



DEVOTED TO THE NEW DISPENSATION.

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WHOLE NO. 97.

Refuge of Misconception.

The following lengthy article is from the pen of ADIN BALLOU. Its general scope and tone indicate a very decided misconception of SPIRITUALISM. We therefore place it under its own proper head. Our reply will be found inside.

Modern Spiritualism—its Good and Evil.

I mean, by Modern Spiritualism, the whole aggregate movement which commenced with what were called "the Rochester knockings," including all the convictions, doctrines, opinions, practices, transactions, propositions, peculiarities and effects, which have resulted from the multifarious phenomena termed Spirit-Manifestations. At an earlier stage of this movement I wrote a *Work for the public*, specially designed to correct the extremes of skepticism and credulity which were then embarrassing the public mind. At that time I hoped the whole thing would work itself clear, in the course of a few years; so that truth and error, right and wrong, good and evil respecting it might be clearly understood, by at least the generality of well disposed people. In this I am disappointed. My hope is obliged to throw itself forward into the indefinite future. Notwithstanding the occurrence of many new, astonishing and convincing phenomenal developments, throughout this and other countries; notwithstanding the multiplication of converts in all directions; and notwithstanding the transpiration of numerous events all demonstrating that the movement is invincible in its progress; still its powerful elements roll onward in chaotic crudeness, and we have yet to hear the great Arbitrator's voice commanding light and order. We must wait for that voice in the patience of faith and hope. Meantime it becomes us to watch the transpiring developments, take the best reckoning we can, and wisely avoid every possible danger. I have not said much on the subject lately; because, I had nothing new to say, or, in view of new unfoldings, was uncertain what ought to be said. I have now something to offer, particularly with reference to certain peculiar phases of the movement. In order to this, let me be distinctly understood on the following points:

1. That I remain perfectly satisfied with and confirmed in every important position maintained in my published *Work*, entitled "Spirit Manifestations."
2. That among all the attempts, which have been made to account for and explain the strong cases of purporting spirit-manifestation, as of mere mundane origin, though some are very able and ingenious, not one has succeeded. The whole have utterly failed.
3. That the determined opposers of modern Spiritualism, with a few honorable exceptions, have treated the whole subject in an uncandid, contemptuous and unjustifiable manner. They have not investigated, considered and reasoned, but ignored, ridiculed, misrepresented, denounced and anathematized.
4. That absolute good has been done, is doing and will continue to be done, by this great Spiritual movement; in convincing the skeptical portion of mankind that all human beings have a conscious existence after death as spirits; also in breaking down the irrational, yet almost universal assumption of those who believe in a future existence at all,

that departed spirits *know all things*, are instantly fixed at death in an unchangeable good or evil state, are cut off from all but very rare miraculous opportunities of communication with this world, and, if ever permitted to communicate, must be implicitly credited in all they declare.

5. That notwithstanding the vast amount of equivocal, inexplicable and exceptionable manifestations which accompany this movement, there is no reason to doubt that the *true and good* in it will ultimately triumph over the false and evil, and that on the whole the world will be greatly benefitted by it.

Being understood on these points, as fully persuaded and confident of their soundness, I will proceed to state my dissatisfaction with certain errors among Spiritualists, which are alleged to have originated in revelations from high circles of spirits, or at least to be sanctioned by such.

1. Many Spiritualists continually assume and represent that this dispensation of Spirit-Manifestations transcends the Christian dispensation as much as that did the Mosaic. Consequently many of them have really come to regard the Christianity of Jesus and his apostles, as set forth in the New Testament, with indifference, and some even with contempt. And they are looking to their new oracles for revelations which shall presently accomplish for mankind what Christianity cannot. I am obliged to regard this notion as erroneous, extravagant, delusive and pernicious. Let us make a few inquiries.

1. Were there no Spirit-manifestations in the days of Christ? According to the New Testament Scriptures, there were many. Were the manifestations from the Spiritual World in those days less striking or less effective than our modern ones? Certainly not, if we accept the Scripture records. We have yet had none that equalled them. Then surely there is no superiority to the Christian dispensation in this particular. The most that can be claimed is, that our spirit-manifestations are of the same general nature with those of good and evil spirits so notorious in the times of Jesus and his apostles. Therefore the new developments may serve to confirm the waning faith of people in those of the first century, and to excite a renewed veneration for the Christian Religion as it was before its adulteration. This ought to be the effect. This is the effect with me.

2. Have our modern Spiritual communications revealed a purer piety, philanthropy or morality than those of Christ? Do they make known a better Heavenly Father? Do they require us to love him any better, or to worship him more in spirit and in truth? Do they teach us to love our neighbor any better? To treat injurers and offenders any better? Do they teach us to be any humbler, more truthful, more just, more meek, patient, long-suffering and kind? Any more chaste, self-denying, and holy? Any more perfect? I fearlessly answer, that among all the good communications received from spirits, not one inculcates a single better principle or practice than Jesus taught and exemplified. But alas, on the contrary, we have had notions of piety, philanthropy and morality, sometimes inculcated in communications purporting to come from spirits, which were as far beneath those of Christ and his apostles, as the

earth is beneath the heavens! Then surely there is no superiority to the Christian dispensation in this particular. The most that can be claimed is, that the better spirit communications re-echo and urge us to carry out the sublime precepts which Jesus taught and exemplified eighteen hundred years ago. What truth, justice or propriety then is there, in representing our new epoch of spirit-manifestations as superseding the Christian dispensation? I can see none at all, and therefore deprecate all such assumptions.

3. In respect to actual reformation, spiritual regeneration, personal progress in holiness, or public and social reform of any kind, do the receivers of modern Spiritualism excel the primitive Christians? There has been something of all this among the receivers of the new manifestations. But I think no one will presume to contend that their zeal, devotion and martyr-like heroism have begun to rival those of Jesus, his apostles and the early disciples. It would only be ludicrous to set up any such pretension. So there is no superiority to the Christian dispensation in this particular.

4. In respect to aims, aspirations, prophecies and hopes, individual, social, humanitarian, for this world or the next, has our pretended superior dispensation any essential superiority over that of the New Testament? The Christian dispensation purposes to save all mankind from their sins, to prepare every struggling soul for the enjoyment of an indescribably blessed immortality with the spirits of the just made perfect, to reconcile all things to God, to put an end to all sin and sorrow, to make all things new, to institute universal peace and plenty, love and bliss, among men, to bring about an epoch when tears shall be wiped from off all faces and "God be all in all." Among all the good and glorious results aimed at, aspired after and predicted in the present Spiritualistic dispensation, is there anything better than unadulterated Christianity offers us? If so I have not heard of it. So there is no superiority in this particular. But

5. Is there any superiority in respect to specific revelations concerning things in the spiritual world, or things in this earthly life, which are important for men to know? It will be confidently answered by many Spiritualists, that I must certainly concede a superiority here. I will concede all I ought. I will concede that the new revelations go into multitudinous details of the spiritual world concerning which the Christian revelations, so far as we can learn from the record, were silent. Suppose I grant that these particular descriptions and explanations are reliable, that they are very interesting very satisfactory and profitable to their receivers; yet might I not with confidence affirm that they constitute a mere appendix to the older revelations; that, after all, they are only of minor importance in comparison with the former; and that, in their best possible use, they do not supersede but simply *subserve* fundamental Christianity? It seems to me that this is all which can be claimed. I will concede thus much, but not without several drawbacks. Many of our new revelations, describing the spirit spheres and their peculiarities, are of doubtful reliability, contradictory one to the other, very equivocal, and by no means satisfactory. The few we can receive with confidence leave us still in

the dark about much that we should be glad to know. And then, if we make not a wise practical use of these knowledges, they add nothing to our permanent happiness. To know what exists in the universe, above or beneath, is desirable, if it will make us personally better, and so happier beings. Otherwise not. Now the Christian revelations positively declare that there is a future existence for all mankind; that all will be treated at their entrance into the next world according to their real moral character; that some will be higher and some lower in heavenly condition; that some of the impure remain a long time "Spirits in prison," yet are ultimately favored with means of regeneration; that the very wicked are very miserable there, during their retributive experiences; that all souls are dealt with justly and equitably, according to their works; and that finally all will be subdued to Christ and God "be all in all." All this I believe, on the strength of Christian revelations. Is more really necessary to my present and eternal welfare? If I act to this light, will it not be well with me? These are the fundamentals. Modern Spiritualism has no better fundamentals. And if it bring me new light respecting particulars or incidents, I will be thankful, and endeavor to make a good use of it. But I will not be so ungrateful and unjust, as to go about proclaiming that my new light on incidentals has altogether superseded my old light on fundamentals?

Perhaps, however, it will be contended that the new revelations give us the philosophy of spiritual and material nature, concerning which the Christian revelations taught nothing. I reply, that philosophy is the province of enlightened intellect and reason; that the Christian revelations were addressed primarily to the religious nature of man, yet with due respect to reason; that the truths and duties thereby inculcated have a direct natural tendency to stimulate the intellectual faculties into healthful activity; that thus unadulterated Christianity is the patron of all useful science and philosophy; and that the most expansive Christian minds have actually given forth the highest philosophy extant in our world. What is there good in modern Spiritualistic philosophy, that we cannot find in the previous philosophical writings of enlightened Christian minds? I wish to see it. I do not wish to depreciate the real merits of spiritual philosophy in any department of science. There is no occasion for me to do so. If those merits were ten times greater than they are, they would not render the new dispensation superior to the Christian. But in view of the few original good things and the many *exceptionable* ones in what passes for spiritual philosophy, I think its admirers ought to be modest in the claims they set up for it.

For all these reasons, I feel impelled to protest against the undue exaltation of modern Spiritualism, and the undeserved contempt thrown on the Christian dispensation. It may be alleged that I am magnifying and defending a Christianity which nominal Christendom itself discards. What if I am? That alters not the case. If professing Christians are bad enough to crucify Christ afresh, or to betray him, or to deny him, by insulting and trampling on his holiest precepts, is it any reason why I should do so? Is it any reason why modern Spiritualists should wrong unadulterated

New Testament Christianity? Certainly not. If they war against a spurious and perverted Christianity, let them say so. But let them not condemn the genuine one. It is *that* which I love, honor and defend. It is *that* which I grieve to see despised, under pretext of its having been superseded by what is at best only a confirmation of it.

II. Another great error prevailing among modern Spiritualists is the passivity, self-surrender, and implicit faith, with which many mediums deliver themselves up to the control and tutorage of spirits, real or imaginary. Also, the credulity with which many persons believe and follow every pretentious spirit, or circle of spirits, purporting to communicate through these mediums. I have from the beginning warned people against the mischief which inevitably flows from such infatuation. I must warn them still. Are we not all spirits before God, and responsible to him for our conduct? Have we any right to become the mere tools of any fellow-spirit, in or out of the flesh? Do we owe more to any spirit, than respectfully to hear his communication, and then judge as to what is good or evil in it? Will any truly good spirit, in or out of the flesh, ask any more than this of us? Will such a spirit exact that we should be completely passive, completely subservient, completely credulous and blindly obedient to his dictation? Will he not respect our reasonable distrust of what seems to us incredible, or morally wrong, or grossly improper, or ludicrously absurd? He will. And when any one does not, we may be sure that he ought to be distrusted, even though he pretend to come from the seventh heaven, and to be the mouth-piece of a circle of archangels. The higher his pretensions, and the more he flatters his medium, so much the more ought we all to distrust his wisdom and goodness. Yet these are the high pretending, flattering spirits, who claim of susceptible mediums an almost senseless passivity. And having led them through a mazy noviciate of subservency, they gradually seduce them into the wildest absurdities, and perhaps step by step, into moral corruptions, which, at the beginning, it would have horrified them to contemplate.

Through the prevalence of this error, mediums abound who believe themselves called to a great mission, and that they have been selected from among many others as super-excellent and highly favored. Some distinguished spirit, or circle of spirits, has a vastly important work to accomplish through them, and they must forsake all and follow their angelic guardians. They cannot possibly be excused. Well, remarkable revelations are made to them from time to time, and greater things promised. Thus flattery follows flattery, wonder succeeds wonder, revelation is added to revelation, shadow is lost in shadow, and extravagant hopes are made to vegetate even out of the ashes of disappointment. Each medium is made to esteem him or herself to be the most reliable in the land, to be under the tuition of the highest spirits, to have the most important mission in charge. Each demands deference accordingly, and criticizes oracularly the defects of all others. Each, of course, has his or her confiding adherents. And hence half a million of believers are cut up into parties of from a dozen to ten thousand each, all denouncing sectarianism, yet completely sectarianized themselves, even against their own brethren.

How are persons of sound, well-disciplined, high-principled, enlightened, orderly and practical minds, firm believers in the grand facts of spirit-manifestation, and as such scorned by the skeptical world; how are they to deal with such hallucination, extravagance, credulity, fanaticism, semi-insanity, abnormal absurdity, and spiritual confusion? Ought they to encourage it; to devote themselves to the conglomerate movement; to follow deferentially the lead of these high assuming spirits; to endure all the uncouth, disorderly, and indecent exhibitions made by spirit-possessed mediums at private conventicles and public conventions; to accept all their revelations, philosophies, and moralizations as sacred; to obey their instructions and follow their directions implicitly; in fine, to sacrifice reason, self-respect, conscience, and every well considered undertaking for the promotion of human welfare, and give themselves up to the ministries of this transcendent dispensation of wisdom? I shall do no such thing. I shall approve of no such thing. I shall countenance no such thing. It would be a great sin in me to do so. "But why not?" the devotees will ask. "Are not the angels communicating with men?" Not always when you think so. And when it is so, I am concerned to know what sort of angels are communicating! They may be angels of darkness. They may be self-conceited, fanatical demons. They may be unclean spirits. I must try them before I can trust them. "But surely you are a believer in spirit-manifestations?" I am a firm believer in the fact that departed spirits sometimes manifest themselves to souls in the flesh. I believe that they often influence, impress and possess susceptible persons. I also believe that the less we have to do with certain classes of them the better. I do not believe in the wisdom, goodness or infallibility of spirits indiscriminately. I believe in reverencing God above all spirits, in using my reason conscientiously, and in adhering to well-known divine principles, whatever any spirit in or out of the flesh may require to the contrary. And I believe in preserving my own individual responsibility unimpaired. "Alas, you are on a low plane of spiritual development! You are too proud, too traditional, too fastidious, too unwilling to become a fool in the esteem of the world, too much wedded to old dispensations, faiths, undertakings, customs and pursuits! You are not a hearty, devoted disciple of the new philosophy and dispensation. We must part company with you, and go on to perfection." "Be it all so if thus you will have it. But my protest against your errors, foibles and suicidal infatuation is hereby conscientiously declared and recorded. Time with its bitter experiences will convince you that I am right and you are wrong."

III. Another deplorable error rife among Spiritualists is a false reliance on the taking place of some wonderful and unparalleled event to be brought about mainly by spirits for the regeneration and harmonization of the world. In this false reliance on the great things to be done by spirits, or discovered through their immediate revelations, many are indisposed to undertake any thing important in the way of human improvement, by ordinary means in the use of resources already possessed. No matter how much wealth, talent or skill they possess, they can do nothing. The time has not come. Spirits are preparing the way.

Salvation is soon to be made easy. Something astounding is about to take place. The heavens will come down to earth. Sublime discoveries will be made. Immense treasures of wisdom, or of gold, or both, will be laid open. Then society will be harmonized and the human race speedily redeemed, with very little anxiety, toil or discomfort to the faithful. Therefore let us wait for the spirits to do their preliminary work. It comes to this.

