause to Women, too, especially those whose flow in the channel of peace and usefulness, the materials which society now manufactures into idlers, rowdies and prostitutes, State's prison convicts, soldiers and marines. We shall endeavor to shall endeavor to reverse the scale now much more than the subscription price. established, that repulsive labors are disreputable-shall hold that most worthy which is most necessary, and that entifervor of feeling called soul, that buoy- fled to the highest reward, which is most

duties of the citizen, companion, and parent; that no circumstance of color, place of birth, condition or equipage, can the 1st of January, 1855. render honorable the ignorant, the useless, or the vicious, or dishonorable the wise, the useful, and the virtuous.

We shall endeavor to impress on all minds among us the increased economies attainable by ample means over those deficient. Likewise, the increased facilities for performing the various handicrafts, by rendering available for all, the benefits of machinery. We shall endeavor to practi-calize the idea that man has as clear, a right to the use of the earth's surface, and the elements to sustain life, as he has to life itself. We intend giving this mode of action a thorough trial believing in promoted or impeded by surrounding cir- this way the young may be developed suffi- regard to the novelty of their improvements ciently to act barmoniously in asso-

Now for what we wish. We wish a number of progressive families or individuals world go with us, and buy land enough about us to make an ample neighborhood If there are individuals or families, who, after acquantice, are found to possess sufficient congeniality of views, habitt and feeling to harmonize with us we should welcome their assistance in full. If such amount of congeniality should not he found, then a neighborhood of progressives. We use no alcoholic drinks. obacco, tea or coffee, and would prefer ssociates who do not use them. In religious sentiment we hold to perfect toleration. We believe minds stand on different planes of development, that every intelligent being is moving on in the progressive scale with different degrees of momentum, towards its Heavenly Father, the Great Supernal Mind of the uni-

We believe the intelligent beings of this rudimental sphere have to a greater or less extent been impressed or inspired by higher iatelligences in all ages, and that with each individual's exertion for development are the means of man's advancement. More we might say, and not enter the vestibule of the subject, or our thoughts; less we could not in a cursory glance. In conclusion we would respectfully ask reflecting minds, under whose observation this may fall, to give it a careful perusal, think of it, give it to your neighbor, if you have a peaceloving, intelligent, industrious one, who is willing to emigrate. If any wish to communicate with us, they can do so by addressing Hiram Stephenson and Cornelia Stephenson, Brunswick, Medina Co., Ohio, or Luther L. Ruggles and Maria L. Ruggles, Weymouth, Medina Co., O.

RUSSEL BRADLEY, CORNELIA B. STEPHENSON, HIRAM STEPHENSON, MARIA L. RUGGLES, LUTHER L. RUGGLES.

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Never be cast down by trifles. If a spider break his thread twenty times, twenty times will he mend it again. Make up your mind to do a thing and you will do it. Fear not if a trouble comes upon you, keep your spirits though the day may be a dark one.

Mind what you run after! Never be content with a bubble that will burst, or firewood that will end in smoke and darkness. Get that which you can keep, and which is worth keeping.

Fight hard against hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all your life. Never revenge an injury. If you have an enemy, act kindly to him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed up by another, till you have compassed your end. By little and little great things are completed; and to repeat kindness will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped at school never learns his lesson well. A man that is compelled to work, cares not how badly it is performed. He that pulls of his coat cheerfully, strips up his sleeves in earnest, and sings while he works, is the man for me. Evil thoughts are worse enemies than lions or tigers; for we can keep out of the way of beasts, but bad thoughts win their way everywhere. The cup that is credit, and so continue to be passed to its full will hold no more. Keep your heads and hearts full of good thoughts that bad ones may have no room to enter.

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WHOLE NO. 96.

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In presenting the subject of salvation or development in its true light, we prefer an illustration. Before us is a man somewhat defective in organization, whose vital powers are unable to operate harmoniously, on account of the perverted habits acquired in ignorance, hence disease in various forms is induced, which perpetually causes suffering and sorrow. Now we ask what would constitute salvation to this man's suffering nature: the only answer that can be given is, returning health. And how can this be obtained? By causing his perverted habits-by conforming to the laws of health-this alone will restore his diseased nature to a state of soundness and peace. Let us change the external for the internal man. As we find the outward expression, so we discover the inward and invisible nature. A diseased soul is before us languishing in its own or hereditary perversions. Instead of peace, we have the expression of anger-for joy we have sorrow-for love we have hate-for a buoyant hope, we have the ravings of despair-for the expression of wisdom and intelligence beaming from the countenance, we have the pallid gloom of ignorance, and the craven grin of superstition and bigotry. Now what shall save this man from his wretched condition? His spirit is either starving by famine, or improperly supplied with spiritual and intellectual nourishment. We answer that the salvation of this man and all others in a like condition, depends upon means which are ever at hand. As in the former element of love, that we are prepared to 6. Present the evils of war, and its ac-

al objections, for it seeks the develop- ny more of like character, and there can ment of every individual. Every spirit, be no general advancement in the abhowever perverted, contains the germs sence of such reformatory instruction. of immortality and endless progression. Such are some of the needs of the It would be the greatest absurdity to sup- world at present; let us now glance pose that the all-wise Author of all has briefly at the supply. any especial favorites on earth, for all The elements for the construction of

which labor for the good of others must

Spiritual Ibilosophy, with the laws of its nature, to shine God is calling each one of us to gird the, however, the second formula—all Let us trace this correspondence is truth rests upon a scientific foundation. In an angel of light, even on earth. Ourselves for immortal victory; or in Into this inner sanctuary the Divine other words, to use the means within our Truth may well be compared to a stately Spirit of Love, as the great High Priest reach, and prepare ourselves to be polof humanity enters, not with the incense ished stones in the spiritual building ded in the earth, but whose fruitful Nature, we find that there exists an Several other believers and mediums, of human blood, but with the saving whose base rests upon the earth, but boughs wave in the sunlight. power of Heavenly Wisdom and Love, whose lofty towers are lost to our view, Science, as we understand it, primari- heat. Descending into the interior stand boldly out and defend the faith there

3. The present age needs a host of above us. Reformers. Every minister that lives The physical sciences have certainly the various departments of human per- tween these principles we observe a is out of the reach of sectarian bigotry. true to the station he occupies, is neces- attained a commanding eminence and a ception. Though truth is a unit, yet, marked connection. Heat expands eve- I next stopped over Sunday at Gennessee, of the fathers, as tenaciously as did the ceptions) have been mostly attained in their successive refinements. Jews in the time of Christ. As a gen- the other realms of being. There is a eral thing they are not true to the law of world within and around us, not cogni- logical opinions must rest upon a tangi- tractions opens the sealed fountains of ten have had before a large and attentive progression. The greatest evils of the zable by our external senses, that chal- ble foundation, to receive the sanctions the hardest heart, and pours into the audience. We consider the place contimes lie entrenched behind the bulwarks lenges our strictest scrutiny, and invites of reason and man's highest intuitions. of the church. Here, slavery, war and cordially our approach. intemperance find an asylum and pro-

The church has mistaken its mision. are directed to save man's soul from evils, after it passes the boundaries of external vision. Mankind are taught by system to believe that their greatest enemy is their Infinite Father, if confor nity to certain arbitrary requisitions are not complied with in this life. The people are first persuaded that their future life depends on dogmatic belief, then they are required to sustain the church in its appliances to turn away the anger of the supposed offended sovereign.

I said the church had mistaken mission; it labors to save men hereafter, when it should labor to unfold them Hence the manner of accomplishing this good for man is also mistaken. For the religious teachers of man being ignorant of the nature of the soul, know not how to administer to the spiritual necessities of the race.

case, bad habits, habits formed in ignorance, must be laid aside, and true conditions must be induced. Can physical should occupy the minister's time as he discovers to the multiple. life exist with a poisonous substance?

Can we take fire in our hands and not be burned? So spiritual life or enjoyin their true light. 2. Let the principles of humanity or unfolded in their true light. 2. ment cannot be nourished on hatred or ples of Physiology be amplified and unvariance. To be saved spiritually, we folded in all their relations to the physimust open the springs of our affection, cal, mental and moral nature of man. and cause living streams to issue forth, 3. Urge upon all men that a right to live beautifying and cheering all hearts with gives a right to freedom of mind and which we come in contact. Then shall body, and present such plans of action. the waters of life break forth and as shall be consonant with the great law "streams in the desert;" the wilderness of love, for the removal of all oppression of sorrow and spiritual disease shall be from the human family. 4. Seek to inglad, and the desert of human affection fuse the religious element into political shall bud and blossom as the rose. In life, connect conscience with the ballotthe accomplishment of this great work, box, and elevated legislation to the high we recognize a Divine sgency present in position of the "higher law," the law of the inmost spirit of man. And it is on- love written upon all hearts. 5. Labor ly when we are baptized in this celestial to remove intemperance of all kinds. administer safely to the perverted many companiments, and let the principles of who are wandering as sheep having no "peace on earth" be breathed forth in shepherd. Salvation then as we under- every expression, and uttered in every stand it, consists in a harmonious life— word. 7. Let the spiritual relations of would probably unite all interests, by in a life of true conditions—a life in man to the whole universe receive apwhich labor for the good of others must propriate attention, as the highest de-constitute the central motive of all ac-

The earth, I say, needs teachers that To this system there can be no ration- shall present all these subjects, and ma-

equally demand his fatherly care and the great temple of Humanity after the these conclusions. benediction. Within every spirit there divine fashion, are abundant around us.

with the laws of its nature, to shine God is calling each one of us to gird tice, however, the second formula-all Let us trace this correspondence in the phy. The Baptist Church was opened

which would have astonished former laid before us.

