

NEW-ENGLAND SPIRITUALIST.

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

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"LIGHT! MORE LIGHT STILL!"—GUTHRIE.

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Phenomenal & Philosophical.

For the New-England Spiritualist.

A SERMON, BY REV. HERVEY ELKINS, OF GLOVER, VT.
"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions."—Joel ii. 28.

It would be a strange deviation from the rules of propriety, and a sad departure from one of the most pious and appropriate of the offices of religion, if the pulpit, of whose duties it is among the most imperative, and of whose offices it is among the fittest to mark and point the moral of the great movements of time, should be silent upon a subject of such paramount importance as the one which now most agitates the world; if it should not be the first to condemn whatever proves false, and the first to approve and support whatever commends itself to our reason as true; nor find in all her hallowed shades, one token of approval, one hymn of praise for the ushering in of the glories of the latter-day, the harmonious and reciprocal communication between the inhabitants of the present and the future world.

Other departments of the social world and in civil life give ear and credence to new truths, enter largely upon new fields of thought, turn and overturn theories and sift falsehood from truth, exchange vague hypotheses for demonstration, analyze and contrast and collate theories and principles and substances, enlarging ever their bounds of knowledge and power of mind over matter, winging their way to still higher and wider flights in the universe of nature, exploring earth, sea, air, penetrating the firmament a million times beyond the ken of unaided vision; and by some felicity of the present era, and a fulfilment of what psalmists sang and prophets foretold, the veil of mystery which hides the future from our gaze is just beginning to be removed, and shall the pulpit, whose place is among the higher influences that exalt the world, "our guide in life, our consolation in death," be, of all the agents which aid on the mighty tide of progression, the most backward in welcoming fresh embassies from the land of promise and the most bitter in its denunciations of those things which, if the Bible be true, God will surely bring to pass in the earth? At a time when you need the aid, for aid much longer deferred would come too late to save the church—the aid of science, of revelation, or of another voice from the Mount to assure the world that there is an immortal future; at a time when the whole scientific world, resting their opinions reasonably upon proofs instead of upon vague hopes, and predicating their belief and their enjoyments of the broad and peremptory thesis of Voltaire and Bacon, —that if immortality be true, let it be proved,—was fast going over to the belief in the doctrine of Pantheism; at a time when men had risen in intelligence to that degree that the partialistic or orthodox faith could no longer impose upon their credulity; when the world saw that science and philosophy had ameliorated the condition of men, morally, socially, and physically, more in one century than Catholicism and Calvinism had degraded in seventeen; when a thousand different religions and sects had done little toward making men wiser or better; when Methodism, which appealed to the passions and the fanaticism of the people, had spent its force; when the Free Will Baptists and Christians, who invoked by long, loud, and windy prayers, a God who was deaf to jargon and vain babbling, had gasped their last breath; when the Quakers, who sought to spiritualize by abstract communion and sober abstinence from all terrestrial pleasure, had grown indifferent and selfishly cold; when the Shakers, by enjoining the solitude of the recluse, alleviated by intervals of ecstasy in the giddy dance, had succeeded in psychologically entrancing a few, that they could see and converse with spirits; when the Mormons, who had addressed themselves to the carnal passions and criminalities of an earthly nature, were spurned with contempt by all intelligent and moral men;—at a time when all, and such as these, could not unloose the Gordian knot that chained man in fear eternally to the earth, could not prove by any depth of argument or subtlety of reasoning, or sober communion, or ecstasy, or fanaticism, but that the whole doctrine of immortality was a delusive chimera, a Utopia conceived, and hoped, and desired, and prayed for, yet never realized;—when Universalism, embracing a theology which appealed alike to the reason, conscience and heart, could no longer stay the mighty flood of Pantheism;—it is not strange, at such a time, I say, when the world demanded proofs, the heavens opened and the proofs came—such proofs as the most scientific cannot refute, and the most ignorant cannot gainsay.

Believe me, had the mighty truths which Spiritualism unfolds, been withheld from the world twenty-five years longer, your temples of worship would all be shut, or open only to the Pantheists. The sensation of desolation, loneliness, and darkness which the doctrine of annihilation produces would pervade the earth; the sharp grief of love, and affection, and friendship, which in Spiritualism, at the departure of our tender friends, passing from our eye to take on immortality, finds a soothing balm, would become so poignant as to overwhelm us in woe unutterable. But at just the time you most needed the aid, the proof that your theology was grounded on absolute truth—behold the proof came. And shall any be found in the Universalist ranks, believers in the doctrine of immor-

ality—believers in the restoration of all men to eternal happiness—will any of these be the last to accept or acknowledge the proofs of their own fondly cherished theory? Will they reject these proofs because they are so convincing, so tangible, so plain, so certain, that even the atheistic and pantheistic world are obliged to receive them—the assurance that gives them knowledge, instead of a vague hope—the blessed confirmation and realization of all that they had hitherto considered as too felicitous for men to enjoy? That now, when the heavens have suddenly opened and come to your aid, "shapes beckoning from the future, not unseen;" truth borne upward to a height, and kindled to an illumination never before known; the beautiful vision proved as unerringly as a problem in mathematics, a bright and glorious picture of the future; warning; prediction; the progress of the race; the contrast of the present with past eras; the maxims and arts imperial by which the infinite glory may be gathered and the eternal felicity secured—such a theme as that on which all true Universalists have ever delighted to dwell;—that any among our ranks should reject the infallible proofs of their own theory of the future, is unaccountable and strange.

Other Christian sects may have some specious reasons for rejecting modern Spiritualism. Sapping as it does the very foundations of all their preconceived and bigoted ideas of God, of death, of eternity, and immortal life, it is not strange that they should be cautious, and even tardy about receiving the new light. Yet great concessions to the new evangel have been made by divines of eminent learning among the Orthodox ranks. One important one I will here mention.

The Rev. Charles Beecher, at a regular meeting of the Congregational Association of New York and Brooklyn, was appointed to investigate the spiritual manifestations. In his elaborate report he assumes the hypothesis that "spirits can only obtain access through prepared odic conditions," that this was the mode of communication by the ancient prophets, and to substitute any other theory "cuts up by the roots large portions of the prophetic Scriptures." And he adds, "whenever odic conditions are right, spirits can no more be repressed from communicating, than water from jetting through the crevices of a dyke."

Mr. Beecher concludes by saying: "Whatever physiological law accounts for odic phenomena in all ages, will, in the end, inevitably carry itself through the body as mutually related, acting and reacting. A large portion of the Bible—its prophecies, ecstasies, visions, trances, theophanies and angelophanies—is, more or less, tinged with odic characteristics. The physiology, the anthropology of the Bible, is highly odic, and must be studied as such. As such it will be found to harmonize with the general principles of human experience in such matters in all ages. 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 and its authority; its plenary inspirations will be annihilated."

To quote from, or even to cite the names of those who, in every department of science or of professional life, have investigated this matter, and who have logically and unanimously come to the conclusion, that the marvellous phenomena of our late times are unequivocally the work of spirits who once inhabited our earth, would be a needless task.

To speak of those few who have endeavored to explain these phenomena as produced by other causes, would require but very little time. Their works are all sophistical, vague and undefined, even to the authors themselves. Such is the work of Rev. A. Mahan, a mass of egregious error, appealing to the bigotry of men and to the churchmen to save the Bible, as did the Church in the sixteenth and seventeenth centuries, to save the Bible from being overthrown by the astronomical demonstrations of Copernicus and Galileo, and by the geological demonstrations which proved that the world must have existed for millions of years. Such, though more scientific and elaborate, with less appeal to preconceived opinions, and more ingenious, was the work of Dr. Dods, who now himself is an avowed Spiritualist. Such is the work of Dr. Rogers, "which," in the words of Rev. Charles Beecher, "is precisely the argument of avowed materialism." "And yet," says Ex-Senator Tallmadge, "I have known reverend gentlemen in their zeal against Spiritualism take Dr. Rogers' book as a sort of *vade mecum*, and exhibit it to overthrow Spiritualism, whilst, at the same time, it was sapping the very foundation of the religion they professed."

But many of you undoubtedly say, "I have not had sufficient evidence to test by my own senses the verity of what is called spirit manifestation." This all may be very true; but consider whether something may not be due to human testimony; something due to the attestations of men of the most assiduous culture, and conspicuous in the great fields of mental achievement; men who have raised themselves to eminence in the study of the most abstruse sciences, in the higher mathematics, in metaphysics or in physics; men with a capacity to analyze through and through to the primordial elements of the truths of that science, whose office it is to investigate the laws that govern the most subtle and mysterious agents of the universe—light, heat, electricity, magnetism; who have spent nearly a life-time in wading through and systematizing ideas which were once considered conflicting paradoxes, demonstrating that the universe is governed by a code of laws the most harmonious and beautiful, scientifically coherent and prac-

tically useful. Consider what quantity and what kind of evidence you deem needful to convince you; see if you have not as much evidence to prove the validity of modern manifestations, yes, five hundred times the amount of direct and veritable evidence that you have to prove the validity and truth of the Scriptures. Decide with candor, with reason and deliberation, considering that upon the affirmation of one man who lived in Judea near nineteen hundred years since, you believe, and would consider me a heretic if I did not believe, that Lazarus was raised from the dead. Consider the whole amount of testimony of which you are in possession touching the verity of the Bible; weigh it in the scales of imperial justice and reason—testimonies all human and remote, handed down without the aid of print on written parchments transmitted through a dark and sensuous age; after which consideration and reflection I think you will unite with me in saying that the testimony in favor of the Bible is weak, very weak and trifling, compared with that which proves the truth of modern Spiritualism.

Yet I believe the Bible to be an inspired work—a treatise upon ethics the most consummate and complete. I arrive at this conclusion by analogical reasoning; for if the heavens are opened now to reveal to mortals holy and important maxims, I believe it possible and probable that they were in the times when men sought to know God in a primitive age. But many at the present time deride the manner in which spirits reveal themselves, considering the *modus operandi* employed as preposterous and simple. But that the gentle tap and the gentle vibration, or oscillation of a material object should be preposterous, or even simple, I cannot, for one, infer the idea. That spirits can and do move other objects as well as tables, is proved; yet to exhibit a physical demonstration, what more appropriate object can be found than the table around which we gather for social enjoyment, festivity and improvement; around which we linger and recline, and talk of those whose sweet presence in the social circle is, and forever will be, invisible; whose voices will never more be heard on earth—the sweet tones to linger no more, and gladden the hearts of tender friends, our hearts ready to be crushed with ineffable grief? To say that in such a place, and at such an hour, and under such circumstances, the gentle tap from the invisible presence, or the gentle movement of a material object by the departed, is inapposite, or incompatible with propriety, is to deny all love and tenderness, and respect, and virtuous memory. Could they only have expressed the media's mind with ideas, how great, how very great would have been the number that would say, "Could I but see or hear some physical demonstration operating upon my senses, plain and certain as a gentle rap; could I but feel the spirit-hand; could I but see an object lifted or moved by an invisible power, I would believe." And yet these, and such as these, are the very demonstrations which men now call preposterous and absurd. Hundreds, yea, thousands in these United States have borne witness, that they have listened to the best performances of music upon the guitar, the piano, and other instruments, played by powers invisible to the material eye. To such testimony, coming from those possessing talents of the highest order in every department of science and the arts; from the most celebrated of the profession of jurisprudence and the law; from the highest of judicial functionaries; men eminent in all that can give profound investigation, incomparable value and intrinsic and overwhelming weight, and to whom, on any other subject of scientific investigation, you would be willing to stake your opinion—to such testimony I believe, and you must believe, that something, yea, very much, is due.

According to the overwhelming weight of that kind of evidence by which this kind of question must be tried—that is, by the decision of the great body of scientific and learned men at the present time living in this country and in Europe—these phenomena can be accounted for only upon the ground that spirits can and do communicate with us by employing electricity, or some subtle force, to counteract the law of gravity, and, by an effort of a spiritual nature, operating upon the psychical, or sympathetic, or odic principles of action, do influence certain persons as media on which sometimes to impress ideas, sometimes to give them the faculty of seeing with the spirit vision, the gift of prophecy, speaking in tongues unknown to the media, writing involuntarily, and other astounding confirmations of marvellous agency. Against such evidence, what is the value of the prejudice, or the opinion, or the scoff, or the ridicule of men who have never sought to investigate it, but who, on the contrary, spurned it from its first announcement?

But many object to it because the skeptical and the infidel world are the most ready to accept it. Was not the skeptical and infidel world, the publicans and sinners, the most ready to receive the doctrine and teachings of Jesus Christ? "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him." Was not this the very objection raised by the orthodox world against Universalism—that the skeptical world were most ready to receive it? But why are these things so? It is because what religionists call the skeptical world—or the publicans and harlots—are the free children of nature; are not bound down—tied hands and feet by rigid creeds, by old preconceived opinions; do not fear that the ground on which they tread will be destroyed; for they know they walk in quagmire, and if they can behold that which is true and solid, they are free to accept it; and if they can ameliorate their condition, it is what they most desire. But the bigot always feels

whole and sound; he knows more than all other men; he believes no new truth, for he himself is the perfect embodiment of all truth: made in the image of his Maker, in him is the incarnation of the Alpha and Omega. To the implacable egotist, what truth can gain access? Are you not willing that the rich should be made whole? Are you not willing that skeptics should have and believe the proofs of that heavenly elysium for which you so zealously pray, and about which you so sweetly sing?

"There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.

There, everlasting spring abides,
And never withering flowers;
Death, like a narrow sea divides
This heavenly land from ours."

(Concluded in our next.)

THE THEORY OF PROGRESSION.

(From F. E. Bland's reply to Rev. Dr. Rice, of St. Louis, Mo.)