Of this nature are all the extravagant hopes built on the revelations, through Br. John M. Spear and other mediums, respecting the *New Motor* so-called, and respecting vast treasures to be discovered in a certain locality of the continent. It is exceedingly painful to witness the extremes of false confidence to which some of my long esteemed friends and their adherents are running in such directions, and no less painful to speak of them deprecatingly or reprovingly before the public. If the *New Motor* were ever so successful, if the expected treasures were all actually obtained, and if "the cause" were put in complete possession of the resources predicted, still it is very improbable that the great moral and social revolution desired would take place in the easy and speedy way anticipated. God does not accomplish such changes by such means. But when we consider the improbability that such expectations will ever be realized, it becomes truly unjustifiable and lamentable, that people should make their reliance on them an excuse for neglecting to work with the means they actually have at command. Yet so it is. I have not a particle of faith that the *New Motor* so-called will ever prove to be any motor at all; nor that the promised treasures will ever be forthcoming; nor that spirits addicted to such pursuits are worthy of confidence; nor that any of the wonderful things, looked for by Spiritualists to save us the labor of reforming mankind in a plain uphill way, will ever come to pass. Such, I repeat, are not God's methods. I therefore keep at work according to my highest light, in the use of such means as are available in my present circumstances. Why should not all do so? Why should they wait to see mountains removed by spirits in a moment—mountains which after all will have to be removed by the shovelful, through the sustaining power of willingly industrious, ever persevering faith? It is utterly wrong, and I deprecate the error.

IV. Free Loveism is another and the most pernicious of all these errors. After seeing this subtle and corrupt notion nourished among the Noyesite Perfectionists, the Individual Sovereignities and other less conspicuous patrons, I hoped the Spiritualists would escape its infection. But it seems not. It was predicted to me a considerable time since, that it would spring up mesmerically among the congenial susceptibles, and that even spirits would teach it through their chosen mediums. And now all this is coming to pass; to what extent I am not fully apprised. This serpent works cautiously, creeps about in disguise, and if suspected protests his innocence. Indeed, he assumes at pleasure the form of a heavenly seraph, and professes that he is wholly devoted to the promotion of sexual purity and female elevation. But a single touch of "Ithuriel's spear" resolves him into himself.

It has recently been declared through Mrs. Thomas, a medium from Ohio, by the circle of semi-supernatural spirits purporting to deliver the lectures recently given at Hopedale, that all the dark and unclean spirits of the inner life are now seeking access to mortals, for the purpose of manifesting themselves in the flesh; that they will put themselves in close affinity with all mediums and Spiritualists of whom they can take advantage; and that all ought to be on their guard against Free Love suggestions, impressions, revelations and obsessions. Whatever may be thought of this warning against libertine spirits in the flesh and out of it, no doubt there is danger enough to be apprehended. Comparatively few of the Spiritualists have as yet become aware of this Free Love development. But it will soon be made manifest in sundry quarters. It will have something of a run, too. Mediums will be seen exchanging significant congenialities, fondlings, caresses and indiscretions. They will receive revelations from high pretending spirits, cautiously instructing them that the sexual communion of congenials will greatly sanctify them for the reception of angelic ministrations. Wives and husbands will be rendered miserable, alienated, parted, and their families broken up.—There will be spiritual matches, carnal degradations, and all the ultimate wretchedness thence inevitably resulting. Yet

the very persons most active in bringing all this about will protest their own purity, will resent every suspicion raised to their discredit, will accuse all, who remonstrate against their course, of doing so because personally low-minded themselves, and will stand boldly out in their real character only when it is no longer possible to disguise it. All this has commenced, and will be fulfilled in due time. What is to be done about the error deprecated? Shall it be covered up, winked at, and allowed to work its mischiefs without opposition, rebuke or alarm? No. Those who are aware of these mischiefs are in duty bound to withstand them, by timely warning, faithful reproof and uncompromising disavowal. Let the history of *spiritism* and *spiritualism* admonish us. In every age there has been an outbreak of it, in connection with some form of religious or philosophical spiritualism, and always with the same abominable results. Commencing with extraordinary professions of innocence, sanctity, and solemn disclaimers of any desire for indulgence in carnal sexualism, it has invariably ended in gross adulteries, fornications, and the miseries consequent thereupon. Within the last generation, our country furnished two marked demonstrations of this nature; that of the Cochranites in Maine, and that of the prophet Matthias and his adherents in New York. Such cases are beacons on the heights to warn us of impending dangers. Let us all take heed betimes, lest, under some specious pretence, deceiving spirits in the flesh or out of it seduce us into the pitfalls of corruption. I must earnestly deprecate and protest against this error of Free-Loveism, which I have good reason to fear is beginning to find a welcome among Spiritualists. Here I forbear. I have spoken freely and at full length. I trust I shall be understood by all parties concerned. I speak and act on my own responsibility. If I am right, let that right bear only its intrinsic weight. If I am wrong, I hold myself open to correction by God, angels and men. I assume no personal authority over my fellow spirits in any sphere, and shall bow to none but that of the Infinite Father, expressed in the sovereignty of divine principles. Modern Spiritualism has merits which all its adversaries will ultimately be compelled to acknowledge. It has imperfections which ought to make all its apostles modest in their extollations of it as a dispensation. And as to enemies, if those of its own household can be properly taken care of, there will be little to fear from any without. May its progress evolve only incidental evils, and its consummation be replete with essential, universal and everlasting good.—A. E. N.

MORE SPIRITUALISM IN ZION'S HERALD.—The Organ of the Methodist denomination is in a fair way to be reckoned among the "Spiritual papers." So difficult is it to suppress the convictions of the loving heart, that, despite the Editor's prejudices, recognitions of the great distinguishing fact of Spiritualism creep almost weekly into his columns.—The following lines are from a piece of blank verse, original in the Herald of August 23, entitled, "Thoughts of the Departed." Those who claim to be "our religious teachers," should be careful how they continually tell us of departed ones ever near, "fulfilling their missions of love," unless they expect us to believe it when we have demonstrative evidence!

A. E. N.
 "O I to see
 Thee—know that thou wert near me once
 Again—'e'en in thy death-agony—this
 Would be almost bliss—
 And art thou not near
 Me? Is not thy spirit, though all unseen
 By mortal eyes, yet fulfilling its
 Mission of love around the dear objects
 That were once thine earthly care? In that
 bright
 World to which thou hast gone, hast thou no
 thought
 Of the loved ones, whom thou hast left in
 Such deep loneliness?"

A Hall Secured.

We are happy to be able to announce that the Committee of the Boston Conference have engaged Melodeon Hall, for the purpose of Sunday meetings, for one year. The Hall has recently been undergoing extensive repairs and improvements, and is expected to be ready for occupancy on the 17th inst. It is designed to hold one free meeting in the day time, and to have a course of lectures, at a small admittance fee, in the evenings. The services of one or more able speakers will probably be secured for the day meetings, and the evening lectures will be given by the most prominent advocates of Spiritualism throughout the country. Some shaking among the dry bones of Materialism and a decayed Theology may be anticipated.—A. E. N.

The New Era.

"Behold I make all things New."
 "Hereafter ye shall see HEAVEN OPENED."

S. C. HEWITT,
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REPLY TO BALLOU.

On our first page this week, will be found an article from the pen of Adin Ballou, on the subject of "Modern Spiritualism—its Good and its Evil." We take the article from the *Practical Christian*, of which he is the principal Editor, and lay it before our readers, in accordance with the principle by which, as editor of a Free Paper, we have always endeavored to be strictly governed. As, however, in our apprehension, and doubtless also in that of nine-tenths, if not of all who read that article, its author will be understood from its general spirit and statements, to be arrayed in hostility to the Spiritual Movement, we feel in duty bound, believing, as we most deeply do, that Spiritualism is of God, to put in our disclaimer here, and parallel the poison with its antidote.

We are well aware that Mr. Ballou still claims to be a Spiritualist; but every reader of his critique, will be sure to mark the fact that if he be so, in any proper sense, he is one of that kind whose position is not a little peculiar to himself—one that begets anything but affinity and co-operation with the general Spiritual Movement.

Well, be it so; for every individual should be himself, and utter his own thought clearly and sincerely—both of which qualities we are quite free to accord to Adin Ballou.

A word more in preface, and we come directly to the main points of misconception, on the part of the article alluded to. Some two years ago, or so, Adin Ballou wrote a book entitled "Spirit Manifestations," as most of our readers very well know, and as many of them have been very glad to know, for that book was an able defense of Spiritualism, as being fundamentally true, good, and therefore from God. It was a truly appreciative affirmation, so far as it went, of the matter called Spiritualism. Everybody who has read that book, (and very many have) both friend and foe, has understood, at once, its positive character, and its uncompromising assertion and maintenance of important, though unpopular truth. We merely mention these things just to show the difference in his present and former positions. He still claims to stand on the same ground as formerly—to take nothing back which he then uttered. But so will not those judge who observe the difference in the spirit of his former and his latter efforts. And as the opposition, from the National Police Gazette and the New York Herald, up through all the intermediate newspaper heavens, till you reach the most select one of all—the New York Tribune, shall freely quote from "Modern Spiritualism," etc., for their own more or less perverted purposes, this conviction will be abundantly confirmed. Let us be distinctly understood here. We do not mention these things as evidence of the falsity of Mr. Ballou's present views of Spiritualism. We do it merely to show, that whereas he was once a sympathizing believer, he is now, most evidently on the other side of the question. So far as sympathy, spirit, effort are concerned, then, he takes back from the Spiritual Movement all that he ever gave to it. This he has an undoubted right to do; but we wish to have the matter distinctly understood, and to know who are our friends in this movement, and who are not. We can then pursue the even tenor of our way understandingly, and with the better effect.

We now propose to briefly notice the great leading points of difference between us—the minor ones, we can afford to pass over in silence. And,

I. THE NEW DISPENSATION. Mr. Ballou objects to the claim that Spiritualism is a New Dispensation, as far transcending the Christian Dispensation as that did the Mosaic. He also represents the claim as making Spiritualism to supersede or set aside Christianity, as having comparatively little worth. Now, there may be some few spirit revelations, and there may be some who bear the name of Spiritualists, that are truly obnoxious to this latter charge. But we have studied *Spiritualism*, itself, to little account, and taken very small note of the views of its advocates, if the charge

is justly applicable, either to the general subject, or those who mainly represent it. As for ourselves, we can speak distinctly and unequivocally, (and we know many leading minds connected with the movement who agree with us perfectly), that we have no idea that Spiritualism either does set aside Christianity, or pretends to do so. It pretends to supersede it in no such sense. Spiritualism, however, does claim to be a New Dispensation: in what sense, and to what extent, it claims to be this, is now the proper question. Our apprehension of the matter is this: that Spiritualism, when looked at as it really is, in its great leading and fundamental principles—in its benign and gradually transforming influences—in the objects it has in view and the essential forces it brings, and is constantly bringing to bear upon those objects, is one and the same thing essentially with Christianity itself. It is Christianity married to Science—a thing which could not have been done in the days of Christ, for Science was not then born. Science had its birth with the Reformation, and has been growing to manhood ever since. It is now of the proper age for Union with its heaven-appointed bride—Religion—the highest type of which is Christianity; and consequently the marriage is now taking place. This we apprehend, is all the difference—the difference between marriage and no marriage. Christianity is the Woman without the Man. Science is the Man without the Woman. Either is less without the other. Each is vastly more when united. Now, Spiritualism, being the combination of both Religion and Science, is more than either Religion or Science alone. Christianity, then, being synonymous with Religion, simply has a farther unfolding in Spiritualism. And Science, too, by virtue of its new relation to Religion, becomes elevated to a higher plane of operations—each becomes the equal stimulus of the other—its Educator, so to say, just as, in true conjugal union, it is the highest function of marriage, for each party to educate, unfold and elevate the other.

Or, to use another illustration: Spiritualism is the "full corn in the ear," while Christianity is the "ear," and the Mosaic Dispensation, the "blade." It is therefore, Christianity realized, just as the full corn in the ear is the culmination and fulfillment of the prophecies which the blade and ear contained. But this full corn does not set aside, or overlook the importance of either the ear or the blade—especially the former. Nothing essential, that was in either, is lost, but everything worth preserving has passed on to its fruition in the full and ripe grain of truth and its good. But this fruition is a New Dispensation—it is the New Dispensation,—because it marks an epoch in human progress, as distinct and bold, as the "full corn" does in the growth of grain.

But lest we be misapprehended here, it may be wise to say distinctly that Spiritualism, as thus defined, is no merely historical thing, half a dozen years old—a development of lights and shades, whose constantly varying phases put human wisdom on the rack, and human pride to the blush;—not merely this is that Movement, which, in about six years, has been able to seriously attract the attention, more or less, of the whole civilized world. And he who entertains so diminutive an idea of it, may as well stop and find his reckoning, before he proceeds any farther; otherwise, he will find himself on the shoals, or the breakers before he is aware of it. Spiritualism is not merely or mainly phenomenal. It is rather a matter of principle—of Truth. It is a bringing together of all elements of Truth and marrying them to good. So far as its history yet goes, that work has comparatively, but just begun. It is somewhat in the condition of a child, but lately born into the world, which the on-lookers, who have no particular love of the child, seem determined to charge with *protesting to be a full grown man*, when, in fact, such an idea never entered the mind of the child at all.

Spiritualism is a thing of growth; but hosts of people seem bent on criticising it as though it were already of full stature. A sculptor of high order, had only about half done the work of putting his ideal into the real; and at this stage of the operation, a would-be-critic came along and pronounced the thing a *botch*. "Botch, did you say?" says the artist, who had just entered the studio, "what makes you think so?" "Why, just see how ungainly and rough the head and face are. The arms and legs, too, have no muscular expression; and here on one of the legs is a most ugly protuberance. And, just look here! the fingers and toes have no nails. Who ever knew fingers and toes without nails before?"

"Look here, my friend!" says the sculptor, "is that your team yonder?" "Yes." "Well, I just passed it on my way here, and saw something on board which I could not exactly make out. What are you loaded with, my friend?" "Oh! those things consist of a variety of cutlery—such as axes, hatchets, chisels and other instruments which I have been making." "Ah! suppose you stop your horses and let me look at them a moment." The team is checked—the sculptor and the mechanic mount the wagon; and the former begins to overhaul the various implements. Now, he examines an ax, but finds it very far from being bright. He looks a little closer, and finds it has no edge. Indeed, he finds he has hold of a very rough piece of cutlery. He therefore inquires, "What sort of tool is this, my friend?" "Why, that is an ax," replied the maker. "But I thought axes had edges, and would cut. And I did not know they were so rough before. Pretty ax, that!" And then before the son of Vulcan has time to reply, he snatches up a hatchet and a chisel—each in turn—and finding them in a similar condition, he runs on with most voluble tongue, almost overwhelming the maker of axes, hatchets and chisels, with his seemingly unappreciative and almost disrespectful criticisms. He finally stops, however, and gives his exemplar in criticism time to get somewhat over his consternation, when the latter remarks,—"these things are just from the forge—they are not yet half done. I am just taking them to yonder establishment where I can give them the highest finish and the most cutting edge." "That statue yonder," said the artist, "is just about half done also. Some months hence, I shall give it its finishing touches. Please call then and look at it again." The mechanic hung his head in silence and chagrin, and then passed on his way, a wiser man.

