

NEW-ENGLAND



SPIRITUALIST

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For the New England Spiritualist.

THE PAST—ITS PROPHECIES, ORACLES, CUSTOMS, PRODIGES, DREAMS, &C.—NO. 1.

BY A. M. POTTER.

Finding the Past a well-stored garner of human life and experience, it has grown to be my principal field of research,—the more so in that it sheds such rich and brightening lustre upon the facts and opening treasures of the Present.

Of late, however, my attention has been drawn more especially to the Prophecies and Oracles of the far-off Past, or upon the other side, at least, of the dark ages, from which we are but just emerging.

The time has been, in which I regarded the Prophecies found in the Hebrew Scriptures, or sacred writings, as being neither more nor less than the "thus saith the Lord," and had no thought but that each prophecy had its proper and inevitable fulfilment;—so was my education, till I began my readings of Ecclesiastical History, and from thence advanced to a wider range of investigation. I do not much wonder that our present-day teachers in spiritual matters are not more anxious that all men should read Church History, since it would be the doorway to another life—a sloughing off of the now well woven structure of faith, to many, at least. Better it were, as it is, only talked about by the wise ones, and unread by their open-eyed hearers. If, then, I speak in all the sincerity of plainness concerning this matter, be it understood that my convictions are the result of such evidences as have been found in History, and the laws of mind, and according with my view of things from my present stand-point.

That Prophecy is what probably most now regard it, I question. That it is the natural product of a faculty, which every being possesses, is to my mind clear; though evidently enough, not in the same state of development in every such being. Like every mind-power, it grows by use and cultivation only, and if unused, is as if it were not, in any expression of its existence. In proof of this, as it seems to me, is the fact, that the Jews had their school of the Prophets, in which this very faculty was developed, and hence, if I were to say that they were destitute of any real prophecies, or such as were fulfilled, I should do violence to this first principle of mental cultivation. So also did other nations have their schools, in which the same faculty was recognized and educated. In-virtue of this growing power and narrowing influences of church rule, this faculty was proscribed in its expression during the dark ages, and in every-day life has been called forth, sagaciously; yet as the whole work of revelation has been regarded as a long time ago wholly done up, this faculty has not been admitted as any more the "thus saith the Lord" of the Jews. We have, however, some most remarkable and evident illustrations of the continued existence of this faculty, even in our day, and its recognition and cultivation shall again become a lamp to the feet of those who will learn of the divinity within them.

If I mistake not, Doct. J. R. BUCHANAN, of Cincinnati, has been the first to demonstrate the locality of this faculty, and may be said almost to have exhumed it, in simply restoring it to a renewed existence among the mind-powers; for which, he shall stand the known of the Future, and not for this only, but for his efforts and success in developing Psychometry, one of the trio of faculties he has called the Intuitive group; and very properly so, as it seems to me—the other being Clairvoyance, and it is being called Prevoyance.

Nor do I think that because this faculty may speak forth the Future, in virtue of its own God-in-us power, (since, if man, as by the Hebrew tradition, was created in the likeness of God, he (man) must have pre-eminence as one of his powers, or else he is not in the likeness of that Being to whom is ascribed existence, wisdom, knowledge of not the Past only, but of the Present also, and the Future,) that it cannot also be the medium of communication for other minds, who may belong to other spheres, for by the laws of possession it is evident that a mind in the body can influence and use the faculties of another, and if so, a mind or spirit out of the body can as easily, as it seems to me, or more easily, do the same thing; hence Prophecy may be given through the organs of a human being, while the legitimate owner of the organ may not even be able to use it of himself, or he may.

Having thus explained my perception of this matter, it may be interesting to bring forward some of the expressions of this faculty in the Past, and as the Jew stands foremost, in this day and people, as among the true Prophets, I shall perhaps set him in contrast with his Prophetic confederates of other nations, and mayhap learn wisdom thereby, and to do justice to all men.

Since the first well-developed historical character among the Jews was Abram, or Abraham, (those before him seeming to me as somewhat allegorical,) and as it is not vital to the subject, I propose first to look at the evident use of this faculty by this Jewish patriarch, and afterward at something of a Grecian origin.

Jewish history surrounds this man with wealth, honor, goodness, a favor of the Lord, a teacher and prophet, and as having acquired great wisdom and power, becoming the Father of the Jews.

According to the sacred writings of the Jews, this faculty was alive to his future, and gave him often assurances of greatness, and as being the father of many

nations; while he seems to have sought in vain for any probability of this being true, in the direction of his wishes,—his loved wife being a long time barren. In a vision, he was first aroused to the idea that a son should be born to him, and that his seed should be as the "stars" in number, and as the "sands upon the sea-shore," as well, also, concerning the inheritance of the land of Canaan. Here is an instance of the action of this faculty aroused by the stimuli of sleep or rest, and probably also by some intelligence that seemed carefully and constantly his guardian spirit.

True to this prophecy, a son was born to him by Sarai, his wife, though, as is often the case, in opposition to what seems even a possibility to the mind not under the direction of this faculty, so frequently Abram's helper.

So wondrous is our mechanism, and so hidden the springs of our very being, that we are unable even to perceive what is the action of this power, except as we see it in the revelations of the Present,—or so has it been, and only by faith or reliance upon its finger-pointings, and Hope in its truthfulness, has man been guided hitherto. I am confident that the day shall come, even upon the earth, in which the mind shall be so fully explored and understood, that it shall know of a certainty when each and every organ is in action. I base this remark upon some personal experience in the use of the psychometrical faculty. It seems to me so much shall yet be the reward of him that shall seek after wisdom; that she will be found of him.

Having found Abram a true prophet in some things, let us take a reverse view of his prophecies, and also look a little after another matter.

We can hardly allow him entire accuracy in his becoming, as by his prophecy, "the father of many nations," only as we grant it in the division of the Jews into the twelve tribes, while really they remained as one nation, more in agreement to another of his prophecies. In this respect his prophecies seem like the oracular sayings of the Pythians, to be read two or more ways. The same may be said of the frequent prophecies of the vast number and power of the nation or nations of which he was the father, since the Jews, as compared with very many nations, have been far from being very numerous or powerful, since they owe even their existence most of the time to their alliances with their neighbor-nations; and were always, when not in captivity or scattered, confined to a very small tract of country, in size less than half that of New York State. Yet, in another sense, there have been a great many Jews, and they have had much power, considered as within themselves, and not as compared with any other nation.

Aside from these indefinite expressions, so often repeated, as coming from the Lord, the promise of his son Isaac was definite in several respects, and was realized. But offsetting this, is that promise to Abram, in which it is said that "God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations," and in which "talk" his name was made Abraham, and in which covenant it is said, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be thy God."

Just previous to this covenant, we have another prophecy, in which it is said of "the seed" of Abram, that they "should be strangers in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years;" beside other things, among which it is said that in the "fourth generation, they shall come hither again, for the iniquity of the Amorites is not yet full." I am unable to find any "four hundred years" of servitude in Egypt, but only about two hundred; in other respects, that prophecy was perhaps realized.—Again, as regards the "fourth generation coming hither again," Isaac, Jacob, Joseph, are three generations, and Joseph died in Egypt; but did the next generation go out into the land of Canaan? From the chronological dates as found in the Bible, it was some two hundred years from Joseph to Moses, or over three hundred years from Abram to Moses, so that the "fourth generation" died in Egypt, and many others after them. From the same chronology, I can find but two hundred and fifty-five years from the going down of Jacob into Egypt, to the passing of the Israelites over Jordan.

Josephus, however, speaks of Abram's prophecy of four hundred years, and that the Israelites were afflicted also the same time, but, as I can find, does not give the particulars so as to reach the time, except through his *ipse dixit*. He is silent as to the "fourth generation" affair.

Again, take that prophetic covenant, in which Canaan was to be an "everlasting possession" to the seed of Abraham. I cannot from memory bring to mind even half the time from Abraham to this day, in which the Jews have been in possession of that country, and even while there, they were so only by the overshadowing power of some alliance with a Gentile nation.

It seems to me, in view of this cluster of prophecies, that they are far from being fulfilled, and that I can find many oracles fully as definite and more clearly brought to pass,—and will choose first that cluster of oracles having the Grecian king Croesus as a centre-point.

Previous, however, to this, I wish to bring forward a matter that has attracted my notice, and that is worthy of being added to our notes by the way, as having a certain bearing in the estimation we should fix upon Jewish veracity, and is only one of many *straws*, showing whither is the wind of truthfulness.

In that covenant between Abraham's God, to whom

he talked, and that patriarch, was a covenant token, or, as it is called, "a covenant which ye shall keep, between me and you, and thy seed after thee; every man-child among you shall be circumcised."

As with Jewish prophecy, so with circumcision, I confess that I had not so much as supposed that either ever could have been outside the Jews; and simply because the Jews were the only people through whom, as I was taught, or to whom, God could say anything or do anything, except in the way of destruction.