You tell us "progression is the fundamental principle of your philosophy." It is, indeed, one of the great facts which our philosophy comprehends, and which is essential to its existence; and so it may, with some propriety, be considered fundamental. We accept the issue you thus tender us, and are willing to abide by its fate.

Upon this issue we offer in evidence, first, the records of the earth's history, written with God's own hand upon the rocks which compose her crust. By these records we propose to show that the earth has passed in successive chronological order through, at the least, two grand epochs, and is now in the third, each distinct and well defined—each an advance upon the other towards the end for which the earth was created. If successful in this, will not the fact in issue be indubitably established?

All geologists agree that the earth's crust is composed in the order of sub-position. First, of non-stratified rock; second, of non-fossiliferous stratified rocks; and third, of fossiliferous stratified rocks. These facts have been so clearly ascertained, that they are attested alike by the orthodox and heterodox. Now, is it not clear that the unstratified rock; being the lowest in the order of sub-position, must have existed first in the order of time? that the non-fossiliferous strata lying upon it were next in order? and that the fossiliferous strata lying upon the non-fossiliferous must have been last in such some other thing before that time? you answer they were all created and thus placed contemporaneously. But unfortunately for that answer—to say nothing of the conceded fact that all the stratified rocks are the result of chemical precipitation in some, the deposit of detritus in others—the fossil remains which characterize the fossiliferous strata demonstrate the contrary. If the different strata were all contemporaneously created just as they now exist, how did the fossils get to their places? Think you they burrowed their way so many thousand feet through solid rocks to find their sepulchres? How came they there? But one answer can be made—viz., the fossil was deposited in its place during the formation of the stratum in which it is found; and, therefore, those occupying lower strata were deposited earlier than those occupying higher. And hence that each lower stratum was formed earlier than its superstratum.

That man was the ultimate in the design of earthly creation, and that the earth and all intermediate existences upon it were brought into being because necessary to that end, is a proposition which I suppose you accept, but which, if denied, is susceptible of ample demonstration. Assuming it, therefore, to be true, it follows that each general change wrought upon the original condition of the earth, must have been for the better—must have been forward in the direction of the ultimate design. I say must—first, because by these changes the end has been attained; and second, because the presumption is sound and logical that the Deity invariably pursues the course best adapted to accomplish his purpose.

By these geological records, thus stamped with the seal of Divine power, as manifested in formation, it appears that the earth has passed through certain changes, in successive chronological order, each for the better—each advancing one step forward in the accomplishment of the ultimate design, and that is PROGRESSION.

Shall I enforce this proposition further, by calling your attention to other facts? Look at the improvements which have been made and are being made in the breeds of horses, cattle, sheep, hogs, &c. Much attention is being given to this subject, and with the best results. Man has no power to advance the animal—he can only secure the conditions most favorable to the action of progressive forces; and these secured, they move him forward. The same is true of the vegetable world. Superior conditions are thrown around the fruit-bearers, and they improve in quality. Take the Newtown pippin—trace back its history through its successive changes, until you arrive at the wild crab, its original parent, and then explain to me, if you can, the wonderful metamorphosis upon any other hypothesis than that of its *progressive development*. A very eminent and learned divine, not long since, mentioned to me an interesting fact—viz., that the peach is well ascertained to be the offspring of a species of almond, the outer hull of the almond having given place to the delicious pulp of the peach. Whence is this, if progressive development be fiction, instead of fact? Lastly, the histories of morals, of religion, of civilization, of government, of social order, all speak with one voice in testimony that progression is a fact.

The Greek, polished in manners, noble in impulse, brilliant in conceptions, skilled in government, profound

in philosophy, advanced in religion—what was his origin? Trace him back through the successive stages of his career, and you find him a rude savage—thence rising step by step till he attained the splendid position he occupied at the time the Roman power crushed him. What was true of the Greek, was true of the Roman—is true of all the present enlightened nations of the globe. In the remote past, what were their ancestors, but rude, uncultivated barbarians! To the rule that men descend in the scale of moral, religious, social and intellectual attainments, as we trace back their history, if there be a single exception, please to point it out.

But do you object that progression, though a fact in all other departments of nature—that though the earth and its rocks, its plants and its animals, have been subject to its influence, all passing forward from inferior to superior conditions—has no existence in the departments of morals and religion? Let us see. In making the inquiry, let us draw the distinction between morals and religion—a distinction too often lost sight of—the two being confounded together, while they are as distinct as intelligence and morals—as religion and intelligence. The one looks to man in his mutual relations to his fellow-man: its office is to impart the impulse to the practical observance of those relations, which, in turn, impart happiness, harmony and beauty to the social system, and elevation to the social sentiments. The other looks to man in his relations to God, impels their practical observance, which, in turn, tends to elevate the human into harmony with the Divine nature. Each exists in the very constitution of man, as elements of his being, and independent of books and creeds. We trace them, in their different degrees of development, among all tribes of men. It is the same moral element of human nature which has impelled man in every age to observe, with greater or less precision, the obligations and rights of himself and others. It is the same religious element which has impelled man, in every age, to worship. It is this element intensified, though clouded and misguided, which impels the Hindoo mother to snatch her tender babe from her breast, and, regardless of maternal instincts, to cast it into the jaws of the crocodile—the same which impelled the Greek to attribute to the gods what he deemed most desirable in man, and then bow down and worship his ideal. It is the same which impels you to retire into your closet and pour forth your soul in aspirations towards your best idea of God.

Does it not appear clear, therefore, that man has ever been obedient to his moral and religious impulses? In according to the perception of them by the individual, and the strength of that impulse upon him, which corresponds to his moral unfolding. So, likewise, in every age, the religious element is manifested in the reaching forth of the religious nature towards the God of the individual's best conception, and its intensity will depend on the degree of its unfolding, and its direction upon the degree of the intellectual unfolding. Now, since it is the office of the intellect to point out to the moral and religious nature the true subjects of their exercise; and since any undue development of either the intellectual, moral or religious natures will tend to injure rather than to bless, there can be no real progress of man in morals and religion unaccompanied by an equal unfolding of the intellect. You see this exemplified in the case of the Hindoo mother. Her religious nature has been unduly developed by the circumstances of her education, while her moral and intellectual nature, being neglected and feeble, are unable to direct and counterpoise the religious impulse. Had the intellectual been equally developed, it might have whispered to the religious element that the crocodile is no proper object of worship, and to the moral element, that the child had rights which should be preserved. An equal development, then, in the Hindoo, of the intellectual and moral elements as of the religious, would effectually save her from the monstrous crime which, obedient to her inordinately developed but misguided religious impulse, she commits in the name of religion.

If the intellectual be developed, while the moral element remains feeble, the man becomes cold, calculating and overreaching; he perceives his moral relations, but has no sufficient impulse to obey them.

Contingent circumstances surrounding man have greatly embarrassed the harmonious development of those great elements of human nature. Yet nothing is more patent in the records of history than that they have steadily advanced in their unfolding, though not with equal steps, perhaps, with the intellectual. The Bible will furnish illustration. If Abraham may be regarded as the highest type of development in religion and morals of the age in which he lived, will you tell me there has been no advance? Would you retain any reputation for sanity, were you, yielding to impressions received in a dream, to take your son into some retired spot, and there build up a pile and prepare to offer him in sacrifice to God? Would not your advanced moral nature, on the one hand, whisper to the religious, Be still; commit not the act, for the boy has rights which must not be destroyed? And would not your intellectual nature, on the other, say to the religious, Stay thy hand; God delighteth not in sacrifice of his children, but is to be worshipped in spirit and in truth? What would be thought of any pious couple in this day who should agree together that the proprieties of married life should be outraged by substituting the wife's handmaid for herself? What man of any moral character in this age, could consent to send off into the wilderness his own child and its mother, peradventure there to starve or famish? Yet Abraham could do all this, and did it, according to the record; still, he was a man in advance of his time. Lot is presented as one of the most advanced men of the same period; yet we find him

willing to sacrifice the virtue of his two virgin daughters to the unbridled appetites of his fellow townsmen. Where was that manliness which the moral power of this age would have given him had he lived in our time, as the type of the most advanced men of the day? What man justly esteemed as in advance of his age, now living, would not sooner have laid down his life in the protection of the innocence of his virgin daughters? How vast a step there has been taken in man's onward march since the time of Abraham and Lot!

The record presents Jacob, too, as a man advanced in morals and religion. What would you say of Kentucky hospitality if the Kentuckian's brother should come to his door an hungry and he should administer to his wants for a price? Yet Jacob, the type of the highest advancement of his time, not only did the thing for a price, but taking advantage of his brother Esau's necessity, made him pay for a single meal of pottage all his estate—his birthright—and then afterwards, by ebriety, cheated him of his father's last blessing. Will you tell me that this age is not superior in moral development to that? What think you of the plurality-wife system? What think you of the system of concubinage? Were the days in which they were fashionable and honorable, days of high moral and religious sensibility? David and Solomon were paragons of moral and religious excellence in their day; yet who but a Mormon would attempt their practices now? In view of these facts, will you tell us the world has made no advancement in morals and religion?

Did space permit, I might draw upon the historical record of every people for proofs that progression is a fact in morals and religion, as well as in every other department of nature.

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, JANUARY 31, 1857.

THE BOSTON ATLAS ON SPIRITUALISM.

The new editor of the Boston *Atlas* has thought proper to signalize his inauguration by a drive against that "stone of stumbling and rock of offence," modern Spiritualism. The following appeared as the "leader" in that paper for Jan. 21st:—

SPIRITUALISM.

In the village of Ludlow, in Western Massachusetts, a singular manifestation of the peculiar influences of the spiritualistic doctrines now so extensively diffused in the community, was made public last week. A widower in Springfield professed to have received a communication from his departed wife, informing him that her spirit had taken possession of the body of a married woman residing at Ludlow, towards whom, in consequence, he was fully entitled to claim the position and authority of a husband. It does not appear from the narrative, as we find it in the papers, what became, or was supposed to become, of the proper and original spirit of the Ludlow woman. We are left uninformed as to whether that evacuated the premises at the approach of the usurping spirit from Springfield, or whether she remained in the body of the Ludlow woman, who is herself a zealous Spiritualist, on being told of the extraordinary spiritual transformation that had befallen his wife, promptly surrendered her into the conjugal possession of the Springfield widower, by whom she was received as his own wife, clothed with another woman's body. A sister of the transformed wife—the Ludlow wife, we mean—appears to have been implicated in this strange affair, which at length aroused the attention and the wrath of the neighbors, who broke up the spiritual "circle," by tarring and feathering the Springfield man, riding him out of town on a rail, and giving warning to the women to depart forthwith.

There is reason to believe that transactions of this nature, not, of course, precisely similar in detail, but similar in character, are becoming alarmingly frequent among the disciples of Spiritualism. Probably not one-tenth of those that occur are made public, because every inducement exists to cover them, if possible, with the closest veil of secrecy. But enough is known to make it certain that they have already caused a frightful amount of revolting criminality and domestic misery. The evil, too, seems to be upon the increase. The tendency to loose and innovating notions on the subject of marriage is manifestly becoming wide-spread among the followers of the new faith, and, unless some measures are taken to check this tendency, the result will be a perversion of opinion and a demoralization of manners, involving the gravest consequences to society. The spiritual manifestations of the present day, whatever may be their real character, (and on that point we do not wish to express an opinion) are not without their parallels in the past. In almost all ages, and among all nations, men have received, or have professed to receive, communications from the spiritual world. The possibility, the reality, of such communications was never doubted, until in the last century the infidel philosophy of France became diffused through the educated classes of Christendom, engendering a materialistic skepticism, against which the Spiritualism of our day is only a reaction, and a return to old modes of thought. As is apt to be the case with reactions, it has gone to excess, and whenever in the past the tendency to Spiritualism has been carried to excess, the inevitable accompaniment has been an attack upon the vital and central principle of society—the marriage relation. It was so in the fanatical outbreaks of Spiritualism in the middle ages. It was so with the Anabaptists in the sixteenth century, and with the Illuminati in the eighteenth. In our own day it is so with the followers of Hufaker in Germany, and with the Mormons, whose peculiar doctrines of the relations of the sexes are all based on professed communications from the spiritual world. This peculiar propensity of Spiritualism, together with its aptness to cause insanity, are evils of themselves sufficient to induce all thoughtful and prudent persons to beware of inconsiderately engaging themselves in experiments with its doubtful and dangerous phenomena.

We had reason to hope, from the well-known scholarship and liberality of the gentleman now occupying the editorial chair of the *Atlas*, some little improvement upon the narrow-mindedness and gross ignorance which usually characterize the diatribes of the secular press upon the subject of Spiritualism. Nor are we altogether disappointed in the above article, though we think the writer has done himself poor justice, to say nothing of the subject.

His admissions that Spiritualism has been the belief of the world in all ages, with few exceptions,—that its modern revival is but a reaction against the materialistic skepticism of Christendom, which skepticism has

been engendered by an infidel philosophy,—are very candid and just. The recognition, too, of the fact that Spiritualism, (or the awakening of man's spiritual nature, to which the recurrence of spiritual phenomena always and inevitably leads to some extent,) has had, in all ages, a "peculiar tendency" to disturb domestic relations, is what we might expect from a careful student of history and of human nature. But in his enumeration of instances of the manifestation of this tendency, our editor was careful to mention only such as were calculated to throw odium upon it, as something in itself necessarily criminal and to be deprecated. A man of his erudition, however, cannot be ignorant of a fact so patent, as that the same tendency was most markedly developed in the early days of Christianity, and that its great Teacher distinctly and pointedly foretold, from his clear perception of cause and effect, this precise result. See his declarations as recorded in Matt. x. 21, 34—37; Luke xii. 51—53, etc.