Now, Spiritualism does not profess to be even half unfolded yet. Nevertheless, we have any amount of statue and cutlery criticism of it. And it grieves us to see such a man as Adin Ballou—a man of such generally clear head and excellent heart following in the same track. Had he a tithe of that perception in this direction, which we know him to possess in many others, he would see that his estimate of The New Dispensation, and of the leading views of Spiritualists respecting it, is as wide of the mark, as darkness is from light. But we pass on.

2. SELF SURRENDER AND IMPLICIT FAITH. This, Mr. Ballou calls "another great error" of Modern Spiritualism. It will be seen that he represents "many mediums" as delivering themselves up to the influence and power of spirits, without question. Does he mean the majority of mediums? If so, the statement is doubted. Our observation has shown us a large number of mediums who are controlled in spite of themselves. The medium, of course, is not responsible for that. Fault, therefore, is to be found with the spirits, if with anybody. Another large class, we have found to be exceedingly skeptical, and questioning at every step,—only yielding to the influence when rationally satisfied. Still another class have we known, who when anything of a general, important and beneficent nature, is proposed to be wrought by spirits, look over the whole field of their past experience, the influences that are at present operating upon them, and the nature of the principles and the character of the objects to be realized; and taking thus, the whole matter seriously into the account, their highest and wisest judgment has told them to go forward. Such have often been told beforehand, of the trials through which they must necessarily pass, if they engage in the work, but in the most elevated and feeling manner possible, and at the same time marked with a wisdom, before whose face the wisdom of this world pales and dies, they are often encouraged by the example of apostles and martyrs—of Jesus, the lowly Nazarene and the world's greatest Redeemer. If we ever dwell at all in the atmosphere of Heaven, or any approximation thereto; if we ever listened to words such as our highest moral and intellectual moods, would tell us were angelic, and not diabolic; if we ever witnessed, through human speech and pantomime, exhibitions of what true Christians mean by Faith, Devotion, Religion; if, in short, we ever saw our highest ideal of self-sacrifice, this side the prison, the stake, or Calvary's Cross, realized in deeds themselves, then have we done so in connexion with the class of whom we now speak. Talk of giving up one's reason here!—As well might you talk of the unreasoning faith of Moses, Abraham, Daniel, Paul,

John or Jesus. These all were men of Reason, though men of pre-eminent Faith at the same time. Their reason, however, was not much akin to the wisdom of this world, and hence was not a little obnoxious to similar charges in those ancient times.

There is a class of Mediums, however, who yield to the foreign influence, of whatsoever sort, seemingly, without question. They correspond to another class of persons on the earth, who "pin their faith to other men's sleeves," and probably will not be very much more harmed by the mastership of spirits, than the class alluded to are by the mastership of men. We have yet to learn, however, that this class of Mediums is, by any means, the most numerous, or exerts any very considerable influence on the Spiritual movement itself. The class and its power are mere incidents in relation to the main thing, and *Spiritualism* is no more to be held responsible for their existence, than is the Social System of Adin Ballou and his coadjutors, for the little peccadilloes and disagreeable evolutions of human nature, as it is, which sometimes characterize the practical workings of the system itself. In either case, these side issues are, in some sense, to be regretted, but, for the time being, perhaps, not to be helped. And the use, in this direction, of a little of Mr. B.'s ordinary wisdom, in other matters, will enable him to see that it is as unjust to represent the matter called Spiritualism, as mainly characterized by the latter class of medium, and their doings, as it would be in us to say that Hopedale was mainly quarrelsome, mean, narrow and sectarian, because these qualities stick out somewhat incidentally, in the lives and machinery of the "Valley of the Harmonies."

We attribute these incidental disagreeables mainly to the remaining leaven of the old Social order; and all we ask of Mr. Ballou, or of any one else outside of Spiritualism is, to do us similar justice. We are very well aware, that it is one of the hardest things that human nature ever attempted to do, to witness within its own borders, a parallel, in some essential respects, to what, in the way of shades and ills, it is ever so ready to see a little beyond its own precincts. Nevertheless, it will do none of us any harm to take a gentle hint once in a while, in matters so obvious as the one under review. But our space is full and the remainder we must leave till next week.

QUITE A CONTRAST.

We spent the last Sunday in August in Woonsocket, R. I., and East Medway, Mass. The two places are about fourteen miles apart. In the morning, it was our privilege to speak to a moderate sort of audience, as to numbers, in a sort of upper chamber, near the Universalist Chapel in that village. In the afternoon we were invited to speak in the said Chapel, and the settled preacher—John Boyden—an old friend of ours, with whom we studied theology about sixteen years ago—was in the pulpit with us, and took part in the exercises. A very good congregation was in attendance, though the meeting was held at an unfavorable hour, and we spoke freely the thoughts that came flooding our soul for an hour, or so. After leaving the pulpit, Mr. B. thanked us warmly for our discourse; and as we parted, it was with an earnest "God bless you!" from our old friend, which was as warmly reciprocated. We do not mention these things to commit Mr. Boyden to Spiritualism—by no means. The subject of our discourse, and the views advocated, were such as may be very reasonably entertained by upright and comprehensive minds out of our borders, as well as by Spiritualists, without committing the former to those peculiarities, which, for the time being, give us the name of Spiritualists. It will be seen presently, why we have said the things above noted.

At 5 o'clock the same day, we gave a lecture at East Medway, Mass., to quite a large audience in Union Hall; and were listened to with marked and earnest attention. The Universalist Chapel of this place was engaged for the occasion, but the clergyman here—the Rev. Mr. Morse, together with one of his committee, took occasion to lock up the house after service in the afternoon, and carry off the key, so the public could not get in.

We took occasion to name these things to the congregation, at the close of the lecture, and to draw—as well we might—a little bit of a contrast between our morning's treatment and the latter one! A lady came to us afterwards and said we were mistaken about the reason of the house being shut against us. She said the society had voted to have no third service there on Sunday, because the people injured the house. But we were afterwards informed by those who knew, that the vote was, that the house should not

Poetry.

Lines on Revisiting the Country.

I stand upon my native hills again,
Broad, round, and green, that in the summer
sky
With garniture of waving grass and grain,
Orchards, and beechen forests, basking lie,
While deep the sunless glens are scooped be-
tween,
Where brawls o'er shallow beds the streams un-
seen.

A hisping voice and glancing eyes are near,
And ever restless feet of one, who now
Gathers the blossom of her fourth bright year.
There plays a gladness o'er her fair young
brow,

As breaks the varied scene upon her sight,
Upheaved and spread in verdure and in light.

For I have taught her with delighted eye,
To gaze upon the mountains—to behold,
With deep affection, the pure ample sky,
And clouds along its blue abysses rolled—
To love the song of waters, and to hear
The melody of winds with charmed ear.

Here I have scaped the city's stifling heat,
Its horrid sounds, and its polluted air;
And, where the season's milder fervors beat,
And gales, that sweep the forest borders bear
The song of bird, and sound of running stream,
Am come awhile to wander and to dream.

Ay, flame thy fiercest, sun! thou canst not
wake,
In this pure air, the plague that walks unseen.

The maize leaf and the maple bough but take,
From thy strong heats, a deeper glossier green.
The mountain wind, that faints not in thy ray,
Sweeps the blue steams of pestilence away.

The mountain wind! most spiritual thing of all
The wide earth knows; when, in the entry
time,
He stoops him from his vast cerulean hall,
He seems the breath of a celestial clime!

As if from heaven's wide-open gates did flow
Health and refreshment on the world below.

WILLIAM CULLEN BRYANT.

Never Again.

Never in earth or heaven canst thou be loved
As I have loved thee—never—never more
By love so holy can thy soul be moved,
Upon terrestrial or celestial shore.
On thee alone my faithful spirit dwelt,
To thee alone my restless fancy soared,
For thee alone before my God I knelt,
And the libations of my fall heart poured.
Thy smiles, thy words, each feature of thy face,
Thy step, as thou didst from me last depart—
Thy mournful gaze—thy form's majestic grace,
Were caught and treasured in my dearest heart,
And there have lived through every varying
mood,

FROM THE ITALIAN.

We're all our Angel Side.

Despair not of the better part,
That lies in human kind—
A gleam of light still flickereth,
In 'e'en the darkest mind.
The savage with his club of war,
The sage so mild and good,
Are linked in firm, eternal bonds
Of human brotherhood.
Despair not! oh! despair not, then,
For through this world so wide,
No nature is so demon-like,
But there's an angel side.

The huge, rough stones from out the mine,
Unshaped and unrefined,
Have veins of purest marble hid
Beneath the surface there;
Few rocks so bare but to their lights
Some tiny moss plant clings,
And round the peak so desolate,
The sea-bird sits and sings;
Believe me, too, that rugged souls
Beneath their rudeness hide,
Much that is beautiful and good—
We've all our angel side.

In all there is an inner depth,
A far-off secret way,
When through the windows of the soul
God sends his smiling ray;
In every human heart there is
A faithful sounding chord,
That may be struck unknown to us,
By some sweet loving word.
The wayward heart in vain may try
Its softer thoughts to hide,
Some unexpected tone reveals—
It hath an angel side.

Despised, and low, and trodden down,
Dark with the shade of sin,
Deciphering those halo lights
Which God has set within;
Groping about, in utmost night,
Poor prisoners souls they are,
Who guess not what life's meaning is,
Nor dream of heaven afar;
Oh! that some gentle hand of love
Their stumbling steps would guide,
And show them that amidst it all,
Life has its angel side.

Brutal, and mean, and dark enough,
God knows some natures are,
But he, compassionate, comes near—
And shall we stand afar?
Our crime of oil will not grow less,
If shared with hearty hand;
For words of peace and looks of love,
Few natures can withstand.
Love is the mighty conqueror—
Love is the heavenly guide—
Love with her beaming eye can see
We've all our angel side.

CHRISTIAN REGISTER

LITTLE CHILDREN.—A popular writer speaks of little children as the poetry of the world—the fresh flowers of our hearts and homes, little conjurers, with "natural magic," evoking by their spells what delights, and enriches all ranks, and equalizes the different classes of society. Often as they bring with them anxieties and cares; and live to occasion sorrow and grief, we should get on very badly without them. Only think if there was nothing anywhere to be seen but great grown-up men and women! How should we pine for a little child! A child softens and purifies the heart, warm-

ing and melting it by its gentle presence; it enriches the soul by new feelings of light, a fountain of love, a teacher whose lessons few can resist. Infants recall us from much that engenders and encourages selfishness, that freezes the affections, roughens the manners and indurates the heart. They brighten the home, deepen love, invigorate exertion, infuse courage, and vivify and sustain the charities of life.

Letter from Thomas Gales Forster.

Batavia, Ohio, Aug. 4, 1854.

MY DEAR BR. NEWTON.

I have just seen the first copy of your interesting Paper, since I left your city, nearly two months since. In it I find among other interesting articles, a beautiful letter from Mrs. H. F. M. B., of Cleveland, which bespeaks in every line, the warm impulses of the noble and generous soul that dictated it. Her allusion to new and old friends met in Boston and Salem, calls to mind most vividly, my own sojourn at the same time, amid the pleasant scenes of New England, where, with more than one, "the moments, crowded with new thoughts, were sent with blessings, into the land of pleasant memories;" and where the mind was crowded also, with new and beautiful reminiscences for the time to come, that can fail to animate with pleasure, only when recollection shall have ceased to exercise its office.

As the caption of my sheet informs you, I am in Batavia, located on the East Fork of the Miami river, and in one of the most beautiful regions of this glorious State of reform and free investigation. This is certainly one of the most beautiful spots the mind can well conceive of, the village is situated in a valley, surrounded by a succession of hills, which remind one of what perhaps might have been the appearance of the locality of the "Eternal City," ere Roman prowess and art had exchanged the garniture of Nature, for Cathedrals, Palaces and Prisons. The society of Batavia is refined and educated—free and intelligent minds—whose faith it seems, is pinned to the sleeve of no "Apostle of the Cross," dealing out weekly disquisitions upon the mystical teachings of an educational Faith, and in the Nineteenth Century to adopt such without investigation. They have no regular preacher here—and yet the morals and the refinement of the place will compare favorably with any other village of the United States. And the citizens seem happy, although not permitted to "sit under the droppings of the sanctuary," as the initiated express it. There are none of those back-bittings and slanders here, that are generally supposed to exist in villages—no weekly gatherings, where, "every breath a reputation dies"—but the denizens of this beautiful little garden-spot, seem to partake in some measure, of the Harmony of Nature that surrounds them. The sons of the soil, as they emerge into manhood, and into an appreciation of the inculcations of Nature, when going forth to do battle with the world's fierce elements, learn a lesson of wisdom from the beautiful surroundings of their native village; and as they gaze upon the contiguous hills, lifting their emerald peaks towards Heaven, Interior Wisdom, when heeded, enjoys upon the aspiring mind, that in the thorny pathway of the future, even ambition's loftiest height, may be strewn with flowers and with beauty, if properly cultivated. Whilst the beautiful daughters of this lovely valley, in contemplating the quiet richness and sweetness of the scenery below, amid their accomplishments and culture, can but learn a lesson of virtuous independence, that will brighten their coming hours, and gild the storm-clouds of after life, with a brilliancy and beauty not their own.

But to the subject-matter that I know my Brother, occupies the most of your thoughts, and in which you have proven yourself a zealous co-worker. From observations made during my recent tour through the country, I am satisfied that the Cause of Spiritualism is progressing in an unprecedented manner. In every hamlet, village and neighborhood, some are to be found, who have become interested in this glorious Phenomena of the Age, and are investigating with honest hearts, standing, amid the bitter opposition with which we are visited everywhere, like Ocean's rock, breasting unharmed, the roar of the billow and the wrath of the sky. But I fear, that at many points, there is, as yet, a want of Practical Spiritualism; for I hold, that the recipient of the sublime Truths of the Inner Life, should be constantly endeavoring to reduce these glorious precepts to practice, for the benefit of his fellow-men. That the

true Spiritualist should be acknowledged, a better patriot and Christian.

Now, there are in the present age of investigation, many questions of Reform that are agitating the public mind—all of which tend to ameliorate the condition of Humanity, and to hasten on that glorious period in our history, when, as we are taught by Interior Wisdom, the entire race shall have become a Harmonious Brotherhood. In the discussion of all these questions, the Spiritualist should be found actively co-operating on the side of Right—practically teaching what has been theoretically demonstrated as Truth.

