NEW-ENCLAND SPIRITUA

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

PUBLISHED AT 15 FRANKLIN STREET, BOSTON.

.. LIGHT ! MORE LIGHT STILL !" -- COETNE.

TERMS, TWO DOLLARS A YEAR, IN ADVANCE,

FOR THE WEEK ENDING SATURDAY, JANUARY 31, 1857.

No. 44

Phenomenal & Philosophical.

lested line notice 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."

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 latterday, the harmonious and reciprocal communication between the inhabitants of the present and the future world

Other departments of the social world and in civic

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 portant one I will here mention. ever their bounds of knowledge and power of mind over matter, winging their way to atill higher and wider which aid on the mighty tide of progression, the most through the crevices of a dyke." backward in welcoming fresh embassies from the land Mr. Beecher concludes by saying : "Whatever physat a time when men had risen in intelligence to that desaw that science and philosophy had ameliorated the thority; its plenary inspirations will be annihilated?" condition of men, morally, socially, and physically, more in one century than Catholicism and Calvinism 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 or fanaticism, but that the whole doctrine of immortality was a delusive chimera, a Utopia conceived, and -when Universalism, embracing a theology which apno 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. es, at the fourse of her Hopkinson in Dorley

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 desolatoness, loneliness, and darkness which the doctrine of annihilation produces would pervade the earth; the sharp grief of love, and affection, and friendship, analyze through and through to the primordial elements which in Spiritualism, at the departure of our tender friends, passing from our eye to take on immortality, tigate the laws that govern the most subtle and mysterifinds a soothing balm, would become so poignant as to ous agents of the universe - light, heat, electricity, overwhelm us in woe unutterable.

But at just the time you most needed the aid, the proof through and systematizing ideas which were once conthat your theology was grounded on absolute truth - be- sidered conflicting paradoxes, demonstrating that the hold the proof came. And shall any be found in the universe is governed by a code of laws the most har-

happiness - will any of these be the last to accept or acknowledge the proofs of their own fondly charished 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 beavens have suddenly opened and come to your aid, "shapes beekoning 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 cras; 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 heir own theory of the future, is unaccountable and

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 im-

The Rev. Charles Beecher, at a regular meeting of the Congregational Association of New York and Brookflights in the univercedum of nature, exploring earth. lyn, was appointed to investigate the spiritual manisea, air, penetrating the firmament a million times be- festations. In his elaborate report he assumes the hyyoud the ken of unaided vision; and by some felicity of pothesis that "spirits can only obtain access through the present era, and a fulfilment of what psalmists sang prepared odylic conditions;" that this was the mode of and prophets foretold, the veil of mystery which communication by the ancient prophets, and to substitute hides the future from our gaze is just beginning to any other theory " cuts up by the roots large portions be removed ;-and shall the pulpit, whose place is among of the prophetic Scriptures." And he adds, "whenever the higher influences that exalt the world, "our guide odylic conditions are right, spirits can no more be rein life, our consolation in death," be, of all the agents pressed from communicating, than water from jetting

of promise and the most bitter in its denunciations of iological law accounts for odylic phenomena in all ages, those things which if the Bible be true, God will sure-ly bring to pass in the earth? At a time were a you need the aid,—for aid much longer deferred would body as mutually related, acting and reacting. A large come too late to save the church—the aid of science, of portion of the Bible — its prophecies, ecstasies, visions, revelation, or of another voice from the Mount to assure trances, theophanies and angelophanies - is, more or the world that there is an immortal future; at a time less, tinged with odylic characteristics. The physiology, when the whole scientific world, resting their opinions the anthropology of the Bible, is highly odylic, and reasonably upon proofs instead of upon vague hopes, must be studied as such. As such it will be found to and predicating their belief and their enjoyments of the harmonize with the general principles of human expebroad and peremptory thesis of Voltaire and Bacon, - rience in such matters in all ages. If a theory be that if immortality be true, let it be proved,—was fast adopted everywhere else but in the Bible, excluding going over to the belief in the doctrine of Pantheism; spiritual intervention by odylic channels in toto, and ac counting for everything physically, then will the covers gree that the partialistic or orthodox faith could no of the Bible prove but pasteboard barriers. Such a longer impose upon their credulity; when the world theory will sweep its way through the Bible and its au-