I do not so regard God now, though I may not find it difficult to see how the Jews could do all they ascribe to Him. Imagine my surprise, then, upon learning that even circumcision was a custom—a religious observance, among several other nations; and if one can put faith in the Jews' sacred writings, surely I can see no imaginable reason for withholding it from the sacred writings of the Egyptians, or any other nation—for really I doubt if one can find even the tithe to damage such faith anywhere else, such as he can find in the Jews' own story of themselves. Then if the sacred writings of the Egyptians have any claim to our confidence, what shall we say, when we find them claiming to have a clear line of history and kings, for many thousands of years prior to the day and year in which the world was created, or Adam was made a living soul, as by the Hebrew scriptures, or sacred writings. And this antiquity is at least indirectly granted to them, by the wisest of the seven sages of Greece, Solon, and by many others. It is at least not impeached, but rather referred to as authority; and the Chaldeans have even a longer line history, but it is with the Egyptians mostly I have now to do.

Herodotus says of circumcision, that it was a custom among the Colchians, a Grecian nation, also among the Arabians and others, and that among the Egyptians it had been a custom "from all time." A curious leaning out of circumstantial evidence is found in the story of Abraham, confirmatory of this remark of Herodotus.

One finds no mention of circumcision among the Jews, before Abram's time; and in his time, it is not till after he had been down in Egypt, and as Josephus gives us to understand, had there been learning of the Egyptian priests, and not till after he had taken an Egyptian wife, that we hear of circumcision! This may be prejudiced minds feeling nothing, but to a jury such evidence would come near convicting Abram of borrowing, not expecting to return again; and by the side of his repeated stories of Sarah, as being his "sister," is somewhat curious at least. But when the following passage is brought to bear, I fear lest some minds may be shaken in their faith in Jewish truthfulness or honor.

Herodotus, in seeking after the origin of the Colchians, remarks, in conclusion, that he thinks the Colchians were of Egyptian origin, "because the Colchians, Egyptians, and Ethiopians, are the only nations of the world who from the first have practised circumcision. For the Phoenicians, and the Syrians in Palestine, acknowledge that they learnt this custom from the Egyptians; and the Syrians about Thermopylae and the river Parthenius, with their neighbors the Macrones, confess that they very lately learnt the same custom from the Colchians. And these are the only nations that are circumcised, and thus appear evidently to act in the same manner as the Egyptians. But of the Egyptians and Ethiopians, I am unable to say which learnt it from the other, for it is evidently a very ancient custom."

I have thus introduced this matter simply because it was interlinked with the prophecies of Abraham, and also because all these facts of history should be taken together in fanning up our verdict upon the Past. Beside this, there is no rite or custom of the Past but has in it great interest. I cannot close, however, without introducing a remark of Josephus', relative to circumcision, and referring to this very passage from Herodotus that I have just given. He says, "It is evident that no other of the Syrians that live in Palestine, besides us alone, are circumcised; but as to such matters, let every one speak what is agreeable to his own opinion."

Probably the advice of Josephus has been pretty generally taken, in relation to most matters, by Jews of every caste, from his time to this; and among the Jews of every caste, I include Christians, since they are also Jews by adoption; though this covenant token has been changed by them to that of baptism, which in turn is probably of foreign origin, as it is spoken of as far back as Ovid.

Returning to our centre-subject, Prophecy, whether among the Jews or in the oracles of other nations, in my next article, I hope my readers will pardon my frequent digressions in this, for if they are half as interesting to them as to myself, I shall hardly be held as wandering from my text.

If I have taken the negative view of the prophecies of Abraham, it is mostly because one hears only of their favorable constructions, and scores over the negative; while if I assume the affirmative, or favorable view of that cluster of oracles, promised in my next, it is because the reverse is true, concerning their accuracy and genuineness as prophecies.

This explanation must suffice for the present.

Elmira, N. Y., Oct., 1855.

"He is a weak man who cannot be angry; but he is a wise man who will not."

"If that which is not seen is not, then is our science marvellously curtailed."

PROF. HARE'S LECTURE IN NEW YORK.

The New York Tribune gives an extended report of a recent lecture on Spiritualism given in that city by Dr. HARE, of Philadelphia. As this lecture contains a synopsis of the Dr.'s experiments as detailed in his recent volume, we make the following extracts from the report.

SPIRITUALISM.—A LECTURE BY PROF. HARE.

Scarcely ever was the Tabernacle more densely crowded than on Friday night, on the occasion of a lecture on Spiritualism by Robert Hare, of Philadelphia. Every available standing-place was occupied, and the crowded state of the building soon manifested itself in a general fit of coughing. About one-fourth of the audience were ladies. Before the commencement of the lecture, Mr. Hare was greeted with cheers, not unmingled with hisses. There seemed, however, to be a great desire to hear, and especially to obtain an explanation of several very curious machines which were displayed on the platform.

The Rev. S. B. BRITTAN stated, that in the absence of Judge Edmonds, the duty of introducing Prof. Hare to the audience had been assigned to him. He said it had been asserted that few men of great minds had indorsed the truths of Spiritualism. The reason was, that there were but few men of this character who had had the magnanimity to come forward, and investigate the subject. Prof. Hare had indorsed Faraday's theory, and had followed up his investigations with the view of exploding the theory of the spiritual origin of the manifestations, but he had not only failed, but he had become convinced of the spiritual theory, and now came forward boldly to add his testimony in favor of Spiritualism.

Dr. HARE came forward amid loud applause. He said it had been stated of him that he was sceptical and incredulous. He was educated in the prejudices which were peculiar to the Nineteenth Century, and which discredited supernaturalism in all its phases; and no mind was so little prepared as his to receive these manifestations as originating from spirits. And yet he saw the earth in its orbit kept in perfect order, and yet so silently, that we did not know we moved except from scientific investigation. How was it possible to account for this; the changes of seasons, the existence of the vegetable and animal kingdoms, and other facts abounding in it? He attributed this to the spiritual power of God. The matter was not the reason, nor the reason the matter, and wherever the reason existed there he believed was God. He was led to believe that God had the power to give to other beings that power, but of this he had no outward evidence. When he heard of table-tipping he had no idea that spirits were concerned in it. But regarding it as a physical phenomenon, he knew that weight was required to move weight. You could never make electricity move a body. Heat might expand a body, but it could not move it. You could not get action without reaction, according to the laws of nature. He formed the view of Faraday, that if table-moving took place in the presence of a human being, he considered it was impossible for the table to move the human being, as the table was incompetent of motion, and he was then left to accept the idea that it was probable the person moved the table. He believed that if it did not come from conscious motion, it must come from unconscious motion. He published this opinion in support of Faraday. He was immediately conscious that the result could not arise from electricity or odic force, and therefore he said they could only take place from the only moving power present. He was told that he ought to look into the matter, and at the same time this appeal was made a friend offered to take him to a circle where he found honest well-meaning people, and not a mercenary gathering. He took a seat at the table. A hymn was sung, when the raps came under the table. He was all vigilance, and hoped he should find an explanation in accordance with the known laws of science and nature. The medium being anxious that he should be convinced, a small table was afterward selected, out of which he took the drawers. Two ladies sat down, and then came these raps again, utterly confounding him. He came again. The medium, a disinterested person, sat down, and raps were now heard in the partition. He looked into the next room, and found nothing therein to produce the raps. He next brought a sealed glass tube which he put in the medium's hand, and the raps came the same as before. Two mediums sat at a table, and he found that his force was wholly unable to keep the table from tipping. He afterward went to another circle where the medium was a tipping medium. One tilt was made to signify "no;" two signified "doubtful;" and three "yes." There was also an alphabetic arrangement, by which the letters were pointed to in their order in the sentence designed to be communicated. He received communications from his friends, but still he did not believe. But on one occasion he was sitting with an orthodox clergyman, an unbeliever, a lawyer, the medium and others. This sentence was soon communicated: "Light is dawning on the mind of your friend; soon he will speak trumpet-tongued to the scientific world, and add a new link to that chain of evidence upon which the hope of man's salvation is founded." The lawyer said he could not account for this sentence. The only possible explanation that an incredulous man could give was that the person who took down the letters was a juggler and capable of practising his art. But he knew this person would not do so. He then made the apparatus the audience saw here. There was a disk rather more than a foot in diameter; around this was an