For instance, the demon of Intemperance is deluging our land in sorrow, and well-nigh threatening the very pillars of government. (And I make this special reference, from the fact, that the subject at this time is commanding much attention in this State, and from some derelictions which I witnessed in other portions of the country, in this respect.) This dreadful vice hath well-nigh become a National evil, and it certainly behooves the Spiritualists, according to the precepts of the higher life, as true Patriots, and in strict observance of the laws of being, as inculcated, to be ever, practically and theoretically, in the front rank of opposition to this desolating curse—for independent of individual suffering, the foundations of our Republican Institutions cannot be sustained by a drunken population; and that this is true, the history of other Nations will demonstrate. During the golden age of Greece and Rome—in their palmy days, when the sun of liberty was in the ascendant, morality and integrity were the peculiar characteristics of their people. But—Senators became sots, Authors intemperate, and Warriors profligate. The arts and sciences succumbed to luxury and dissipation, and superstition usurped the scepter of Intellect. Carthage too, the daring courage and indefatigability of whose armies, resisted Roman prowess for years, would perhaps have bidden lasting defiance to the mistress of the world, but for the introduction of Intemperance into her camps. The wines of Canaan effected the desolation, that for years the Roman army aimed at in vain. The victorious army of the temperate Curus, also, left desolation in its work, and conveyed dismay to the soul of the intemperate and reveling Belshazzar. And Babylon, too, was once so confident in her wealth, and power, that—

"Besieging armies did but win disdain!"
But her sons became the devotees of pleasure, and her heroes forgot their duty to mingle in her revels. Her splendor hath sunk in dark oblivion's night! and like a leaf that's withered by the blast, destruction's besom hath swept o'er her magnificence, leaving naught but mouldering ruins—

"—once, the world's proud boast;
Sacred to memory, though her glory's lost!"
If such have been among the evils arising from Intemperance, amid other nations and in other ages, how much more ardently, in this age should it be opposed by every Christian and Patriot in a country like ours, where the stability and permanency of Government, rests upon the virtue and intelligence of the People! For as well might we expect to gather the rich fruits of summer, amid the chilling blasts of winter, as that the pillars of our Republican edifice, though rich in splendor, and adorned with the beauty of an indescribably grand architecture, can be supported by a population, whose minds and consciences have been rendered callous under the influences of the destructive lava of intemperance.

Does it not then, Brother, become the Spiritualists, individually and collectively, practically and theoretically, to aid in bringing about a great Reform in this respect—that the influence of this moral thunder-bolt, may no longer be felt in our fair land, blasting—
"The granite's firmness and the lily's growth!"
There are many other subjects of Reform that should demand our attention as *Practical Spiritualists*; but I fear I have already occupied too much space for one letter. You may hear from me again, if agreeable. In the meantime I send you in this connection, a short Poem written through my hand, at a circle, relative to the practice of which I have been writing. It was written in less than five minutes, at the request of some one in the circle, and without premeditation on my part:

How dark and gloomy is the theme of man's
perverted taste,
That steep the soul of man in wrong, and lays
his powers to waste!
That ruins hopes of earthly home, and deeply
dyes the soul,
As men are taught by error dark, to sip
Damon's bowl!

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perverted taste,
That steep the soul of man in wrong, and lays
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That ruins hopes of earthly home, and deeply
dyes the soul,
As men are taught by error dark, to sip
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This greatest curse the race hath known,
throughout the course of time,
Is rolling o'er the souls of men, and stifling
their prime;
Whilst those who claim the love of God, ne'er
think of erasing man,
But in the cursed practice join, nor dream of
Wisdom's plan.

And thus they do all Truth degrade, and much
they injure mind,
By failing as they aim to teach, true wisdom to
defile;
And though they claim all righteousness, they
too much fail to teach,
The bliss and joy the human soul, by Tempe-
rance may reach.

But oh, kind friends who are seeking, from An-
gels Truth to learn,
Remember ne'er to touch the curse, that human
joy doth burn;
But learn that aught that steeps the mind in
folly, sin and wrong,
Must ne'er be practiced by the minds who seek
the Angel throng.

Thus it will be seen, that our Spirit
friends advise against *vice* at least;
although it is charged upon us, that by
removing the fear of an Orthodox hell,
we thereby destroy all moral responsi-
bility, or punishment for crime. But
not so. Moral responsibility will begin
only when such false dogmas end.

Yours in the Cause of Truth,
THOMAS GALES FORSTER.

The Serfs of Russia.

The Marquis de Custine, in his recently published work on Russia, devotes a chapter to the Serfs. He says it is difficult to form a just idea of the real position of this class of men, who live in the possession of no acknowledged rights, and who yet form the nation. In many parts of the empire, the peasants believe themselves to belong to the soil, a condition of existence which appears to them natural even where they find difficulty in understanding how man can be the property of man. Not unfrequently the peasants when about to be sold, send a deputy to some far-off master, of whose character for kindness reports have reached them, imploring him to buy them, their lands, their children and their cattle. And if this lord, so celebrated for his gentleness, be without money, they provide him with it, in order to be sure of belonging only to him. In consideration, he exempts them from taxes for a certain number of years, and thus indemnifies them for the price of their bodies, which they have paid to him in advance, by furnishing him the sum that represents the value of the domains to which they belong, and to which they have, as it were, obliged him to become their proprietor. The greatest misfortune which can happen to these vegetating men, is to see their native fields sold. They are always sold with the glebe, and the only advantage they have hitherto derived from the modern ameliorations of the law is, that they cannot be sold without it. The fortune of a wealthy man is computed by the heads of his peasants. The man who is not free is coined, and is equivalent on an average, to ten roubles a year to his proprietor, who is called free, because he is the owner of serfs. There are districts, however, where each peasant brings three or four times the amount to his master.

A BEAUTIFUL EXTRACT.—There is no one thing more lovely in this life, more full of the divinest courage, than when a young maiden from her past life, from her happy childhood, when she rambled over every field and moor around her home; when a mother anticipated her wants and soothed her little cares; when brothers and sisters grew from merry playmates to loving and trustful friends; from Christmas gatherings and romps; from summer festivals in bower or garden; from the rooms sanctified by the death of relatives; from the secure back grounds of her childhood, and girlhood, and maidenhood, looks but into the dark and unilluminated future, away from all that; and yet, unterrified, undaunted, leans her fair cheek upon her lover's breast, and whispers, "Dear heart I cannot see, but I believe. The past was beautiful, but the future I can trust—with thee."

HEALING MEDIUMS.

GEORGE ATKINS, Clairvoyant, Writing, and Healing Medium, and BENJAMIN A. GLEASON, Healing Medium and Visionist, would inform their friends and the public generally, that they will attend to the Healing of the Sick, under Spiritual Direction, at 103 Court st., near the head of Hanover st. They will also attend to calls at a distance. Geo. Atkins will attend to calls lecturing to public assemblies, while in the superior state, on reasonable terms. He will also write prescriptions for the sick, giving a description of the disease and course of treatment. Psychometrical Delineations of Character, also given. Terms, One Dollar.

GEORGE ATKINS.
B. A. GLEASON.

A Book for Skeptics.

Just published, a new and important work entitled, "A Book for Skeptics," being Communications from ANGELS, written with their own hands; also Oral Communications spoken by Angels through a trumpet, and written down as they were delivered, in the presence of many witnesses. Also, a representation and explanation of the Celestial Spheres, as given by the Spirits, at J. Koon's Spirit Room, in Dover, an Athens Co., O. With appendix, entitled,

THE QUEEN OF TRUTH.

AND
REVELMENTS OF HIDDEN TREASURES:
This deeply interesting work containing a Chart of the Celestial Spheres, and specimens of Spirit Writing, which was originally published without the appendix, for 50 cts., is now presented to the public with the valuable addition of "The Queen of Truth" at the former price. And to further extend the sale of it, I will send it, postpaid to any address on receipt of 50 cts. Address

A. V. VALENTINE,
Jefferson, Wisconsin.

Notice of Removal.

JAMES T. PATERSON
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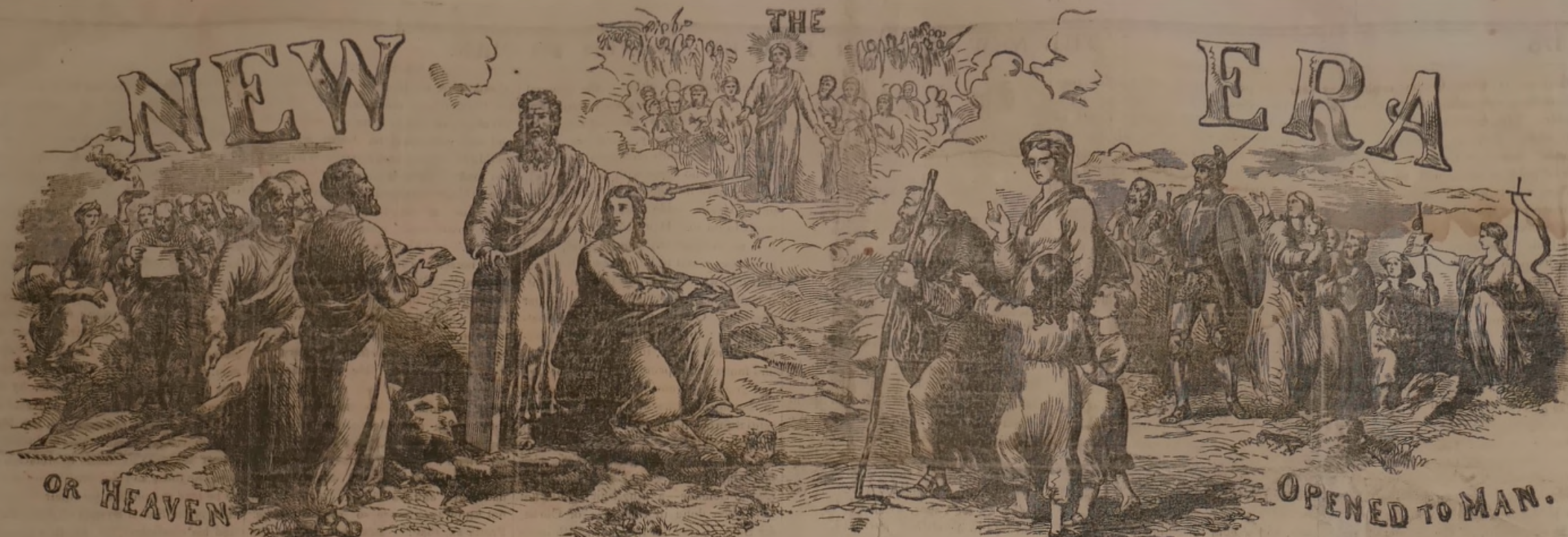
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VOL. II.—NO. 45.

BOSTON, MASS., WEDNESDAY, SEPTEMBER 6, 1854.

WHOLE NO. 97.

Refuge of Misconception.

The following lengthy article is from the pen of ADIN BALLOU. Its general scope and tone indicate a very decided misconception of SPIRITUALISM. We therefore place it under its own proper head. Our reply will be found inside.

Modern Spiritualism—its Good and Evil.

I mean, by Modern Spiritualism, the whole aggregate movement which commenced with what were called "the Rochester knockings;" including all the convictions, doctrines, opinions, practices, transactions, propositions, peculiarities and effects, which have resulted from the multifarious phenomena termed Spirit-Manifestations. At an earlier stage of this movement I wrote a Work for the public, specially designed to correct the extremes of skepticism and credulity which were then embarrassing the public mind. At that time I hoped the whole thing would work itself clear, in the course of a few years; so that truth and error, right and wrong, good and evil respecting it might be clearly understood, by at least the generality of well disposed people. In this I am disappointed. My hope is obliged to throw itself forward into the indefinite future. Notwithstanding the occurrence of many new, astonishing and convincing phenomenal developments, throughout this and other countries; notwithstanding the multiplication of converts in all directions; and notwithstanding all demonstrating that the movement is invincible in its progress; still its powerful elements roll onward in chaotic crudeness, and we have yet to hear the great Arbiter's voice commanding light and order. We must wait for that voice in the patience of faith and hope. Meantime it becomes us to watch the transpiring developments, take the best reckoning we can, and wisely avoid every possible danger. I have not said much on the subject lately; because, I had nothing new to say, or, in view of new unfoldings, was uncertain what ought to be said. I have now something to offer, particularly with reference to certain peculiar phases of the movement. In order to this, let me be distinctly understood on the following points:

1. That I remain perfectly satisfied with and confirmed in every important position maintained in my published Work, entitled "Spirit Manifestations."
2. That among all the attempts, which have been made to account for and explain the strong cases of purporting spirit-manifestation, as of mere mundane origin, though some are very able and ingenious, not one has succeeded. The whole have utterly failed.
3. That the determined opposers of modern Spiritualism, with a few honorable exceptions, have treated the whole subject in an uncandid, contemptuous and unjustifiable manner. They have not investigated, considered and reasoned, but ignored, ridiculed, misrepresented, denounced and anathematized.
4. That absolute good has been done, is doing and will continue to be done, by this great Spiritual movement; in convincing the skeptical portion of mankind that all human beings have a consciousness existing after death as spirits; also in breaking down the irrational, yet almost universal assumption of those who believe in a future existence at all,

that departed spirits *know all things*, are instantly fixed at death in an unchangeable good or evil state, are cut off from all but very rare miraculous opportunities of communication with this world, and, if ever permitted to communicate, must be implicitly credited in all they declare.

5. That notwithstanding the vast amount of equivocal, inexplicable and exceptionable manifestations which accompany this movement, there is no reason to doubt that the *true and good* in it will ultimately triumph over the false and evil, and that on the whole the world will be greatly benefitted by it.

Being understood on these points, as fully persuaded and confident of their soundness, I will proceed to state my dissatisfaction with certain errors among Spiritualists, which are alleged to have originated in revelations from high circles of spirits, or at least to be sanctioned by such.

I. Many Spiritualists continually assume and represent that this dispensation of Spirit-Manifestations transcends the Christian dispensation as much as that did the Mosaic. Consequently many of them have really come to regard the Christianity of Jesus and his apostles, as set forth in the New Testament, with indifference, and some even with contempt. And they are looking to their new oracles for revelations which shall presently accomplish for mankind what Christianity cannot. I am obliged to regard this notion as erroneous, extravagant, delusive and pernicious. Let us make a few inquiries.

1. Were there no Spirit-manifestations in the days of Christ? According to the New Testament Scriptures, there were many. Were the manifestations from the Spiritual World in those days less striking or less effective than our modern ones? Certainly not, if we accept the Scripture records. We have yet had none that equalled them. Then surely there is no superiority to the Christian dispensation in this particular. The most that can be claimed is, that our spirit-manifestations are of the same general nature with those of good and evil spirits so notorious in the times of Jesus and his apostles. Therefore the new developments may serve to confirm the waning faith of people in those of the first century, and to excite a renewed veneration for the Christian Religion as it was before its adulteration. This ought to be the effect. This is the effect with me.

2. Have our modern Spiritual communications revealed a purer piety, philanthropy or morality than those of Christ? Do they make known a better Heavenly Father? Do they require us to love him any better, or to worship him more in spirit and in truth? Do they teach us to love our neighbor any better? Do they teach us to be any humbler, more truthful, more just, more meek, patient, long-suffering and kind? Any more chaste, self-denying, and holy? Any more perfect? I fearlessly answer, that among all the good communications received from spirits, not one inculcates a single better principle or practice than Jesus taught and exemplified. But alas, on the contrary, we have had notions of piety, philanthropy and morality, sometimes inculcated in communications purporting to come from spirits, which were as far beneath those of Christ and his apostles, as the

earth is beneath the heavens! Then surely there is no superiority to the Christian dispensation in this particular. The most that can be claimed is, that the better spirit communications re-echo and urge us to carry out the sublime precepts which Jesus taught and exemplified eighteen hundred years ago. What truth, justice or propriety then is there, in representing our new epoch of spirit-manifestations as superseding the Christian dispensation? I can see none at all, and therefore deprecate all such assumptions.

3. In respect to actual reformation, spiritual regeneration, personal progress in holiness, or public and social reform of any kind, do the receivers of modern Spiritualism excel the primitive Christians? There has been something of all this among the receivers of the new manifestations. But I think no one will presume to contend that their zeal, devotion and martyr-like heroism have begun to rival those of Jesus, his apostles and the early disciples. It would only be ludicrous to set up any such pretension. So there is no superiority to the Christian dispensation in this particular.