Nor, we think, can it have escaped the notice of a man of common observation and mature age, that the same tendency always develops itself, to a greater or less extent, in every religious excitement, or "revival of religion," so called, in all our communities. If any are in doubt about this fact, let them inquire of any candid and experienced "revivalist," or any intelligent pastor who has had much to do with these once popular awakenings of spiritual enthusiasm. We have known a shrewd and prudent shepherd, of the most "orthodox" stamp, object to any extraneous efforts to promote "revivals" among his people, on account of the "love affairs," domestic disturbances, and social scandals so liable to follow in their train; and we could name a gentleman well known in the theological and literary world, holding a high position in connection with one of our educational institutions, who not long since in our presence called attention to the same fact, traced its relation to similar phenomena in past ecclesiastical history, and deduced the general law of human nature from which it results.

That law is,—and the editor of the *Atlas* would probably have observed and acknowledged it, had Spiritualism been a less unpopular topic of remark,—that the awakening of the usually dormant spiritual or religious activities of men and women, by any process whatever,—whether under the ordinary routine of preaching in a fashionable and "respectable" church, or in an Orthodox prayer-meeting, a Methodist camp-meeting, or a Spiritualist "circle,"—naturally and necessarily awakens affectional sympathies which were before unmet, and reveals discordances and inharmonies which were before unperceived. *Hearts drawn into sympathy in the religious department, inevitably experience attractions and repulsions in other departments which had otherwise been undeveloped.* The only way to avoid such results is to stifle all spiritual growth, and to paralyze all religious progress.

Such is a great law of the human constitution, recognized by the Teacher of Nazareth, and by all minds gifted with anything like his spiritual insight, from his day to this; and if any body feels disposed to quarrel with this law, or to denounce its normal and inevitable workings, we have only to turn him over to the Infinite Author of human nature, who, perhaps, may receive a lesson of wisdom from him.

But let us not be misunderstood. The extent to which these attractions and repulsions, thus awakened, are to be heeded and obeyed, is a quite distinct question. Different persons are susceptible to them, in different degrees, and their compliance with or resistance to them, will and does depend on the balance of controlling power in themselves,—that is, upon how far they are governed by enlightened wisdom, by the common rules of morality, or by their own blind impulses. That the Spiritualists of our day have shown no peculiar weakness in this respect, the public and private history of *illegitimate amours* among all classes of religionists, in all our communities, are abundant proof.

Our editor goes away into Western Massachusetts to find a case which would tell against Spiritualism, and furnish a text for his remarks, but thinks that similar cases are becoming "alarmingly frequent." We know nothing of this case, beyond what is here put forth; but judging from such statements as have heretofore been given to the public, we presume this will turn out to be either greatly distorted or wholly fabricated.

But allowing the statement to be wholly true, why should Spiritualism at large be held responsible for the wrong, any more than is Methodism, Calvinism, Universalism, or Christianity in general, for similar scandals occurring among their devotees? That editor would find no difficulty in culling from his exchanges, every week, if not every day, some case of an equally scandalous character, in which, instead of a "zealous spiritualist," some equally zealous "revivalist," "clergyman," "deacon," or "member in good standing" of a popular religious denomination, is the actor; and "probably not one-tenth," if, indeed, one-twentieth "of those that occur are made public." Were we disposed to scrape up, from the sewers of the public press, or from the cess-pools of private scandal, this sort of filth to hurl at the opponents of Spiritualism, we could probably find a column or so for every issue of our paper. But what would it prove? Little, that we can see, of any account, beyond the existence of a taste for a very loathsome kind of employment. It were no difficult matter to show that "loose and innovating notions on the subject of marriage" are prevalent in all so-called Christian communities; and, in fact, *always* have been prevalent ever since Jesus pronounced eternal blessings on those who should forsake "wife and children," for his sake and the Gospel's (that is, from a predominant love of what they considered *truth and duty*); and ever since Paul charged his readers to "be not unequally yoked together with unbelievers." (See Matt. xix. 29; Mark x. 29; 2 Cor. vi. 14.) And, moreover, we doubt not such *always* will be the case, until the true law of marriage is understood and obeyed,—until men and women learn how to be "yoked together" by divine law, and not by human statutes. *The only case wherein Christianity, or any other form of Spiritualism, can disturb domestic relations is, when those relations are not well-founded.* "What God hath joined together" is not to be "put asunder" by any such means.

The *Atlas* has, therefore, unphilosophically blundered in attributing to Spiritualism errors and follies which are the common heritage of humanity,—the universal concomitants of its ignorance. Suppose a spirit did

tell this man to take another man's wife? Is it any part of Spiritualism to endorse and obey the absurd and criminal suggestions of unwise or seductive spirits? Not at all. None but the ignorant and the enslaved would do this, and these are to be found in all communities and all communions.

Spiritualism makes no "attack upon the vital and central principle of society,—the marriage relation"; on the contrary, it leads to its recognition as a universal principle of Nature, and prompts every earnest and true soul to an investigation and observance of its *divine laws*,—from a disregard of which flow and have flowed, in a large degree, the demoralizations and domestic miseries of the world.

In conclusion, we have only to reiterate to the conductors of the press in general, as well as to the occupants of the pulpits and the public rostrums, that we are glad to have them speak out their sentiments on this topic of public interest, and scrutinize its various aspects as closely as they are able. Whatever there may be in the spiritual movement of the present day which will not bear scrutiny, deserves to and will be exposed. Whatever of valuable truth it enfolds is imperishable, and for it we have no fears. Though the attacks of its opponents, for the most part, are little else than exhibitions of their own want of information and of a broad philosophy, yet they serve to direct the public mind to the subject, and to afford opportunities for explanations and corrections, which those who know its truths and its blessings are always ready to impart.

A CHILD'S PREDICTION VERIFIED.

A gentleman in West Newton recently told a lovely child of seven years of age under circumstances of a very affecting character. She had been suffering from a common cold for several days, but no uneasiness was felt with regard to her, and she continued as lively and playful as usual. One morning a neighbor called in to pay the family a visit, during which the child suddenly stopped playing, looked up to her face with a composed and serious expression and said—"I am going to die—I am going to heaven—I shall be an angel." The lady attempted to reason her out of the idea, considering it to be a childish fancy, but she reiterated the remark. The little girl grew worse during the day, and towards evening was seized with croup, which terminated her existence on the same night. Her last words were: "Do you see the angels over there?"

The above is from the Boston *Journal*. In all seriousness and candor we ask its editor, and all others who reject the Spiritualist theory, on what hypothesis can it be accounted for? How did the child know she was to die? Had she possessed the lore of all the wise men from Thales down to Franklin, it would not have given her this truth—at least not with that settled assurance that she manifested. Even Daniel Webster, with all his intellectual wealth, could only say, when disease had her mortal grasp upon him, "God only knows how it will end." But this guileless infant was wise where sages are at a loss,—and whence that wisdom? Shall we allow that her spirit sense was quickened, and that she heard a voice from the inner world calling with authority? Shall we concede that some watching spirit, accustomed to look on the transitions of the soul, had whispered in her ear? This clears up the mystery with a rational light. Ah! but admitting this, we are Spiritualists. How then avoid the dilemma? A man's instinct, which aroused itself in this instance, as it has done in a thousand others? Whatever the power, its reliability is determined by the fulfillment of the prophecy. But its truthfulness thus established, this same innate wisdom, peering through the mists of mortality, says "See the angels over there!" Then there were angels who could manifest themselves to this unexplained sense of the child. Hold! perhaps we go too fast; we shall find ourselves Spiritualists again. Where shall we retreat? This artless child was no "fanatic," no impostor, no "humbug,"—those want graver years. Will some one explain the matter?

POETIC INSPIRATION.

Dr. O. W. Holmes, in his lecture on the "Lyric Passion," describes the poet's inspiration as something instantaneous, unexpected, involuntary—something breathed into his heart by an unseen spirit, the individual perhaps only once in his life feeling its divinity, the unusual state of exaltation (or trance) into which it lifts his mind, producing the poetry which makes his fame. Of one under such an influence he says:

"Space and time are to his waking vision as to the midnight dreams of other men. His speech and his very movements are full of the new influx of divinity. Michael Angelo saying he would hang the Pantheon in mid-air; Correggio exclaiming, 'I, too, am a painter;' Shakespeare, writing in one self-conscious moment,

"No marble, nor the gilded monuments
Of princes, shall outlive this powerful rhyme;"

Mozart, working with the shadow at his side over his prophetic requiem; Tartini at his devil-promoted sonata; the living pianist, who conjures up the souls of dead composers, half catatonic in the ecstasy wrought by the tempestuous melody that floods his senses;—all these are familiar examples of the conditions under which the artist performs his Heaven-appointed task."

Again, he maintains:

"If it is the inspiration of the Almighty that giveth us understanding, to deny His more immediate presence and more pervading fulness in the revelations of genius, is the most concealed and smirking aspect of atheism."

"THEY SHALL SPEAK WITH NEW TONGUES."—A correspondent in Pennsylvania writes us that Rev. DAVID DAVIS, of Rockton, Clearfield Co., in that State, formerly a clergyman of the Baptist persuasion, as a result of the investigation of Spiritualism, became a writing medium, about eighteen months since, and has left his former ecclesiastical associations and become a speaker under spirit-impression. His discourses are characterized as "truly edifying." Our correspondent sends us one of a series of communications written through Mr. D.'s hand, in which is argued very convincingly (though not by any new process), the ultimate progress in good of all the children of that Father whose nature is Infinite Goodness—a position, of course, quite the contrary from Mr. D.'s former creed. We welcome him as a herald of a more hopeful and living gospel.

Hon. Warren Chase is lecturing to good audiences in St. Louis.

PHYSIOLOGICAL LECTURES.

We commend to the notice of our readers abroad, the announcement among our special notices, of a series of lectures on Anatomy, Physiology, etc., through Mr. RICE, of this city. The programme there presented was given by the hand of spirits who design to use him as their instrument, and from what we have witnessed, in private, of the ability of the intelligences who control him to treat subjects of this character with skill and perspicuity, we have little doubt that the presentation of the proposed course of lectures will not only serve to advance the cause of Spiritualism in any community, but do much good in a way much needed. Mr. Rice has derived little knowledge on these matters from books, but we do not hesitate to invite the attention of the educated classes, and particularly of the medical faculty, to these lectures. We have received the following communication in relation to this subject, from one who is not apt to give an opinion without good grounds:—

NEW FIELD FOR SPIRIT-LABORS.

MR. NEWTON:—I have heard that the spirits propose to commence lecturing upon the structure of the human system, the functions of its organs, and the laws of health. For this purpose it is said they intend to employ as their instrument Mr. WILLIAM E. RICE, a young man of Boston, who has for two or three years been a medium, sometimes for speaking, but mostly a healing medium. Now that he may be invited among strangers, I volunteer, and without his knowledge, to say a few words concerning him.

He is scarcely more than twenty years old, and has had only limited opportunities for education. Yet, in his entranced state, I have heard him talk fluently and well upon the organs of my own system, and what is needful to bring them into more healthful and vigorous action; also discourse instructively upon the general laws of health. When inquiry has been made as to who was speaking and prescribing through him, I have generally received for answer, that a band, calling themselves "Students of Nature," often made him their instrument, and through him communicated their combined knowledge. Yet, the immediate speaker in behalf of the band, has usually claimed to be Dr. Colpepper, who was eminent as a physician in England two centuries ago. If Mr. Rice can be used as well before public assemblies as he has often been in private, his discourses will be both interesting and instructive. His character is in all respects most estimable, and we bespeak for him a fair hearing. A. F. Roxbury, Mass.

For the New England Spiritualist.

AN IMPRESSION AND ITS RESULTS.

LAWRENCE, Jan. 20, 1857.

BRO. NEWTON:—The incident I am about to narrate occurred on the evening of the 5th of May last. I had been rather busy during the day, digging and planting, in consequence of which I felt more than an ordinary degree of lassitude. A little before eight o'clock I felt a sort of premonitory influence which singled out to my mind the name and residence of an individual whom I should visit. Being very weary I thought I would delay making the call till the following evening, and retired to my study with the intention of writing a short review of a lecture which had been delivered the previous evening in the Free-will Baptist Church of this place, on Spiritualism; but, to my surprise, I had only just scratched the heading of my review when I received a second impression command to arise and go down to the house of Bro. S. Having on previous occasions experienced the humiliating consequence of turning a deaf ear to the warning voice of this unseen power, I put on my coat and started towards my friend's house, reaching the house, I was invited in, and soon after I had taken a seat, the gentleman, whose name had been so vividly impressed upon my mind, came limping into the room where I was, having received a severe bruise upon his foot, that day, by the falling of heavy boards. I stated that I had been irresistibly impressed to come, but knew not the object of my visit. After a somewhat animated and interesting conversation, I was induced to place a chair in front of Mr. S.—, and performed the manipulatory process in a somewhat curious manner. In my judgment it was not very scientific. I had not operated long when the individual on whom I was operating declared himself much better. I left him at ten o'clock at night. After a night's rest he rose perfectly free from pain.

I have related the above incident, not because it presents any extraordinary evidence of a healing power, but because, to my mind, it shows an intelligence independent of my own which had power to impress me.

Yours, in spiritual faith,

THOMAS C. CONSTANTINE.

THE SINGING SISTERS.—One of the most delightful features of the meetings at the Melodeon the past few Sabbaths has been the singing of the Misses Hall. It is rare that we realize such a perfect unity of effect from several performers. They do not throw operative somersets from one end of the musical scale to the other, like so many rival gymnasts, each challenging admiration and astonishment in turn; but like the Eolian harp, many strings, yet one instrument, the same breath sweeps all the chords alike, wafting melody to the ear as one harmonious whole, which we have no disposition to mar by dissection.

We shall be glad if the income of the meetings will justify the continued services of these sweet vocalists.

x.