worldly church, were busy making converts to their respective creeds, when a growing tendency was manifesting itself to disbelieve the immortality of man's future existence, then in time of greatest need, the spirit world disclosed its power of communicating to us, as in former times, heaven was made known by its commissioned messengers, to prophets and teachers. Now, we are almost in every neighborhood permitted to hear messages from our departed loved ly accents, we feel the warm grasp of the hand, we listen to the sweet music from spirit voices, or linger near where angel fingers touch the trembling chords with strains of celestial melody! Yes, It combines the atom-associates affiliatwe are just beginning to realize that the ed particles-aggregates all external "whole family in heaven and earth are forms-paints every flower-rears every one." We are now permitted to sit together in heavenly places, and inhale all organizations-propels all machinery the pure affections that greet us from -combines all worlds-moves all systhe shore but just opposite our own mor- tems, and rolls the vast Univercellum of tality. The spirits of just men made Deity on its central axis. Manifested perfect are near us to inspire us with upon an interior and higher plane of decourage, and to infuse into our souls the velopment, the same principle clothed inspiration of their own celestial life, with the name of Justice, has peopled And as the innumerable company of an- the universe with rational and immortal gels throng us, shall we turn away in beings-has settled all disputes-correctsullen silence from such friends? Let ed all wrongs-harmonized all difference others do as they choose, but for one, I es, and in its future operations it is most shall ever welcome their presence, and assuredly destined to break asunder the be happy in their embrace.

was said that the law of correspondences all worlds with happy spirits, and ultical basis. To accomplish this great work, the world must submit to the following axiomatic propositions :- 1. That ing all objects upon which its claims rest, all truth is a unit. 2. That all truth to find their respective harmonial posirests upon a scientific basis.

The success of the Spiritual Philosophy depends upon the practical acknowledgment of these truths by the world. Magnetism, by which the Everlasting Fa- a part of whom were once extensively to the spirit land and some to other re-But we have full confidence that time ther attracts all his unnumbered offspring and very favorably known as the Colum- gions. The latter may return to renew learned ignorance may be in accepting

is a savior or internal principle, that Instead of waiting for the guidance of an earthly builder, it appears to me that I sufficiently self-evident. We pass to no-

as they pierce the opening heavens ly signifies knowledge. It is a knowl- depths of our own natures, we recogedge of the relations subsisting between sarily a reformer. But the ministry of degree of importance that challenges between the granite rock and the angel ry substance thrown into the crucible, Wisconsin, near Palmyra, both places on the present time are but conservators of the attention of all observers. Yet the there are a vast variety of forms as- love swells the bosom, and extends the the railroad from Milwaukie to Madison, the past, who hold on to the teachings achievements of mind (with but few ex- sumed, and as distinctly marked in all hands to grasp every object of affection. and good places for any of our friends to

If our second axiom is true, all theo-

Admitting no standard but Nature, by Undoubtedly the progress of the which to test the truth, we proceed to promotes growth and progression; love classes, viz: those who cannot reason, physical sciences has prepared the way unfold the law of correspondences in the assimilates the discordant elements of (fools) those who will not reason, (bigfor a more interior survey of the realms elucidation of theological opinions. humanity into a harmonious brotherhood ots) and those who dare not reason, Instead of laboring like Jesus to do of the unseen life. The revelations of Having observed the phenomena of nagood here, the efforts of Christendom the last few years have unfolded to our ture in her external operations, we disminds the great fact that man possesses cover the great principle of the recipowers which may be here developed, procity of forces in causing all things to while love purifies the heart, by expelling have taken in the Methodists to help, seek an equilibrium. In making our in- the noxious weeds of vice that have been and both will not be able to sustain it ages, and even at the present are avoid- terior investigations in the mental and permitted to thrive in the soil of igno- long, and I expect they would be glad to ed with studied incredulity. I refer to spiritual departments of human nature, we rance. By the action of heat the germithe science of magnetism and clairvoy- discover the principle of justice; this has nation of all forms commences, while on Spiritualists. Even Catholics or Univerance, by which the spirit life may be ever been considered an attribute of the the other hand, Divine love deposits the salists or Baptized Infidels (Unitarians,) entered, and its treasures of wisdom Divine Mind. Now we affirm that the seed, and causes to ascend the celestial but, all will not do-fade out they must, tendency of all natural forces to gain an life of endless development. Thus and let the church go over to be used As a skeptical philosophy, and a equilibrium, whatever may be the disturb- might we trace through all the labyrinths for the spread of the new gospel ere ing causes and that principle which tells of comparison, the correspondence ex- long. I next stopped to lecture in Kenman to "deal justly" is the same, that isting between heat and love, marked osha for Milwaukie was too sick and hot both are equally divine. The one is a with no difference, except the necessary and the evenings in the city were whitmanifestation of the Divine Wisdom on expansion of higher planes of manifes- tled down to a point by the sun's sitting an earthly, material plane of develop- tation. ment, while the other is an exhibition of Now, as the general operation of heat once, but even that seemed to awaken a the same principle, spiritualized, operat- causes all things to be attracted to their new interest, and I hope has aroused ing upon a superior stage of progression. proper positions in the external universe, some of the sleepers, for our friends there The first is ceaseless in its action, until so also does Divine Love, as it warms seem to have caught the stupor of the the Divine Spirit, moving upon the the Infinite heart of God cause all moral churches which stand like old, dead, dry troubled waters, hushes the storm to si- natures to take their true relations in his trees in the forest, having only a form Goodness breathing the odors of harmo- circumstances of surrounding influ- So they do in hundreds of other places ny upon the mass of human passion say-

ing "peace, be still." This great principle-reciprocity of forces-is universal in its operations. bonds of every slave-to destroy all des-In the former part of this discourse it potism-to liberate every captive-to fill mately to cause the great sensorium of universal existence to vibrate with celestial harmony.

> Justice can only be satisfied in caustions originally intended by Divine wisdom and love.

As we search the great volume of Wisall-pervading element of caloric or among the latter, a Mrs. Severance, nize the Divine principle of love. Be- by proper effort in about thirty days. It Heat purifies, by separating the gold stop who have any means of interesting from the dross; love, by its celestial at-spiritualists. At Genessee I had as I ofstricken spirit aspirations for a better verted because we have nearly all who do life and more exalted enjoyment. Heat not belong to the three invulnerable

butes and perfections be traced from like any other body when the vitality detheir external expressions to their great parts. I next stopped at Wankegan, IIed, and to whom all things are progres- awake and active. They have not misssively tending. Thus are we surround- ed a regular meeting and a lecture on a forest-fills every ocean-circulates in ed by, and live in that all-embracing Nature who is our common Father, and we thus they have grown, until they far outall his common heritage.

> Letter from Warren Chase. Battle Creek, Mich., Aug. 4, 1854. BRS. HEWITT AND NEWTON :-

I have been so much occupied of late that I have neglected to keep you and not accepted the offer when I left. I will briefly foot up the account now:

times at Sheboygan Falls, Wisconsin, to many true and developed minds. I trust believers in our philosophy as myself. ber this and other places I have named, lectual soil, and in such it never fails to person. I next came to Battle Creek,

cholera) and thence next to Palmyra, fled under the reign of terror sent in by Justice, in other words, is a Divine Wisconsin, to visit the Higgins family, a few cases of Cholera. Some had fled will accomplish this, however slow a nearer and nearer to his parental heart bians -a concert band -there I had one the strife and struggle of city competi-Thus the correspondence between the of the best visits I ever had with that tion, but the former have done with principle that seeks equilibrium of phys- family who are thoroughly and complete- the corner lot speculation of which Chi-That all truth is a unit, we will not ical forces, and that which seeks equality by developed through and out of the Bap- cago is so noted. The city seemed so

for me and I lectured to a good audience up so late. At Kenosha I lectured only and the latter is but the Divine spiritual universe, according to all the left without foliage, or flowers or fruit. where I have been, and in many they In this manner might all moral attri- have already begun to fall, from decay, Original, from whom all things proceed- linois, where our friends are always single Sabbath for over three years, and measure the intellect and talent of all the sects in their beautiful little city. The Baptist Church in that place baving recently been left without a preacher, our friends made them a formal offer to supply their pulpit one year, and add to the preaching a bonus of \$300. They had you readers informed of my labors. I spent Sunday, July 23d with one friends there and used up the hot day by three I left my home in our beautiful prairie lectures to very large audiences made up land at Ceresco, Wisconsin, on the 7th mostly of true and enlightened believers. of July, and on the 9th lectured three To me it was a feast to mingle with so large audiences, many of them as firm our friends traveling West will remem-This is one of the many places in our and call and impart and receive as best state where the seed has found an intel- they can the light that lighteth every via Chicago. Poor Chicago! Its fever I next passed through Milwaukie of speculation had subsided for a short (which was groaning some with the time and thousands of its citizens had

have promised to shake that city mental ly-as an earthquake would physicallysome day. Even that they do not fear for as their city is built mostly on planks and posts, it is like a raft, and were not its foundation combustible, it might almost float on a lake of fire and brimstone. This may be one of the quali-ties that adds to the price of lots—if the price continues to increase a few years TERMS--\$1 50 Per Annum, in Advance more as it has the last two years, nothing in this world can buy them-it will require something like "the pearl of great price," or a through ticket to a sectarian

In this place, Battle Creek, I have "said over." five lectures in the Quaker meeting house, well filled with the freest and most enlightened part of the people, and in this respect the place has few equals in the state or in the West, of which the spread of our philosophy is always our evidence. Battle Creek is on the Michigan Central Railroad has about 1500 inhabitants, is a healthy and beautiful place with excellent society and much of the spirit of reform and progress. I closed my lectures here on Sunbeen to Bellevue and delivered three there to full houses. Bellevue is a small village, fourteen miles from the railroad, a pleasant and quiet place where the people think much more than they speculate. Our friends have regular meetings here and several excellent speaking niediums and the cause is well advanced. The citizens by much daring and persussion got the two preachers in to hear one or two of my lectures, and they stared and gaped and wondered in astonishment, bewildered as if the heavens had really been opened and Gabriel or Lucifer let down on to them-probably they thought the latter for one of them said I was smart, and so was the devil. A friend replied, "Yes, smarter than your God, for he gets the most souls." But preachers with seven by nine intellect have no business in Bellevue.