4. In respect to aims, aspirations, prophecies and hopes, individual, social, humanitarian, for this world or the next, has our pretended superior dispensation any essential superiority over that of the New Testament? The Christian dispensation purposes to save all mankind from their sins, to prepare every struggling soul for the enjoyment of an indescribably blessed immortality with the spirits of the just made perfect, to reconcile all things to God, to put an end to all sin and sorrow, to make all things new, to institute universal peace and plenty, love and bliss, among men, to bring about an epoch when tears shall be wiped from off all faces and "God be all in all." Among all the good and glorious results aimed at, aspired after and predicted in the present Spiritualistic dispensation, is there anything better than unadulterated Christianity offers us? If so I have not heard of it. So there is no superiority in this particular. But

5. Is there any superiority in respect to specific revelations concerning things in the spiritual world, or things in this earthly life, which are important for men to know? It will be confidently answered by many Spiritualists, that I must certainly concede a superiority here. I will concede all I ought. I will concede that the new revelations go into multitudinous details of the spiritual world concerning which the Christian revelations, so far as we can learn from the record, were silent. Suppose I grant that these particular descriptions and explanations are reliable, that they are very interesting very satisfactory and profitable to their receivers; yet might I not with confidence affirm that they constitute a mere appendix to the older revelations; that, after all, they are only of minor importance in comparison with the former; and that, in their best possible use, they do not supersede but simply *subserve* fundamental Christianity? It seems to me that this is all which can be claimed. I will concede thus much, but not without several drawbacks. Many of our new revelations, describing the spirit spheres and their peculiarities, are of doubtful reliability, contradictory one to the other, very equivocal, and by no means satisfactory. The few we can receive with confidence leave us still in

the dark about much that we should be glad to know. And then, if we make not a wise practical use of these knowledges, they add nothing to our permanent happiness. To know what exists in the universe, above or beneath, is desirable, if it will make us personally better, and so happier beings. Otherwise not. Now the Christian revelations positively declare that there is a future existence for all mankind; that all will be treated at their entrance into the next world according to their real moral character; that some will be higher and some lower in heavenly condition; that some of the impure remain a long time "Spirits in prison," yet are ultimately favored with means of regeneration; that the very wicked are very miserable there, during their retributory experiences; that all souls are dealt with justly and equitably, according to their works; and that finally all will be subdued to Christ and God "be all in all." All this I believe, on the strength of Christian revelations. Is more really necessary to my present and eternal welfare? If I act to this light, will it not be well with me? These are the fundamentals. Modern Spiritualism has no better fundamentals. And if it bring me new light respecting particulars or incidents, I will be thankful, and endeavor to make a good use of it. But I will not be so ungrateful and unjust, as to go about proclaiming that my new light on incidentals has altogether superseded my old light on fundamentals?

Perhaps, however, it will be contended that the new revelations give us the philosophy of spiritual and material nature, concerning which the Christian revelations taught nothing. I reply, that philosophy is the province of enlightened intellect and reason; that the Christian revelations were addressed primarily to the religious nature of man, yet with due respect to reason; that the truths and duties thereby inculcated have a direct natural tendency to stimulate the intellectual faculties into healthful activity; that thus unadulterated Christianity is the patron of all useful science and philosophy; and that the most expansive Christian minds have actually given forth the highest philosophy extant in our world. What is there good in modern Spiritualistic philosophy, that we cannot find in the previous philosophical writings of enlightened Christian minds? I wish to see it. I do not wish to depreciate the real merits of spiritual philosophy in any department of science. There is no occasion for me to do so. If those merits were ten times greater than they are, they would not render the new dispensation superior to the Christian. But in view of the few original good things and the many exceptionable ones in what passes for spiritual philosophy, I think its admirers ought to be modest in the claims they set up for it.

For all these reasons, I feel impelled to protest against the undue exaltation of modern Spiritualism, and the undeserved contempt thrown on the Christian dispensation. It may be alleged that I am magnifying and defending a Christianity which nominal Christendom itself discards. What if I am? That alters not the case. If professing Christians are bad enough to crucify Christ afresh, or to betray him, or to deny him, by insulting and trampling on his holiest precepts, is it any reason why I should do so? Is it any reason why modern Spiritualists should wrong unadulterated,

New Testament Christianity? Certainly not. If they war against a spurious and perverted Christianity, let them say so. But let them not condemn the genuine one. It is *that* which I love, honor and defend. It is *that* which I grieve to see despised, under pretext of its having been superseded by what is at best only a confirmation of it.

II. Another great error prevailing among modern Spiritualists is the passivity, self-surrender, and implicit faith, with which many mediums deliver themselves up to the control and tutorage of spirits, real or imaginary. Also, the credulity with which many persons believe and follow every pretentious spirit, or circle of spirits, purporting to communicate through these mediums. I have from the beginning warned people against the mischief which inevitably flows from such infatuation. I must warn them still. Are we not all spirits before God, and responsible to him for our conduct? Have we any right to become the mere tools of any fellow-spirit, in or out of the flesh? Do we owe more to any spirit, than respectfully to hear his communication, and then judge as to what is good or evil in it? Will any truly good spirit, in or out of the flesh, ask any more than this of us? Will such a spirit exact that we should be completely passive, completely subservient, completely credulous and blindly obedient to his dictation? Will he not respect our reasonable distrust of what seems to us incredible, or morally wrong, or grossly improper, or ludicrously absurd? He will. And when any one does not, we may be sure that he ought to be distrusted, even though he pretend to come from the seventh heaven, and to be the mouth-piece of a circle of arch-angels. The higher his pretensions, and the more he flatters his medium, so much the more ought we all to distrust his wisdom and goodness. Yet these are the high pretending, flattering spirits, who claim of susceptible mediums an almost senseless passivity. And having led them through a mazy noviciate of subservience, they gradually seduce them into the wildest absurdities, and perhaps step by step, into moral corruptions, which, at the beginning, it would have horrified them to contemplate.

Through the prevalence of this error, mediums abound who believe themselves called to a great mission, and that they have been selected from among many others as super-excellent and highly favored. Some distinguished spirit, or circle of spirits, has a vastly important work to accomplish through them, and they must forsake all and follow their angelic guardians. They cannot possibly be excused. Well, remarkable revelations are made to them from time to time, and greater things promised. Thus flattery follows flattery, wonder succeeds wonder, revelation is added to revelation, shadow is lost in shadow, and extravagant hopes are made to vegetate even out of the ashes of disappointment. Each medium is made to esteem him or herself to be the most reliable in the land, to be under the tuition of the highest spirits, to have the most important mission in charge. Each demands deference accordingly, and criticizes oracularly the defects of all others. Each, of course, has his or her confiding adherents. And hence half a million of believers are cut up into parties of from a dozen to ten thousand each, all denouncing sectarianism, yet completely sectarianized themselves, even against their own brethren.

How are persons of sound, well-disciplined, high-principled, enlightened, orderly and practical minds, firm believers in the grand facts of spirit-manifestation, and as such scorned by the skeptical world; how are they to deal with such hallucination, extravagance, credulity, fanaticism, semi-insanity, abnormal absurdity, and spiritual confusion? Ought they to encourage it; to devote themselves to the conglomerate movement; to follow deferentially the lead of these high assuming spirits; to endure all the uncouth, disorderly, and indecent exhibitions made by spirit-possessed mediums at private conventicles and public conventions; to accept all their revelations, philosophies, and moralizations as sacred; to obey their instructions and follow their directions implicitly; in fine, to sacrifice reason, self-respect, conscience, and every well considered undertaking for the promotion of human welfare, and give themselves up to the ministries of this transcendent dispensation of wisdom? I shall do no such thing. I shall approve of no such thing. I shall countenance no such thing. It would be a great sin in me to do so. "But why not?" the devotees will ask. "Are not the angels communicating with men?" Not always when you think so. And when it is so, I am concerned to know what sort of angels are communicating! They may be angels of darkness. They may be self-conceited, fanatical demons. They may be unclean spirits. I must try them before I can trust them. "But surely you are a believer in spirit-manifestations?" I am a firm believer in the fact that departed spirits sometimes manifest themselves to souls in the flesh. I believe that they often influence, impress and possess susceptible persons. I also believe that the less we have to do with certain classes of them the better. I do not believe in the wisdom, goodness or infallibility of spirits indiscriminately. I believe in reverencing God above all spirits, in using my reason conscientiously, and in adhering to well-known divine principles, whatever any spirit in or out of the flesh may require to the contrary. And I believe in preserving my own individual responsibility unimpaired. "Alas, you are on a low plane of spiritual development! You are too proud, too traditional, too fastidious, too unwilling to become a fool in the esteem of the world, too much wedded to old dispensations, faiths, undertakings, customs and pursuits! You are not a hearty, devoted disciple of the new philosophy and dispensation. We must part company with you, and go on to perfection." Be it all so if thus you will have it. But my protest against your errors, foibles and suicidal infatuation is hereby conscientiously declared and recorded. Time with its bitter experiences will convince you that I am right and you are wrong.

III. Another deplorable error rife among Spiritualists is a false reliance on the taking place of some wonderful and unparalleled event to be brought about mainly by spirits for the regeneration and harmonization of the world. In this false reliance on the great things to be done by spirits, or discovered through their immediate revelations, many are indisposed to undertake any thing important in the way of human improvement, by ordinary means in the use of resources already possessed. No matter how much wealth, talent or skill they possess, they can do nothing. The time has not come. Spirits are preparing the way.

Salvation is soon to be made easy. Something astounding is about to take place. The heavens will come down to earth. Sublime discoveries will be made. Immense treasures of wisdom, of gold, or both, will be laid open. Then society will be harmonized and the human race speedily redeemed, with very little anxiety, toil or discomfort to the faithful. Therefore let us wait for the spirits to do their preliminary work. It comes to this.

Of this nature are all the extravagant hopes built on the revelations, through Br. John M. Spear and other mediums, respecting the *New Motor* so-called, and respecting *lost treasures* to be discovered in a certain locality of the continent. It is exceedingly painful to witness the extremes of false confidence to which some of my long esteemed friends and their adherents are running in such directions, and no less painful to speak of them, deprecatingly or reprovingly before the public. If the *New Motor* were ever so successful, if the expected treasures were actually obtained, and if "the cause" were put in complete possession of the resources predicted, still it is very improbable that the great moral and social revolution desired would take place in the easy and speedy way anticipated. God does not accomplish such changes by such means. But when we consider the improbability that such expectations will ever be realized; it becomes truly unjustifiable and lamentable, that people should make their reliance on them an excuse for neglecting to work with the means they actually have at command. Yet so it is. I have not a particle of faith that the *New Motor* so-called will ever prove to be any *motor* at all; nor that the promised treasures will ever be forthcoming; nor that spirits addicted to such pursuits are worthy of confidence; nor that any of the wonderful things, looked for by Spiritualists to save us the labor of reforming mankind in a plain uphill way, will ever come to pass. Such, I repeat, are not God's methods. I therefore keep at work according to my highest light, in the use of such means as are available in my present circumstances. Why should not all do so? Why should they wait to see mountains removed by spirits in a moment—mountains which after all will have to be removed by the shovelful, through the sustaining power of willingly industrious, ever persevering faith? It is utterly wrong, and I deprecate the error.

IV. Free Loveism is another and the most pernicious of all these errors. After seeing this subtle and corrupt notion nourished among the Noyesite Perfectionists, the Individual Sovereignists and other less conspicuous patrons, I hoped the Spiritualists would escape its infection. But it seems not. It was predicted to me a considerable time since, that it would spring up mesmerically among the congenial susceptibles, and that even spirits would teach it through their chosen mediums. And now all this is coming to pass; to what extent I am not fully apprised. This serpent works cautiously, creeps about in disguise, and if suspected protests his innocence. Indeed, he assumes at pleasure the form of a heavenly seraph, and professes that he is wholly devoted to the promotion of sexual purity and female elevation. But a single touch of "thuriel's spear" resolves him into himself.

It has recently been declared through Mrs. Thomas, a medium from Ohio, by the circle of semi-supernatural spirits purporting to deliver the lectures recently given at Hopedale, that all the dark and unclean spirits of the inner life are now seeking access to mortals, for the purpose of manifesting themselves in the flesh; that they will put themselves in close affinity with all mediums and Spiritualists of whom they can take advantage; and that all ought to be on their guard against Free Love suggestions, impressions, revelations and obsessions. Whatever may be thought of this warning against libertine spirits in the flesh and out of it, no doubt there is danger enough to be apprehended. Comparatively few of the Spiritualists have as yet become aware of this Free Love development. But it will soon be made manifest in sundry quarters. It will have something of a run, too. Mediums will be seen exchanging its significant congenialities, fondlings, caresses and indescribabilities. They will receive revelations from high pretending spirits, cautiously instructing them that the sexual communion of congenials will greatly sanctify them for the reception of angelic ministrations. Wives and husbands will be rendered miserable, alienated, parted, and their families broken up.—There will be spiritual matches, carnal degradations, and all the ultimate wretchedness thence inevitably resulting. Yet

the very persons most active in bringing all this about will protest their own purity, will resent every suspicion raised to their discredit, will accuse all, who remonstrate against their course, of doing so because personally low minded themselves, and will stand boldly out in their real character only when it is no longer possible to disguise it. All this has commenced, and will be fulfilled in due time. What is to be done about the error deprecated? Shall it be covered up, winked at, and allowed to work its mischiefs without opposition, rebuke or alarm? No. Those who are aware of these mischiefs are in duty bound to withstand them, by timely warning, faithful reproof and uncompromising disavowal. Let the history of *spirito-carnality* admonish us. In every age there has been an outbreak of it, in connection with some form of religious or philosophical spiritualism, and always with the same abominable results. Commencing with extraordinary professions of innocence, sanctity, and solemn disclaimers of any desire for indulgence in carnal sexualism, it has invariably ended in gross adulteries, fornications, and the miseries consequent thereupon. Within the last generation, our country furnished two marked demonstrations of this nature; that of the Cochranites in Maine, and that of the prophet Matthias and his adherents in New York. Such cases are beacons on the heights to warn us of impending dangers. Let us all take heed betimes, lest, under some specious pretence, deceiving spirits in the flesh or out of it seduce us into the pitfalls of corruption. I must earnestly deprecate and protest against this error of Free-Loveism, which I have good reason to fear is beginning to find a welcome among Spiritualists. Here I forbear. I have spoken freely and at full length. I trust I shall be understood by all parties concerned. I speak and act on my own responsibility. If I am right, let that right bear only its intrinsic weight. If I am wrong, I hold myself open to correction by God, angels and men. I assume no personal authority over my fellow spirits in any sphere, and shall bow to none but that of the Infinite Father, expressed in the sovereignty of divine principles. Modern Spiritualism has merits which all its adversaries will ultimately be compelled to acknowledge. It has imperfections which ought to make all its apostles modest in their extollations of it as a dispensation. And as to enemies, if those of its own household can be properly taken care of, there will be little to fear from any without. May its progress evolve only incidental evils, and its consummation be replete with essential, universal and everlasting good.—A. B.