alphabet placed out of the alphabetic order as much as he could contrive it; the axle passed through the table, below the surface of which this disk revolved; the hub of the wheel, which had a groove in it, acted as a pulley, and a string, having a heavy weight at one end or fastened to the floor, and a little one at the other end surrounding the pulley, it followed that if one lifted the table the disk would move round. Of course any person looking at the letters and taking hold of the table could make the letters move on the index. Under these circumstances he put the lady behind the table where she could not see the letters on the disk. He then asked if a spirit be present to bring the letter Y under the index to indicate yes. Accordingly it revolved to the letter Y. He then asked the spirit to give his initials, and it revolved to R H. What he then inquired, was this the spirit of his father? It revolved again to Y, signifying yes. He asked the spirit then to arrange the letters in alphabetical order from the confusion. This it did. He asked it then to spell the name of Washington, Franklin. His name and all were spelled as desired. "Now," said they, "Doctor, you must give it up; you made this instrument to disprove Spiritualism, and it only confirms it." He said it was too much to admit at once, and they must allow him to experiment more. The medium relented, and he visited the place again. Then the disk revolved, and this sentence was given him, "Oh, my son, listen to reason." His father said he was happy, and that his sister was with him. He asked if his brother was also, and the reply was "No." He then modified the apparatus to make it move by the drill-bow process. It made no difference. He carried the apparatus to a place where he had never been before, where, in the presence of a lady who had never seen him or the apparatus, the result was the same. The spirit of an uncle spelled out his name on the disk. But it was said the lady had a clairvoyant power, though this was never known by her or his friends. He then altered the mode of demonstration. He had prepared some large balls like billiard balls for the purpose of testing the view of Faraday that involuntary motion caused the phenomena. Now these balls came in play. He then got a smooth metal plate prepared for engraving. He then placed a ball on the table, the plate on the ball, and the medium's hand on the plate. The disk used was the one in which the alphabet was recorded with the letters in disorder. His grandfather's spirit then reported himself and gave him communications. He asked him what was the name of an uncle who, seventy years ago, was murdered among the Arabs. He gave other severe tests of facts which occurred during the Revolution. Then the names of English relatives, who died many years ago, were spelled out. Sitting with a medium, who was not a Latin scholar, he asked his father to spell out Latin quotations which were appropriate to certain ideas. This was done. Cards were then taken and cut up, and the particular card which he had designated, though neither himself nor the medium knew it at the time; thus contradicting the assertion that spirits cannot tell what was not known by the inquirer. He then placed two balls under the plate, to test the matter more fully, and with the same result. He had then contrived another machine. The audience could see that it was a see-saw, only that one end was three times as long as the other. The larger end was supported by a spring balance. A little boy between eleven and twelve years old put his hand upon the surface of the shorter end of the board, and twice, on two different evenings, the balance showed a weight of seven pounds, which, taking the difference into account, was equal to a lifting force on the shorter end of forty-two pounds. When the boy was allowed to put his hand at the extremity of the shorter end, and lift all he could, he only depressed the balance five and a half pounds. A smart lady in the room said she could do that; she put her hands on the board, and could make the balance go up to three thousand, but, of course, she could not depress it. His excellent friend, Prof. Henry, said he could not believe that if he did see it. Then he secured a large glass vase upon the shorter end of the board, and by an iron frame supported a wire cage, such as was used for keeping flies off from sweetmeats, partly within the vase, yet not so as to touch it. The frame supporting the cage, which was inverted like a basin, was entirely unconnected with the machine. The vase was filled with water and the medium put his hands in the cage with the water where he could not touch the glass. Under these circumstances Dr. Hare said: "Now, my friend, show your power;" and the balance went down three pounds. If you multiplied by six, the ratio of the leverage, you would get eighteen pounds of force of attraction exerted through the water. It was not, however, the number of pounds which was of importance; a scruple would have proved as much as a hundred pounds. He repeated this experiment with every possible precaution, and with every possible precision. It will be seen that it involved the same question as whether a table could be made to move without human contact. He took this apparatus to the house of this boy twelve years old, with the same results. These manifestations came from spirits of a lower sphere. They had more physical and less intellectual power; their state was that of a normal school, where all were progressing. They at first knocked at the door of this world, as at Rochester and other places, but as soon as the alphabet began to be used all that hurlyburly ceased. A great deal had been said derogatory to Spiritualism, founded upon the circumstance that it came up by this low jumping; but he thought wrongly, for the notion

was the main thing and not the manner of its manifestations. But why should we sneer even at the manner, for our friends are dear to us; we fight *pro aris et focis*, and our tables were extreme objects of interest at least three times a day, and it was at tables that treaties and the most important contracts were signed. If you looked at Trumbull's picture you would see one in that. And what should we say of a board? why a board was used to designate no less a power than that which rules all India. Then the Knights of the Round Table; who ever thought that they were disgraced by being connected with a table. [General smiles.] These tables were afterward reduced and made much more handy. Dr. Hare exhibited a small table not more than two feet long, with a lettered disk of perhaps half a foot in diameter, and another form called Pease's Disk, which he had sometimes called a Spiritoscope. This Spiritoscope, however, as it was generally used, might be made by the medium to conform with her views, but he had a modification which precluded the possibility of that. The spirits worked tests with considerable difficulty, but they were very anxious to convert him, and took a great deal of trouble about it. On one occasion, in communicating through water, the water was so cold as to chill the nerves of the medium so much that there could be no communication. By placing an attractive coil in the water, he warmed it sufficiently to induce communication.

The only way of facts of Spiritualism could be got rid of, then, was by denying them, and by doing this they denied the evidence of all religion. Dr. Hare related an instance in which he asked a spirit, while at Cape Island, to go to a certain medium and request her to have a person go to a bank and ascertain whether a certain note was due. He got an answer through the same agent. He found on reaching Philadelphia that the intelligence was received by the medium, and that the request was complied with. This and other facts stated showed Dr. Bell's assertion that nothing was communicated except what was in the minds of persons present, was incorrect. The doctor asserted that one of the features of the doctrine inculcated by Spiritualism was that the relation sustained by the mind of man to his body was akin to that of God to the universe. Spirits could not be confined like the body. If General Washington desired to get out of a room, closed doors would not prevent him. [Applause.] There was no idea more rational than that the heavens were above, and the heavens were divided into different spheres. These spheres were not divided by any partition; but spirits knew when they were in one or another by the sensations experienced. The seventh sphere was not the last in which the soul existed, for there was still a supernal heaven where the ministering angels of God are, and which we all may reach.

For the New England Spiritualist.

THE NOBLENES OF MEDIUMSHIP.

Spiritualism has much work to perform. The world is full of misery flowing from ignorance, superstition and selfishness. Mankind are interested in the gratification of low-born desires, and are content to live within the scope of animal propensities, the abuse—not the legitimate use—of which, entails moral and spiritual degradation. Men, speaking generally, cling with tenacity to earth, and prevent their nobler faculties from ranging at will, in the domain of thought. They love the lust for gain and power; and what is of a gross character and impure nature attracts the gaze of the masses.

Verily Spiritualism has much to do toward moulding our present humanity into perfect righteousness. Now as skill and knowledge are valueless, unless aided by tools in the hand of the artisan, we are naturally induced to ask, what are the effective means at the disposal of the "new science" in its great work of reform?

It is a fact, within range of the slightest experience in spirit investigations, that mediums do not regard their office as they should, nor feel its importance in relation to the welfare of society and the race. They do not consider that truth, life-giving truth, the essential of all things, is coursing through their souls; that they stand between the living and those once supposed forever dead; that they unite parent and child, brother and sister, past and present; that they restore to the orphan his protectors, to the unbeliever his God; that they wipe away the widow's tear, and heal the sick at heart, and pour the "oil of consolation" upon the waters of affliction that threaten to overwhelm the bereaved soul. They seem to forget that they minister for angels, and thus become the intermediaries between humanity and the Most High; that through them, listening mortals catch the faintest breath of heaven's harmony, the music of the spheres from which is to roll upon a happy morrow, the full flush of glory that falleth from a newly risen Sun.

Like other mortals they dwell in externals, and permit themselves to be absorbed in thoughts, unprogressive, devoid of life, because unpurged by spiritual yearnings.

By virtue of his holy office, and the circumstances which surround him, the medium could ask, if he would, the following questions:—Am I progressing in truth and virtue, wisdom and love, or am I like the world, selfish? Do I conscientiously discharge all the duties imposed upon me by the possession of medium powers; or am I actuated by the love of gain and notoriety? Do I give my strength to the weak, and the bread of life to the poor? Do I cherish ennobling aims and purposes? Do I strive for perfect manliness?

Such questions as the above, if asked in the right spirit, would be productive of good. Self-examination need not necessarily be construed into excruciation, nor create within the heart an austerity of sentiment incompatible with social relations or self-happiness. But, taken as a means, ennobled by a benevolent love to man, inspired by veneration for Him who is the Truth and the Light, the good medium will not neglect those sure aids by which in his individual heart he discerns with prophetic eye the progress of humanity.

"Every thing of immoral tendency must be sophisticated. This life has no value, unless it is subservient to the religious education of our hearts, unless it prepares us for a higher destiny, by our free choice of virtue upon earth. Metaphysics, social institutions, arts, sciences, all ought to be appreciated as they contribute to the moral perfection of mankind."

"Character regards the practical alone. Only in what a man does, in what he continues to do, and persists in doing, can he show character."

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, DECEMBER 8, 1855.

MEDIUMSHIP AND ITS USES.

As the following request is a sample of those we are constantly receiving, we are induced to publish it, with our reply, that others may see the futility of making such applications to us:

"MR. A. E. NEWTON: Sir—Will you inform me who is the most correct medium in your city—one that can find a person that has been gone a year or two—and oblige,

REPLY.

Boston, November 28, 1855.

DEAR SIR:—Your request indicates that you do not properly understand the powers or the claims of mediums. I know of none that profess to be able to find persons that are missing. All they claim is, to be instruments through whom disembodied spirits may communicate, some by one method, some by another. Most are very imperfect even for that, and many difficulties are in the way of free communication on matters of this kind, even through the best of mediums.

If a spirit who knows anything about the person you wish to learn of, should come to any medium, and should be able to communicate what he knows, you might obtain the information you desire, as many have in similar cases; but no medium can guarantee such information beforehand, nor are there many mediums who are capable of perceiving whether the intelligences who come to them are truthful or not.