PROFFERED DISCUSSION.—A writer in the *Christian Repository*, who signs himself "A Pastor," says, "Spiritualism is an evil doctrine, because it robs the Scriptures of their simplicity, and draws the mind away from God, the only source of consolation and wisdom;" and he professes himself ready to meet and defend the assertion in all its bearings. This calls out a cordial and manly proposition from the Rev. Gibson Smith, of South Shafsbury, to meet him in public oral discussion of the question; for which purpose the use of the Universalist church in that town is offered. We hope the invitation will be accepted; for all well-conducted agitation of the subject must tend to good.

MR. R. P. AMBLER, discoursed at the Melodeon, on Sunday afternoon last, on the Existence and Nature of the Spiritual World. His positions were well-chosen, and were argued with that brilliancy of rhetoric and fervor of eloquence for which he is distinguished. We were unable to hear him in the evening. He will speak at the same place next Sunday.

Every act or work of a spiritual man is to the angels as a delicious fruit, useful and beautiful, which being opened and eaten, yields flavor, use, and delight.

FACTS FOR INVESTIGATORS.

For the New England Spiritualist.

BRO. NEWTON:—I write these lines for the benefit of honest investigators; not the over-fastidious, who are esthetic at the expense of philosophy; not the sectarian, who moves unquestioning in his vicious circle of stereotype and cant; nor the worldling and sensualist, who hates anything that is to intensify faith, literalize eternal verities, awe him into conviction, and impress him to a better life.

There are pure, honest, thoughtful women, in the church and out, fine and intuitional indeed, but intellectual and physical also, who need the complement of evidence which Spiritualism furnishes to these portions of our nature, in order to render faith operative and vivid;—there are thousands of strong-minded men about town, who "have yet," to use the words of one of them, "to find the very first conclusive proof of immortality,"—the doubting Thomases, the mathematic and materialistic, in whom habit and organization and out-door activity amid objects of sense, combine to render skeptical upon all points that do not have the assent of the understanding, and the confirmation of the physical.

You cannot well get the whole faith of such men, unless you address all parts of their being; belief will be dreamy and inefficient, unconnected with their daily life, inoperative, lacking muscle, the nail all-unhinged, without this. These must see some hand, witness some demonstration, hear some voice that no human wit could perpetrate and no human mind could give.

The following are through the mediumship of Mr. J. V. Mansfield of Chelsea, who also has an office No. 28 Exchange street, Boston. He is a writing medium, through whom any number of similar tests have been given. The first I offer, came at a sitting the 15th May, 1856. Mr. Mansfield and family, with an officer of the army and his lady being present, an influence seizing the hand of the medium, wrote "Nancy Holden." *Ques.* Who are you? Then followed, "Wife of Thomas Holden—died in Boston, 25th May, 1802." *Ques.* How old? *Ans.* "Nineteen years, two months, four days." Where buried? "North part of the city, (Boston); I died in child-birth; my babe is sleeping with me, buried in the same grave. You will find my tombstone with the above inscription." Then in answer to question, "My gravestone may be found on the north side of the hill, a small common slate-stone," &c., &c. "N. HOLDEN."

The next morning, in company with the aforesaid officer, the graveyard at the North End was visited, entrance being obtained by application to the proper official—for it is kept locked; they proceeded in a systematic way to the search, beginning at the foot of the hill and taking the stones section after section. They had thus examined one large strip of graves, from the foot of the hill to the top, when Mr. Mansfield proposed giving up. "Twas moonshine," &c., &c. But persuaded by his companion, who was yet no believer, they agreed to take one more slip or section, a little further to the north. Here, after some search, they came upon a stone bearing the following inscription:—*"In memory of Mrs. Nancy Holden the wife of Thomas Holden, who died 25th May, 1802, aged 19 years, 2 mos. and 4 days."*

Also, an infant buried with her. A perfect corroboration of the statement given through the medium.

At another sitting, later, the name "Candace Chamberlin" was written. Then following, "died at Irisburg, Vt., of consumption." A letter then was written, commencing "My dear Samuel"—among other things, recalling to his memory for evidence, that she requested the reading of Scripture a week before death, and chose this text for her funeral discourse: "Set your house in order, for you shall die and not live." Then, additionally, that *this was preached from at her funeral service.* This letter was directed to "Samuel Chamberlin, Barton, Vt.," although she died at Irisburg, Vt.; and in about ten days came the answer, stating that every particular was true, name, place, Scripture-reading, text-choosing, the preaching of discourse from same, &c., &c., ending "God only knows where it came from, but 't is true."

Mr. Mansfield is a man of unimpeachable integrity, holding a highly respectable social position, and has been giving his time to this mission of furnishing evidence free of all charge, hitherto, to those examining. He, with his family, before this new experience, were members of the Orthodox congregation, and have gained nothing of what the world deems reputation, by taking the present position. But here are two cases, whose legitimate conclusions cannot be escaped, without charging the medium with deceit the grossest and most foolish. This kind of talk we meet further on. Here is no clairvoyance in this medium, for he sits wide awake, normal, conversing with you upon indifferent subjects, while writing. There is no implication of the mental faculties, but a purely mechanical use of the hand. But before the whole weight of this argument is urged, let me present a few more facts.

Here is one, very short, but very direct and conclusive. Mr. Mansfield at home, was about retiring for the night, when finding his hand seized, he went to the table, and taking pencil and paper, received the following:—

"I came to make good a promise that I would dictate through you. I have been with my children at Derby, Vt., manifested by answering questions through the table, and promised to give through you this test, and the time I was with them. This was the 8th and 9th of June, 1856.—DAVID HOPKINSON."

Mr. Mansfield afterwards learned that upon those very evenings, at the house of Mr. Hopkinson in Derby, Vt., the spirit-father had thus appeared, though nearly the whole company were unbelievers, made this promise twice in succession, and thus exactly fulfilled it, late on the very night it was last given.

And thus again and again. Seated in Mr. Mansfield's office with him, but about a fortnight ago, a pile of letters before him, I had the pleasure of witnessing one test given. I may remark that these letters are all sealed, and sometimes enclosed in two and three envelopes, with private marks and seals. The left hand was slightly influenced. One letter selected by the power as the one to be answered; and then hurriedly, and while the medium conversed with me, perfectly awake, a letter was written addressed, "My Dear Emma," saying among other things, "I was

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"LIGHT! MORE LIGHT STILL!"—GOETHE.

TERMS, TWO DOLLARS A YEAR, IN ADVANCE.

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Phenomenal & Philosophical.

For the New England Spiritualist.

SPIRITUALISM.

A SERMON, BY REV. HERVEY ELKINS, OF GLOVER, VT.

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions."—Joel ii. 28.

It would be a strange deviation from the rules of propriety, and a sad departure from one of the most pious and appropriate of the offices of religion, if the pulpit, of whose duties it is among the most imperative, and of whose offices it is among the fittest to mark and point the moral of the great movements of time, should be silent upon a subject of such paramount importance as the one which now most agitates the world; if it should not be the first to condemn whatever proves false, and the first to approve and support whatever commends itself to our reason as true; nor find in all her hallowed shades, one token of approval, one hymn of praise for the ushering in of the glories of the latter-day, the harmonious and reciprocal communication between the inhabitants of the present and the future world.

Other departments of the social world and in civil life give ear and credence to new truths, enter largely upon new fields of thought, turn and overturn theories and sift falsehood from truth, exchange vague hypotheses for demonstration, analyze and contrast and collate theories and principles and substances, enlarging ever their bounds of knowledge and power of mind over matter, winging their way to still higher and wider flights in the universe of nature, exploring earth, sea, air, penetrating the firmament a million times beyond the ken of unaided vision; and by some felicity of the present era, and a fulfilment of what psalmists sang and prophets foretold, the veil of mystery which hides the future from our gaze is just beginning to be removed,—and shall the pulpit, whose place is among the higher influences that exalt the world, "our guide in life, our consolation in death," be, of all the agents which aid on the mighty tide of progression, the most backward in welcoming fresh embassies from the land of promise and the most bitter in its denunciations of those things which, if the Bible be true, God will surely bring to pass in the earth? At a time when we need the aid,—for aid much longer deferred would come too late to save the church—the aid of science, of revelation, or of another voice from the Mount to assure the world that there is an immortal future; at a time when the whole scientific world, resting their opinions reasonably upon proofs instead of upon vague hopes, and predicating their belief and their enjoyments of the broad and preeminent thesis of Voltaire and Bacon,—that if immortality be true, let it be proved,—was fast going over to the belief in the doctrine of Pantheism; at a time when men had risen in intelligence to that degree that the partialistic or orthodox faith could no longer impose upon their credulity; when the world saw that science and philosophy had ameliorated the condition of men, morally, socially, and physically, more in one century than Catholicism and Calvinism had degraded in seventeen; when a thousand different religions and sects had done little toward making men wiser or better; when Methodism, which appealed to the passions and the fanaticism of the people, had spent its force; when the Free Will Baptists and Christians, who invoked by long, loud, and windy prayers, a God who was deaf to jargon and vain babbling, had gasped their last breath; when the Quakers, who sought to spiritualize by abstract communion and sober abstinence from all terrestrial pleasure, had grown indifferent and selfishly cold; when the Shakers, by enjoining the solitude of the recluse, alleviated by intervals of ecstasy in the giddy dance, had succeeded in psychologically entrancing a few, that they could see and converse with spirits; when the Mormons, who had addressed themselves to the carnal passions and criminalities of an earthly nature, were spurned with contempt by all intelligent and moral men;—at a time when all, and such as these, could not unloose the Gordian knot that chained man in fear eternally to the earth, could not prove by any depth of argument or subtlety of reasoning, or sober communion, or ecstasy, or fanaticism, but that the whole doctrine of immortality was a delusive chimera, a Utopia conceived, and hoped, and desired, and prayed for, yet never realized;—when Universalism, embracing a theology which appealed alike to the reason, conscience and heart, could no longer stay the mighty flood of Pantheism;—it is not strange, at such a time, I say, when the world demanded proofs, the heavens opened and the proofs came—such proofs as the most scientific cannot refute, and the most ignorant cannot gainsay.

Believe me, had the mighty truths which Spiritualism unfolds, been withheld from the world twenty-five years longer, your temples of worship would all be shut, or open only to the Pantheists. The sensation of desolateness, loneliness, and darkness which the doctrine of annihilation produces would pervade the earth; the sharp grief of love, and affection, and friendship, which in Spiritualism, at the departure of our tender friends, passing from our eye to take on immortality, finds a soothing balm, would become so poignant as to overwhelm us in woe unutterable.

But at just the time you most needed the aid, the proof that your theology was grounded on absolute truth—behold the proof came. And shall any be found in the Universalist ranks, believers in the doctrine of immortal-

ity—believers in the restoration of all men to eternal happiness—will any of these be the last to accept or acknowledge the proofs of their own fondly cherished theory? Will they reject these proofs because they are so convincing, so tangible, so plain, so certain, that even the atheistic and pantheistic world are obliged to receive them—the assurance that gives them knowledge, instead of a vague hope—the blessed confirmation and realization of all that they had hitherto considered as too felicitous for men to enjoy? That now, when the heavens have suddenly opened and come to your aid, "shapes beckoning from the future, not unseen;" truth borne upward to a height, and kindled to an illumination never before known; the beatific vision proved as unerringly as a problem in mathematics, a bright and glorious picture of the future; warning; prediction; the progress of the race; the contrast of the present with past eras; the maxims and arts imperial by which the infinite glory may be gathered and the eternal felicity secured—such a theme as that on which all true Universalists have ever delighted to dwell;—that any among our ranks should reject the infallible proofs of their own theory of the future, is unaccountable and strange.

Other Christian sects may have some specious reasons for rejecting modern Spiritualism. Sapping as it does the very foundations of all their preconceived and bigoted ideas of God, of death, of eternity, and immortal life, it is not strange that they should be cautious, and even tardy about receiving the new light. Yet great concessions to the new evangel have been made by divines of eminent learning among the Orthodox ranks. One important one I will here mention.

The Rev. Charles Beecher, at a regular meeting of the Congregational Association of New York and Brooklyn, was appointed to investigate the spiritual manifestations. In his elaborate report he assumes the hypothesis that "spirits can only obtain access through prepared odylie conditions;" that this was the mode of communication by the ancient prophets, and to substitute any other theory "cuts up by the roots large portions of the prophetic Scriptures." And he adds, "whenever odylie conditions are right, spirits can no more be repressed from communicating, than water from jetting through the crevices of a dyke."

Mr. Beecher concludes by saying: "Whatever physiological law accounts for odylie phenomena in all ages, will, in the end, inevitably carry itself through the body as mutually related, acting and reacting. A large portion of the Bible—its prophecies, ecstasies, visions, trances, theophanies and angelophanies—is, more or less, tinged with odylie characteristics. The physiology, the anthropology of the Bible, is highly odylie, and must be studied as such. As such it will be found to harmonize with the general principles of human experience in such matters in all ages. If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention by odylie 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 and its authority; its plenary inspirations will be annihilated."

To quote from, or even to cite the names of those who, in every department of science or of professional life, have investigated this matter, and who have logically and unanimously come to the conclusion, that the marvellous phenomena of our late times are unequivocally the work of spirits who once inhabited our earth, would be a needless task.