MORE SPIRITUALISM IN ZION'S HERALD.—The Organ of the Methodist denomination is in a fair way to be reckoned among the "Spiritual papers." So difficult is it to suppress the convictions of the loving heart, that, despite the Editor's prejudices, recognitions of the great distinguishing fact of Spiritualism creep almost weekly into his columns.—The following lines are from a piece of blank verse, original in the Herald of August 23, entitled, "Thoughts of the Departed." Those who claim to be "our religious teachers," should be careful how they continually tell us of departed ones ever near, "fulfilling their missions of love," unless they expect us to believe it when we have demonstrative evidence!

A. E. N.
O! to see
Thee—to know that thou wert near me once
Again—e'en in thy death-agony—this
Would be almost bliss!—
—And art thou not near
Me? Is not thy spirit, though all unseen
By mortal eyes, yet fulfilling its
Mission of love around the dear objects
That were once thine earthly care? In that
bright
World to which thou hast gone, hast thou not
thought
Of the loved ones, whom thou hast left in
Such deep loneliness?—

A Hall Secured.

We are happy to be able to announce that the Committee of the Boston Conference have engaged Melodeon Hall, for the purpose of Sunday meetings, for one year. The Hall has recently been undergoing extensive repairs and improvements, and is expected to be ready for occupancy on the 17th inst. It is designed to hold one free meeting in the day time, and to have a course of lectures, at a small admittance fee, in the evenings. The services of one or more able speakers will probably be secured for the day meetings, and the evening lectures will be given by the most prominent advocates of Spiritualism throughout the country. Some shaking among the dry bones of Materialism and a decayed Theology may be anticipated.—A. E. N.

The New Era.

"Behold I make all things New."
"Hereafter ye shall see Heaven Opened."

S. C. HEWITT,
Editor and Proprietor:
OFFICE NO. 15 FRANKLIN-ST.
A. E. NEWTON, Assistant Editor,
ROOM AT 5 WASHINGTON-ST.

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BOSTON, WEDNESDAY, SEP. 6, 1854.

REPLY TO BALLOU.

On our first page this week, will be found an article from the pen of Adin Ballou, on the subject of "Modern Spiritualism—its Good and its Evil." We take the article from the *Practical Christian*, of which he is the principal Editor, and lay it before our readers, in accordance with the principle by which, as editor of a Free Paper, we have always endeavored to be strictly governed. As, however, in our apprehension, and doubtless also in that of nine-tenths, if not of all who read that article, its author will be understood from its general spirit and statements, to be arrayed in hostility to the Spiritual Movement, we feel in duty bound, believing, as we most deeply do, that Spiritualism is of God, to put in our disclaimer here, and parallel the poison with its antidote.

We are well aware that Mr. Ballou still claims to be a Spiritualist; but every reader of his critique, will be sure to mark the fact that if he be so, in any proper sense, he is one of that kind whose position is not a little peculiar to himself—one that begets anything but affinity and co-operation with the general Spiritual Movement.

Well, be it so; for every individual should be himself, and utter his own thought clearly and sincerely—both of which qualities we are quite free to accord to Adin Ballou.

A word more in preface, and we come directly to the main points of misconception, on the part of the article alluded to. Some two years ago, or so, Adin Ballou wrote a book entitled "Spirit Manifestations," as most of our readers very well know, and as many of them have been very glad to know, for that book was an able defense of Spiritualism, as being fundamentally true, good, and therefore from God. It was a truly appreciative affirmation, so far as it went, of the matter called Spiritualism. Everybody who has read that book, (and very many have) both friend and foe, has understood, at once, its positive character, and its uncompromising assertion and maintenance of important, though unpopular truth. We merely mention these things just to show the difference in his present and former positions. He still claims to stand on the same ground as formerly—to take nothing back which he then uttered. But so will not those judge who observe the difference in the spirit of his former and his latter efforts. And as the opposition, from the National Police Gazette and the New York Herald, up through all the intermediate newspaper heavens, till you reach the most select one of all—the New York Tribune, shall freely quote from "Modern Spiritualism," etc., for their own more or less perverted purposes, this conviction will be abundantly confirmed. Let us be distinctly understood here. We do not mention these things as evidence of the falsity of Mr. Ballou's present views of Spiritualism. We do it merely to show, that whereas he was once a sympathizing believer, he is now, most evidently on the other side of the question. So far as sympathy, spirit, effort are concerned, then, he takes back from the Spiritual Movement all that he ever gave to it. This he has an undoubted right to do; but we wish to have the matter distinctly understood, and to know who are our friends in this movement, and who are not. We can then pursue the even tenor of our way understandingly, and with the better effect.

We now propose to briefly notice the great leading points of difference between us—the minor ones, we can afford to pass over in silence. And,

I. THE NEW DISPENSATION. Mr. Ballou objects to the claim that Spiritualism is a New Dispensation, as far transcending the Christian Dispensation as that did the Mosaic. He also represents the claim as making Spiritualism to supersede or set aside Christianity, as having comparatively little worth. Now, there may be some few spirit revelations, and there may be some who bear the name of Spiritualists, that are truly obnoxious to this latter charge. But we have studied *Spiritualism*, itself, to little account, and taken very small note of the views of its advocates, if the charge

is justly applicable, either to the general subject, or those who mainly represent it. As for ourselves, we can speak distinctly and unequivocally, (and we know many leading minds connected with the movement who agree with us perfectly), that we have no idea that Spiritualism either does set aside Christianity, or pretends to do so. It pretends to supersede it in no such sense. Spiritualism, however, does claim to be a New Dispensation: in what sense, and to what extent, it claims to be this, is now the proper question. Our apprehension of the matter is this: that Spiritualism, when looked at as it really is, in its great leading and fundamental principles—in its benign and gradually transforming influences—in the objects it has in view and the essential forces it brings, and is constantly bringing to bear upon those objects, is one and the same thing essentially with Christianity itself. It is Christianity married to Science—a thing which could not have been done in the days of Christ, for Science was not then born. Science had its birth with the Reformation, and has been growing to manhood ever since. It is now of the proper age for Union with its heaven-appointed bride—Religion—the highest type of which is Christianity; and consequently the marriage is now taking place. This we apprehend, is all the difference—the difference between marriage and no marriage. Christianity is the Woman without the Man. Science is the Man without the Woman. Either is less without the other. Each is vastly more when united. Now, Spiritualism, being the combination of both Religion and Science, is more than either Religion or Science alone. Christianity, then, being synonymous with Religion, simply has a farther unfolding in Spiritualism. And Science, too, by virtue of its new relation to Religion, becomes elevated to a higher plane of operations—each becomes the equal stimulus of the other—its Educator, so to say, just as, in true conjugal union, it is the highest function of marriage, for each party to educate, unfold and elevate the other.

Or, to use another illustration: Spiritualism is the "full corn in the ear," while Christianity is the "ear," and the Mosaic Dispensation, the "blade." It is therefore, Christianity realized, just as the full corn in the ear is the culmination and fulfillment of the prophecies which the blade and ear contained. But this full corn does not set aside, or overlook the importance of either the ear or the blade—especially the former. Nothing essential, that was in either, is lost, but everything worth preserving has passed on to its fruition in the full and ripe grain of truth and its good. But this fruition is a New Dispensation—it is the New Dispensation,—because it marks an epoch in human progress, as distinct and bold, as the "full corn" does in the growth of grain.

But lest we be misapprehended here, it may be wise to say distinctly that Spiritualism, as thus defined, is not merely historical thing, half a dozen years old—a development of lights and shades, whose constantly varying phases put human wisdom on the rack, and human pride to the blush;—not merely this is that Movement, which, in about six years, has been able to seriously attract the attention, more or less, of the whole civilized world. And he who entertains so diminutive an idea of it, may as well stop and find his reckoning, before he proceeds any farther; otherwise, he will find himself on the shoals, or the breakers before he is aware of it. Spiritualism is not merely or mainly phenomenal. It is rather a matter of principle—of Truth. It is a bringing together of all elements of Truth and marrying them to good. So far as its history yet goes, that work has comparatively, but just begun. It is somewhat in the condition of a child, but lately born into the world, which the on-lookers, who have no particular love of the child, seem determined to charge with professing to be a full grown man, when, in fact, such an idea never entered the mind of the child at all.

Spiritualism is a thing of growth; but hosts of people seem bent on criticising it as though it were already of full stature. A sculptor of high order, had only about half done the work of putting his ideal into the real; and at this stage of the operation, a would-be-critic came along and pronounced the thing a *botch*. "Botch, did you say?" says the artist, who had just entered the studio, "what makes you think so?" "Why, just see how ungainly and rough the head and face are. The arms and legs, too, have no muscular expression; and here on one of the legs is a most ugly protuberance. And, just look here! the fingers and toes have no nails. Who ever knew fingers and toes without nails before?"

"Look here, my friend!" says the sculptor, "is that your team yonder?" "Yes." "Well, I just passed it on my way here, and saw something on board which I could not exactly make out. What are you loaded with, my friend?" "Oh! those things consist of a variety of cutlery—such as axes, hatchets, chisels and other instruments which I have been making." "Ah! suppose you stop your horses and let me look at them a moment." The team is checked—the sculptor and the mechanic mount the wagon; and the former begins to overhaul the various implements. Now, he examines an ax, but finds it very far from being bright. He looks a little closer, and finds it has no edge. Indeed, he finds he has hold of a very rough piece of cutlery. He therefore inquires, "What sort of tool is this, my friend?" "Why, that is an ax," replied the maker. "But I thought axes had edges, and would cut." And I did not know they were so rough before. Pretty ax, that!" And then before the son of Vulcan has time to reply, he snatches up a hatchet and a chisel—each in turn—and finding them in a similar condition, he runs on with most voluble tongue, almost overwhelming the maker of axes, hatchets and chisels, with his seemingly unappreciative and almost disrespectful criticisms. He finally stops, however, and gives his exemplar in criticism time to get somewhat over his consternation, when the latter remarks,—"these things are just from the forge—they are not yet half done. I am just taking them to yonder establishment where I can give them the highest finish and the most cutting edge." "That statue yonder," said the artist, "is just about half done also. Some months hence, I shall give it its finishing touches. Please call then and look at it again." The mechanic hung his head in silence and chagrin, and then passed on his way, a wiser man.

Now, Spiritualism does not profess to be even half unfolded yet. Nevertheless, we have any amount of statue and cutlery criticism of it. And it grieves us to see such a man as Adin Ballou—a man of such generally clear head and excellent heart following in the same track. Had he a tithe of that perception in this direction, which we know him to possess in many others, he would see that his estimate of The New Dispensation, and of the leading views of Spiritualists respecting it, is as wide of the mark, as darkness is from light. But we pass on.

2. SELF SURRENDER AND IMPLICIT FAITH. This, Mr. Ballou calls "another great error" of Modern Spiritualism. It will be seen that he represents "many mediums" as delivering themselves up to the influence and power of spirits, without question. Does he mean the majority of mediums? If so, the statement is doubted. Our observation has shown us a large number of mediums who are controlled in spite of themselves. The medium, of course, is not responsible for that. Fault, therefore, is to be found with the spirits, if with anybody. Another large class, we have found to be exceedingly skeptical, and questioning at every step,—only yielding to the influence when rationally satisfied. Still another class have we known, who when anything of a general, important and beneficent nature, is proposed to be wrought by spirits, look over the whole field of their past experience, the influences that are at present operating upon them, and the nature of the principles and the character of the objects to be realized; and taking thus, the whole matter seriously into the account, their highest and wisest judgment has told them to go forward. Such have often been told beforehand, of the trials through which they must necessarily pass, if they engage in the work, but in the most elevated and feeling manner possible, and at the same time marked with a wisdom, before whose face the wisdom of this world pales and dies, they are often encouraged by the example of apostles and martyrs—of Jesus, the lowly Nazarene and the world's greatest Redeemer. If we ever dwell at all in the atmosphere of Heaven, or any approximation thereto; if we ever listened to words such as our highest moral and intellectual moods, would tell us were angelic, and not diabolic; if we ever witnessed, through human speech and pantomime, exhibitions of what true Christians mean by Faith, Devotion, Religion; if, in short, we ever saw our highest ideal of self-sacrifice, this side the prison, the stake, or Calvary's Cross, realized in deeds themselves, then have we done so in connexion with the class of whom we now speak. Talk of giving up one's reason here!—As well might you talk of the unreasoning faith of Moses, Abraham, Daniel, Paul,

John or Jesus. These all were men of Reason, though men of pre-eminent Faith at the same time. Their reason, however, was not much akin to the wisdom of this world, and hence was not a little obnoxious to similar charges in those ancient times.

There is a class of Mediums, however, who yield to the foreign influence, of whatsoever sort, seemingly, without question. They correspond to another class of persons on the earth, who "pin their faith to other men's sleeves," and probably will not be very much more harmed by the mastership of spirits, than the class alluded to are by the mastership of men. We have yet to learn, however, that this class of Mediums is, by any means, the most numerous, or exerts any very considerable influence on the Spiritual movement itself. The class and its power are mere incidents in relation to the main thing, and *Spiritualism* is no more to be held responsible for their existence, than is the Social System of Adin Ballou and his coadjutors, for the little peccadilloes and disagreeable evolutions of human nature, as it is, which sometimes characterize the practical workings of the system itself. In either case, these side issues are, in some sense, to be regretted, but, for the time being, perhaps, not to be helped. And the use, in this direction, of a little of Mr. B.'s ordinary wisdom, in other matters, will enable him to see that it is as unjust to represent the matter called Spiritualism, as mainly characterized by the latter class of medium; and their doings, as it would be in us to say that Hopedale was mainly quarrelsome, mean, narrow and sectarian, because these qualities stick out somewhat incidentally, in the lives and machinery of the "Valley of the Harmonies."

We attribute these incidental disagreeables mainly to the remaining leaven of the old Social order; and all we ask of Mr. Ballou, or of any one else outside of Spiritualism, is to do us similar justice. We are very well aware, that it is one of the hardest things that human nature ever attempted to do, to witness within its own borders, a parallel, in some essential respects, to what, in the way of shades and ills, it is ever so ready to see a little beyond its own precincts. Nevertheless, it will do none of us any harm to take a gentle hint once in a while, in matters so obvious as the one under review. But our space is full and the remainder we must leave till next week.

QUITE A CONTRAST.

We spent the last Sunday in August in Woonsocket, R. I., and East Medway, Mass. The two places are about fourteen miles apart. In the morning, it was our privilege to speak to a moderate sort of audience, as to numbers, in a sort of upper chamber, near the Universalist Chapel in that village. In the afternoon we were invited to speak in the said Chapel, and the settled preacher—John Boyden—an old friend of ours, with whom we studied theology about sixteen years ago—was in the pulpit with us, and took part in the exercises. A very good congregation was in attendance, though the meeting was held at an unfavorable hour, and we spoke freely the thoughts that came flooding our soul for an hour, or so. After leaving the pulpit, Mr. B. thanked us warmly for our discourse; and as we parted, it was with an earnest "God bless you!" from our old friend, which was as warmly reciprocated. We do not mention these things to commit Mr. Boyden to Spiritualism—by no means. The subject of our discourse, and the views advocated, were such as may be very reasonably entertained by upright and comprehensive minds out of our borders, as well as by Spiritualists, without committing the former to those peculiarities, which, for the time being, give us the name of Spiritualists. It will be seen presently, why we have said the things above noted.

At 5 o'clock the same day, we gave a lecture at East Medway, Mass., to quite a large audience in Union Hall; and were listened to with marked and earnest attention. The Universalist Chapel of this place was engaged for the occasion, but the clergyman here—the Rev. Mr. Morse, together with one of his committee, took occasion to look up the house after service in the afternoon, and carry off the key, so the public could not get in.