For myself, I am not in the habit of going to spirits for information pertaining to mundane affairs. If they please to volunteer any statements or advice that prove to be true or useful, as has been frequently the case, I accept it for what it is worth; but probably in the majority of cases where spirits have attempted to communicate respecting matters of this kind, their statements have proved worthless or false. Whether the fault, in any particular case, be attributable to spirits, or whether it result from the imperfection of the instrument, may be difficult to determine.

There are, to my apprehension, higher and more proper uses of spirit-communication than these—namely, those which tend to elevate, expand and ennoble the higher nature—to cultivate all that is good and pure, angelic and God-like, in the human soul. When communion with the departed is sought for this purpose, then the soul is in affinity with higher and purer beings, and those who delight in falsehood will not be likely to be attracted towards us.

I cannot say that one medium would be more successful than another in obtaining the information you desire, as communication depends on conditions which mortals have not yet fully learned to control. In my paper you will find the cards of several, through whose instrumentality other persons have obtained tests of various kinds. I must leave you to make your own selection.

Yours, fraternally,

A. E. NEWTON.

THE OLIVE BRANCH.

The Olive Branch thus notices our suggestion of an improvement in its columns:—

"We never have failed in any instance to correct an error when it was pointed out. (1) and we have endeavored to do our duty by Spiritualism, 'to tell the truth' in regard to its advocates, and to expose the fallacy of its doctrines. (2) We would suggest a change in the Spiritualist, that it become more modest in its assumptions, which are so gross that they excite mingled feelings of contempt and ridicule in the mind of the honest seeker after truth. (3)

The common practice of Bro. Newton is to pronounce his opponents ignorant, (4) which is unbecomingly to say the least, and he also assumes that no one can fully understand Spiritualism without discovering its truthfulness; (5) such extravagant egotism is foolish in the extreme. (6)

The following explanation and apology for their mistake in regard to Dr. Kane, appears in the Spiritualist, and knowing that many of our readers enjoy a hearty laugh, we publish it for the benefit of the lovers of fun among them.

When the leading advocates of spiritual communications, admit, as they now do, that such communications are not reliable, (7) the whole thing falls to the ground as worthless, but we will not keep our readers from their able defence." (8)

(1) Pray, when and where has the Olive Branch corrected its misstatement that we were "willing to abide by" the Kane hoax "as a test?"

(2) Spiritualism, as we have defined and advocated it, has but one "doctrine," namely—that spirits exist and communicate with mortals. When has the Olive Branch ever shown the fallacy of this?

(3) Please be specific, and point out one of our "gross assumptions."

(4) Not unless they show themselves so by their erroneous statements.

(5) We will admit the contrary when we find an instance of it.

(6) Wherein consists the "egotism," since it is not for *ourselves* that we make any claims, for *incontestable facts*?

(7) When have the leading advocates of Spiritualism ever done otherwise than admit the general unreliability of this class of communications? Since it would be "unbecomingly" to say that our friend here exposes his "ignorance," we would refrain from even a hint that way. For our own part, we never considered matters of this kind as legitimate topics of spirit-communication. Very satisfactory tests of spirit-communication have been sometimes furnished in this way, but intelligent Spiritualists never think of relying upon statements of this kind, until they are tested. Legitimate and reliable spirit-communication, is that which arouses and stimulates the reasoning faculties, enlarges the conceptions, quickens the conscience, warms and elevates the affections, and prompts the whole nature to all that is pure, and high, and noble. Such communication requires no tests outside of ourselves, and it is "worthless" to none but grovelling souls.

(8) Here follows our article of October 27, entitled, "Dr. Kane's Return;" but no attempt is made to answer the questions we therein submitted to our fan-loving opponents. We still wait for their answer.

REVIEW OF PRESIDENT MAHAN.—NO. 7.

HIS EXPLANATION OF THE "RAPPS."

The following attempt of our author to give the philosophy of "rappings," will not only amuse all well-informed investigators, but still further illustrate the utter futility of his "scientific explanation" of the spiritual phenomena. We quote from pages 129, 130, of "Modern Mysteries:"

"The case of rapping mediums is not so obvious, at first thought, to say the least. A moment's reflection, however, will show that this class of phenomena are equally explicable with the others. The physical systems of the individuals in these circles, may be compared to a galvanic battery which is continuously, but more especially on occasions of the least extra excitement, developing this force. As soon as it is developed to a certain degree, in the organism of the rapping medium, it passes off to some object near, a chair, table, the ceiling, or floor, as the case may be, and produces, in passing into the object, the raps which have astonished the world so much. The presence of a particular thought in any mind, the putting of a question, any such occurrence is sufficient to occasion the excitement necessary to develop this force to the degree requisite to produce the raps, in the manner explained. An inquirer, for example, asks if a spirit is present that will communicate with him? The putting of the question excites him, and through him the medium, sufficiently to develop the force to that degree that occasions the number of raps understood as implying an affirmative answer. He now asks the name of the spirit, his own mind being fixed upon some individual. As the letters of the alphabet are called, the moment the first letter of the name of that person is pronounced, the mind of the inquirer is sufficiently excited to occasion, in the manner described, a rap. So also as each subsequent letter of that name is pronounced, till the whole is given. On principles precisely similar, answers to questions proposed may be obtained. Suppose, on the other hand, that the inquirer has no particular name in his mind. When the first letter of the name of a certain individual is pronounced, the law of unconscious association may produce the excitement requisite to occasion the rap, and thus the name may be given. These suggestions, together with the fact most abundantly established, that this power acts in many important particulars in accordance with mental states, and is determined in the direction of its activity by the same, will, we think, satisfy the reader, as far as any inquiries may arise in his mind, in regard to the manner in which these rapping sounds are produced."

That the human organism develops a "force," which in passing off to other objects makes rapping or other sounds, it will be recollected, is one of the important points assumed but not proved by the President. But admitting this point to be substantiated, how does his explanation of its intelligent action correspond with the facts? As will be seen, the explanation is predicated wholly on the suppositions, first, that inquiries are made by some one, and the sounds follow; secondly, that the answers or communications correspond to what is in the mind of the inquirer or some one present. Now it seems scarcely possible that any person at all acquainted with these "rapping sounds" should not know that the cases in which these suppositions can apply form a very insignificant portion of the phenomena. It is surely needless to cite testimonies to show, that though in some cases the agent of these sounds is apparently influenced or controlled by some mind present in the body, yet there are numerous others in which these rapping sounds occur when no inquiries are made,—when they are unexpected, unolicited, and even unwelcome,—and that they communicate not only what is not in the minds of persons visibly present, as these declare, but sometimes what is in the nature of things could not be in their minds; as also often what is contrary to their minds. If President Mahan does not know that such are the facts—if his own investigations have not brought them to his personal notice,—or if, knowing them, he has chosen to entirely leave them out of sight—in either case he is incompetent to give the true explanation of these phenomena. His philosophy, therefore, utterly fails to account for even the ABC of the spiritual manifestations.

A CHALLENGE.—Alfred W. Eastman of Dalton, N. H., challenges the Spiritualists, offering a reward of \$500 to quicken their perception, to furnish an accurate description of a machine invented by his father who died without leaving any such description. The spirits must furnish an account which will suffice for the construction of a working model, whereupon the cash will be handed over to the medium. If they fail to do this, Mr. E. declares that he will proclaim them before the world to be no spirits at all, but mere human deluders and imbeciles.

The above was first put forth, we believe, in the New York Tribune. Imagine the commotion that it must occasion throughout the spirit-world! What an inquiry there must be, through all the realms of immortal existence, for the shade of the venerable sire of Mr. Alfred W. Eastman, of Dalton, N. H. Should he be discovered, how much is pending upon the distinctness of his memory of the earth-life, and his ability to recall the details of "the machine" which busied his thoughts while here, and which he neglected to describe on paper for the benefit of his hopeful son and heir! Should his memory prove oblivious to such trifles, on account of long absorption in the "visionary" and "intangible" concerns of his present state of existence, or should he fail to find a medium through whom he can communicate such a description to the satisfaction of the said heir, then—fearful alternative!—the whole world of spirits must submit to the ignominy of being "proclaimed before the world" of mortals, as being "no spirits at all," in the opinion of Mr. Alfred W. Eastman, of Dalton, N. H. "The spirits" will doubtless bestir themselves to the utmost to avert so momentous a calamity.

The Advertiser Herald asks, "Is not the silence of the Scriptures on any point an indication that man should be equally silent respecting the 'secret things' that 'belong unto the Lord'?"

So seems to have thought Pope Pius IX., when he decided against the propriety of building railroads in the States of the Holy Roman Church, on the ground that he found no reference to any such structures in the Canons of the Church, the writings of the Holy Fathers, or the sacred Scriptures. The Herald, in the same number, copies approvingly a notice of a new oscillating steam engine, invented by an Adventist. It should have remembered that the power of steam, and its application to machinery, are points about which the Scriptures are entirely silent; and that the inventive brother deserves a solemn rebuke for prying into these "secret things" that "belong unto the Lord."