I returned here to-day, and to-morrow go to Albion, then to Jackson, then to Detroit, and shall reach Cleveland about the middle of August where letters will reach me till the last of September, not because I shall stay in Cleveland, for I may not remain there more than a week, but my friends there will forward to me, as I shall visit many places in Ohio, and intend to go by way of Pittsburgh to size!" Philadelphia. My route to Boston, however, may be determined by the demand for my labor in another direction.

Yours for progress, WARREN CHASE

H. W. Beecher on Orthodoxy.

doxies :-" In fact the Orthordox sects are a

vast compound threshing machine, fluil- deeds which would require to be passed ing away at each other as if the chief upon,-thus inevitably lengthening out end of man was to thresh his neighbors. the "Great day" to an inconceivable ex-I have never yet seen an acknowledged tent in addition. Orthodox man. Everybody is orthodox as compared with those above him: and the matter, and then burst into a fit of Orthordox reputations, like country bank uncontrollable laughter at the crude and very near home. If one is Orthodox in time professed to believe. "I never slight exceptions, maintained a very sig- himself powers quite as marvellous, to expressing Himself from the inmost in-Hartford, he is a Heretic in New Haven; thought of the subject in this light be- mificant silence upon the subject of say the least, as any medium lays claim terior outward in all matter; and all if he is sound at New Haven, he is fore," said he, "but this mathematical Spiritualism. To some extent as we to, and exposing his own back to a "castunate enough to rank high at An- humbug!" dover, then he is hopelessly below "But," continued our friend, after his in conducting several of our influential the toilsome cliffs the eyrie of East Windsor, he only brings himself within reach we have been taught so solemnly and allow them to be ridiculed and ignored statements and misconceptions as it could of the Princetown Orthodoxy; and when constantly about the day of judgment?— as was the fashion a few months since; well be, yet climbing up, out of sight of all sub- Is it nothing but a fable?" lunary things, he sits down on those prin- "By no means," we replied. "These strong against these novelties to make it city press in relation to the most imporciples of Old School Presbyterian, Prince- crude and absurd notions are but the per- profitable to say anything in their favor. ton Orthodoxy, and divides his time be- version of a solemn and eternal truth.- Others seem to have become convinced Has not Boston reason to be proud of tween Turetin and efforts at breathing We are, every one of us, constantly liv- that in attacking the Spiritual move- her newspapers? on such thin-aired august heights ing in the day of judgment-every act, ment, they are grappling with a mighty then down comes the good old fashion every emotion, every word of ours, is unseen force, about which they know but have seen in the Journal a commendato-Scotch Presbyterian Orthodox carrying brought to the judgment-seat of Princihim away at one swoop, to be devoured PLE, TRUTH, WISDOM; and sentence is to do, the better. in a yet higher eagles's nest. It is a pronounced upon it according to its char- Among the exceptions of which we Rev. Mr. Lunt, a Unitarian Clergyman thing of degrees, it is a question of the acter and deserts, and the due reward or have spoken, and indicative of a marked of that place. The discourse, so far as scale; and beginning at zero, all the de- penalty follows inevitably in our own ex- change in the treatment of this subgrees above pelt all the degrees below. perience. If we do right, follow truth, ject, we may mention that recently extremely non-committal, but seems to Now, if a preacher is hetherodox, he is are ever loyal to the good, or to God, a somewhat lengthy communication admit that Spirits do communicate—its but suspected and shampooed, and flailwe enter into life; but if, either ignorantly or willfully, we pursue the wrong,

discomewhat tength)

(written, we opine, not far from the chief burden being to insist that their teachings should be tried before they are So that if a man's convictions do not keep are led into error, or live only for self, Bee, giving a detailed and serious accepted. This is a position which all him among the Orthodox, he is a fool we incur deprivation of good, or bring count of an interview with what pur- intelligent Spiritualists long since learned tions were truthful and correct, it was who stays. The company is no great upon ourselves positive suffering, or in ported to be departed spirits, in the to take; and we therefore cannot help thing. Very elever fellows all, when other words, "come into condemnation," they are not professional; capital to go as inevitably as effect follows cause in writer declared that the evidence of the sermon, and the Journal's notice of it as highly significantly as effect follows cause in writer declared that the evidence of the out to play with. But a man walks any department of God's universe. about among the Christian Observers, "This, too, was the constant and full and convincing. The intelligence furnish us a more full statement of the son for looking beyond the common exand the more properly named NEW YORK | common-sense teaching of Jesus of Naz- | claimed to be the spirit of Dr. Franklin; | character of this discourse ?- A. E. N. Observers, and the Presbyterians, (Cen- areth-embellished, indeed, sometimes, but although, to our apprehension, the tral, Western, Southern, and all,) and by oriental imagery, but always capable Dr., if present, failed to give satisfactory the Puritans, very much like a man vis-iting a menagerie—his time being spent. In so far as Jesus taught the true princi-tive was not devoid of interest. in listening at the strange noise which ples of life and action, so far may he be This was followed, a few days subsethe creatures make, and wondering called the 'judge of the world,' and he quently, by another communication in whether they can get out at him, as ca- was right in saying that, by his words the same paper, urging the candid inves-

The Rew Era.

Behold'I make all things Naw."

S. C. HEWITT,
Editor and Proprietor:
OFFICE No. 15 FRANKLIN-ST. A. E. NEWTON, Assistant Editor, ROOM AT & WASHINGTON-BY.

ISSUED EVERY WEDNESDAY.

BOSTON, WEDNESDAY, AUG. 30, 1854.

THE DAY OF JUDGMENT.

A friend of ours, a member "in good much longer than most people imagined. ment." He was somewhat surprised at such an Our friend thought this view to be ragle person, i.e. Christ, is to judge all .-He thought several hours would be requisite for the investigation; but we proposed to put it at five minutes for each human being. This would allow of 288 trials in twenty-four hours. And 95,180 in a year. Then taking a low estimate we had somewhere seen of the number of human beings who have lived on the earth (which assumed that all had sprung from a single pair created about six thousand ears ago), namely, 28 hundred millions. the truth would doubtless be more than ix times that number,) we ascertained that it would require nearly thirty thousand years to judge those who have already lived! Then supposing the world s to stand for several thousand years to zome, undur circumstances more favorable to multiplicity of population than have yet existed as is generally beleived there will be, when the final day opens, at least as many more as have already existed to await their turns before the judgment bar-requiring from sixty to one hundred thousand years to complete the " dread as-

We remarked to our friend that according to this computation, should the judgment begin at once, he would have some thirty thousand years, or six times as long as the world is supposd to have This is a period ardently to be sought, yet stood, to wait before his turn would come round; and unless the assembled The following is a part of Henry Ward myriads should be completely paralyzed Beecher's view of the prevailing Ortho- by the terrors of the occasion, through selves ushered into a heaven of everlast- in advance of having seen it, warrants all that long period, they would be very likely to add materially to the words and

> Our friend reflected for a moment on trous absurdity he had all his life-

at East Windsor; if he climbs up risables had become somewhat quieted, journals are too deeply impressed with farther than to copy from the Common-

heard his words, that is, accepted the be- passages nign precepts and eternal truths which "It is unbecoming to attack with ridi-

31) commenced with the first public proclamation of those divine and saving Again it has appeared in a liberal, most orthodox churches, not long since nations, and all individuals, even to 'evasked our opinion respecting the "Day ery idle word, has been, and is, and evof Judgment." We replied that we er will continue to be tried, and to rethought it must prove a very long day- ceive its appropriate reward or punish-

proposed to go into an arithmetical cal- far more likely to produce practical benculation on the subject, and inquired eficial results on those who accept it, records of individual lives, to trace all ing, away, thousands of years, into the

pressed little fear on account of any the "Dispensation of Wisdom." such consequences, and we have, there-

the false. This is a time of trial, which shown some little sensitiveness on the when the fires of truth "shall try every lesson. one's work, of what sort it is," and all the "wood, hay and stubble" of error will be burned in unquenchable flame. rather than dreaded, by every true soul; and they who pass the ordeal, whether Isaac C. Pray, and his new drama in parhere or in another sphere, will find theming joy, peace and love .- A. E. N.

*These terms are properly expressive of truthful and necessary stages of Spiritual experience; but to the gross conceptions of a large class of religionists, they suggest nothing less mysterious religionists, they suggest no than the tricks of a juggler

THE BOSTON PRESS.

from the fact that individuals engaged have inflicted upon Mr. Pray. while the popular current is yet too

while those who rejected him and his tendrather to a density, giving it intendratings, remained necessarily under creased resistance, hardinood, strength the candemnation which error and blind- and growth. A matter of such moment, ness ever bring upon their unfortunate victims.