To speak of those few who have endeavored to explain these phenomena as produced by other causes, would require but very little time. Their works are all sophistical, vague and undefinable, even to the authors themselves. Such is the work of Rev. A. Mahan, a mass of egregious error, appealing to the bigotry of men and to the churchmen to save the Bible, as did the Church in the sixteenth and seventeenth centuries, to save the Bible from being overthrown by the astronomical demonstrations of Copernicus and Galileo, and by the geological demonstrations which proved that the world must have existed for millions of years. Such, though more scientific and elaborate, with less appeal to preconceived opinions, and more ingenious, was the work of Dr. Dods, who now himself is an avowed Spiritualist. Such is the work of Dr. Rogers, "which," in the words of Rev. Charles Beecher, "is precisely the argument of avowed materialism." "And yet," says Ex-Senator Tallmadge, "I have known reverend gentlemen in their zeal against Spiritualism take Dr. Rogers' book as a sort of *vade mecum*, and exhibit it to overthrow Spiritualism, whilst, at the same time, it was sapping the very foundation of the religion they professed."

But many of you will undoubtedly say, "I have not had sufficient evidences to test by my own senses the verity of what is called spirit manifestation." This all may be very true; but consider whether something may not be due to human testimony; something due to the attestations of men of the most assiduous culture, and conspicuous in the great fields of mental achievement; men who have raised themselves to eminence in the study of the most abstruse sciences, in the higher mathematics, in metaphysics or in physics; men with a capacity to analyze through and through to the primordial elements of the truths of that science, whose office it is to investigate the laws that govern the most subtle and mysterious agents of the universe—light, heat, electricity, magnetism; who have spent nearly a life-time in wading through and systematizing ideas which were once considered conflicting paradoxes, demonstrating that the universe is governed by a code of laws the most harmonious and beautiful, scientifically coherent and prac-

tically useful. Consider what quantity and what kind of evidence you deem needful to convince you; see if you have not as much evidence to prove the validity of modern manifestations, yea, five hundred times the amount of direct and veritable evidences that you have to prove the validity and truth of the Scriptures. Decide with candor, with reason and deliberation, considering that upon the affirmation of one man who lived in Judea near nineteen hundred years since, you believe, and would consider me a heretic if I did not believe, that Lazarus was raised from the dead. Consider the whole amount of testimony of which you are in possession touching the verity of the Bible; weigh it in the scales of imperial justice and reason—testimonies all human and remote, handed down without the aid of print on written parchments transmitted through a dark and sensuous age; after which consideration and reflection I think you will unite with me in saying that the testimony in favor of the Bible is weak, very weak and trifling, compared with that which proves the truth of modern Spiritualism.

Yet I believe the Bible to be an inspired work—a treatise upon ethics the most consummate and complete. I arrive at this conclusion by analogical reasoning; for if the heavens are opened now to reveal to mortals holy and important maxims, I believe it possible and probable that they were in the times when men sought to know God in a primitive age. But many at the present time deride the manner in which spirits reveal themselves, considering the *modus operandi* employed as preposterous and simple. But that the gentle tap and the gentle vibration, or oscillation of a material object should be preposterous, or even simple, I cannot, for one, infer the idea. That spirits can and do move other objects as well as tables, is proved; yet to exhibit a physical demonstration, what more appropriate object can be found than the table around which we gather for social enjoyment, festivity and improvement; around which we linger and recline, and talk of those whose sweet presence in the social circle is, and forever will be, invisible; whose voices will never more be heard on earth—the sweet tones to linger no more, and gladden the hearts of tender friends, our hearts ready to be crushed with ineffable grief? To say that in such a place, and at such an hour, and under such circumstances, the gentle tap from the invisible presence, or the gentle movement of a material object by the departed, is inapposite, or incompatible with propriety, is to deny all love and tenderness, and respect, and virtuous memory.

Could they only have impressed the media's mind with ideas, how great, how very great would have been the number that would say, "Could I but see or hear some physical demonstration operating upon my senses, plain and certain as a gentle tap; could I but feel the spirit-hand; could I but see an object lifted or moved by an invisible power, I would believe." And yet these, and such as these, are the very demonstrations which men now call preposterous and absurd. Hundreds, yea, thousands in these United States have borne witness, that they have listened to the best performances of music upon the guitar, the piano, and other instruments, played by powers invisible to the material eye. To such testimony, coming from those possessing talents of the highest order in every department of science and the arts; from the most celebrated of the profession of jurisprudence and the law; from the highest of judicial functionaries; men eminent in all that can give profound investigation, incomparable value and intrinsic and overwhelming weight, and to whom, on any other subject of scientific investigation, you would be willing to stake your opinion—to such testimony I believe, and you must believe, that something, yea, very much, is due.

According to the overwhelming weight of that kind of evidence by which this kind of question must be tried—that is, by the decision of the great body of scientific and learned men at the present time living in this country and in Europe—these phenomena can be accounted for only upon the ground that spirits can and do communicate with us by employing electricity, or some subtle force, to counteract the law of gravity, and, by an effort of a spiritual nature, operating upon the psychical, or sympathetic, or odylie principles of action, do influence certain persons as media on which sometimes to impress ideas, sometimes to give them the faculty of seeing with the spirit vision, the gift of prophecy, speaking in tongues unknown to the media, writing involuntarily, and other astounding confirmations of marvellous agency. Against such evidence, what is the value of the prejudice, or the opinion, or the scoff, or the ridicule of men who have never sought to investigate it, but who, on the contrary, spurned it from its first announcement?

But many object to it because the skeptical and the infidel world are the most ready to accept it. Was not the skeptical and infidel world, the publicans and sinners, the most ready to receive the doctrine and teachings of Jesus Christ? "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him." Was not this the very objection raised by the orthodox world against Universalism—that the skeptical world were most ready to receive it? But why are these things so? It is because what religionists call the skeptical world—or the publicans and harlots—are the free children of nature; are not bound down—tied hands and feet by rigid creeds, by old preconceived opinions; do not fear that the ground on which they tread will be destroyed; for they know they walk in quagmire, and if they can behold that which is true and solid, they are free to accept it; and if they can ameliorate their condition, it is what they most desire. But the bigot always feels

whole and sound; he knows more than all other men; he believes no new truth, for he himself is the perfect embodiment of all truth: made in the image of his Maker, in him is the incarnation of the Alpha and Omega. To the implacable egotist, what truth can gain access? Are you not willing that the rich should be made whole? Are you not willing that skeptics should have and believe the proofs of that heavenly elysium for which you so zealously pray, and about which you so sweetly sing?

"There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.

There, everlasting spring abides,
And never withering flowers;
Death, like a narrow sea, divides
This heavenly land from ours."

(Concluded in our next.)

THE THEORY OF PROGRESSION.

[From P. E. Bland's reply to Rev. Dr. Rice, of St. Louis, Mo.]

You tell us "progression is the fundamental principle of your philosophy." It is, indeed, one of the great facts which our philosophy comprehends, and which is essential to its existence; and so it may, with some propriety, be considered fundamental. We accept the issue you thus tender us, and are willing to abide by its fate.

Upon this issue we offer in evidence, first, the records of the earth's history, written with God's own hand upon the rocks which compose her crust. By these records we propose to show that the earth has passed in successive chronological order through, at the least, two grand epochs, and is now in the third, each distinct and well defined—each an advance upon the other towards the end for which the earth was created. If successful in this, will not the fact in issue be indubitably established?

All geologists agree that the earth's crust is composed in the order of sub-position. First, of non-stratified rock; second, of non-fossiliferous stratified rocks; and third, of fossiliferous stratified rocks. These facts have been so clearly ascertained, that they are attested alike by the orthodox and heterodox. Now, is it not clear that the unstratified rock, being the lowest in the order of sub-position, must have existed first in the order of time? that the non-fossiliferous strata lying upon it were next in order? and that the fossiliferous strata lying upon the non-fossiliferous must have been last in such some other thing before that time? You answer they were all created and thus placed contemporaneously. But unfortunately for that answer—to say nothing of the conceded fact that all the stratified rocks are the result of chemical precipitation in some, the deposit of detritus in others—the fossil remains which characterize the fossiliferous strata demonstrate the contrary. If the different strata were all contemporaneously created just as they now exist, how did the fossils get to their places? Think you they burrowed their way so many thousand feet through solid rocks to find their sepulchres? How came they there? But one answer can be made—viz, the fossil was deposited in its place during the formation of the stratum in which it is found; and, therefore, those occupying lower strata were deposited earlier than those occupying higher. And hence that each lower stratum was formed earlier than its super-stratum.

That man was the ultimate in the design of earthly creation, and that the earth and all intermediate existences upon it were brought into being because necessary to that end, is a proposition which I suppose you accept, but which, if denied, is susceptible of ample demonstration. Assuming it, therefore, to be true, it follows that each general change wrought upon the original condition of the earth, must have been for the better—must have been forward in the direction of the ultimate design. I say must—first, because by these changes the end has been attained; and second, because the presumption is sound and logical that the Deity invariably pursues the course best adapted to accomplish his purpose.

By these geological records, thus stamped with the seal of Divine power, as manifested in formation, it appears that the earth has passed through certain changes, in successive chronological order, each for the better—each advancing one step forward in the accomplishment of the ultimate design, and that is PROGRESSION.

Shall I enforce this proposition further, by calling your attention to other facts? Look at the improvements which have been made and are being made in the breeds of horses, cattle, sheep, hogs, &c. Much attention is being given to this subject, and with the best results. Man has no power to advance the animal—he can only secure the conditions most favorable to the action of progressive forces; and these secured, they move him forward. The same is true of the vegetable world. Superior conditions are thrown around the fruit-bearers, and they improve in quality. Take the Newtown pippin—trace back its history through its successive changes, until you arrive at the wild crab, its original parent, and then explain to me, if you can, the wonderful metamorphosis upon any other hypothesis than that of its *progressive development*. A very eminent and learned divine, not long since, mentioned to me an interesting fact—viz., that the peach is well ascertained to be the offspring of a species of almond, the outer hull of the almond having given place to the delicious pulp of the peach. Whence is this, if progressive development be fiction, instead of fact? Lastly, the histories of morals, of religion, of civilization, of government, of social order, all speak with one voice in testimony that progression is a fact.

The Greek, polished in manners, noble in impulse, brilliant in conceptions, skilled in government, profound

in philosophy, advanced in religion—what was his origin? Trace him back through the successive stages of his career, and you find him a rude savage—thence rising step by step till he attained the splendid position he occupied at the time the Roman power crushed him. What was true of the Greek, was true of the Roman—is true of all the present enlightened nations of the globe. In the remote past, what were their ancestors, but rude, uncultivated barbarians! To the rule that men descend in the scale of moral, religious, social and intellectual attainments, as we trace back their history, if there be a single exception, please to point it out.

But do you object that progression, though a fact in all other departments of nature—that though the earth and its rocks, its plants and its animals, have been subject to its influence, all passing forward from inferior to superior conditions—has no existence in the departments of morals and religion? Let us see. In making the inquiry, let us draw the distinction between morals and religion—a distinction too often lost sight of—the two being confounded together, while they are as distinct as intelligence and morals—as religion and intelligence. The one looks to man in his mutual relations to his fellow-man: its office is to impart the impulse to the practical observance of those relations, which, in turn, impart happiness, harmony and beauty to the social system, and elevation to the social sentiments. The other looks to man in his relations to God, impels their practical observance, which, in turn, tends to elevate the human into harmony with the Divine nature. Each exists in the very constitution of man, as elements of his being, and independent of books and creeds. We trace them, in their different degrees of development, among all tribes of men. It is the same moral element of human nature which has impelled man in every age to observe, with greater or less precision, the obligations and rights of himself and others. It is the same religious element which has impelled man, in every age, to worship. It is this element intensified, though clouded and misguided, which impels the Hindoo mother to smother her tender babe from her breast, and, regardless of maternal instincts, to cast it into the jaws of the crocodile—the same which impelled the Greek to attribute to the gods what he deemed most desirable in man, and then bow down and worship his ideal. It is the same which impels you to retire into your closet and pour forth your soul in aspirations towards your best idea of God.

Does it not appear clear, therefore, that man has ever been obedient to his moral and religious impulses? In

according to the perception of them by the individual, and the strength of that impulse upon him, which correspond to his moral unfolding. So, likewise, in every age, the religious element is manifested in the reaching forth of the religious nature towards the God of the individual's best conception, and its intensity will depend on the degree of its unfolding, and its direction upon the degree of the intellectual unfolding. Now, since it is the office of the intellect to point out to the moral and religious nature the true subjects of their exercise; and since any undue development of either the intellectual, moral or religious natures will tend to injure rather than to bless, there can be no real progress of man in morals and religion unaccompanied by an equal unfolding of the intellect. You see this exemplified in the case of the Hindoo mother. Her religious nature has been unduly developed by the circumstances of her education, while her moral and intellectual nature, being neglected and feeble, are unable to direct and counterpoise the religious impulse. Had the intellectual been equally developed, it might have whispered to the religious element that the crocodile is no proper object of worship, and to the moral element, that the child had rights which should be preserved. An equal development, then, in the Hindoo, of the intellectual and moral elements as of the religious, would effectually save her from the monstrous crime which, obedient to her inordinately developed but misguided religious impulse, she commits in the name of religion.

If the intellectual be developed, while the moral element remains feeble, the man becomes cold, calculating and overreaching; he perceives his moral relations, but has no sufficient impulse to obey them.