ANOTHER ENDORSEMENT OF PRES. MAHAN.—We learn that Rev. Mr. Stone, of Park St. Church, Boston, entertained his people on Thanksgiving Day with a dis-

course against Spiritualism, in which he adopted Pres. Mahan's edgic philosophy, in explanation of the modern phenomena. It seems scarcely credible that a clergyman of Mr. Stone's general intelligence and liberality of mind, could lend himself to the endorsement of such a mass of palpable absurdities, scientific blunders, and baseless assumptions, as we have shown the President's book to be. It is but another evidence that the clerical opposers of Spiritualism are literally "at their wits' end" for means by which to counteract its resistless inroads upon their flocks. "Whom the gods [spirits] would destroy, they first make mad."

A PROOF OF "AB EXTRA" INTELLIGENCE.

We recently received through the post-office a letter enclosing a closely sealed or rather tightly pasted envelope, on which was written, "Questions for the Spirits to answer," accompanied by a request that we would submit it to some medium for an answer to the contents. Not being able to attend to such requests orally, we passed it into the hands of our friend Dr. GARDNER, who subsequently left it at the rooms of Mrs. COAN, 46 Eliot street. Shortly after, while Dr. G. was present, Mrs. Coan's hand was moved to write the following:

"I will answer these assertions, as they are not questions. 'The friend says that the spirits of the 5th sphere and first circle say that public mediums are controlled by low spirits, and it is their object to lie and cheat. Now, I say it is not so.' 'He next asserts that the spirits say that they are controlled by devils of Bible times. It is not so.' 'He says these assertions cannot be answered him; but I have answered him.' Very respectfully, DR. WOODWARD."

This was written inverted, and, very properly, so that Mrs. C. was not aware of its purport, until she turned the paper around and read it. She was naturally very much surprised at the first declaration, since the envelope was endorsed "Questions," etc., and, with Dr. G., felt some curiosity to know the contents. The envelope was returned to our care unopened. We addressed a note to the individual who had sent it to us, requesting an interview, so that the envelope might be opened in our presence. A gentleman called upon us a few days subsequently, stated that he was the writer of the contents of the envelope, and gave us permission to break the seal. We did so, and the following are the contents:

"I am told by spirits of the 5th sphere and 1 circle (as they say) that all public mediums are controlled by low spirits; also that they are all places, and their whole object is to lie and cheat."

"Also, that they are the same devils of Bible times; that they care not who they injure or make crazy, if they are opposed by the truth."

"Also, that they are yet to be controlled, low spirits, by the higher and progressed."

"Is this truth? Give a positive answer or none. My mind is that you cannot give an answer."

Here is conclusive evidence that the contents of this tightly sealed envelope were correctly perceived by some intelligence, which intelligence guided the hand of Mrs. C. in writing the above. What was that intelligence, if not what it purported to be—a spirit?

The only solution Mr. Mahan gives of like cases, is that the medium perceives by clairvoyance what is written. In this case, there was not only perception, but mental action, in framing the replies. Of neither of these, it appears, was Mrs. C. conscious—her hand being used mechanically. "That she could perform such mental acts, and not know it, is irreconcilable with any theory which makes mind conscious of and responsible for its own actions. The intelligence, therefore, cannot be traced to her mind, nor, for similar reasons, to the mind of any other person visibly present on the occasion. It moreover claimed to proceed from a disembodied mind using her hand as the instrument of communication—from a spirit, who gave his own individual name, instead of hers, which would be likely to have been given, had her own personality been active in the matter. Now, we ask, why, in the name of common sense, must not this claim stand good?"

THE "SPIRITUAL MESSENGER" is the title of a new weekly paper, the first number of which reaches us from Cincinnati, Ohio. It is a large and elegant sheet, is issued at \$2.00 a year, and is edited and published by E. MEAD, M. D., to whom we are happy to extend the right hand of welcome and of fellowship in this new and interesting field of labor. In an introductory article, the reasons for this new undertaking are set forth in the following language:

"Cincinnati, in consequence of its central position in a vast section of the Union—the great Mississippi Valley, and from the active spirit of enterprise which has placed it far in advance of its coemporers of the West, has been regarded the fountain head of Science and Literature in this portion of territory. Although not attempting to supersede the sources of supply in the more richly endowed cities of the East, but confining to draw liberally from their garners, it has inevitably, in the tide of events, established itself as another centre, in some measure independent, and in many respects original."

"Notwithstanding the existence of several publications already established in the United States, devoted to the elucidation of the wonderful developments of Spiritual Phenomena; the constant rapid increase of population, and the still more rapid proportional increase of Noophytes who have given in their adhesion to the sublime faith, and who need a medium of intercommunication with each other, as an expounder and defender of their principles, demands the establishment of another at this point."

SOUTH READING, VT.—A correspondent informs us that meetings of Spiritualists are regularly maintained at the above place on every other Sunday. "Sometimes," he says, "we listen to the outpourings of spirits, through the mediumship of Miss SPRAGUE, and at others we are favored with the heavenly music of Mrs. NEWTON." When deprived of both of these, or other speakers, the friends in that and adjoining towns meet and "kindly reason together," on topics of a philosophical nature. Our friend sends a sketch of the discussions held at recent meetings, which must have been interesting and profitable; and he recommends that Spiritualists elsewhere, though they may not be favored with able public speakers, to pursue a similar course for their own benefit.

WALTER SCOTT A MEDIUM.—The following, which we find among "anecdotes of literary men," describes an experience identical with that of some mediums of the present day:

FACILITY OF COMPOSITION.—Sir Walter Scott, it is said, composed with great facility, and was so borne or hurried along, that his brain resembled a high-pressure engine, the steam of which was perpetually up, every time he entered his study, and lifted a pen. Latterly he died, and his amanuensis stated, that he passed the apartment under great emotion, and appeared more like a rapt seer than an ordinary mortal, while composing the celebrated dialogue between the Templar and the fair Rebecca.

THE "LIGHT" REFUSED! Our readers will recollect that we last week called upon a correspondent of Zion's Herald for "more light" in relation to his scientific explanation of the spiritual phenomena. That call met with a response which we did not anticipate. The last number of the Herald comes to us with a polite request endorsed on the margin, that we will "please stop the exchange!" So it would seem that the conductors of that journal not only refuse to obtain information for themselves on the interesting topic to which our paper is devoted, but are determined that we shall "wander off in darkness," for any effort they will make to give us light. Well, we have been a reader of Zion's Herald for many a year, but suppose we must manage to get along without it for the future! "If we ever get to heaven," as our Methodist brethren are wont to say, the Herald probably will not have the credit of leading us there!

THE remarks of our correspondent, Dr. POTTER, on the Abrahamic prophecies and their fulfillment, may not be to the taste of such of our readers as have not been accustomed to scrutinize the Biblical writings as they do other productions. But we see no reason why less should be demanded of ancient prophecies than of modern. Pres. Mahan has declared that certain predictions given last winter, relating to events in Europe, "all proved false," whereas it was plainly shown that they proved strikingly true in several particulars, though apparently not in all. It may be well to show those opponents of modern Spiritualism, who profess to believe in the entire infallibility of ancient revelations, that were their rules of criticism applied to the Bible, it would be found equally faulty with modern spiritual communications.

CINCINNATI ITEMS.—A correspondent writes: "A Prof. Spencer has been filling his pockets here by an appeal to the credulity of the unspiritual, with the old 'biological' experiments."

"Mr. R. P. Wilson has taken up his residence here for the winter, and is joined by Mr. Farnsworth, of whom we have a good report from Columbus."

"The society or Order of Patriarchs, claiming spiritual origin, initiates twenty or thirty members every Sunday, and now numbers some six or seven hundred members."

"We need reliable mediums for physical manifestations. Could a good one be sent here, I think much good might be done."

MR. RANDOLPH IN ENGLAND.—We have received from our friend P. B. RANDOLPH, a somewhat lengthy communication, detailing the discouraging treatment he received while in London, and containing some spicy criticisms on the "World's Convention," which he declares was "no World's Convention"; also upon the doings of that class of mediums, both in this country and in Europe, who "farm out their services at the best possible price," while his motto is, "Let the truth be free." We think the sensitive nature of our friend has led him to speak with more of pungency than his better feelings will justify at a future day; and as we see no particular good likely to be derived from the publication of his strictures, we decline their insertion.

SPIRITUALISM IN MANCHESTER.

MANCHESTER, N. H., November 21, 1855.

BROTHER NEWTON:—Real, genuine Spiritualism is progressing in this place in a very healthy manner—not very fast, but when a person once becomes a Spiritualist among us, he seems to be firm and well grounded in his belief, as every one will who gives the subject an unprejudiced, candid investigation.

Last Sabbath was a day of blessedness to the true Spiritualists of this city. Mrs. HUNTLEY of Paper Mill Village, was present, and spoke to us (in the entrance state) in the forenoon. The subject was, "Where the Spirit of the Lord is there is liberty." It was handled in an able manner. At the intermission the Spiritualists, in a goodly number, attended the funeral of a daughter of Mrs. Reynolds. At the request of the gentleman with whom Mr. R. boarded, the pastor of one of the Methodist churches in this place was present, and made a prayer and pronounced the benediction as usual, after which Miss BRINK (excepting Mrs. Huntley, the best medium we have ever heard speak) arose under spirit-influence purporting to be that of "Father Ballou," and made some most happy remarks.

In the afternoon, at our place of meeting, the mother of the deceased child, together with other friends, was present, and Mrs. Huntley addressed the meeting under "spirit-influence" for about an hour, in a most powerful and happy manner. Her subject was, "There is no death." Her address to the friends of the deceased was the most interesting we ever heard, and the exercises passed off in a manner which will long be joyfully remembered by many present, notwithstanding it was a funeral occasion.