We took occasion to name these things to the congregation, at the close of the lecture, and to draw—as well we might—a little bit of a contrast between our morning's treatment and the latter one! A lady came to us afterwards and said we were mistaken about the reason of the house being shut against us. She said the society had voted to have no *third service* there on Sunday, because the people injured the house. But we were afterwards informed by those who knew, that the vote was, that the house should not

be opened for meetings and exhibitions of the "monkey show" character! As the minister and his congregation shut the doors against us, under such circumstances, it is fair to infer that they regarded us as belonging to the class they voted out. Well, perhaps they were right in that estimate of us; but so did not our morning friends at Woonsocket judge, and hence that action, in their case, which in any view of the matter, was infinitely more worthy of MANHOOD. We may say in conclusion, that if the citizens of East Medway do not feel insulted by such an act as we have detailed, then we either have not judged rightly of their sense of moral honor, or they have taken carefully into consideration the very great disadvantages under which Nature labored in forming *two such souls*,—and in pity, they rise above the former consideration. We are strongly inclined to the latter conclusion ourselves; but must plead guilty to a slight tinge of the former also.

The above circumstance reminds us of a very similar event which happened to us soon after we began to preach the Old Theology, some thirteen years ago, at North Wrentham—only a few miles from East Medway. At that time we preached *heresy* to the Calvinists & Co., just as we do now, not only to the Calvinists, but to such Universalists as the one named above, and perhaps some others of broader souls. It was on a summer Sunday, at 5 o'clock also—just like this, that we found ourselves by invitation in the pulpit of a hard old specimen of a son of John Calvin, at W., by the name of Barnes, and was in the act of offering thanksgiving to the Spirit of all spirits, when the said "specimen" came into the desk. He waited till the last words of the prayer, had fairly died from our lips, (which was *very respectful* of course) and then, as we turned towards him, he asked us *what business we had in his pulpit?* We briefly told him how it came to pass that we had mounted so high and sacred a place as that, etc. "Well," said he, in a somewhat surly tone, "you must leave; this is my pulpit, and you must leave it." "Before I do that," said we, "I will name what you say to the people, and state to them the circumstances under which I came here, and they shall decide between us." But he did not wish us to do that. We insisted, and then he almost pleaded with us not to do it. Our heart was too sublimed, however, and our reason too "carnal," to heed what he said, or to see the pious propriety of such a request. So the congregation were told all about the matter. But we had no sooner finished, than an old gentleman—somewhat eccentric—jumped upon the seat of the pew where he was, and very plainly suggested that we should occupy the *Deacon's seat*. "The Deacon's seat is mine too!"—vociferated this precious echo of John Calvin, at the top of his lungs. The old gentleman who had made the suggestion, then raised his voice again, and said, "suppose we adjourn to the open air—that is *God's house*, and you can't turn us out of that!" So we adjourned to a convenient spot, a little beyond the "droppings of the sanctuary," and a discourse was given somewhat adapted to the occasion. But we felt pity for, and we said pity there and then, about that poor soul whose God broiled Servetus on a "pile of green wood," and whose exhibitions on that occasion, could suggest no other thought—philosophically speaking—than that Nature had her hands full in other directions, when she culminated in such a formation. But at that time we little dreamed of the circumstance ever being so aptly paralleled—especially by one belonging to an order of infinitely more liberal professions—as in the incident of August 27, 1854.

THE SPIRITUALISTS' HOME.

What was suggested in the Era last winter, and somewhat discussed in private circles, seems now in a fair way to be speedily realized. We mean a HOME FOR SPIRITUALISTS in Boston—one of the most desirable things, decidedly, that now seems to be needed in this locality. Some prominent and able Spiritualists are taking hold of the matter in good earnest, and are determined to accomplish their object. Circumstances, too, seem to be very favorable to the realization of this idea within a very few weeks to come; and the *Fountain House*, at the corner of Hanson Avenue and Beach St., nearly midway between the Boston and Providence Depots—seems to be the place. Negotiations are already in progress, and very nearly completed, for leasing that house for a term of years. It is now in good condition—completely furnished, and will need but very little attention to adapt it to the purposes in-

tended. The rent too is quite reasonable, which is a favorable item. It is proposed to buy the furniture and fixtures; and for this purpose subscriptions have already been well commenced. The sum needed is from \$4000 to \$5000. Subscriptions are still proceeding; but it is thought best to hold a Fair the first week in October, to make that matter easier and add the proceeds of it to the subscriptions from other sources. Our readers will notice an advertisement of the Fair in another column, signed by the President, and Secretary. We hope all our readers who feel an interest in this matter, will also feel like contributing both articles and money to aid in establishing this HOME, for thereby they will aid in establishing a desirable place for themselves, whenever they visit this City. It will be a Hotel, where the very best board and good lodgings will be furnished at reasonable rates, and where circles for every order of Spirit Manifestations from the sounds up to Visions, may be daily and almost hourly witnessed, under the most favorable circumstances. Operations of the most comprehensive, philosophical and interesting character, have now been going on in this City through Mr. JOHN ORVIS, for several months, whose purpose is to unite mediums of various kinds, and give them those circumstances and opportunities which are necessary for such satisfactory exhibitions of Spirit power and intelligence as have seldom been witnessed yet. The method of doing this, is, at once simple and philosophical; and Mr. Orvis will have his rooms in the Home. There are numerous other interesting and important matters, connected with this movement, which our space does not allow us to notice now.

The Marriage Question.

From a letter from Br. Milo A. Townsend, of New Brighton, Pa., we extract the following observations on this important subject: "A friend asks me to write a few articles for the Era on Marriage. I would like to do so, but cannot at the present. Am glad to see the subject is undergoing such earnest discussion in various channels. There is no question more vitally important to the human race. Davis well says, 'were mankind wisely generated, there would be no need of regeneration.' There is a mighty truth in this. Had the laws of physiology, and the laws of mind and hereditary descent, been consulted, more than one half the human race would never have been born. The Shakers are about half right—a new race must be born, ere the world, I fear, can be redeemed. Who shall be the fathers and mothers of that new race? To assume the parental relation is a responsibility of the deepest moment, and ever-enduring as eternity in its results. 'Tis holy ground,' and should be trod by the wise and good alone—by the symmetrical, the healthy, and harmonious in body and in mind. Yet the more ignorance and unenlightenment, on the part of the people with regard to this, and every other law of their being—the more reckless and precipitate are they in the violation thereof. 'Fools rush in where angels fear to tread.' This tide of evil—how it sweeps over the world, perpetuating wrong, discord, and disease. What shall stay its direful march? How in Heaven's name, shall the multitude be reached? While causes remain, effects must follow, and where is the end? Sometimes when I look around, and behold the thick darkness which enshrouds the vast majority of earth's inhabitants, and the great engines of power in the shape of Church and State Institutions, doing all they can to shut out the light, and to continue the darkness, when I see these mighty instrumentalities arrayed thus in hostility to the progress of truth, my heart sinks within me with sadness and despondency. But then, on the other hand, when I behold all along the shores of time, marks of progress—some greater, some less—but still in every age, a gradual advance, and still growing more palpable and significant as the years roll on—TURNING BATTLES WITH ERROR—sometimes apparently defeated, but conquering at the last—marching on in its own invincible and God-like majesty, winning new triumphs, gathering strength at every conquest; when I see this, and knowing that there is behind the throne, a power greater than the throne itself," I am inspired with hope and a degree of enthusiasm which causes me to wonder why I ever felt despairing.

The "Marriage Question" must and will be discussed, and all free minds will rejoice therein. Dr. Nichols' book on this subject, is an important one. It contains a vast amount of most vital truth, and should be read by all inquiring minds. It is bravely and honestly

written, and yet, I am not satisfied that his philosophy and conclusions are correct throughout. I may state some objections at another time.

Henry C. Wright's book seems to come from a higher plane, and would probably be best adapted to the human race, a few centuries hence. It contains pure thoughts, excellent suggestions and advice, and ought also to be read by all reformers. The two books are diametrically opposed on several leading points. Some objections I think I see to friend Wright's book, and may mention them in future. But, my mind is not fully settled on some important points connected with this momentous subject, and I wait for further light.

I commenced this letter, brother, only with the view of making a few friendly remarks, while writing to you on business. If it contains a thought worth publishing, you can dispose of it accordingly.

With sincere regards,

Yours faithfully,

MIL O. TOWNSEND.

Progression a Universal Law.

BY THERESA HARVEY.

By this term, so considered, we would understand that eternal and perfecting principle, which exists, and manifests itself, throughout every department of Universal Nature. Everywhere, above, below, around, in all that meets mind and sense, we behold this immutable God-born principle performing its mighty and eternal mission. By its action, Deity has stamped His paternity on all that lives, moves, or has being; from the mightiest archangel to the lowest and most minute form of material existence.

Let us first view its demonstration in the vegetable and mineral kingdoms. Without following Nature in her earliest upward struggle toward systematic development, we will, as a familiar and beautiful illustration, contemplate the process and the results of its action upon a simple seed in spring. Tiny and insignificant it seems to the eye. We see it deposited in the bosom of the earth where it is quickened into life. Anon the infant blade comes forth. The sun welcomes it into being, with the warmth of his paternal smile; the soft night dews give it strength. Soon, the bud of promise is developed into the fragrant blossom, and ere long the glorious fruit is perfected to gladden and strengthen the heart of man.

The rough granite bears in its breast the elements of the resplendent diamond, and the orient pearl is born of the seashell. Order is the offspring of Chaos, Refinement of Grossness, Beauty of Deformity.

But our limits and ability will not permit us to give more than a passing illustration of this wonder-working Law; when an angel's powers could hardly give utterance to more than a single strain in the universal anthem. We will turn from these beautiful manifestations of progressive development as exhibited in these departments of Nature's handicraft; nor need we linger at the point where conscious existence is attained in the animal kingdom. But let us follow her in her onward march to a higher and more glorious form, to man. He stands forth the refined representative of the combined materials of Nature's triune empire. For his production had she labored and put forth her united energies. Well might she rejoice in this triumphant achievement of her mighty alchemy; and beautifully justified is the sublime metaphor, "The morning stars sang together, and all the sons of God shouted for joy." In him the grand point was attained; where instinct gave place to reason; where individual consciousness was perpetuated and eternalized. Now was the Temple completed and consecrated, wherein was enshrined the future angel; from which Deity could shadow forth a higher portion of his own attributes. Now was lighted the immortal spark which must burn brighter and brighter through all time and space, as an emanation from God; for the streams cannot fail while the fountain exists.

In view of these truths, we cannot fail to perceive that all of Nature's operations are on the ascending plane; that she never retrogresses in her grand march; that her every achievement is a decided improvement upon its predecessor. Consequently, man, from the laws which governed his formation, is of necessity a progressive being. The causes by which his component elements were developed and refined must operate with triple force, when united in his individual organism, and thus progression and immortality are a result of his existence as man. Hence, from his

position in the Universe we must view him as destined to continue forever the subject of the law of which he is the result; and the principle which has developed the man, must govern his existence as the angel. To sustain this theory, facts now known as "spiritual phenomena" are multiplying throughout the globe, before which the dark mists of prejudice and superstition are giving way to the light of truth and reason, in the minds of all candid investigators. These soft echoes from the spirit-land, are confirming to the senses what Philosophy has proclaimed through the Reason, and Intuition whispered to the soul. In these revelations of the "higher life," we are assured of our eternal progression in Wisdom, Love and Truth; those mighty attributes which constitute Deity, and elevate man.

Our powers of understanding would fail, and Reason stagger, were it given the soul at once to conceive the grandeur of its celestial march, the sublime glories of its triumphant destiny.

(The duties devolving upon man as a subject of the Progressive principle, and his relations as such, we will make the subject of another article.)

Sutton, N. H.

"Peace, Be Still."

BY LIDA.

There are very many beautiful passages in the Scriptures which fall upon the weary heart, as tenderly as does the gentle dew upon the withering flower. Jesus uttered many soul-stirring truths.—His were no unmeaning words, used to excite the feelings of those who listened to him. Rather did they flow from the depths of his soul, and find their way to many a heart. They were words calculated to inspire the soul with emotions lofty and pure, with aspirations beautiful and sublime. He not only uttered lofty sentiments, but he possessed power, great power—power to still the angry tempest, and cause the raging winds to die away in the distance. Jesus was also obedient—obedient to the will of his Heavenly Father, and from Him he derived the power to still the raging seas and cause the troubled waters to become placid and serene. Jesus was not impulsive. He ever maintained a calm and cheerful spirit, and was not subject to fear. A soul like his could know no fear, for it rested, childlike, on the bosom of Infinite Love. It can be truly said of him that perfect love had dispelled all doubt and fear from his soul, and he had nothing to do but open his great heart and drink largely from the ocean of love.—Thus it was by calmness, by trust in God, by self-possession, by oneness with the Father that he was enabled in that tempestuous hour to utter these words, "Peace, be still."

Methinks never did a voice, breaking from the watch-tower on high, cause such a sudden revulsion of feeling.—Their fears were silenced. They knew their Master's voice, and with him had nothing to fear. I would that the voice of Jesus might now break in upon our discordant world, and roll back the dark and angry tide which seems to be sweeping restlessly over the hearts and souls of men. I would that the waters of Slavery could be dried up, and freedom's banner wave unstained by blood over this fair and beautiful land. I would that War with its flooding waves of tears and blood might hear the dulcet music of that voice, which says, "Peace, be still." Oh, when will the olive branch of peace wave luxuriantly over our loved and cherished land. Where, O where, will the gentle white dove find a resting place for her weary feet. When, O when will the angel choir chant again the glad song, "Peace on earth, good will to men."—My spirit now craveth peace. O come, thou silent messenger, and take up thine abode in my restless heart. Come, and with thy soothing power roll back the tide of sorrow that often sweeps resistlessly o'er my soul. O come, and whisper of the "better land." Come and reveal to me the sinless clime where discordant sounds are never known; where peace and love are written in golden letters all over the "ether blue" which arches the heavenly land. Once more, I say—come, thou gentle spirit of peace, visit every heart. Come, and check distrust and harshness. Come, and light the eye with love, give to the voice the music of tenderness and affection. Come now, and we will throw wide open the gates of entrance to our hearts, and plead with thee to make there thine abode.

Hopedale.

To CORRESPONDENTS.—The friend who sends us an extract from the "Origin of All Things," is informed that we have been long acquainted with those works, but that, while we think them very remarkable productions, they have failed

to produce in us the conviction that they are from the source claimed—unless much diluted and marred in the transmission. However, let every one be fully persuaded in his own mind.

Oris Barnes—All communications for the paper may be directed, as heretofore, to the Editor, at 15 Franklin-st.

L. A. C.—Your last favor is acceptable. Sidney Smith was a distinguished clergyman of the Established Church of England, who deceased at London some years since. But beware of great names. Be guided by Wisdom, not by authority. Let no claims be heeded which are not substantiated by truth and goodness.

Fair in Aid of Spiritualism.

A Fair to aid in opening rooms in the City of Boston, where the Public may at all times witness the phenomena of Spiritual Manifestations, under the most favorable conditions, will be held, at some convenient place, during the first week in October. All persons disposed are invited to aid this Fair by contributing money, or articles, either useful or ornamental.

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E. J. KENNY, Pres.