Contingent circumstances surrounding man have greatly embarrassed the harmonious development of those great elements of human nature. Yet nothing is more patent in the records of history than that they have steadily advanced in their unfolding, though not with equal steps, perhaps, with the intellectual. The Bible will furnish illustration. If Abraham may be regarded as the highest type of development in religion and morals of the age in which he lived, will you tell me there has been no advance? Would you retain any reputation for sanity, were you, yielding to impressions received in a dream, to take your son into some retired spot, and there build up a pile and prepare to offer him in sacrifice to God? Would not your advanced moral nature, on the one hand, whisper to the religious, Be still; commit not the act, for the boy has rights which must not be destroyed? And would not your intellectual nature, on the other, say to the religious, Stay thy hand; God delighteth not in sacrifice of his children, but it is to be worshipped in spirit and in truth? What would be thought of any pious couple in this day who should agree together that the proprieties of married life should be outraged by substituting the wife's handmaid for herself? What man of any moral character in this age, could consent to send off into the wilderness his own child and its mother, peradventure there to starve or famish? Yet Abraham could do all this, and did it, according to the record; still, he was a man in advance of his time. Lot is presented as one of the most advanced men of the same period; yet we find him

willing to sacrifice the virtue of his two virgin daughters to the unbridled appetites of his fellow townsmen. Where was that manliness which the moral power of this age would have given him had he lived in our time, as the type of the most advanced men of the day? What man justly esteemed as in advance of his age, now living, would not sooner have laid down his life in the protection of the innocence of his virgin daughters? How vast a step there has been taken in man's onward march since the time of Abraham and Lot!

The record presents Jacob, too, as a man advanced in morals and religion. What would you say of Kentucky hospitality if the Kentuckian's brother should come to his door and hungered and he should administer to his wants for a price? Yet Jacob, the type of the highest advancement of his time, not only did the thing for a price, but taking advantage of his brother Esau's necessity, made him pay for a single meal of pottage all his estate—his birthright—and then afterwards, by chicanery, cheated him of his father's last blessing. Will you tell me that this age is not superior in moral development to that? What think you of the plurality-wife system? What think you of the system of concubinage? Were the days in which they were fashionable and honorable, days of high moral and religious sensibility? David and Solomon were paragons of moral and religious excellence in their day; yet who but a Mormon would attempt their practices now? In view of these facts, will you tell us the world has made no advancement in morals and religion?

Did space permit, I might draw upon the historical record of every people for proofs that progression is a fact in morals and religion, as well as in every other department of nature.

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, JANUARY 31, 1857.

THE BOSTON ATLAS ON SPIRITUALISM.

The new editor of the Boston *Atlas* has thought proper to signalize his inauguration by a drive against that "stone of stumbling and rock of offence," modern Spiritualism. The following appeared as the "leader" in that paper for Jan. 21st:—

SPIRITUALISM.

In the village of Ludlow, in Western Massachusetts, a singular manifestation of the peculiar influences of the spiritualistic doctrines now so extensively diffused in the community, was made public last week. A widower in Springfield professed to have received a communication from his departed wife, informing him that her spirit had taken possession of the body of a married woman residing at Ludlow, towards whom, in consequence, he was fully entitled to claim the position and authority of a husband. It does not appear from the narrative, as we find it in the papers, what became, or was supposed to become, of the proper and original spirit of the Ludlow woman. We are left uninformed as to whether that evacuated the premises at the approach of the usurping spirit from Springfield, or

whether she was only the *discarnate* of the Ludlow woman, who is herself a zealous Spiritualist, on being told of the extraordinary spiritual transformation that had befallen his wife, promptly surrendered her into the conjugal possession of the Springfield widower, by whom she was received as his own wife, clothed with another woman's body. A sister of the transformed wife—the Ludlow wife, we mean—appears to have been implicated in this strange affair, which at length aroused the attention and the wrath of the neighbors, who broke up the spiritual "circle," by tarring and feathering the Springfield man, riding him out of town on a rail, and giving warning to the women to depart forthwith.

There is reason to believe that transactions of this nature, not, of course, precisely similar in detail, but similar in character, are becoming alarmingly frequent among the disciples of Spiritualism. Probably not one-tenth of those that occur are made public, because every inducement exists to cover them, if possible, with the closest veil of secrecy. But enough is known to make it certain that they have already caused a frightful amount of revolting criminality and domestic misery. The evil, too, seems to be upon the increase. The tendency to loose and innovating notions on the subject of marriage is manifestly becoming wide-spread among the followers of the new faith, and, unless some measures are taken to check this tendency, the result will be a perversion of opinion and a demoralization of manners, involving the gravest consequences to society.

The spiritual manifestations of the present day, whatever may be their real character, (and on that point we do not wish to express an opinion) are not without their parallels in the past. In almost all ages, and among all nations, men have received, or have professed to receive, communications from the spiritual world. The possibility, the reality, of such communications was never doubted, until in the last century the infidel philosophy of France became diffused through the educated classes of Christendom, engendering a materialistic skepticism, against which the Spiritualism of our day is only a reaction, and a return to old modes of thought. As is apt to be the case with reactions, it has gone to excess, and whenever in the past the tendency to Spiritualism has been carried to excess, the inevitable accompaniment has been an attack upon the vital and central principle of society—the marriage relation. It was so in the fanatical outbreaks of Spiritualism in the middle ages. It was so with the Anabaptists in the sixteenth century, and with the Illuminati in the eighteenth. In our own day it is so with the followers of Hofaker in Germany, and with the Mormons, whose peculiar doctrines of the relations of the sexes are all based on professed communications from the spiritual world. This peculiar propensity of Spiritualism, together with its aptness to cause insanity, are evils of themselves sufficient to induce all thoughtful and prudent persons to beware of inconsiderately engaging themselves in experiments with its doubtful and dangerous phenomena.

We had reason to hope, from the well-known scholarship and liberality of the gentleman now occupying the editorial chair of the *Atlas*, some little improvement upon the narrow-mindedness and gross ignorance which usually characterize the distributors of the secular press upon the subject of Spiritualism. Nor are we altogether disappointed in the above article, though we think the writer has done himself poor justice, to say nothing of the subject.

His admissions that Spiritualism has been the belief of the world in all ages, with few exceptions,—that its modern revival is but a reaction against the materialistic skepticism of Christendom, which skepticism has

been engendered by an infidel philosophy,—are very candid and just. The recognition, too, of the fact that Spiritualism, (or the awakening of man's spiritual nature, to which the recurrence of spiritual phenomena always and inevitably leads to some extent,) has had, in all ages, a "peculiar tendency" to disturb domestic relations, is what we might expect from a careful student of history and of human nature. But in his enumeration of instances of the manifestation of this tendency, our editor was careful to mention only such as were calculated to throw odium upon it, as something in itself necessarily criminal and to be deprecated. A man of his erudition, however, cannot be ignorant of a fact so patent, as that the same tendency was most markedly developed in the early days of Christianity, and that its great Teacher distinctly and pointedly foretold, from his clear perception of cause and effect, this precise result. See his declarations as recorded in Matt. x. 21, 34—37; Luke xii. 51—53, etc.

Nor, we think, can it have escaped the notice of a man of common observation and mature age, that the same tendency always develops itself, to a greater or less extent, in every religious excitement, or "revival of religion," so called, in all our communities. If any are in doubt about this fact, let them inquire of any candid and experienced "revivalist," or any intelligent pastor who has had much to do with these once popular awakenings of spiritual enthusiasm. We have known a shrewd and prudent shepherd, of the most "orthodox" stamp, object to any extraneous efforts to promote "revivals" among his people, on account of the "love affairs," domestic disturbances, and social scandals so liable to follow in their train; and we could name a gentleman well known in the theological and literary world, holding a high position in connection with one of our educational institutions, who not long since in our presence called attention to the same fact, traced its relation to similar phenomena in past ecclesiastical history, and deduced the general law of human nature from which it results.

That law is,—and the editor of the *Atlas* would probably have observed and acknowledged it, had Spiritualism been a less unpopular topic of remark,—that the awakening of the usually dormant spiritual or religious activities of men and women, by any process whatever,—whether under the ordinary routine of preaching in a fashionable and "respectable" church, or in an Orthodox prayer-meeting, a Methodist camp-meeting, or a Spiritualist "circle,"—naturally and necessarily awakens affectional sympathies which were before unfelt, and reveals discordances and inharmonies which were before unperceived. *Hearts drawn into sympathy in the religious department, inevitably experience attractions and repulsions in other departments which had otherwise been undeveloped.* The only way to avoid such results is to stifle all spiritual growth, and to paralyze all religious progress.

Such is a great law of the human constitution, recognized by the Teacher of Nazareth, and by all minds gifted with anything like his spiritual insight, from his day to this; and if any body feels disposed to quarrel with this law, or to denounce its normal and inevitable workings, we have only to turn him over to the Infinite Author of human nature, who, *perhaps*, may receive a lesson of wisdom from one of his creatures.

But let us not be misunderstood. The extent to which these attractions and repulsions, thus awakened, are to be heeded and obeyed, is a quite distinct question. Different persons are susceptible to them, in different degrees, and their compliance with or resistance to them, will and does depend on the balance of controlling power in themselves,—that is, upon how far they are governed by enlightened wisdom, by the common rules of morality, or by their own blind impulses. That the Spiritualists of our day have shown no peculiar weakness in this respect, the public and private history of *illegal amours* among all classes of religionists, in all our communities, are abundant proof.

Our editor goes away into Western Massachusetts to find a case which would tell against Spiritualism, and furnish a text for his remarks, but thinks that similar cases are becoming "alarmingly frequent." We know nothing of this case, beyond what is here put forth; but judging from such statements as have heretofore been given to the public, we presume this will turn out to be either greatly distorted or wholly fabricated.

But allowing the statement to be wholly true, why should Spiritualism at large be held responsible for the wrong, any more than Methodism, Calvinism, Universalism, or Christianity in general, for similar scandals occurring among their devotees? That editor would find no difficulty in culling from his exchanges, every week, if not every day, some case of an equally scandalous character, in which, instead of a "zealous spiritualist," some equally zealous "revivalist," "clergyman," "deacon," or "member in good standing" of a popular religious denomination, is the actor; and "probably not one-tenth," if, indeed, one-twentieth "of those that occur are made public." Were we disposed to scrape up, from the sewers of the public press, or from the cess-pools of private scandal, this sort of filth to hurl at the opponents of Spiritualism, we could probably find a column or so for every issue of our paper. But what would it prove? Little, that we can see, of any account, beyond the existence of a taste for a very loathsome kind of employment. It were no difficult matter to show that "loose and innovating notions on the subject of marriage" are prevalent in all so-called Christian communities; and, in fact, *always* have been prevalent ever since Jesus pronounced eternal blessings on those who should forsake "wife and children," for his sake and the Gospel's (that is, from a predominant love of what they considered truth and duty); and ever since Paul charged his readers to "be not unequally yoked together with unbelievers."—(See Matt. xix. 29; Mark x. 29; 2 Cor. vi. 14.) And, moreover, we doubt not such *always* will be the case, until the true law of marriage is understood and obeyed,—until men and women learn how to be "yoked together" by divine law, and not by human statutes. *The only case wherein Christianity, or any other form of Spiritualism, can disturb domestic relations is, when those relations are not well-founded.* "What God hath joined together" is not to be "put asunder" by any such means.

The *Atlas* has, therefore, unphilosophically blundered in attributing to Spiritualism errors and follies which are the common heritage of humanity,—the universal concomitants of its ignorance. Suppose a spirit did

tell this man to take another man's wife? Is it any part of Spiritualism to endorse and obey the absurd and criminal suggestions of unwise or seductive spirits? Not at all. None but the ignorant and the enslaved would do this, and these are to be found in all communities and all communions.

Spiritualism makes no "attack upon the vital and central principle of society,—the marriage relation"; on the contrary, it leads to its recognition as a universal principle of Nature, and prompts every earnest and true soul to an investigation and observance of its *divine laws*,—from a disregard of which flow and have flowed, in a large degree, the demoralizations and domestic miseries of the world.

In conclusion, we have only to reiterate to the conductors of the press in general, as well as to the occupants of the pulpits and the public rostrums, that we are glad to have them speak out their sentiments on this topic of public interest, and scrutinize its various aspects as closely as they are able. Whatever there may be in the spiritual movement of the present day which will not bear scrutiny, deserves to and will be excised. Whatever of valuable truth it enfolds is imperishable, and for it we have no fears. Though the attacks of its opponents, for the most part, are little else than exhibitions of their own want of information and of a broad philosophy, yet they serve to direct the public mind to the subject, and to afford opportunities for explanations and corrections, which those who know its truths and its blessings are always ready to impart.

A CHILD'S PREDICTION VERIFIED.

A gentleman in West Newton recently told a lovely child of seven years of age under circumstances of a very affecting character. She had been suffering from a common cold for several days, but no uneasiness was felt with regard to her, and she continued as lively and playful as usual. One morning a neighbor called in to pay the family a visit, during which the child suddenly stopped playing, looked up to her face with a composed and serious expression and said—"I am going to die—I am going to heaven—I shall be an angel." The lady attempted to reason her out of the idea, considering it to be a childish fancy, but she reiterated the remark. The little girl grew worse during the day, and towards evening was seized with croup, which terminated her existence on the same night. Her last words were: "Do you see the angels over there?"

The above is from the Boston *Journal*. In all seriousness and candor we ask its editor, and all others who reject the Spiritualist theory, on what hypothesis can it be accounted for? How did the child know she was to die? Had she possessed the lore of all the wise men from Thales down to Franklin, it would not have given her this truth—at least not with that settled assurance that she manifested. Even Daniel Webster, with all his intellectual wealth, could only say, when disease had her mortal grasp upon him, "God only knows how it will end." But this guileless infant was wise where sages are at a loss;—and whence that wisdom? Shall we allow that her spirit sense was quickened, and that she heard a voice from the inner world calling with authority? Shall we concede that some watching spirit, accustomed to look on the transitions of the soul, had whispered in her ear? This clears up the mystery with a rational light. Ah! but admitting this, we are Spiritualists. How then avoid the dilemma?

But let us not be misunderstood. The extent to which these attractions and repulsions, thus awakened, are to be heeded and obeyed, is a quite distinct question. Different persons are susceptible to them, in different degrees, and their compliance with or resistance to them, will and does depend on the balance of controlling power in themselves,—that is, upon how far they are governed by enlightened wisdom, by the common rules of morality, or by their own blind impulses. That the Spiritualists of our day have shown no peculiar weakness in this respect, the public and private history of *illegal amours* among all classes of religionists, in all our communities, are abundant proof.