We have some very good mediums here, though but one or two of them are willing to speak much in public. Miss LOVINA BRINK, although it is only about two months since spirits controlled her organs so as to speak through them, is one of the most interesting speakers I ever heard. May angels long control and speak through her to our people. We have some of the most happy circles of brothers and sisters here that I have ever seen; and no doubt, if they remain true to their spirit-teachings, the time will soon come when we shall see very powerful demonstrations of good in this place. Some of our opposers cry, "Devil," "Crazy," "Fanatics," &c., &c., but that operates rather for good than otherwise. Our course is onward under the teachings of our blessed angel-friends.

Yours, &c.

S.

FASHIONABLE MARRIAGES AND THEIR CONSEQUENCES.—Horace Mann, in a recent lecture in Boston, is thus reported:

"He asked whether, in all God's universe, we knew of any but one creature who married for money—did any brute make a match of that sort? When St. Valentine's day comes round, and the birds were to choose their partners, did we see a joyous redbreast give herself to a rheumatic old bird who had the pip and had lost all his feathers, because he or his father was rich, or because his family claims to be descended from some squire that drank blue water in Noah's ark? [Laughter and applause.] But precisely of this character were one-half of all courtly, aristocratic, and fashionable marriages which were now made among civilized men, and what mortal accountant could take account of the debasement, calamities and crimes, the profanation of this holy relationship had brought upon the race."

ANOTHER LETTER FROM MR. BALDWIN.

We have been furnished with a copy of another letter addressed by Rev. C. H. BALDWIN, to a friend in Catteraugus, N. Y., with permission to print it. As it contains a valuable thought, and indicates a growing soul, now that the author has burst the trammels of sect, we lay it before our readers. As will be seen, it dates from this city, where the writer has been sojourning for a time, and pursuing his investigations of Spiritualism.—Eds.

Boston, Nov. 15, 1855.

DEAR WILSON:—When a stunted shrub, by some rich culture, is stimulated in its growth, and shoots up and still up, till it overtops surrounding fellows, and then, for the first time looks out and sees the sun, how natural it would be for it to say, or at least think, "the sun is now just made," or, "what progress God is making, adding such a luminary to the dim light of the world!" Its poor self-conceit would not allow it to feel its own miserable history and late faint waking, and see God's eternal glory, brightness and perfection—without change, progress, or "shadow of variableness." Just so with men.

There are no new suns, laws, devices, or divine revelations—these are spread out, with all their force, over all the universe. Worlds, continents, tribes, families, and individuals, in their own time, rise high enough to perceive them, be ruled by them, and contribute to advance others to their own elevation. The change is not in God, or law; but the specialties of being rise to discover them. Hence in all that we call "new manifestations," as though it was a coming down of the divine and superior, to a level with the stunted and dark, we should see that it is, really, a new era in the growth of the inferior, and hence regard the wonders of our time as "new wakings up" of latent spiritualities hitherto concealed by our dark materialities. All truth has its use. This is a truth. Naturally on this we build a better hope, yet to rise and see higher "spangled heavens and shining forms," which can never drop to us, but we rise to them.

"Great God! how infinite art thou!
What worthless worms are we!"

But the worm has risen and is rising—already looks into angels' eyes and is enfolded in an angel's vest. Cast our eyes back and trace ourselves from the dark abyss, as earth-worms from which we sprung, to this moment of angel-communing, and what point is there "fast by the throne of God" on which we cannot fix our hope, and yet attain; and standing there, "shout victory?" I have heard the thunder near and far, and the wild tornado roar; have seen chain-lightning flash, and girle round as wide as vision reached, and dark, horrid volumes of storm-clouds roll fiercely through the sky, and earth and forests and habitations of men torn and hurled and driven in wildest confusion. Yet in all this tugging, strife, confusion and elemental war, there was a great law gaining sure mastery. Far up, there was hail and blackness—then lighter cloud and storm—then the vapor-cloud and gentle rain—then the peering sunshine and the bright "rainbow"—then the still scene, the green grass, balmy air, the glad creation, the bright heavens, and glorious sun, mad chaos and smiling beauty in close connection. I will build on the past and hope for the future—for men as for the earth, torn by its storms.

Each sin, in all the darkness of our race, shall yet be a solid stone, whereon the spirit of the mortal form shall stand, and, by divine breathing, spring upward and embrace its opposing virtue; and the glory of that goodness shall overshadow and exhale away the sin.

Give time! Be not in haste! whether you love flowers or goodness, both shall spring! The fetid mould, which to-day offends your senses, shall to-morrow enter into the roots of the daily-blooming or perhaps the century plant; you may therefore get it back, in part, in a day, or in a hundred years, in grateful odors. Just so with wrong and sin. The balm, the joy, the divine opposite may spring in a moment, a year, an age, or in Eternity.

Give time! But oh! let us strive to foreshorten the reign of grief and wrong. Be strong in purity, love, truth and wisdom, and grow in an undying endeavor to find and wear the image and breathe the loving spirit of our divine Christ. If the sun, or light, or spirit-words, are fallen upon our topmost or outmost branches, knowing our roots are still in the earth common to all, let us drink in high influences, fit and convey them by gentle warmth and dewy moisture, to our fellows still in the form, through root and trunk and branch; if peradventure, we may give birth to one tiny flower. Its odor will brighten our light, and we shall rise to shake down more fruits. We are all brothers; we must feed others, to be fed; "water, to be watered again;" raise others, to rise ourselves.

You want news; well, there is no news. I have only known one long, sweeping, widening beam of light and pleasure-giving communion with friends and spirit-friends. "And I could" sit, in such a frame as this, and "think myself away to everlasting bliss." I would I could "sing." But I can now think melody and song, and in the spirit-homes, that will be the melody and song itself.

Paul heard and saw what could not be told. I cannot communicate the real spirit-inspiration of what I hear and see. I can show you the acorn, not the living principle; I can tell the words, but not the living breath, spirits use. It is enough for you and me to know that evidence is accumulating; spirits are learning; mortals are learning; the "heaven" is fairly "hidden," and steadily interpenetrating and vitalizing all spirits in the form. Some feel it; others receive it "unawares." Others are dying while denying it, their lips pausing with "false," "delusion," "work of Satan," "chronic madness," "last, worst form of infidelity," and such like, half-articulated phrases; their spirit hastening back, identifying itself, owning its blindness, deploring its opposition, and becoming an apostle of spirit-communion. I can easily see that truth gains ground, the general mind is clearer, firmer, grappling all obstacles with coolness, and "all hearts resolved."

"To get the beautiful hereafter,
With gladder songs of joy and laughter."

Yours, very truly,

C. H. BALDWIN.

WARREN CHASE IN MICHIGAN.

PORT HURON, MICH., Nov. 21, 1855.

DEAR BROTHER NEWTON:—One hour of this "bleak autumnal day" shall be devoted by me to marking a sheet of paper for you. Yesterday the up-river steamer from Detroit landed me here, at the very tip-top end of the St. Clair River, where, unlike most rivers at their fountain, it is near one mile wide as it emerges from the deep, broad waters of Huron Lake. The carriage of our brother, Dr. Noble, whose name is on your list of subscribers, awaited me at the wharf. I was soon at his happy home; and at 7 P. M., with a goodly audience in the Town Hall, where the first of a course of lectures was talked off quite readily.

I seem to be in an elevated latitude; the clouds look sombre; the snow-flakes are floating unmelting in the air; the atmosphere has a wintry effect on the body; the soil is stiffening with a frost-chill; the human forms in the streets move rapidly, wrapped in coat, cloak, or shawl of winter style; the evergreen forest trees moan piteously, as the wind shakes their branches and struggles to carry away their narrow leaves; the summer greens have given up their broad leaves and are standing "under bare poles," fast anchored in the earth, defying Boreas and the frost king; the carpet which Nature spread over her kitchen-floors, for her various children to walk and work upon, she has changed from a beautiful green to a russet brown; in fact, all things look as if autumn was about sinking to a quiet rest in the cold embrace of a winter death, from which nature and experience teach us to hope and expect a resurrection in the spring time.

How like our own existence are these season changes of our earth! I sometimes suspect we, too, live round and round in cycles of long duration, to each of which there is a spring, and summer, and autumn, then a winter or transition-death, to blot out temporarily the past, and start us again in another spring-time, perhaps on some other planet, or in some other sun-system or sphere. Perhaps each season or cycle may be as long in years as our solar system is in making one revolution in its orbit around its sun, Aleyone, which is supposed to take over eighteen millions of years. The more we become acquainted with the material universe, the more we find it moving in orbits and cycles both in its segregate and aggregate systems and parts. Why should man be an exception to the law of beings and bodies which we find so uniform in all else? Why should man be suffered to begin his existence here, and run a direct line to nowhere? thus proving an exception to the axiom in science, that whatever has one end has two, either in time of duration or measure of space, thus requiring for man's immortality an innovation upon a natural and uniform law, and a miracle by the direct agency and interposition of the Divine Ruler of the Universe? Why not reconcile our existence with the law, and not depending on memory in this embryonic or germinal earth-life (which at best is only the chrysalis life of the unborn spirit as it enters this cycle), let reason and philosophy teach us that we, too, like all else, may have lived through all the past times of eternity and left a mile-stone mark in each system of worlds as we left it to sleep, and awake again in a new cycle and system of sun and planets?