S. B. BUTLER, Sec.

That New Step in Life

Which men call Death, was taken by Sarah Hewitt, wife of Alexander C. Hewitt, (youngest brother of the Editor of this Journal) of Pawtucket, R. I., on the morning of Aug. 21st. She was in the 31st year of her age. Her disease was consumption. She retained her senses to the moment of dissolution, and gently passed from the external body and earth's dark nucleus, into those purer realms of the sphere, where gross materiality has but slight results. May the loved and loving companion of her life here, be permitted to feel often the gentle influence of her enfranchised spirit, as from the serene heights of Heaven, that love which was so fondly cherished below but to raise them to more beautiful regions of light and of joy.

Men would often be ashamed of their best actions, if the world knew the real motives which produced them.

NICHOLS' JOURNAL.

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Woburn, June 15, 1854. 3m37.

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Poetry.

Lincoln Revisiting the Country.

I stand upon my native hills again,
Broad, round, and green, that in the summer
With garments of waving grass and grain,
Orchards, and beechen forests, basking lie,
While deep the sunless gleam are scooped be-
tween,
Where hush o'er shallow beds the streams un-
seen.

A loving voice and glancing eyes are near,
And ever restless feet of one, who now
Gathers the blossom of her fourth bright year.
There plays a gladness o'er her fair young
brow,
As breaks the varied scene upon her sight,
Upheaved and spread in verdure and in light.

For I have taught her with delighted eyes,
To gaze upon the mountains,—to behold,
With deep affection, the pure ample sky,
And clouds along its blue abysses rolled—
To love the song of waters, and to hear—
The melody of winds with charmed ear.

Here I have 'scaped the city's stifling heat,
Its horrid sounds, and its polluted air;
And, where the season's milder fervors beat,
And gales, that sweep the forest borders, bear
The song of bird, and sound of running stream,
Am come awhile to wander and to dream.

Alas, flame thy fiercest, sun! thou canst not
wake,
In this pure air, the plague that walks unseen,
The miasma leaf and the maple bough but take,
From thy strong heats, a deeper glossier green,
The mountain wind, that faints not in thy ray,
Sweeps the blue steams of pestilence away.

The mountain wind! most spiritual thing of all
The wide earth knows; when, in the sultry
time,
He stoops him from his vast cerulean hall,
He seems the breath of a celestial clime!

As if from heaven's wide-open gates did flow
Health and refreshment on the world below.

WILLIAM CULLEN BRYANT.

Never Again.

Never in earth or heaven canst thou be loved
As I have loved thee—never—never more
By love so holy can thy soul be moved,
Upon terrestrial or celestial shore.
On thee alone my faithful spirit dwelt,
To thee alone my restless fancy soared,
For thee alone before my God I knelt,
And the libations of my full heart poured.
Thy smiles, thy words, each feature of thy face,
Thy step, as thou didst from me last depart—
Thy mournful gait—thy form's majestic grace,
Were caught and treasured in my doating heart,
And there have lived through every varying
mood,

FROM THE ITALIAN.

We've all our Angel Side.

Despair not of the better part,
That lies in human kind—
A gleam of light still flickereth,
In e'en the darkest mind;
The savage with his club of war,
The sage so mild and good,
Are linked in firm, eternal bonds
Of human brotherhood.
Despair not! oh! despair not, then,
For through this world so wide,
No nature is so demon-like,
But there's an angel side.

The huge, rough stones from out the mine,
Unslightly and unfair,
Have veins of purest marble hid
Beneath the surface there;
Few rocks so bare but to their heights
Some tiny moss plant clings,
And round the peak so desolate,
The sea-bird sits and sings;
Believe me, too, that rugged souls
Beneath their rudeness hide,
Much that is beautiful and good—
We've all our angel side.

In all there is an inner depth,
A far-off secret way,
When through the windows of the soul
God sends his smiling ray;
In every human heart there is
A faithful sounding chime,
That may be struck unknown to us,
By some sweet loving word.
The wayward heart in vain may try
Its softer thoughts to hide,
Some unexpected tone reveals—
It hath an angel side.

Despised, and low, and trodden down,
Dark with the shade of sin,
Despising none, those halo lights
Which God has set within;
Groping about, in utmost night,
Poor perished souls they are,
Who guess not what life's meaning is,
Nor dream of heaven afar.
Oh! that some gentle hand of love
Their stumbling steps would guide,
And show them that amidst it all,
Life has its angel side.

Brutal, and mean, and dark enough,
God knows some natures are,
But his compassion comes near—
And shall we stand afar?
Our cruises of oil will not grow less,
If shared with hearty hands;
For words of peace and looks of love,
Few natures can withstand.
Love is the mighty conqueror—
Love is the beautiful guide—
Love with her beaming eye can see
We've all our angel side.

CHRISTIAN REGISTER.

LITTLE CHILDREN.—A popular writer speaks of little children as the poetry of the world—the fresh flowers of our hearts and homes, little conjurers, with "natural magic," evoking by their spells what delights, and enriches all ranks, and equalizes the different classes of society. Often as they bring with them anxieties and cares; and live to occasion sorrow and grief, we should get on very badly without them. Only think if there was nothing anywhere to be seen but great grown-up men and women! How should we pine for a little child! A child softens and purifies the heart, warm-

ing and melting it by its gentle presence; it enriches the soul by new feelings of light, a fountain of love, a teacher whose lessons few can resist. Infants recall us from much that engenders and encourages selfishness, that freezes the affections, roughens the manners and indurates the heart. They brighten the home, deepen love, invigorate exertion, infuse courage, and vivify and sustain the charities of life.

Letter from Thomas Gales Forster.

Batavia, Ohio, Aug. 4, 1854.

My Dear Br. Newton:

I have just seen the first copy of your interesting Paper, since I left your city, nearly two months since. In it I find among other interesting articles, a beautiful letter from Mrs. H. F. M. B., of Cleveland, which speaks in every line, the warm impulses of the noble and generous soul that dictated it. Her allusion to new and old friends met in Boston and Salem, calls to mind most vividly, my own sojourn at the same time, amid the pleasant scenes of New England, where, with more than one, "the moments, crowded with new thoughts, were sent with blessings, into the land of pleasant memories;" and where the mind was crowded also, with new and beautiful reminiscences for the time to come, that can fail to animate with pleasure, only when recollection shall have ceased to exercise its office.

As the caption of my sheet informs you, I am in Batavia, located on the East Fork of the Miami river, and in one of the most beautiful regions of this glorious State of reform and free investigation. This is certainly one of the most beautiful spots the mind can well conceive of, the village is situated in a valley, surrounded by a succession of hills, which remind one of what perhaps might have been the appearance of the locality of the "Eternal City," ere Roman prowess and art had exchanged the garb of Nature, for Cathedrals, Palaces and Prisons. The society of Batavia is refined and educated—free and intelligent minds—whose faith it seems, is pinned to the sleeve of no "Apostle of the Cross," dealing out weekly disquisitions upon the mystical teachings of an educational Faith, and in the Nineteenth Century to adopt such without investigation. They have no regular preacher here—and yet the morals and the refinement of the place will compare favorably with any other village of the United States. And the citizens seem happy, although not permitted to "sit under the droppings of the sanctuary," as the initiated express it. There are none of those back-bitings and slanders here, that are generally supposed to exist in villages—no weekly gatherings, where, "every breath a reputation dies"—but the denizens of this beautiful little garden-spot, seem to partake in some measure, of the Harmony of Nature that surrounds them. The sons of the soil, as they emerge into manhood, and into an appreciation of the inculcations of Nature, when going forth to do battle with the world's fierce elements, learn a lesson of wisdom from the beautiful surroundings of their native village; and as they gaze upon the contiguous hills, lifting their emerald peaks towards Heaven, Interior Wisdom, when heeded, enjoins upon the aspiring mind, that in the thorny pathway of the future, even ambition's loftiest height, may be strewn with flowers and with beauty, if properly cultivated. Whilst the beautiful daughters of this lovely valley, in contemplating the quiet richness and sweetness of the scenery below, amid their accomplishments and culture, can but learn a lesson of virtuous independence, that will brighten their coming hours, and gild the storm-clouds of after life, with a brilliancy and beauty not their own.

But to the subject-matter that I know my Brother, occupies the most of your thoughts, and in which you have proven yourself a zealous co-worker. From observations made during my recent tour through the country, I am satisfied that the Cause of Spiritualism is progressing in an unprecedented manner. In every hamlet, village and neighborhood, some are to be found, who have become interested in this glorious Phenomena of the Age, and are investigating with honest hearts, standing, amid the bitter opposition with which we are visited everywhere, like Ocean's rock, breasting unharmed, the roar of the billow and the wrath of the sky. Yet I fear, that at many points, there is, as yet, a want of Practical Spiritualism; for I hold, that the recipient of the sublime Truths of the Inner Life, should be constantly endeavoring to reduce these glorious precepts to practice, for the benefit of his fellow-men. That the

true Spiritualist should be acknowledged, a better patriot and Christian.

Now, there are in the present age of investigation, many questions of Reform that are agitating the public mind—all of which tend to ameliorate the condition of Humanity, and to hasten on that glorious period in our history, when, as we are taught by Interior Wisdom, the entire race shall have become a Harmonious Brotherhood. In the discussion of all these questions, the Spiritualist should be found actively co-operating on the side of Right—practically teaching what has been theoretically demonstrated as Truth.

For instance, the demon of Intemperance is deluging our land in sorrow, and well-nigh threatening the very pillars of government. (And I make this special reference, from the fact, that the subject at this time is commanding much attention in this State, and from some derelictions which I witnessed in other portions of the country, in this respect.) This dreadful vice hath well-nigh become a National evil, and it certainly behooves the Spiritualists, according to the precepts of the higher life, as true Patriots, and in strict observance of the laws of being, as inculcated, to be ever, practically and theoretically, in the front rank of opposition to this desolating curse—for independent of individual suffering, the foundations of our Republican Institutions cannot be sustained by a drunken population; and that this is true, the history of other Nations will demonstrate. During the golden age of Greece and Rome—in their palmy days, when the sun of liberty was in the ascendant, morality and integrity were the peculiar characteristics of their people. But—Senators became sots, Authors intemperate, and Warriors profligate. The arts and sciences succumbed to luxury and dissipation, and superstition usurped the scepter of Intellect. Carthage too, the daring courage and indefatigability of whose armies, resisted Roman prowess for years, perhaps have bidden lasting defiance to the mistress of the world, but for the introduction of Intemperance into her camps. The wines of Canaan effected the desolation, that for years the Roman army aimed at in vain. The victorious army of the temperate Cypriotes, also left desolation in its work, and conveyed dismay to the soul of the intemperate and reveling Belshazzar. And Babylon, too, was once so confident in her wealth, and power, that—

"Besieging armies did but win disdain!"

But her sons became the devotees of pleasure, and her heroes forgot their duty to mingle in her revels. Her splendor hath sunk in dark oblivion's night! and like a leaf that's withered by the blast, destruction's besom hath swept o'er her magnificence, leaving naught but mouldering ruins—

"—once, the world's proud boast;
Sacred to memory, though her glory's lost."

If such have been among the evils arising from Intemperance, amid other nations and in other ages, how much more ardently, in this age should it be opposed by every Christian and Patriot in a country like ours, where the stability and permanency of Government, rests upon the virtue and intelligence of the People! For as well might we expect to gather the rich fruits of summer, amid the chilling blasts of winter, as that the pillars of our Republican edifice, though rich in splendor, and adorned with the beauty of an indescribably grand architecture, can be supported by a population, whose minds and consciences have been rendered callous under the influences of the destructive *lava of intemperance*.

Does it not then, Brother, become the Spiritualists, individually and collectively, practically and theoretically, to aid in bringing about a great Reform in this respect—that the influence of this moral thunder-bolt, may no longer be felt in our fair land, blasting—

"The granite's firmness and the lily's growth."

There are many other subjects of Reform that should demand our attention as *Practical Spiritualists*: but I fear I have already occupied too much space for one letter. You may hear from me again, if agreeable. In the meantime I send you in this connection, a short Poem written through my hand, at a circle, relative to the practice of which I have been writing. It was written in less than five minutes, at the request of some one in the circle, and without premeditation on my part:

How dark and gloomy is the theme of man's
perverted taste,
That steep the soul of man in wrong, and lays
his powers to waste!
That ruins hopes of earthly home, and deeply
dyes the soul,
As men are taught by error dark, to sip
damnation's bowl!

This greatest curse the race hath known,
throughout the course of time,
Is rolling o'er the souls of men, and stifling
their prime;
Whilst those who claim the love of God, ne'er
think of erasing man,
But in the cursed practice join, nor dream of
Wisdom's plan.

And thus they do all Truth degrade, and much
they injure mind,
By failing as they aim to teach, true wisdom to
deduce;
And though they claim all righteousness, they
too much fail to teach,
The bliss and joy the human soul, by Tem-
perance may reach.

But oh, kind friends who are seeking, from An-
gels Truth to learn,
Remember ne'er to touch the curse, that human
joy doth burn;
But learn that aught that steep the mind in
folly, sin and wrong,
Must ne'er be practiced by the minds who seek
the Angel throng.

Thus it will be seen, that our Spirit
friends advise against *one vice* at least;
although it is charged upon us, that by
removing the fear of an Orthodox hell,
we thereby destroy all moral responsi-
bility, or punishment for crime. But
not so. Moral responsibility will begin
only when such false dogmas end.

Yours in the Cause of Truth,
THOMAS GALES FORSTER.

The Serfs of Russia.

The Marquis de Custine, in his recently published work on Russia, devotes a chapter to the Serfs. He says it is difficult to form a just idea of the real position of this class of men, who live in the possession of no acknowledged rights, and who yet form the nation. In many parts of the empire, the peasants believe themselves to belong to the soil, a condition of existence which appears to them natural even where they find difficulty in understanding how man can be the property of man. Not unfrequently the peasants when about to be sold, send a deputy to some far-off master, of whose character for kindness reports have reached them, imploring him to buy them, their lands, their children and their cattle. And if this lord, so celebrated for his gentleness, be without money, they provide him with it, in order to be sure of belonging only to him. In consideration, he exempts them from taxes for a certain number of years, and thus indemnifies them for the price of their bodies, which they have paid to him in advance, by furnishing him the sum that represents the value of the domains to which they belong, and to which they have, as it were, obliged him to become their proprietor. The greatest misfortune which can happen to these vegetating men, is to see their native fields sold. They are always sold with the glebe, and the only advantage they have hitherto derived from the modern ameliorations of the law is, that they cannot be sold without it. The fortune of a wealthy man is computed by the heads of his peasants. The man who is not free is coined, and is equivalent on an average, to ten roubles a year to his proprietor, who is called free, because he is the owner of serfs. There are districts, however, where each peasant brings three or four times the amount to his master.

A BEAUTIFUL EXTRACT.—There is no one thing more lovely in this life, more full of the divinest courage, than when a young maiden from her past life, from her happy childhood, when she rambled over every field and moor around her home; when a mother anticipated her wants and soothed her little cares; when brothers and sisters grew from merry playmates to loving and trustful friends; from Christmas gatherings and romps; from summer festivals in bower or garden; from the rooms sanctified by the death of relatives; from the secure back grounds of her childhood, and girlhood, and maidenhood, looks but into the dark and unilluminated future, away from all that; and yet, unterrified, undaunted, leans her fair cheek upon her lover's breast, and whispers, "Dear heart I cannot see, but I believe. The past was beautiful, but the future I can trust—with thee."

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