"Such was the 'judgment' for which Jesus 'came into the world' and that it is an agrowth. A matter or sach influence involving in its widely spread influence the minds of many thousands of our people, should long since have received the attention for which it has in vain pe-

which he is to judge the world' (Acts xvii:

has startled in previous ages Romish christendom; but under the despotic rule find."

the above case. 'Seek and ye shall in which a part or the whole of one's orof priests it was mown down like grass. A friend of ours, a member "in good truths which he enunciated. By those spoken age, when the human mind is and regular standing," of one of our eternal principles, the conduct of all prepared to receive it in a full, fair desire of enquiry, and to discriminate between its truth and falsehood. That spirits do hold intercourse with man has been conclusively and amply proved; both good and bad are at work upon him; to what end, should be the study of statesmen and those minds, which, in their enlarged perceptions, critical analysis, are namer, and wished us to explain. We tional consistent, worthy to be true, and enabled to discover and to point out con-

Another exception of a less creditable fore, little doubt he will soon be reckon- character, is that of the Commonwealth. er and more internal significance of this ism. But finding some account of the ed which was not learned in the ordinacrisis of individual experience, when the personal attack upon Bro. J. M. Spear whole higher nature, the intellectual, and his "fellow fools," accusing them of moral and spiritual perceptions, become "lunacy" "crazyism," and using a varieso divinely illuminated that they are ca- ty of harsh epithets, on account of that pable of bringing into judgment, and of production-all the while admitting that weighing in the scales of wisdom, all the he did not understand what he was talkacts, habits and opinions which the indi- ing about! He was answered next day vidual has cherished-of approving and by a correspondent in such a way as to illustrating the good and true, and con- make him feel that this proceeding was not demning and casting away the bad and the wisest act of his life. He has since must come, sooner or later, in every soul, subject, but doubtless has learned a useful

The Daily Mail, following in the wake of the Commonwealth, one day last week, indulged in a little harmless ebullition of prejudice against Spiritualism in general, and John M. Spear and the "Motor," ticular. The latter production, the editor, will not rise higher than "a fifth rate tragedy," and declares that "the attempt to palm it off as the spiritual work of the the source of power, and motion is ultigreatest dramatic writer of any age, is mated in the negative or external. The so far beyond the common insults to public intelligence as to deserve general and internal, outward. Hence, whatever most unmerciful castigation." The ed- may be true of the doctrine of "discrete itor seems to forget that in thus assuming degrees," they do not and cannot pre-The newspaper press of this city, both to pronounce upon a production without vent high positive intelligences from act-

statements and misconceptions as it could

Such is the present position of the tant and absorbing question of the age.

Since the foregoing was written, we ry notice of a discourse on Spiritualism, recently preached in Quincy, Mass., by agency of an invisible intelligence was cant and auspicious. Will some friend ed for elsewhere. And he saw no rea-

IDENTIFICATION OF SPIRITS. - Broth-

last day. (John xii: 28). They that we extract the following common-sense with me, just as a man would converse and motives which lead to such rewith his friend; his expression of mind sults among men in this life, and he is peculiar to himself, his voice (mental) saw no necessity for any more intricate he unfolded, 'nap everlasting life,'—
'passed from death into life.'(John v: 24),
while those who rejected him and his speaking to me, although I cannot see is peopled from this world, so long must him. I am in relation to that friendly it contain beings very much like people spirit, so far as intercourse is concerned, here. in a similar condition to a person who He, however, saw no propriety in has lost his sight. Such a person is nev-terming all methods of communication er at a loss when a familiar friend speaks with spiritual beings abnormal or irreg-Jesus 'came into the world,' and thus it itioned Congress."

is evident that the 'appointed day in "Spiritualism is no new question; it to him, as to identity; neither am I in ular. Perhaps some methods—as those is evident that the 'appointed day in "Spiritualism is no new question; it to him, as to identity; neither am I in which a part or the whole of one's ore

BOSTON CONFERENCE.

Wednesday Evening, Aug. 16 .- The question as to how the imperfections, contradictions and falsehoods of spiritcommunications are to be accounted for, came up for further consideration.

that he had not been understood by the senses, or powers of perception answerspeakers at the previous meeting, who had attempted to reply to him; and touch, etc., in the body-that spirits, in The writer recommends, in conclu- they had therefore invalidated none of other words, are able to see and conhow long a time he thought it would re- than the common notion which puts the sion, that the Government should take his positions. He would now say that ress. I closed my lectures here on Sunday, the 30th ult, and since that have

day, the 30th ult, and since that have

rescrits of individual lines, to trace all

rescrits of individual lines, to t its, and "if spiritualism be an evil let it tercourse are to be accounted for by the in the body. It is furthermore clear that records of individual lives, to trace all ing, away, thousands of joint let it their acts, motives, and even "every idle uncertain future, with an indefinite be baffled by stringent laws." Thus, fact that these phenomena are abnormal, as the spiritual powers become developtheir acts, motives, and even "every idle uncertain future, with a strange consistency, he would irregular, out of the usual course of ed, expanded, perfected in the body, judgment upon them, according to the mean time, through some mysterious have the "despotic rule" which he reppopular notion—remembering that a sinpopular notion—rem the dark ages, re-established in the clairvoyance, trance, vision, etc. Clair- they may arrive at that degree of devel-We agreed with this opinion, but re- hands of politicians, in this liberal, free- voyants differ from each other, and the opment that the physical frame shall of minded our friend that the adoption of thinging, free-spoken age! Sage coun- best of them often wholly fail in their fer little or no obstruction to their full so fearful a heresy would be likely to en- sellor! We trust he will not discontin- diagnosis of disease. Neverthelss, they danger his ecclesiastical relations, should ue his investigations until he shall have are sometimes correct, and there was us to whom, at favorable times, the spirhis sentiments become known. He ex- been ushered into the clearer light of much truth communicated through mediums.

> ed among those truly free-men whom the This paper has heretofore been distin- thought even these abnormal conditions ing these things abnormal, but he in the possession of entire individual guished for its liberality and candor in superior to the normal. It was evident We may add, that we recognize anoth- all allusions to the subject of Spiritual- that much could be perceived and learnphrase, "the day of judgment." It is in- "New Motor" in a Western paper, re- ry way. Nor did he see why that which dicative of a stage of spiritual growth, a cently, the editor indulged in a violent is now called abnormal, because out of its in communicating ideas, among each the ordinary course of things, may not become normal as we advance. Though he could not see spirits now, nor be sensible that they impressed him, yet he did not know but he might in time arrive at a sufficient degree of susceptibility, to Barnes, of Clay, N. Y., is responsible be conscious of these things. Hence to class them as abnormal, did not, to his mind, relieve the subject of its difficul-

> > Mr. Edson made some remarks bearing upon the mode in which the agency is brought to bear in producing the manifestations.

Mr. LOVELAND said that in order to determine this question we must go to primary principles. It is now generally conceded that there are in nature two forces, the positive and negative, or as some express it, the internal and external. To produce motion in the external, these two forces must be brought into certain relations. The positive is order of all motion or action is from the subordinate spirits must act in the same any difference in the case, it must be in trol over the forces of the universe. Whether high intelligences do produce these phenomena, therefore, may depend upon the attractions of affinity, or other considerations; and the causes of imperfect results must be traced to imperfections in the means of communication,

the part of spirits. Mr. NEWTON remarked that these inquiries into the "how" of communication give his own mind any satisfaction in relation to the question before us. Admitting that all modes of communication were abnormal and irregular, yet so long as it was conceded that some communicaclear that abnormality did not necessariperience of life for the solution of the difficulties. It is admitted that through these manifestations mind communicates with mind; and we all know very well

trolled by a foreign mind, as in writing without mental impression, or in speaking in unconscious trance-might be properly so considered. But there are those whose intercourse with spirits is as natural and regular as with minds in the flesh. We must all suppose that the Mr. LAROY SUNDERLAND remarked spirit, when released from the body; has ing to the senses of sight, hearing, exercise. Now there are those among life to us; and they can converse as Mr. BINGHAM would not object to call- readily with spiritual intelligences, while consciousness, as we can with each other. And such intercourse can with no pro-

> The speaker proceeded to give some illustrations of the methods used by spirother and to highly developed media; after which the Conference adjourned.

> DISCRIMINATING MICE. - Br. Orris for the following statement :-

"Moses W. Newcomb, a thorough Spilitualist, and resident in our neighborhood, takes the following papers :-Spiritual Telegraph, New Era, Albany Atlas, and National Era, two political and two religious papers. As these papers were read by the family they were cast into a box behind the sofa, under the mantel-piece, all thrown in promiscuously, about one hundred in all, of equal numbers. A short time since sister Newcomb had occasion to examine the box, when, lo and behold! all the political papers were nearly, or quite destroyed by the mice, and converted into a large nest, the size of a half bushel measure, while the spiritual ones remained unharmed !!! You can rely on the above as strictly true. I think it approximates nearer to a miracle than any thing that has occurred in modern times."

Candor and its Results.

A pamphlet containing an account of the Centennial Celebration at Danvers, too loose at Andover; if he is for- demonstration shows it to be one grand have occasion to know, this results tigation" as "unmerciful" as he would way, under the same universal law. Mass., June 16, 1852, has lately fallen Therefore a Seraph may move a table as into our hands, from which we gather The Herald has of late ventured no easily as a low spirit—and if there is an item of no little interest in its bearing upon the investigation of the Spiritufavor of the intelligence who has the al phenomena. In the Oration delivermost knowledge, and hence the best con- ed on that occasion, by John W. Proctor, Esq., of Danvers, reference was made to that singular page of New England's history commonly known as the "Witchcraft Delusion," of 1692, which the orator treated in the usual unphilosophical and contemptuous manner which custom has authorized; and, as or to incompetency or wrong intent on in duty bound, lugged in the Spiritual Manifestations, of modern times then beginning to attract attention, upon which he bestowed a liberal share of from the spirit-life to this, interesting dogmatic denunciation. Other speakers and instructive as they were, did not alluded to the same subject, in the course of the festival, and among the rest we find some remarks by our friend ALLEN PUTNAM, Esq., of Roxbury, now well known as an able defender of the reality of Spirit-intercourse, but who at that time had witnessed none of the phenomena. We could not but notice the difference of tone between his remarks and those of others. They are pervaded by that calm rationality, that fearless confidence in truth, which distinguish the true philosopher from the narrow-minded bigot. It is not surprising to us, that a mind possessing such er James Stuart, of Ceresco, Wis., gives that in the common intercourse of mind pelled, within a year and a half from candor and boldness, should be comthe following from his own experience, with mind, in every day life, mistakes, misapprehensions, contradictions, to declare in public its entire conviction "I have a friend in the spiritual and falsehoods do occur. We all of the reality of Spirit-communion, as whether they can get out at him, and laisehoods do occur. We all of the reality of Spirit-communion, as sy as they roar through the bars!' should men be judged in the coming or tigation of the whole matter. From this world who has frequently communicated understand, too, the variety of causes Mr. P. has done in the able pamphlet

pulished by him, entitled, "Spirit-works Albert Bingham, Esq., chairman of the real, but not miraculous."