But this will be called, by most of your readers, wandering off too far in ideal, philosophical and metaphysical realms of thought for this practical age and people. So I will leave it for a book or lecture explanation—when time and means will permit me to prepare it—and return to the rapping and tipping and writing and speaking life; for these are within the reach of the senses even of those who cannot use reason or science.

I have been courting over Michigan for a few weeks, and I find the spirits are rapping and tipping all over the country, at the doors and windows of the houses, and even at the church doors. Many are letting them in, and soon find they are entertaining angels, often unwares. I am glad to learn from you and other testimony that in New England the cause is onward, as well as in the West.

WARREN CHASE.

For the New England Spiritualist.

MAHAN-BEECHER-BROWNSON.

MR. NEWTON:—If President Mahan is right as to his explanation of modern spiritual manifestations, it must follow that Bible and heathen phenomena of a similar character are to be explained in the same way. Most of them are alike in all important points, and generally partake of the same odic character.

I find most of the Protestant Orthodox and Roman Catholic writers on the subject seem to understand the inevitable result of attributing these wonderful manifestations to any strictly mundane power or force. Charles Beecher, representing the Orthodox Calvinistic church, adopts the pneumatic or spiritual theory, calling it demoniacal—admitting, however, that the demons are the spirits or departed souls of the wicked, "restless and miserable, and longing to get back into life." He lays great stress on the fact that the spiritual theory must of necessity be the better, because it takes in the prodigies of the Bible as well as the more modern phenomena. He says in his "Review of the Spiritual Manifestations," read before the Congregational Association of New York and Brooklyn, in April, 1853, "If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention by odic channels, in toto, and accounting for everything physically, then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its way through the Bible; its plenary inspiration will be annihilated."

That erratic genius, O. A. Brownson, has given us the Roman Catholic explanation in his well written and amusing book, "The Spirit-Rapper," published about a year ago. You will observe that the Catholic demons are not the spirits of departed men, but a distinct creation of intelligent spiritual beings. "The demons or devils are not wicked souls separated from their bodies, and wandering on this side or the other of the dark flowing Acheron, but the angels who kept not their first estate, and were cast out of heaven. These fallen angels, under their chief, Lucifer, or Satan, carry on their rebellion against God by seeking to seduce men from their allegiance to their rightful sovereign; they can and do invade men because they are superior to men, and are malicious enough to do it."

"Nothing remains, then, but to regard these spiritual manifestations, in so far as real, as the invasion of Satan, produced not by good angels or departed souls, but by the fallen angels, called demons by the Gentiles, and therefore, all these mysterious phenomena, in so far as not produced by natural agencies, as sheer devilry."

And again he says, "If much harm is done by super-

stition, perhaps even more is done by the denial of all demoniac influence and invasion, and the attempt to explain all the so-called Satanic phenomena on natural principles, generates a skeptical turn of mind, and the rationalism resorted to will, in the end, be turned against the supernatural facts of religion, and the same process which is adopted to explain away the Satanic prodigies, will be made use of to explain away the miracles of the Old and New Testament. These Spiritualists are deceived, are deluded, I grant, for they are the sport of a lying and deceiving spirit, but they are not deceived as to the phenomena to which they testify. Their error is in their explanation of the phenomena, and to begin by telling them that no such phenomena have ever occurred, is, to say the least, a very unwise proceeding. If you are a minister of religion, by doing so you are only playing into the hands of the Devil, for you outrage the natural sense of justice and truth, which these people still retain, and dispose them in turn to look upon religion itself as hell, by the Christian church as a humbug." And again, "Here is, I apprehend, the principal source of that difficulty, which so many find in admitting the reality of the demoniac phenomena; they cannot admit Satan and his works without admitting Christ and redemption."

From most of the Orthodox pulpits, and by all Catholic priests in our country, is now preached, with untiring zeal and ardor, the Spiritualistic Satanic theory, in explanation of these phenomena, and God knows what would be the result of Mahan's odic force should prove to be the real and adequate cause of these prodigies! Voltaire's saying of "Pas de Satan, Pas de Sauveur" would have a practical illustration, and the race of "Devil-Fighters" be at an end.

Vast results depend upon the scientific solution of this great question of the age. In the end, whatever way it may be decided, there can be no doubt but Theology will be rationalized, Superstition with its idols cast down and broken, and a more pure, humanitarian Philosophy taught and practised, than ever before in the lifetime of our race.

INVESTIGATOR.

For the New England Spiritualist.

THE LAST SPOKE IN MAHAN'S "WAGON" BROKEN.

—PRES. MAHAN RELIES ON "ODIC FORCE" AS SUFFICIENT TO ACCOUNT FOR THE MOST REMARKABLE PHASES OF THE SPIRITUAL PHENOMENA. "Now, then," to quote the language of the learned President in his discussion with Mr. Tiffany, "stand by while we take his argument to pieces." The idea conveyed throughout his work, and the arguments adduced, go to prove that clairvoyants and persons who are susceptible of mesmeric or magnetic impression are not to be relied upon, on any subject that is not capable of being demonstrated to the external senses of all. Now, if I mistake not, Reichenbach endeavored to prove the existence of the "odc light," by somnambulists and other persons who were susceptible to magnetic or mesmeric influence, and even such persons could not perceive the "light" unless the room was made perfectly dark. A dozen persons, not of the peculiar temperament required, might enter a room ever so dark, and comply with all the other conditions necessary (as far as they were able), and yet they could not discover the light; but a somnambulist, on entering the room, would see it. Whose evidence is to be taken? The dozen, of course, as per Mahan! Has not President Mahan himself knocked the last block from the superstructure which he has raised?

No SPIRITUALIST.

For the New England Spiritualist.

MORE CURES BY THE LAYING ON OF HANDS.

NORWICH, Conn., Nov. 13, 1855.
DEAR SIR: In reading the letter of Dr. A. N. SHERMAN, in your paper of the 10th inst., I thought he had hardly done himself justice, as I know of several cases in this place, to which he has made no allusion, of which my own is, perhaps, not the most remarkable. And I deem it a matter of duty to give publicity to it.

I was taken, about five years since, with a sudden prostration of the nervous system, somewhat resembling a fit of apoplexy. I thought I was dying; such a result seemed inevitable, and from that time forward I had not seen a well day, till I put myself under the care of Dr. S. My general health had been gradually but constantly declining.

I have had several attacks similar to the one above mentioned, besides being frequently troubled with numbness of the limbs—every attack leaving me worse than before, and for five years past have been unable to attend to my domestic duties. I have been attended by four or five of those we considered our best physicians, at a heavy expense, and with variable success. My family have often been called up from bed, as they best and to see me die. Previous to my introduction to Dr. S. my best and most hearty meal consisted of a "Graham cracker," and sometimes I was unable to eat that. My strength was so completely exhausted that I could not walk two blocks without the utmost fatigue. At our first interview I was asked to hope, from his evident familiarity with the character of my disease, and its effects upon the system, that there was some prospect of relief. I was very desirous, before putting myself under the treatment of Dr. S., that he should give me some decided encouragement that he could effect a permanent cure. This, though always perfectly gentlemanly in deportment, he was not willing to give. He would use the means: the results must be left for the future to decide.

However, I came to the conclusion that I would make a trial of his skill, and at the first touch of his hand, the most sudden and indescribable effect was produced, and from that hour I began to amend. I am now able to attend to my domestic duties as well as ever I could; can eat my regular meals without any unpleasant results; can walk a mile without feeling the slightest inconvenience from it. In short, I am now enjoying a state of health and comfort, that little short of a miracle could have produced; and whether his hand or his medicine had the most to do with my restoration to health, I am not able to say. This, however, I can say, and all my friends can testify, that "Whereas I was sick, now I am well."

My brother, who was, several of a very distressing pain in his breast, with which he had been troubled some time, by the simple application of the doctor's hand. In his case the cure was effected in a very few minutes.

I know a lady also, whose health, after a series of years, had become so much impaired, and in consequence, her sufferings so great, that she seemed scarcely desirous. Pained to retire early to bed, though not to rest, for she was unable to lie down, back, and limbs, and with a mind disturbed by horrid dreams, she would drag out a miserable night, and awake only to the anticipation that death would soon release her from sufferings. She had employed many physicians, with little permanent benefit. I persuaded her to try Dr. S. In three weeks' time she was able to sit up, perfectly free from suffering, all ten o'clock at night, after which she would retire to a refreshing night's rest. On the following day she was able to walk, and in the morning she had gained five pounds of flesh.

There is also the case of the child of a Portuguese in the employ of Messrs Smith. The child appeared to be in the agonies of death, with its eyes set, and incapable of noticing any thing, however close it might pass before its eyes. This was the situation when Dr. S. was called. In less than five minutes after the application of his hand, the child brightened up, and showed symptoms of relief, and in the morning was perfectly convalescent.

I am no Spiritualist, but if these are its results it cannot be said that it has not accomplished some good.

Yours respectfully, MRS. GOS. REYNOLDS.