Our editor goes away into Western Massachusetts to find a case which would tell against Spiritualism, and furnish a text for his remarks, but thinks that similar cases are becoming "alarmingly frequent." We know nothing of this case, beyond what is here put forth; but judging from such statements as have heretofore been given to the public, we presume this will turn out to be either greatly distorted or wholly fabricated.

But allowing the statement to be wholly true, why should Spiritualism at large be held responsible for the wrong, any more than Methodism, Calvinism, Universalism, or Christianity in general, for similar scandals occurring among their devotees? That editor would find no difficulty in culling from his exchanges, every week, if not every day, some case of an equally scandalous character, in which, instead of a "zealous spiritualist," some equally zealous "revivalist," "clergyman," "deacon," or "member in good standing" of a popular religious denomination, is the actor; and "probably not one-tenth," if, indeed, one-twentieth "of those that occur are made public." Were we disposed to scrape up, from the sewers of the public press, or from the cess-pools of private scandal, this sort of filth to hurl at the opponents of Spiritualism, we could probably find a column or so for every issue of our paper. But what would it prove? Little, that we can see, of any account, beyond the existence of a taste for a very loathsome kind of employment. It were no difficult matter to show that "loose and innovating notions on the subject of marriage" are prevalent in all so-called Christian communities; and, in fact, *always* have been prevalent ever since Jesus pronounced eternal blessings on those who should forsake "wife and children," for his sake and the Gospel's (that is, from a predominant love of what they considered truth and duty); and ever since Paul charged his readers to "be not unequally yoked together with unbelievers."—(See Matt. xix. 29; Mark x. 29; 2 Cor. vi. 14.) And, moreover, we doubt not such *always* will be the case, until the true law of marriage is understood and obeyed,—until men and women learn how to be "yoked together" by divine law, and not by human statutes. *The only case wherein Christianity, or any other form of Spiritualism, can disturb domestic relations is, when those relations are not well-founded.* "What God hath joined together" is not to be "put asunder" by any such means.

The *Atlas* has, therefore, unphilosophically blundered in attributing to Spiritualism errors and follies which are the common heritage of humanity,—the universal concomitants of its ignorance. Suppose a spirit did

tell this man to take another man's wife? Is it any part of Spiritualism to endorse and obey the absurd and criminal suggestions of unwise or seductive spirits? Not at all. None but the ignorant and the enslaved would do this, and these are to be found in all communities and all communions.

Spiritualism makes no "attack upon the vital and central principle of society,—the marriage relation"; on the contrary, it leads to its recognition as a universal principle of Nature, and prompts every earnest and true soul to an investigation and observance of its *divine laws*,—from a disregard of which flow and have flowed, in a large degree, the demoralizations and domestic miseries of the world.

In conclusion, we have only to reiterate to the conductors of the press in general, as well as to the occupants of the pulpits and the public rostrums, that we are glad to have them speak out their sentiments on this topic of public interest, and scrutinize its various aspects as closely as they are able. Whatever there may be in the spiritual movement of the present day which will not bear scrutiny, deserves to and will be excised. Whatever of valuable truth it enfolds is imperishable, and for it we have no fears. Though the attacks of its opponents, for the most part, are little else than exhibitions of their own want of information and of a broad philosophy, yet they serve to direct the public mind to the subject, and to afford opportunities for explanations and corrections, which those who know its truths and its blessings are always ready to impart.

Hon. Warren Chase is lecturing to good audiences in St. Louis.

PHYSIOLOGICAL LECTURES.

We commend to the notice of our readers abroad, the announcement among our special notices, of a series of lectures on Anatomy, Physiology, etc., through Mr. Rice, of this city. The programme there presented was given by the hand of spirits who design to use him as their instrument, and from what we have witnessed, in private, of the ability of the intelligences who control him to treat subjects of this character with skill and perspicuity, we have little doubt that the presentation of the proposed course of lectures will not only serve to advance the cause of Spiritualism in any community, but do much good in a way much needed. Mr. Rice has derived little knowledge on these matters from books, but we do not hesitate to invite the attention of the educated classes, and particularly of the medical faculty, to these lectures. We have received the following communication in relation to this subject, from one who is not apt to give an opinion without good grounds:—

NEW FIELD FOR SPIRIT-LABORS.

MR. NEWTON:—I have heard that the spirits propose to commence lecturing upon the structure of the human system, the functions of its organs, and the laws of health. For this purpose it is said they intend to employ as their instrument Mr. WILLIAM E. RICE, a young man of Boston, who has for two or three years been a medium, sometimes for speaking, but mostly a *healing medium*. Now that he may be invited among strangers, I volunteer, and without his knowledge, to say a few words concerning him.

He is scarcely more than twenty years old, and has had only limited opportunities for education. Yet, in his advanced state, I have heard him talk fluently and well upon the organs of my own system, and what is needful to bring them into more healthful and vigorous action; also discourse instructively upon the general laws of health. When inquiry has been made as to who was speaking and prescribing through him, I have generally received for answer, that a band, calling themselves "Students of Nature," often made him their instrument, and through him communicated their combined knowledge. Yet, the immediate speaker in behalf of the band, has usually claimed to be Dr. Culpepper, who was eminent as a physician in England two centuries ago. If Mr. Rice can be used as well before public assemblies as he has often been in private, his discourses will be both interesting and instructive. His character is in all respects most estimable, and we bespeak for him a fair hearing. A. P. Roxbury, Mass.

For the New England Spiritualist.

AN IMPRESSION AND ITS RESULTS.

LAWRENCE, Jan. 20, 1857.

BRO. NEWTON:—The incident I am about to narrate occurred on the evening of the 5th of May last. I had been rather busy during the day, digging and planting, in consequence of which I felt more than an ordinary degree of lassitude. A little before eight o'clock I felt a sort of premonitory influence which singled out to my mind the name and residence of an individual whom I should visit. Being very weary I thought I would delay making the call till the following evening, and retired to my study with the intention of writing a short review of a lecture which had been delivered the previous evening on Spiritualism; but, to my surprise, I had only just scratched the heading of my review when I received a second impression command to arise and go down to the house of Bro. S. Having on previous occasions experienced the humiliating consequence of turning a deaf ear to the warning voice of this unseen power, I put on my coat and started towards my friend's house. Reaching the house, I was invited in, and soon after I had taken a seat, the gentleman, whose name had been so vividly impressed upon my mind, came limping into the room where I was, having received a severe bruise upon his foot, that day, by the falling of heavy boards.

I stated that I had been irresistibly impressed to come, but knew not the object of my visit. After a somewhat animated and interesting conversation, I was influenced to place a chair in front of Mr. S., and performed the manipulatory process in a somewhat curious manner. In my judgment it was not very scientific. I had not operated long when the individual on whom I was operating declared himself much better. I left him at ten o'clock at night. After a night's rest he rose perfectly free from pain.

I have related the above incident, not because it presents any extraordinary evidence of a healing power, but because, to my mind, it shows an intelligence independent of my own which had power to impress me.

Yours, in spiritual faith,

THOMAS C. CONSTANTINE.

THE SINGING SISTERS.—One of the most delightful features of the meetings at the Melodeon the past few Sabbaths has been the singing of the Misses Hall. It is rare that we realize such a perfect unity of effect from several performers. They do not throw operative somersets from one end of the musical scale to the other, like so many rival gymnasts, each challenging admiration and astonishment in turn; but like the Eolian harp, many strings, yet one instrument, the same breath sweeps all the chords alike, wafting melody to the ear as one harmonious whole, which we have no disposition to mar by dissection.

We shall be glad if the income of the meetings will justify the continued services of these sweet vocalists.

PROFFERED DISCUSSION.—A writer in the *Christian Repository*, who signs himself "A Pastor," says, "Spiritualism is an evil doctrine, because it robs the Scriptures of their simplicity, and draws the mind away from God, the only source of consolation and wisdom;" and he professes himself ready to meet and defend the assertion in all its bearings. This calls out a cordial and manly proposition from the Rev. Gibson Smith, of South Shafsbury, to meet him in public oral discussion of the question; for which purpose the use of the Universalist church in that town is offered. We hope the invitation will be accepted; for all well-conducted agitation of the subject must tend to good.

MR. R. P. AMBLE, discoursed at the Melodeon, on Sunday afternoon last, on the Existence and Nature of the Spiritual World. His positions were well-chosen, and were argued with that brilliancy of rhetoric and fervor of eloquence for which he is distinguished. We were unable to hear him in the evening. He will speak at the same place next Sunday.

Every act or work of a spiritual man is to the angels as a delicious fruit, useful and beautiful, which being opened and eaten, yields flavor, use, and delight.

FACTS FOR INVESTIGATORS.

For the New England Spiritualist.

CHELSEA, MASS.
BRO. NEWTON:—I write these lines for the benefit of honest investigators; not the over-fastidious, who are esthetic at the expense of philosophy; not the sectarian, who moves unquestioning in his vicious circle of stereotype and cant; nor the worldling and sensualist, who hates anything that is to intensify faith, literalize eternal verities, awe him into conviction, and impress him to a better life.

There are pure, honest, thoughtful women, in the church and out, fine and intuitive indeed, but intellectual and physical also, who need the complement of evidence which Spiritualism furnishes to these portions of our nature, in order to render faith operative and vivid;—there are thousands of strong-minded men about town, who "have yet," to use the words of one of them, "to find the very first conclusive proof of immortality,"—the doubting Thomases, the mathematic and materialistic, in whom habit and organization and out-of-door activity amid objects of sense, combine to render skeptical upon all points that do not have the assent of the understanding, and the confirmation of the physical.

You cannot well get the whole faith of such men, unless you address all parts of their being; belief will be dreamy and inefficient, unconnected with their daily life, inoperative, lacking muscle, the nail all-unclenched, without this. These must see some hand, witness some demonstration, hear some voice that no human wit could perpetrate and no human mind could give.

The following are through the mediumship of Mr. J. V. Mansfield of Chelsea, who also has an office No. 28 Exchange street, Boston. He is a writing medium, through whom any number of similar tests have been given. The first I offer, came at a sitting the 15th May, 1856. Mr. Mansfield and family, with an officer of the army and his lady being present, an influence seizing the hand of the medium, wrote "Nancy Holden."

Ques. Who are you? Then followed, "Wife of Thomas Holden—died in Boston, 25th May, 1802." Ques. How old? Ans. "Nineteen years, two months, four days." Where buried? "North part of the city, (Boston); I died in child-birth; my babe is sleeping with me, buried in the same grave. You will find my tombstone with the above inscription." Then in answer to question, "My gravestone may be found on the north side of the hill, a small common slate-stone," &c., &c. "N. HOLDEN."

The next morning, in company with the aforesaid officer, the graveyard at the North End was visited, entrance being obtained by application to the proper official—for it is kept locked; they proceeded in a systematic way to the search, beginning at the foot of the hill and taking the stones section after section. They had thus examined one large strip of graves, from the foot of the hill to the top, when Mr. Mansfield proposed giving up. "Twas moonshine," &c., &c. But persuaded by his companion, who was yet no believer, they agreed to take one more slip or section, a little further to the north. Here, after some search, they came upon a stone bearing the following inscription:—
"I, Nancy M. Mansfield, the wife of Thomas Holden, who died 25th May, 1802, aged 19 years, 2 mos. and 4 days."

Also, an infant buried with her. A perfect corroboration of the statement given through the medium.

At another sitting, later, the name "Candace Chamberlin" was written. Then following, "died at Irisburg, Vt., of consumption." A letter then was written, commencing "My dear Samuel"—among other things, recalling to his memory for evidence, that she requested the reading of Scripture a week before death, and chose this text for her funeral discourse: "Set your house in order, for you shall die and not live." Then, additionally, that *this was preached from at her funeral service*. This letter was directed to "Samuel Chamberlin, Barton, Vt.," although she died at Irisburg, Vt.; and in about ten days came the answer, stating that every particular was true, name, place, Scripture-reading, text-choosing, the preaching of discourse from same, &c., &c., ending "God only knows where it came from, but 't is true."

Mr. Mansfield is a man of unimpeachable integrity, holding a highly respectable social position, and has been giving his time to this mission of furnishing evidence free of all charge, hitherto, to those examining. He, with his family, before this new experience, were members of the Orthodox congregation, and have gained nothing of what the world deems reputation, by taking the present position. But here are two cases, whose legitimate conclusions cannot be escaped, without charging the medium with deceit the grossest and most foolish. This kind of talk we meet further on. Here is no clairvoyance in this medium, for he sits wide awake, normal, conversing with you upon indifferent subjects, while writing. There is no implication of the mental faculties, but a purely mechanical use of the hand. But before the whole weight of this argument is urged, let me present a few more facts.

Here is one, very short, but very direct and conclusive. Mr. Mansfield at home, was about retiring for the night, when finding his hand seized, he went to the table, and taking pencil and paper, received the following:—

"I came to make good a promise that I would dictate through you. I have been with my children at Derby, Vt., manifested by answering questions through the table, and promised to give through you this test, and the time I was with them. This was the 8th and 9th of June, 1856.—DAVID HOPKINSON."

Mr. Mansfield afterwards learned that upon those very evenings, at the house of Mr. Hopkinson in Derby, Vt., the spirit-father had thus appeared, though nearly the whole company were unbelievers, made this promise twice in succession, and thus exactly fulfilled it, late on the very night it was last given.