tive of Danvers, where his ancestors street .- A. E. N. lived in the days of Witcheraft. And it is not a little remarkable, that his great-great-grandfather, Joseph Putnam, then living, incurred the displeasure of for refusing to believe the Witchcraft or of "science" has recently, in this village, their minds. Marriage, in the concep-Spirit-Manifestations of that day to be devoted two evenings "to an exposition far his worthy descendant "follows in Spiritualism, which was masterly and the footsteps of his illustrious predeces- overwhelming.". Brattleboro' has heretosor.!' Mr. P. states, on the authority of tradition, that for his avowed disbelief in diabolism, his ancestor was de- Professor's "masterly and overwhelming nonnced by the clergyman of the town, and his safety was so endangered that he "kept himself and his family armed for six months, day and night,and that his horse was fed at the door, saddled and with bridle over his head, through all that time." We trust our friend will not be called to undergo any like experience for his equally truthful, and almost equally unpopular, avowals in our own day. The following are the remarks referred to:

"If the modern stories are true, tables leapings and dancings, but credible men A. E. N. say, in all soberness, that they have seen strange things, as marvellous as witchwork. So be it: convince me if you can that they are true, and I will believe them the same kind of operations and spiritual rappings are one and the same; but neither is supernatural,—neither demonniacal,—neither what or the weakest brain. Tell me how derhill. electricity or any other subtile agent, passing from my brain along the arm, makes my fingers move, and I will tell explicable,—neither supernatural,—one we see every hour,—the other only at long intervals, -one is the daily sun,harmless,-aye, both useful,-obeying the laws of a wise and good God, and critically recorded, should be carefully working out his beneficent purposes. Let the rappings be investigated, calmly, philosophically, and they will be found of flesh; they may become sources of instruction and valuable consolation. I know not what they are, have neither seen nor heard the wonders, but if it he heresy to disbelieve in them as the work of demons or cvil spirits, or anything baleful, and if one shall anathematize me because of such heresy, he will find, at least I trust he will, enough of the old spirit transmitted to keep me true to my and all agents, whether in realms below, around or above. At present, I neither believe, nor reject, nor fear. Let the marvels come; let tables, and meal- their predecessors. chests, and broom-sticks fly without visible help; and what is there alarming in that? All will go on in obedience to that God who so long kept hid the lightan eye and write our messagess in New animals are now harnessed and used. Orleans; and through all whose works both of matter and of mind, are diffused, vital germs of progress and new develop-

pervading matter through all time, and present labors of lighting and warming sonality almost of the woman is lost, or have at intervals been working the won- dwellings will be almost entirely super- merged in that of the man. But it canders of demonology. Science may, ere ceded. long, find means to make these strange powers common, and train them to good service in lessening the evils and promoting the true welfare of man."

THE CAUSE IN BOSTON.

The committee appointed, a few weeks since, by the Boston Conference, to take measures for obtaining more extensive accommodations for Sunday meetings, and for securing the services of a competent speaker for their meetings, reported, at a recent meeting of the Conference, the progress they had made in their duties. The report was unexpectedly encouraging. They had found a deep interest in Spiritualism, and a willingness to contribute liberally for its furtherance, in quarters where it was little anticipated. Among those interested are many of the wealthiest and most substantial business-men of the city. The leaven of Spiritual truth has been working quietly, but steadily and surely in this Community; and the time is at hand ges, towns, promoting individual, collect- No other conclusion can be reached, and for an upheaving and an effervescence live and social goods. which will shake to its center this stronghold of materialistic conservatism and pain, sorrow, death, shall be wholly un-Puritanic Theology. The committee known. Critically observing Nature's of lust, or equally base impulses, dignified were confident that a sufficient sum would laws, easily will persons pass from one with the title of "God's most holy instibe raised to enable the Conference to condition to another, as they now pass tution!" As though the Deity had no haprocure a large and commodious Hall, from one apartment to another. and employ a public teacher of high and These predictions will be fulfilled aside makes and blesses a union, which is escommanding abilities. For the success- from all miracles, all supernaturalisms. sentially impure, and which curses with ful execution of their plans, however. They are but legitimate conclusions de- a life-long torment those who are its victhey will require the assistance and co- rived from the past and present. He or time. Think of "God's Minister" stand- addressing the Committee at 15 Frank- 654 Washington street, under Pine St. Charch, operation of all who desire the spread of she who loves most, believes most, works ing up in his "Reverend" dignity, and lin St. Boston. Several speakers are the New Philosophy. Those who have most, sees most, trusts most. In the ras gravely asking some sensual wretch, who expected, and we anticipate a targe the Anti-Scrofula Panacea, and all his and Dr. means to spare for this purpose, are re- tio of true love is belief, labor, predic- has seduced one of Eve's fair and frail gathering and a good time. quested to communicate their names to tion, sight, trust.

Finance Committee, or to leave them at It seems that Mr. Putnam was a na- the Office of this Paper, No. 15 Franklin

PROFESSOR GRIMES AT BRATTLEBORO'. -We are glad to learn from a Brattlebothe ecclesiastical authorities of the time ro' paper that this redoubtable champion "the Works of the Devil,"-in which so and explosion of the humbag of modern fore been a hard field for the introducexplosions' elsewhere have been usually followed by large accessions to the number of investigators and believers, we shall now expect the cause to speedily obtain a strong foothold in that venerable work; and would take this occasion, (as we have done in public,) to recommend to our readers Professor Grimes' truly scientific work, entitled "Phreno-Geology," as one of the most valuable introductions to the Spiritual Philosophy with which we are acquainted. The Profesand chairs are renewing their antics. It sor is a very valuable laborer in our has not been my fortune to witness their cause, though "he meaneth not thus."-

Prophecy.

BR. HEWITT :-

The inclosed Prophecy was communithat so fearfully disturbed the peace of our town in days of old. Witchcraft cated through me, at the habitation of Stephen Gardner, of Farmington, Pa., August 6, 1854. It was carefully reportneed disturb even the most timid heart ed by our mutual friend, Dr. Abel Un-

JOHN M. SPEAR.

Locations, times, seasons should be the other an eccentric comet,-both tant subject. The declarations which will at this time be boldly named, being teem it as a legal institution, are really,

Fanciful though some things may apconforming themselves to the same laws pear, which will be declared, yet a hasty which govern the motions of our fingers judgment should not be pronounced at this present time. Prophecy, to be prophecy, must of necessity relate to future times, to things, to changes, to persons. The prophet, in his day, is of necessity use of that term. But that the common visionary, that is, he beholds events before they reach the outer vision. The prophet is frequently misunderstood, misinterpreted, ridiculed, reviled and fre- that denial is based. But this very deown convictions, and true to the God quently unkindly treated; but the future nial will fill some minds with the greatest who rules not only man but all spirits rejoices in the fulfillment of his predic- alarm. They would be horrified at the tions. In these particulars the present idea that persons could be married before inhabitants of this earth are not unlike the ordinary ceremony was performed,

DECLARATION I. In the future the ele- mony. What would have been essentialements will be harnessed and used with ly and damnably wrong before, is now hoas much ease, more convenience, and ly and right, and vice versa. Moral puning's power to go in the twinkling of vastly greater economy than the domestic rity has no complaint to make, or excep-

> warmed and lighted by the use of cer- words, "I pronounce you husband and tain elements which, when combined, wife," So entire is the change suppos-

> DECLARATION III. Animals will pass away. The inhabitants of this earth nature of things, produce any such transwill feed and clothe themselves on veget- formation. The most it can do is simable productions.

DECLARATION IV. An entire new order of beings will appear on this earth, as much superior to man, as man is superior to the more domesticated animals. This new order of beings will be especially unfolded in a knowledge of the elements, having great analytic and combinific ability.

DECLARATION V. By a thorough knowledge of the elements man shall open a direct and tangible communication with other planets, so that messages the predominant ones in what we term may be transmitted with as much ease, the marriage Union. But is it not a horand more economy than messages are rid mockery to call that union where the now transmited from town to town.