A Spiritualist meeting will be held at Stoneham, Mass., on Sunday, Dec. 9th, 1855, at 10 o'clock A. M. and 2 o'clock P. M. Spiritualists in the neighboring towns are cordially invited to attend.

LEVEE AT CHELSEA, MASS.

The First Independent Society of Chelsea (Spiritualists)—to wit, Bro. D. F. GODDARD preaches) intend holding a levee on Wednesday evening, Dec. 12th, at the TOWN HALL, in that place.

The entertainments of the occasion will consist of brief addresses by the ablest speakers whose presence can be secured (both normal and under spiritual influence); Music, vocal and instrumental, of a high order. Refreshments of suitable kinds; and with Dancing for those who desire it. The Hall will be tastefully decorated for the occasion. Tickets of admission, 50 cts.—to be had at the apothecary stores in Chelsea; in Boston, at B. Marsh's and A. Tompkins' bookstores, and at the Fountain House.

People of all classes are cordially invited to participate, and thus aid this young and struggling society in their efforts to proclaim the glad tidings of a spiritual gospel in this growing village.

"MARRIED"—In this city, Dec. 2d, by Rev. W. H. GUDWIN, Mr. GEORGE ATKINS and Miss BETSEY T. GOODWIN, both of Boston.

[For the liberal gift accompanying the above announcement, the happy couple will please accept our thanks, with our best wishes for the entire harmony and the perpetuity of their union.—Ed.]

TEST MEDIUM.

G. A. REDMAN has rooms at No. 45, Oliver Street, where he will receive company from 9 to 12 A. M., from 2 to 5, and from 7 to 9 P. M., daily, Sundays excepted. Manifestations are made by Rapping, Tipping, and Writing. Private circles, \$1 each person. Public circles on Monday and Thursday evenings only, at 50 cents each person. 1 ft.

THE WOMEN'S WEEKLY MEETINGS.

Persons interested in the Spiritual, Social, and Industrial Advancement of Woman, will hold weekly meetings for the discussion of the best ways and means of promoting the same, every Thursday afternoon, commencing at three o'clock, at the rooms of J. M. Spear, 365 Washington street. All persons interested are invited to attend.

Advertisements.

MRS. B. BEAN.

RAPPING, WRITING AND TRANCE MEDIUM,
NO. 4, NORFOLK PLACE, BOSTON.
Hours from 7 to 9 evenings only. 26 ft

BRONCHITIS, HOARSENESS, COUGHS.

Brown's Bronchial Troches.
THESE Lozenges are prepared from a highly esteemed recipe for alleviating bronchial affections, hoarseness, coughs, colds, or any irritation of the throat. By taking one or two previous to the exercise of speaking or singing, and the same quantity after such exercise, will find these Troches serviceable in clearing the voice and allaying any irritation of the throat, whether produced by cold or unusual exertion of the vocal organs. Persons at a distance from the city may have the proprietors (JOHN L. BROWN & SONS, Boston) one dollar, will receive three boxes without further expense.

AROMATIC ESSENCE OF TURKEY RHUBARB. This pleasant stomachic cordial and tonic, will be found beneficial in DYSPEPSIA OR INDIGESTION, DIARRHEA, BILIOUS AND NERVOUS HEADACHE, CONSTIPATION, COLIC, FLATULENCE, GRAGEL, or any disorder of the stomach. For sale by BENJAMIN & PARK, New York; F. BROWN, Philadelphia; and all the principal druggists in the United States. 34—3m

BY INSPIRATION.

THE subscriber undertakes the public that she will devote a portion of time to the examination of diseases and prescriptions for the same. Also healing by the laying on of hands; spirit-mediums, and clairvoyance. Hours from 9 to 11 A. M., 2 to 4, and 7 to 9 P. M. Private sittings \$1 each person. Public, 50 cts. each person. A daughter who is a discerner of spirits will give attention. Mrs. MARY SEDGWICK, Union st., North Adams, Mass. 24 ft

J. R. STAFFORD'S OLIVE TAR.

TO CURE DISEASES OF THE THROAT AND LUNGS, Olive Tar is Applied and Inhaled. TO CURE DISEASES OF THE NERVES, MUSCLES, AND JOINTS, Olive Tar is applied. TO CURE DISEASES OF THE SKIN, Olive Tar is applied. TO CURE DISEASES OF THE EYES, Olive Tar is applied. TO CURE DISEASES OF THE EARS, Olive Tar is applied. TO CURE DISEASES OF THE NOSE, Olive Tar is applied. TO CURE DISEASES OF THE MOUTH, Olive Tar is applied. TO CURE DISEASES OF THE THROAT, LUNGS, NERVES, MUSCLES, AND JOINTS, Olive Tar is applied. TO CURE DISEASES OF THE SKIN, Olive Tar is applied. TO CURE DISEASES OF THE EYES, Olive Tar is applied. TO CURE DISEASES OF THE EARS, Olive Tar is applied. TO CURE DISEASES OF THE NOSE, Olive Tar is applied. TO CURE DISEASES OF THE MOUTH, Olive Tar is applied.

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MEDIUM FOR SOUNDS, WRITING, AND TRANCE.
MISS E. D. STARKWEATHER has rooms at No. 36 London Street. Private sittings during the day, and public circles in the evening. Evening sittings with families at their residences, if desired. 12 ft.

SPIRITUAL MANIFESTATIONS.
MRS. B. K. LITTLE, (formerly Miss Ellis), Rapping, Writing, and Trance Medium, has opened rooms in rear of No. 21 Charter Street. Private sittings daily, from 9 to 12 A. M., and from 2 to 5, and from 7 to 9 P. M. Terms 50 cents each person. N. B.—Clairvoyant examinations, \$1.00. 11 ft.

THE REMEDIES OF NATURE.
W. M. E. RICE, Clairvoyant Medium for Medical Examinations. Careful and thorough examinations will be made in all cases, and prescriptions given with full directions relative to diet, habits, &c. Hours for Examinations from 9 to 12 A. M., and from 2 to 5, and from 7 to 9 P. M. Terms \$1.00. Office, No. 38 Hudson street, Boston. 16 ft

DR. J. & BENJAMIN F. ABBOTT'S
BOTANICAL STORE was established in 1818. We are prepared to put up with care, Spiritual, Mesmeric, and other preparations. Among the Compound Preparations we prepare may be found the celebrated PRACH CORIAL and VERTICILLI JAUNDICE BITTERS, prescribed with so much success by Dr. Fisher. Medicines wholesale and retail at our store, No. 214 Hanover street, Boston. 8 ft

PORTRAIT OF ANDREW JACKSON DAVIS.
JUST published, a superior large Lithograph of this great Artificer, executed by Grosvenor, in the highest style of art, and pronounced by him to be one of the best pictures he has ever made. Price \$1.00. The usual discount to the trade. Persons at a distance can have them forwarded by mail, in perfect order, by enclosing nine cents or three postage stamps in their order. For sale by BELLA MARSH, 15 Franklin street, and DR. H. F. GARDNER, Fountain House, Boston, to whom orders may be addressed. Boston, Oct. 9, 1855. 25 ft.

AN ASYLUM FOR THE APPLIED.
HEALING BY LAYING ON OF HANDS.
CHARLES MAIN, Healing Medium, has recently opened an Asylum for the Afflicted, at No. 93 Pleasant Street, corner of Marion Street, Boston, where he is prepared to accommodate patients desiring treatment by the above process, on moderate terms. Patients desiring home should give notice in advance, that suitable arrangements may be made before their arrival. Those sending letters of inquiry to indicate their diseases, should include \$1.00 for the examination, with a letter stamp to prepay their postage. Water from the Hennessey Spring will be supplied by Dr. M. He has been assisted by intelligences from the higher life that it possesses strong magnetic properties, and is useful in negative conditions of the system. Office hours from 9 to 12 A. M., and from 2 to 5 P. M. 25 ft.

DR. CUTLER'S
PSYCHOLOGICAL AND MEDICAL OFFICE,
[No. 292 Washington street, Boston.
CORNER OF REDFORD STREET, DOOR NO. 4, OVER J. T. BROWN'S DRUG STORE.
A NEW AND VALUABLE REMEDY FOR SCROFULA.
Recently discovered by a Clairvoyant, is now ready and for sale at the above office.
WILLIAM D. BRADDOCK, the Medium Clairvoyant, or Seer, will attend to the examination of the Sick, as above. Office hours from 9 to 12 A. M., and from 2 to 5 P. M. 1 ft

MRS. J. G. ADAMS.
TEACHER OF OIL PAINTING, Grecian Painting, and Clayon Drawing, No. 35 Prescott St., Charleston. 8—3m

SPIRITUAL MANIFESTATIONS IN CHELSEA.
Sittings at the house of T. SWEETMAN, on Cherry street, Chelsea, Mass., on Tuesdays and Wednesdays, from 2 to 6 o'clock, P. M.; also on Thursday evenings from 7 to 9 o'clock. Terms, 25 cts. each visit. Mrs. J. KENNEDY, Medium. 27—3m

SPIRITUAL, CLAIRVOYANT, AND MESMERIC PRESCRIPTIONS, carefully prepared by OCTAVIUS KING, Boston Apothecary, 64 Washington street, under Pine street church, Boston. 25—3m