And thus again and again and again. Seated in Mr. Mansfield's office with him, but about a fortnight ago, a pile of letters before him, I had the pleasure of witnessing one test given. I may remark that these letters are all sealed, and sometimes enclosed in two and three envelopes, with private marks and seals. The left hand was slightly influenced. One letter selected by the power as the one to be answered; and then hurriedly, and while the medium conversed with me, perfectly awake, a letter was written addressed, "My Dear Emma," saying among other things, "I was

Interesting Miscellany.

WHISPERS OF THE WATCHING SPIRIT.

From a recent number of the Times, where it appears anonymously.

In youth I died, in maiden bloom;
With gentle hand Death touched my cheek,
And with his touch there came to me
A spirit calm and meek.

He took from me all wish to stay,
He was so kind I feared him not;
My friends beheld my slow decline,
And mourned my timeless lot.

They saw but sorrow; I desisted
The bliss that never fades away;
They felt the shadow of the tomb;
I marked the heavenly day.

I heard them sob as through the night
They kept their watch; then on my ear,
Amid the sobbing, fell a voice
Their anguish could not hear.

"Come and fear not," it softly cried;
"We wait to lead thee to thy home."
Then leaped my spirit to reply,
"I come, I long to come."

I heard them whisper o'er my bed—
"Another hour, and the mist die."
I was too weak to answer them,
That endless life was nigh.

Another hour, with bitter tears
They mourned as my soul faded,
And heard not how I sang a song
Of triumph o'er their head.

They bore me to the grave, and thought
How narrow was my resting place;
My soul was rising high and wide
At will through boundless space.

They clothed themselves in robes of black;
Through the sad aisles the requiem rang;
Meanwhile the white-robed choir of heaven
A holy psalm sang.

Off from my paradise I came,
To visit those I love on earth.
I enter, unperceived, the door;
They sit around the hearth.

And talk in saddened tone of me,
As one that never may return.
How little think they that I stand
Among them as they mourn!

But Time will ease their grief, and Death
Will purge the darkness from their eyes.
Then shall they triumph when they learn
Heaven's solemn mysteries.

THE SNOW MIRACLE.

BY T. M. ALDRICH.

The fairies are not dead,
The fairies of our childhood, long ago!
There is an angel walking overhead
When frosty eaves are hung with icy curls,
And January shivers in the snow!
She speaks unto the North-wind, and her words—
A miracle! a miracle!—are pearls!
Lo! how they flutter down
And fill each secret nook,
The willow-hidden brook,
And the house-tops of the town,
And the chimneys as they look,
With yawning mouths, to all
The dunes, till in a pall
Of pearls the earth is hid,
The Danae-earth is hid!

The pearls, the crispy pearls!
Lo! how they flutter down
From the snowy angel's lips!
Till the hemlocks and the pines,
And the ghostly poplar trees,
Are like the shroud and rigging of the ships!
Lo! how they flutter down—
So wondrously complete—
So marvelously wrought—
And in the stifled town,
Each half-deserted street
Is filled with her white thought!

O, we are blind and weak!
We daily yearn and seek
For miracles like those of long ago;
We moan and murmur still,
As if this falling snow
Were not a miracle!

IN THE RIGHT BE STRONG.

Go boldly forth and fear no ill,
When fierce oppressors rise;
Let mental strength, abounding still,
Such puny foes despise.
Though stung with many a bitter word,
And persecuted long,
Yet let them pass as if unheard,
And in the right be strong.

The noblest cause ever known
Have met with scorn and jeer—
The brave, though journeying alone,
Should never yield to fear!
Go onward—up the rugged steep,
Beyond the lagging throng;
Thy own heart's counsel wisely keep,
And in the right be strong!

Although grown weary, strive not less,
No duty leave undone;
Soon will oppressors join to bless
The deeds thy daring won.
The strife once over, then will earth
Send forth her sweetest song,
To laud and bless the noble worth
That in the right was strong!

Have faith—have courage—never fear,
The promise is in sight;
The lamp of Truth is shining clear,
To banish Error's night.
Though trials gather thick and fast,
And all the world be long,
Onward, still onward to the last,
And in the right be strong!

KORAN OR ALKORAN OF MAHOMET.

Written about A. D. 610. Its general aim was to unite the professors of Idolatry and the Jews and Christians in the worship of one God, (whose unity was the chief point inculcated,) under certain laws and ceremonies, exacting obedience to Mahomet as the prophet. It was written in the Korish Arabic, and this language, which certainly possessed every fine quality, was said to be that of Paradise. Mahomet asserted that the Koran was revealed to him during a period of twenty-three years, by the Angel Gabriel. The style of this volume is beautiful, fluent, and concise; and where the majesty and attributes of God are described, it is sublime and magnificent. Mahomet admitted the mission both of Moses and Jesus Christ.—*Dr. Fortin.* The leading article of faith which this impostor preached is compounded of an eternal truth and a necessary fiction, namely, that there is only one God, and that Mahomet is the apostle of God.—*Gibson.* The Koran was translated into Latin in 1143; and into English and other European languages about 1703, *et seq.* It is a thesaurus of 3000 verses, divided into 114 sections.

MICHEL AND POWLESKA.

A REMARKABLE CASE OF SPIRIT REVELATION.

A circumstance fully as remarkable as any recorded, occurred at Odessa, in the year 1842. An old blind man, named Michel, had for many years been accustomed to get his living by seating himself every morning on a bench in one of the timber-yards, with a wooden bowl at his feet, into which the passengers cast their alms. This long-continued practice had made him well known to the inhabitants, and, as he was believed to have been formerly a soldier, his blindness was attributed to the numerous wounds he had received in battle. For his own part, he spoke little, and never contradicted this opinion.

One night, Michel, by some accident, fell in with a little girl ten years old, named Powleska, who was friendless, and on the verge of perishing with cold and hunger. The old man took her home, and adopted her; and, from that time, instead of sitting in the timber-yard, he went about the streets in her company, asking alms at the doors of the houses. The child called him father, and they were extremely happy together. But when they had pursued this mode of life for about five years, a misfortune befell them. A theft having been committed in a house which they had visited in the morning, Powleska was suspected and arrested, and the blind man was left once more alone. But, instead of resuming his former habits, he now disappeared altogether; and this circumstance causing the suspicion to extend to him, the girl was brought before the magistrate to be interrogated with regard to his probable place of concealment.

"Do you know where Michel is?" said the magistrate.

"He is dead!" replied she, shedding a torrent of tears.

As the girl had been shut up for three days, without any means of obtaining information from without, this answer, together with her unfeigned distress, naturally excited considerable surprise.

"Who told you he was dead?" they inquired.

"Nobody!"

"Then how can you know it?"

"I saw him killed!"

"But you have not been out of the prison?"

"But I saw it, nevertheless!"

"But how was that possible? Explain what you mean!"

"I can not. All I can say is, that I saw him killed."

"When was he killed, and how?"

"It was the night I was arrested."

"That can not be: he was alive when you were seized!"

"Yes, he was; he was killed an hour after that. They stabbed him with a knife."

"Where were you then?"

"I can't tell; but I saw it."

The confidence with which the girl asserted what seemed to her hearers impossible and absurd, disposed them to imagine that she was either really insane, or pretending to be so. So, leaving Michel aside, they proceeded to interrogate her about the robbery, asking her if she was guilty.

"Oh, no!" she answered.

"Then how came the property to be found about you?"

"I do not know: I saw nothing but the murder."

"But there are no grounds for supposing Michel is dead: his body has not been found."

"It is in the aqueduct."

"And do you know who slew him?"

"Yes—it is a woman. Michel was walking very slowly, after I was taken from him. A woman came behind him with a large kitchen-knife; but he heard her, and turned round; and then the woman flung a piece of gray stuff over his head, and struck him repeatedly with the knife; the gray stuff was much stained with the blood. Michel fell at the eighth blow, and the woman dragged the body to the aqueduct and let it fall in without ever lifting the stuff which stuck to his face."

As it was easy to verify these latter assertions, they despatched people to the spot; and there the body was found, with the piece of stuff over his head, exactly as she described. But when they asked her how she knew all this, she could only answer, "I don't know."

"But you know who killed him?"

"Not exactly; it is the same woman that put out his eyes; but, perhaps, he will tell me her name to-night; and if he does, I will tell it to you."

"Whom do you mean by *he*?"

"Why, Michel, to be sure!"

During the whole of the following night, without allowing her to suspect their intention, they watched her; and it was observed that she never lay down, but sat upon the bed in a sort of lethargic slumber. Her body was quite motionless, except at intervals, when this repose was interrupted by violent nervous shocks, which pervaded her whole frame. On the ensuing day, the moment she was brought before the judge, she declared that she was now able to tell them the name of the assassin.

"But I did not see it then. Michel showed it to me last night."

"But what should induce Catharine to do this?"

"Michel was her husband, and she had forsaken him to come to Odessa and marry again. One night, fifteen years ago, she saw Michel, who had come to seek her. She slipped hastily into her house, and Michel, who thought she had not seen him, lay down at her door to watch; but he fell asleep, and then Luck burnt out his eyes, and carried him to a distance."

"And is it Michel who has told you this?"

"Yes; he came, very pale, and covered with blood; and he took me by the hand and showed me all this with his fingers."

Upon this, Luck and Catharine were arrested; and it was ascertained that she had actually been married to Michel in the year 1819, at Kherson. They at first denied the accusation, but Powleska insisted, and they subsequently confessed the crime. When they communicated the circumstances of the confession to Powleska, she said, "I was told it last night."

This affair naturally excited great interest, and people all round the neighborhood hastened into the city to learn the sentence.—*Night Side of Nature.*

FLOGGING A WITCH TO DEATH.

We find the following singular story in the Brownsville (Texas) Flag. The transaction is said to have occurred about a month ago. It seems that a young lady of Matamoras was taken sick, and an old lady in the neighborhood, reported to have some skill in the virtue of herbs, was solicited to visit and administer to the patient. From some cause or other, the old lady failed to attend, and suspicious reports were circulated that the old lady had bewitched the young one. The authorities were petitioned to compel the attendance of the old one. Officers were sent to take her before her supposed victim, and these miserably ignorant wretches reported that they on several occasions repaired to her domicile and could not find her at home, but found instead a suspicious looking black cat. After several efforts, however, they found the old woman at home instead of her cat, and she was taken to the presence of her invalid. But her herbs failing to restore the sick to health, and the meddlesome black cat persisting in following its owner, and being by the neighbors found in the room of the invalid instead of her mistress, fixed the opinion fast in the minds of these ignorant people that the old woman and the black cat were one and the same person; and that she, being a witch, could take the form of a cat and assume her own shape at will—that the invalid was a victim to her diabolical art. With these convictions, it is said, they sought out the unfortunate creature, and actually tied her up, and with whips cruelly flogged her to death as a witch.

In justice to the civic authorities of Matamoras, we are happy to state that they were not a party to the tragic part of this singular transaction, and were prompt in arresting the actors.

LIGHTNING.

Every nation has had at some period in its history some superstitions regarding storms. Many of these are very curious and worthy of repetition. In ancient times, the Greeks, as well as the Romans, regarded the lightning as the minister of the gods. The Thracians menaced the thunder clouds with arrows, and attempted to combat the dread artillery of Heaven. By the Romans, persons killed by lightning were supposed to have called down upon themselves the special indignation of the gods, and were buried in unfrequented places, lest the ashes of others should be polluted by their presence; or sometimes their remains were suffered to lie where they fell, without receiving any interment whatever. Even a spot of ground struck by lightning was hedged in and avoided, under the belief that Jupiter had either set upon it the mark of his displeasure, or appropriated it as sacred to himself. It was unlawful for any man to approach such enclosures. The Romans supposed caverns to be secure places of refuge during thunder storms and some of them were accustomed to wear the skin of a seal around their body as a protection against lightning. During tempests, it is said that the Emperors of Japan retire into a deep grotto, in the centre of which is a reservoir of water intended to extinguish the lightning. The Tartars as soon as the first warning thunder is heard, expel all strangers from their dwellings, wrap themselves in long black woollen cloaks and sit silent and immovable till all danger is past. The Chinese suppose they can protect themselves by the presence of mulberry or peach—a superstition similar to that of the Roman Emperor Tiberius, who never failed to wear a chaplet of laurel, under the belief that lightning would not strike this kind of leaf.

MIRRORS IN CHURCHES.—The original national religion of Japan is called *sin-syn*—from *sin*, the gods, and *syn*, faith—and its followers are called *sintoos*. The only decorations of the old temples were a mirror, the emblem of purity of soul, and many strips of white paper, formed into what is called a *gonet*, also an emblem of purity. The votary performs his ablutions at a reservoir provided for the purpose; he then kneels in the veranda, opposite to a grated window, through which he gazes at the mirror and then offers up his prayers, with his sacrifice of rice, fruit, tea, or the like. This done he drops his coin into the money-box and retires.

PERSEVERE.—If a seaman should put about every time he encounters a head-wind, he certainly would be a long time in making a voyage. So he who permits himself to be baffled by adverse circumstances, will never make head-way in the voyage of life. A sailor uses every wind to propel; so should the young man learn to trim his sails and guide his bark, that even the adverse gales should fill its billowing canvas and send it forward on its onward course.

HEAVEN A HOME.—Chrysostom, when banished said to a friend, "You now begin to lament my banishment, but I have done so for a long time; for since I knew that heaven is my country, I have esteemed the whole world a place of exile. Constantinople, whence I am expelled, is as far from Paradise as the desert whither they send me."

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I. That man has an organized spiritual nature, to which the physical body is but an outer garment.
II. That he has a conscious individualized existence after the death of the physical body.
III. That the disembodied can and do communicate sensibly with those still in the flesh.
IV. That incalculable good may be derived from such communion, wisely used.

These propositions embrace what is popularly denominated *Modern Spiritualism*, and the questions involved in, and growing out of, are becoming the *QUESTIONS OF THE AGE*—than which none more interesting or important were ever raised among men.

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