DECLARATION VI. The inhabitants of -the most opposite temperamental states this earth shall be drawn together by and utter passional repugnance exist in purely natural affinities, dwelling harmo- the twain, which by this ceremony are niously in new structures, circular villa- declared one "till death them do part"?

daughters, and who now prefers to make

MARRIAGE .-- No. 2. BY. J. S. LOVELAND.

tion of such persons, is either a cere- way indicated, or in one analogous. their enactments in one direction should again. ignore their obligatoriness in another .-Such, however, is the case, and it shows in the main, governed by traditionary

uncertain notions of theologians. It esteemed and called married, yea, cogable, this remarkably quiet spot, is pre- proves also that the legal idea of mar- nized as such by the laws, and the clergy, ment the study is rendered easy, and possessed ferred for the unfolding of a vastly imporriage is based upon a pre-existent religwould call it "Gods holy estate of Matladies desiring a thorough ious one, and that those who merely es- rimony." The fact is there can be no Education, or any part particularly interesting notions, from which they vainly affect to union between pure oil and water as a For announcements containing Terms, (which be free. But the question recurs, Is this conjugal one between opposing temperamarriage? That marriage is, in the true sense, a religious institution, admits of no dispute; but it is religious in a far different sense from what is usually implied in the notion embodies the true conception of a genuine marriage, we utterly deny, and will give some of the reasons on which or that they were not, after such ceretions to offer, when once the Magistrate DECLARATION II. Dwellings will be or Clergyman has uttered the mystical Electricity and magnetism are new in will afford fuel and light comparatively ed to be wrought, by this potent in some unworthy motive is induced to for- ductive Element in Man, as a means to his ele science, new as controllable agents in without consumption, so that the vast cantation, that the name and per- swear their true love, and immolate them- vation and happiness. By Henry C. Wright not fail to strike the most cursory think-er that a mere ceremony cannot in the call it what any all and adulteries, or linest. er that a mere ceremony cannot, in the ply to acknowledge a fact already exist- false idea. For the above, and other reaing, or confirm a contract previously made; in other words, it can induce only a change of relations, and of rela- still farther illustrate and strengthen our tions only in the most external sense .-This, however, is not, and cannot be true | tural and inveitable results of this notion, Marriage, for in many instances this relation is entered into in ignorance of, and in opposition to, intellectual, temper-The Pic Nic at Framingham. amental, and passional attractions and adaptations in almost every particular conceivable. Motives of convenience, profit, sensualism, or fancy are too often most perfect diversity of intellectual tastes

yet we are told that this falsehood is

lier thing in the universe than that which

We are authorized to say that Judge

Edmonds (who has been spending some time, for the benefit of his health, at the hospitable mansion of A. B. Hall, Esq., in West Roxbury,) may be expected to be present at the Framingham Pic Nic, on the 31st inst. A gathering of unprecedented numbers and interest may be anticipated.

Grand Pionic.

The Spiritualists of Boston, Worcester and vicinities are hereby notified that their adjourned Picnic will be holden at DECLARATION VII. Disease, sickness, "God's most holy institution of Matri- Harmony Grove, South Framingham, on o'clock, A. M., to I P. M. special train will leave the Worcester Depot, Boston at 94 A. M. for the Grove, and return at night in season for ventive and care for Cholera, Diarrhea, Cholerathose living out of the city to return home. Tickets, 50 cts. Those who do the stemach and bowels. It contains no mineral not choose to provide their own refresh- or other poison; does not produce constipation, ments can have dinner on the ground by and is a perfectly safe remedy for all. Sold at

in a fine, or suffer some other personal the morning of the excursion, In pursuing our subject, it becomes inconvenience, if he "will have this wonecessary to ask, What is marriage ?- man to be his lawful wife, to live to-Some may think this a very unnecessary gether after God's holy institution of question, because they imagine it perfec- matroimony!" Were this not a most ly easy to answer. That any difficulty horrid tragedy, it could be regarded as exists in giving a true and comprehen- an inimitable farco. It is in form a farce sive answer seems never to have entered -in reality a tradegy, a tragedy too en- intend to hold a Mass Meeting in a

mony, or the condition into which that But again, Marriage as it is, is contrac- Friday, Saturday and Sunday. ceremony introduces two persons of opposite sex. This ceremony and condition is not the posite sex. This ceremony and condition is not the principle necessary to a true conjugal attend, and that an interesting and profits attend, and that an interesting and profits attend, and that an interesting and profits and European and Eur ceremony introduces two persons of op- ted in ignorance of almost, or quite every tion is partly civil and partly religious. union. No knowledge of physiology, even able meeting will be enjoyed. We shall and Fever, Cramp, Cholera Morbus, Cholera, though some would assume it to be only as to its most familiar principles, try to be present in response to the very Acute Pains and Nervous Diseases with which a civil matter, but still a religious eleno acquaintance with the first elements cordial invitation we have received from the human family are afflicted, and which for ment underlies the mere civil, or legal of phrenology, or mental philosophy-no the friends in that place. aspect of the subject, for it would be im- familiarity with the laws of sympathetic. possible to attach to any mere legal con- or magnetic attraction and repulsive, and tract the ideas which pertain to this, or hence of mutual adaptation, is supto guard it with the sanctions which are posed to be at all necessary in order to a Resolutions, published last week, the foling witnesses to whom we can refer. town. We thank him for his pioneer thrown around this. No one hardly genuine union. How is it possible to exlooks upon the violation of other con- pect anything like truthfulness in the sadly obscured the sense of some portracts with the same feelings they do up- midst of such ignorance? Here a de- tions: 1st Resolve, for "singular" read for Boston and vicinity, 654 Washington St. on others. This, for some reason which precating remark is often interposed the "irregular;" 4th, for "immortal facul- B. Wood, No. 391 Broadway, New York; Feno laws upon the subject give, is esteem- purport of which is, that persons will ties," read "inmost faculties;" 5th, for derhen & Co., No. 9 Court-st., Boston; W. M. ed as absolutely inviolable unless there become adapted to each other by living "Intuition" read "imitation;" 6th, for Laning, No. 276 Baltimore at Baltimore ; Henexist flagrant criminality on the part of together: This is philosopically true "pretorianism" read "scetarianism," for ry Stagg, No. 43 Main-st., St. Louis, one of the contracting parties. No rea- where a pure, strong love is at the basis. "we examine" read "we should examson not not involving crime is allowed But, it is false in Philosphy and fact that ine," and for "these spiritual spheres," to be valid in this case. The mutual such is, or can be the case where there read "those spiritual spheres." wish of the parties does not change the is constitutional repulsion between the aspect of the case in the least. The parties, which is so often the fact, laws say you must abide by the terms of but is not perceived till after the marthis contract, which, by the way, is for- lage ceremony is performed. So great ced upon the parties, Nolens, Volens, and powerful is this repugnance that woand nothing but criminality can ever men have been known to leave their husbreak the tie which binds you. It is bands the morning after marriage, with a somewhat anomalous that legislators disgust so invincible as to lead them to should make provision that violation of positively refuse to ever live with them

And this not for any moral delinquen-

cy, but uncontrolable passional repulsion. the amazing inconsistency of legislation And yet this is called Marriage, and a es of study are divided according to their natural you how electricity may lift the table without the help of hands. Both are inwithout the help of hands. Both are inradical blending of inharmonious natures. them, have facilities here nowhere else to be Just as well may we look for a chemical found mants. One may yeild to the other, and the Faculty and other particulars, please address slavish subserviency of one to the other No. 160 Arch-st., or Box 1083, Philadelphia P.O. may to some indicate harmony. Those who can see harmony in the simple abscence of outward strife would perhaps be satisfied. But the true man will look farther before he is satisfied with such Nichols, M. D., and Mrs. Mary Gove Nichols specious appearances. All this is often Price \$1,00 a year. This is a publication of aggravated by the fact that the whole pre- much interest, and a few complete sets of the limminary process is one of deception. The parties do not reveal themselves to each other. They falsely think to promote their interests by appearing what they are not. Their times of meeting are pre-arranged, and they come together, arrayed in Sunday garb to play a part in- its Sanctities and its Profanities; its Science stead of acting themselves. Thus they and its Facts. Demonstrating its influence deceive, and are deceived. Were they acquanted with each other they would never consumate a union fraught with Gove Nichols, price 1,00. For sale by BELA such monstrous consequences. It often MARSH, 15 Franklin-st. happens that one of the parties is truly in love with some one else, but from MARRIAGE AND PARENTAGE: Or The Repro God forbid that such should be termed Parent of the Future, price 50 cents; postage 10 the altar of a loveless union call it what you please, but profane not __ the idea of congugality by applying the term most used to denote it, to this most sons we reject the common or superficial idea of marriage, and in our next will position, by pointing out some of the naand the practice which naturally results

of the year, arising from a disordered state of and at no other place in Boston : where also may be found Dr. Clarke's great Blood Parifier, Gardner's celebrated Family Compounds, to-

her his tegal wife rather than be mulcted before, will find them in the Depot, on Botanic Medicines, &c.—All orders directed to the morning of the excursion.

Botanic Medicines, &c.—All orders directed to O. King, as above, will be promptly attended Per order of the Com.

J. S. LOVELAND, Sec. Boston, Aug. 16, 1854.

Mass Meeting in Woodstock.

The Spiritualists of Woodstock, Vt. The meeting will continue three days,

LADIES' INSTITUTE Of the Pa. Medical University of Philadelphia.

THE FALL TERM OF THIS NEW MEDICA School for Ladies, will commence on the firs Monday in October, 1854, and continue four

The System of Teaching, here pursued, is entirely new, and is more comprehensive, thorough iberal and practical, than that of any other Medical School in the country. It is based, as far a possible, upon the positive Sciences, conse ly free from all sects and dogmas. The branch

Ladies desiring a thoroughly scientific Medical

will always be made satisfactory,) list of Officers,

Jos. S. LONGSHORE, M.D. Dean

NICHOLS' JOURNAL.

A weekly Newspaper, Devoted to Health Intelligence, Freedom; To Individual Sover eignty and Social Harmony. Edited by T. L. back numbers of the present volume can be sup plied. For sale by BELA MARSH at No. 15 Franklin Street.

DR. NICHOLS' NEW WORK ON MARRIAGE.

Marriage tits History, Character, and Results as a civilized institution, on the happiness of the Individual and the Progress of the Race By T. L., Nichols, M. D., and Mrs. Mary S

H. C. WRIGHT ON MARRIAGE.

DR. CUTTER'S



PSYCHOLOGICAL.

MEDICAL OFFICE. No. 292 Washington Street, Boston,

A New and Valuable Remedy for Schoruna recently discovered by A CLAIRVOYANT, is now ready and for sale at the above office. WILLIAM D. EMERSON,

MEDIUM CLAIRVOYANT, OR SEER, will attend to the Examination of the sick, as above.

OFFICE HOURS FROM 9 TO 19 A. M. AND HOLS TO S P. M.

H. F. GARDNER, M. D. PHYSIO MEDICAL PHYSICIAN. No. 654 Washington St. (Under the Pine St. Church,) Boston,

All professional calls either in City or Country, promptly answered. Office Hours from 11 Cramps of the stomach and bowels, billious de

RHEA CORDIAL.

This well-known medicine is a certain pre-Morbus, and all diseases prevalent at this season N. B. Those who fail to obtain tickets gether with a large assortment of Roofs, Herbs,

WONDERFUL DISCOVERY

Mrs. E. J. French, Medium, Pitts-burg, P., These Medicines are purely vegetable, con-taining nothing injurious to the system, and are a certain cure for all Nervous Disea: es, viz, St. Vitus Dance, Tie Doloreux, Neuralgia, Rhauma, ism in all its varied forms, Locked Jaw, Epilep 'sy or Falling Sickness, Palsy, Nervous and Sick headache, Dyspepsia, Diseases of the Kidneys and ages have baffled the skill of the learned. These Fluids have not failed to give relief in any of the above cases where they have been Corrections.-In Mr. Sunderland's fairly tested, and we have now a number of liv-

For further particulars, address T. Culbertson

Sold by H. F. Gardner, M. D., General Agt.

Mrs. French will continue to make Clairvoyant Examinations. Examination and prescription, when the parties are present, \$5, if absent, \$10. No charge when parties have not the means to pay.

INVALID'S HOME,

Situated in a pleasant, retired spot, on Frank lin'St., Woburn Center, a short distance from depot, and conducted by Charles Ramsdell, Clairvoyant, Writing and Psychometric Medi-

Board and attendance, from \$3,00 to \$7,00

Patients examined every day, by Spirits opeating on the Medium in the trance state, or by Diseases examined and prescriptions given

ther when present or by letter. The name of the individual and place of residence, all that is Also, Psychometrical Reading of Character, by letter or presence; giving the name in the

hand-writing of the person wishing to be examined. Price for each, \$1,00. Medicines prepared by Spirit Direction, from oure Vegetable substances, which act in Harnony with Nature's Laws, kept constantly on

C.Ramsdell will attend to calls to sit in Cirles, or Lecture in the Trance State, on Sunday, n reasonable terms.

CHARLES RAMSDELL. Woburn, June 15, 1854.

SPIRIT HEALING

"They shall bey their hands on the sick and they shall be healed."-Bible.

The subscriber having been developed as a Healing Medium, by Spirit Agency, offers his services to the afflicted as a medium through whom highly advanced and progressed spirits will endeavor to restore harmony and health to the diseased and suffering of Earth, As the present selfish organization of society would not appreciate, or be benefited by the free and unrevarded labor of any medium I am directed to harge for my services in advance, to be orderated by the means of the patient and the na-

Gaysville Vt.

Mr. & Mrs. J. R. Mettler,

No. 8 College Street, Hartford, a mid PSYCHO-MAGNETIC PHYSICIANS CLAIRVOYANT EXAMINATIONS, OF With all the diagnostic and therapeutic suggest-

Terms.-For examinations, including precriptions, \$5, if the patient be present; and \$10 when absent. All subsequent examinations \$2.5 Terms strictly in advance. When the person, to be examined can not be present, by reason of extreme illness, distance or other circumdances, Mrs. M. will require at lock of the part

Mrs METTLER also gives Psychometrical deineations of character, by having a letter from the person whose qualities she is required to dislose. V Terms for the same, \$2

Address Dr. J. R. METTLER, Hartford, Ct. MRS. METTEER'S RESTORATIVE SYRUP : Not a universal panacea, but a remedy for the mpure state of the blood, a corrector of the secretive organs, and Billions difficulties generals y, Sick and Nervous Headache, and all those lifficulties connected with a deranged circulation, bad state of the Liver, Coughs, and irritation of the Mucons Membrane so often sympa hetically induced. See full direction on the Bottles, Also, for sale, M. 30 blvl MRS. METTLER'S invaluable remedy for Dysatery and Bowel Complaints, so common during the Summer months. This important reme dy will prove almost if not entirely successful, if the directions are fully and carefully carried out, No family should be without it, See full

lirections on each bottle. Also, eals big wilnis MRS. METTLER'S ELIXIR, So celebrated for severe billious Coite, pains and angement, rheumatism, neuralgic pains, inter-

nal injuries, etc. vd harmion James McChester, General Agent, Hartford

Partridge and Brittan, General Agents for the Middle, Southern and Western State s. Dr. H. F. Gardner, Office 654 Washington st.) Agent for Boston and vicinity.

TO THE AFFLICTED. Charles C. York, Healing and Clairvoyant Medium. You can receive an examination and prescription by sending your name, age and place of confeece. Price \$2 00. Post paul. Address C. C. YORK, Claremont N. H.

n32 3m

Poetry.

Determined to be Rich-BY JOHN S. ADAMS.

Rise up early, sit up late,
Be then ento avarice sold;
Watch then well at Mammon's gate,
Just to gain a little gold. Till each manly thought bath flown Hear not, though he lond entreat

Wield the lash, and hush the cry, Pile thy glittering gems on high. fill thy golden god is reared.

Then before its sparkling shrine Bend the neck and bow the knee Victor thou ! all wealth is thine, Yet, what will it profit thee?

Of Old Sat Freedom on the Hights.

Of old sat Freedom on the highte, The thunders breaking at her fee Above her shook the starry lights : She heard the torrents meet.

Within her place she did rejoice, Self-gathered in her prophet mind, But fragments of her mighty voice Came rolling on the wind.

Then stept she down thro' town and field To mingle with the human race, And part by part to man revealed The fullness of her face-

Grave mother of majecstic works, Who, God-like, grasps the tripple forks, And king-like, wears the crown

Her open eyes desire the truth, The wisdom of a thousand years Is in them. May perpetual youth Keep dry their light from tears ;

ion M. E. Church in this city, on Tues- land on the Human Hair. day evening, Aug. 8. The principal obworshipers, who seemed, some of them | following reasons: of our friend's communication.

argue the matter, and it really seemed to fect their cures. him that he had argued the matter." counts of spirit manifestations. This hair then, promote mental power and way, had invited Br. B. to make his them be worn. any conclusion.

sion, which she expressed in the most relation exists between the beard and hold it as an axiom, that the taking of inwould tar and feather and burn them." virility. To men then, it becomes both tendency, and therefore not allowable; for "good sister" seemed to dwell with gus- formity.

Charlestown, Mass., Aug., 1854.

Wearing the Beard.

physiological principle, that whatever evinces a free and natural development of any part of the body is by necessity beautiful. Deprive the lion of his mane, the cock of its comb, the peacock of the emerald plumage of its tail, the

ject of interest, which struck us, as we were merely a harmless, fashionable trial upon trial should be made, to show L. Ruggles, Weymouth, Medina Co., O. entered the room, was our old friend whim, we would not notice it. But as us our want of social knowledge?—our Stacy Baxter, who was standing in the altar, the minister sitting quietly by, and standing in the altar, the minister sitting quietly by, and standing in the upon the walls of health of body and Farm, Hopedale and Raritan Bay, with reading to the church a very finely written history of his experience in Spiritual-public and general alarm respecting ism, and the treatment he had received whatever impairs either, especially the Robert Fulton, and all their compeer imfrom the church in consequence. This latter. This we conceive shaving and provers of steamboats and railroad vehiwas anything but palatable to the pious frequent hair-cutting does; and for the

at least, to be horrified at the details giv- First, Electricity is the grand moen by our friend. It is but justice to say, tive instrumentality of all forms of life commodious, symmetrical and useful however, that others were really edified, and of mind. "It abundant, the lifeas their looks plainly testified. But no power is abundant. It diminished, all sooner had our friend finished his read- those functions and powers-mental in- ly resemble the attempt to force into life ing than the priest, a very meek looking cluded-it carried forward are weak- the perfect ideal of industrial unity and man by the way, arose, and in a half ened. This fundamental truth here aswhining, half complaining sort of style, sumed, every principle of physiology began to deprecate the substance, matter and psychology either proves or confirms. On or by means of it mainly, water-He "didn't expect Br. Baxter would treatment, galvanism, and electricity ef-

Secondly, Hair is one of the very best The "arguing," which occasioned the "conductors" of electricity that exists. Rev. Gentleman so much distress, con- This all electrical experiments conclu- removing to some unoccupied or sparsely may not win him over at once, but try sisted of some few quotations from the sively prove. The head requires more occupied locality of the West to seek again. Let one kindness be followed up 89 Bible, which friend B. offered as illustrations of his experience. But Bible quothe organ of mind. To collect this tations, in these days, as you very well stimulant of mind from the atmosphere, phan children of good organizations and soften a heart of stone. know, Br. Newton, sadly disturb the and transmit it to the brain, the head is both sexes, and with our own children, usual equilibrium of our learned divines.

Extracts from the ribald literature of the beard. Amountating them prevents the for each child, as debt against the child, most profane infidel is far more appro- coming in of as much air, or gathering crediting, in like manner, each individpriate to their feelings and conduct than up of as much electricity as by being ual the full amount of his or her earnings. passages from the Bible detailing ac- left long and flowing. Long beard and attack by the clergyman, who, by the brilliancy. Heartily, then, we say, let to be balanced.

of low, ungentlemanly abuse on the part evidence by ascribing the strength of its credit till the period of man and womanof a very few "leading members," and strongest giant to uncut hair and beard; the meeting broke up without coming to and to their amputation his becoming with them whatever they may have carnweak, "like other men?"

One "devoted sister," however, came Besides, what proof can be more con- without embarassment, pay it to them. to a most pious and benevolent conclu- clusive than that a most intimate inter- The principal, but no interest, for we VOLUME TEN OF THE "SCIENTIFIC AMERI-

wishes towards the "rappers."

But alas for bigotry! it cannot now fatten upon the death agonies of the victims of its hate. It must sit and grieve in the solitude of its own desolateness.

It must sit and grieve in the solitude of its own desolateness.

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It must sit and grieve in the solitude of its own desolateness.

It must sit and grieve in the solitude of its own desolateness.

It must sit and grieve in the solitude of peace and useful means and sixted near volume contains four hundred and sixted near volum in the solitude of its own desolateness, a larger amount of that electricity shall endeavor to reverse the scale now much more than the subscription price. in the solitude of its own desolateness, or vent its rage in idle wishes or important tent slanders. Should anything new occur I will inform you.

An Observer.

Charlestown, Mass., Aug., 1854.

a larger amount of that electricity which alone can impart that glow of nealth called beauty, that warmth and fervor of feeling called soul, that buoyant, happy, hilarious ecstasy which forms a chief attraction of women, and larger amount of that electricity which alone can impart that glow of nealth called beauty, that warmth and fervor of feeling called soul, that buoyant, happy, hilarious ecstasy which forms a chief attraction of women, and larger amount of that electricity which alone can impart that glow of nealth called beauty, that warmth and fervor of feeling called soul, that buoyant is most necessary, and that entitled the highest reward, which is most necessary, and that entitled to the highest reward, which is most necessary, and that entitled to the highest reward, which is most necessary, and that entitled to the highest reward, which is most necessary and that entitled to the highest reward, which is most necessary and that entitled to the highest reward, which is most necessary and that entitled to the highest reward, which is most necessary and that entitled to the highest reward, which is most necessary and that entitled to the highest reward, which is most necessary and that entitled to the highest reward, which is most necessary and that entitled to the highest reward, which is most necessary and that entitled to the highest reward, which is most necessary and that entitled to the highest reward, which is most necessary and that entitled to the highest reward, which is most necessary and that entitled to the highest reward, which is most necessary and that entitled to the highest reward, which is most necessary.

The following cash prizes are offered by the Publishers for the following cash prizes are offered by the Publishers for the following cash prizes are offered by the Publishers for the followi

It may be safely argued as a general so desirable to every human being.]

Phren. Journal.

A NEW ENTERPRISE.

MR. EDITOR: Will you give the foll g a place in your paper, and aid these ho would aid humanity? We will waste no time in writing inan addition to the face, is the most marked and distinctive peculiarity between the countenances of the two sexes.

Who can heritate to admire the noble countenance of the Osmani Turk of Constantinople with its un-Mongolian length of beard? Ask any of the fair sex whether they will not approve and admire the noble countenance of Mehemet Ali, Major Herbert. Edwards, the hero of the Punjaub, Sir Charles Napier, and others, as set off by their beard who may ask, with Beatrice. "What manner of man is he? Is his head of many of our most eminent physicians and merchants encroaching upon their former narrow boundaries, while it is well known that not a few of our divined have the shall be dissolving one of nature's fixed laws; but hitherto their unwillignages to laws; but hitherto their unwillignages to laws; but hitherto their unwillignages to laws the little ended of the folloy of the same hoat and the loccomotive were demand. The presence or absence of the beard, as development require a different set of laws; but hitherto their unwillingness to boat and the loccomotive were demand-

> occupy a moment in presenting our idea on this point by a figure. If the carpenter should attempt to rear a large, house out of materials framed and fitted for diminutive cottages and farm-houses, his undertaking would, in our view, closesocial harmony out of the materials framed and fitted for the industrial antagonisms and social discords of present society. Yet it is no difficult task to rear the right materials, with right fitting. This will place before the reader our

Now for our intentions. We intend Where the credit so given shall equal the indebtedness of the child, the account

iews of the causes of the failures which

After this, as the earnings of the child exceed its expenditure, it is passed to its hood. At this period, all will be free to ones may have no room to enter. leave the institution who wish it, taking ed, as soon as the establishment can, Mechanics, Inventors and Manufacturers terest by any member of an association

child; that the highest plane of human elevation is gained by a wise discharge of all
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vation is vation in the twitteenth; and 5, for the tenth;
vation is vation in the victor of the successful competitor immediately after
the lat of January, 1855.

Terms:—One copy, one year, \$2,00; one
copy is months, 1,00; five copies, ax months
4,00; ten copies, ix months, 2,00; ten copies,
twelve months, 15,00; five copies, with a wide of the successful competitor immediately after
the lat of January, 1855.

Terms:—One copy, one year, \$2,00; one
copy six months, 1,00; five copies, with a wide of the successful competitor immediately after
the lat of January, 1855.

Terms:—One copy, one year, \$2,00; the copies, six months, 2,00; that sprightliness and clearness of mind child; that the highest plane of human ele-

and lose much of their power and vigor. And it is easy to apply this reasoning to the hairy ornaments of a man's face. The caprice of fashion alone forces the Englishman to shave off those appendages which give to the male countenance that true masculine character, indicative of energy, bold daring, and decision. The presence or absence of the beard, as

That her fair form may stand and shine,
Make bright our days and light our dreams,
Turning to scorn with lips divine
The falsehood of extremes.

Tennyson.

A Scene in Church.

Dear Br. Newton:
Quite an interesting time was enjoyed by a favored few, at the vestry of the Union M. E. Church in this city, on These in M. E. Church in this city, on These in M. E. Church in this city, on These in M. E. Church in this city, on These in Make bright our days and light our dreams, shock the prejudices of their congregations has prevented them from giving effect to their convictions. The beard is shock the prejudices of their congregations has prevented them from giving effect to their convictions. The beard is shock the prejudices of their congregations has prevented them from giving effect to their convictions. The beard is not merely for ornament, it is for use.
Nature never does anything in vain; she is economical, and wastes nothing.
She would never erect a bulwark were her domain unworthy of protection, or were there no enemy to invade it.—Row-land on the Human Hair.

I laws; but hitherto their unwillingness to shock the prejudices of their congregations has prevented them from giving effect to their convictions. The beard is for invalidation of the means of man's add the loccomotive were demanded by the onward progress of society, and given them to society, have been as wisely spent as they would have been had they continued to build canoes, to creep along the shores in calms, or ox-carts to jolt and rumble along our common high whose observation this may fall, to give it to your neighbor, if you have a peace-loving, intelligent, industrious one, who is willing to emigrate. If any wish to communicate with us, they can do so by addressing Hiram Stephenson and Corne-love them of the means of man's add the means of man's addressing the our thoughts; less we could not in a cursory glance. In conclusion we would respectfully ask reflecting minds, under development are the means of man's adland on the Human Hair.

[Remarks.—If amputating the beard]

for industrial unity and spiritual and social harmony have failed." But have they failed? Was it not necessary that Ohio, or Luther L. Ruggles and Maria

> RUSSEL BRADLEY, CORNELIA B. STEPHENSON, HIRAM STEPHENSON, MARIA L. RUGGLES, LUTHER L. RUGGLES.

Counsels for the Young.

Never be cast down by trifles. If a spider break his thread twenty times, wenty times will he mend it again. Make up your mind to do a thing and you will do it. Fear not if a trouble omes upon you, keep your spirits though the day may be a dark one.

Mind what you run after! Never be ontent with a bubble that will burst, or firewood that will end in smoke and darkness. Get that which you can keep, and which is worth keeping.

Fight hard against hasty temper. Ana large, symmetrical and useful house from ger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all your life. Never revenge an injury. If you have an enemy, act kindly to him, and make him your friend.

Whatever you do, do it willingly. A boy that is whipped at school never learns his lesson well. A man that is compelled to work, cares not how badly it is performed. He that pulls of his coat cheerfully, strips up his sleeves in earnest, and sings while he works, is the man for me. Evil thoughts are worse enemies than boy that is whipped at school never learns

lions or tigers; for we can keep out of the way of beasts, but bad thoughts win their way everywhere. The cup that is way, had invited Br. B. to make his statement, was followed by any quantity of low, ungentlemanly abuse on the part them be worn.

Does not even the Bible give a like credit, and so continue to be passed to its credit till the period of man and woman-ones may have no room to euter.

A Letter to the Chestant street Congregational Church, Chelsea, Mass., By John S. Add. At this period, all will be free to ones may have no room to euter.

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carnest style of Methodist speaking. She "wished" she had every one of these spirit-rapping devils out West, and she carnest style of Methodist speaking. The masculinity of every man corresponds with, measures and attests the amount of this whole association, is mischievous in its commences on the 16th of September. It is chiefly devoted to the advancement of the association or community, or of the whole association, is mischievous in its nces on the 16th of September. would tar and feather and burn them."

This seemed to us a refined method of procedure, as the tar would most materially aid the process of burning. Our "good sister" seemed to dwell with gus
would tar and feather and burn them."

To men then, it becomes both a sign and promoter of masculine power and beauty. Its amputation then must be attended with both injury and deformity.

To men then, it becomes both all capital is but past labor, except the earth and the elements. We shall continue, as fast as we can, to receive new accessions of orphan children, incorporate formity.

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The seemed to us a refined method of a sign and promoter of masculine power and beauty. Its amputation then must be attended with both injury and deforming a seemed to dwell with gus-Probably no other journal of the same character is so extensively circulated, or so general to upon the word "devils." It had a music to her, and we suppose a Union church must be actuated by a somewhat congenial spirit, and we really thought the sister was not alone in her kind without the sister was not alone in her kind with the patents are published to settle in life, encourage them to marry and settle with us and become an integral part of the enterprise. In this way make a powerful enterprise alone them to marry and settle with us and become an integral part of the enterprise. In this way make a powerful enterprise alone them to marry and settle with us and become an integral part of the enterprise. In this way make a powerful enterprise alone them to marry and settle with us and become an integral part of the enterprise. In this way make a powerful enterprise alone them to marry and settle with us and become an integral part of the enterprise. In

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