To quote from, or even to cite the names of those who, in every department of science or of professional had degraded in seventeen; when a thousand 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 seventeeth 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 ingenuous, was the work of Dr. Dods, who now himself is an avowed Spirituearth, could not prove by any depth of argument or alist. Such is the work of Dr. Rogers, "which," in subtlety of reasoning, or sober communion, or ecstasy, the words of Rev. Charles Beecher, " is precisely the argument of avowed materialism." "And yet," says Ex-Senator Tallmadge, "I have known reverend genhoped, and desired, and prayed for, yet never realized; tlemen in their zeal against Spiritualism take Dr. Rogers' book as a sort of vade mecum, and exhibit it to pealed alike to the reason, conscience and heart, could overthrow Spiritualism, whilst, at the same time, it was sapping the very foundation of the religion they pro

But many of you will 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 of the truths of that science, whose office it is to invesmagnetism; who have spent nearly a life-time in wading Universalist ranks, believers in the doctrine of immortal- monious and beautiful, scientifically coherent and prac-

ity - believers in the restoration of all men to eternal | tically useful. Consider what quantity and what kind whole and sound; he knows more than all other men; in philosophy, advanced in religion-what was his origin? and would consider me a heretic if I did not believe, sing? 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 Teacon - testimonics 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 saving that the testimony in favor of the Bible is weak, very weak and triffing, compared with that which proves the truth of modern Spiritualism.

> Yet I believe the Bible to be an inspired work treatise upon ethics the most consummate and complete. know God in a primitive age. But many at the present fate. time deride the manner in which spirits reveal themfor social enjoyment, festivity and improvement; around which we linger and recline, and talk of those whose earth - the sweet tones to linger no more, and gladden

with ideas, how great, how very great would have been you answer they were all created and thus placed conthe number that would say, "Could I but see or hear temporaneously. But unfortunately for that answer-to 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 the deposit of detritus in others-the fossil remains ments, played by powers invisible to the material eye. prudence 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 odylic 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 announcement?

But many object to it because the skeptical and the the publicans and the harlots go into the kingdom of behold that which is true and solid, they are free to ac- a fact. cept it; and if they can ameliorate their condition, it is what they most desire. But the bigot always feels brilliant in conceptions, skilled in government, profourd

of evidence you deem needful to convince you; see if he believes no new truth, for he himself is the perfect you have not as much evidence to prove the validity of embodiment of all truth : made in the image of his Mamodern manifestations, yea, five hundred times the ker, in him is the incarnation of the Alpha and Omega. amount of direct and veritable evidence that you have To the implacable egotist, what truth can gain access? to prove the validity and truth of the Scriptures. De- Are you not willing that the rich should be made whole? cide with candor, with reason and deliberation, consid- Are you not willing that skeptics should have and beering that upon the affirmation of one man who lived in lieve the proofs of that heavenly elysium for which you Judea near nineteen hundred years since, you believe, so zealously pray, and about which you so sweetly

> "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 heavefuly 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 I arrive at this conclusion by analogical reasoning; for if | facts which our philosophy comprehends, and which is the heavens are opened now to reveal to mortals holy essential to its existence; and so it may, with some proand important maxims, I believe it possible and proba- priety, be considered fundamental. We accept the ble that they were in the times when men sought to issue you thus tender us, and are willing to abide by its

Upon this issue we offer in evidence, first, the records selves, considering the modus operandi employed as of the earth's history, written with God's own hand preposterous and simple. But that the gentle tap and upon the rocks which compose her crust. By these the gentle vibration, or oscillation of a material object records we propose to show that the earth has passed should be preposterous, or even simple, I cannot, for in successive chronological order through, at the least, one, infer the idea. That spirits can and do move other two grand epochs, and is now in the third, each distinct objects as well as tables, is proved; yet to exhibit a and well defined-each an advance upon the other tophysical demonstration, what more appropriate object wards the end for which the earth was created. If succan be found than the table around which we gather cessful in this, will not the fact in issue be indubitably established?

All geologists agree that the earth's crust is composed sweet presence in the social circle is, and forever will in the order of sub-position. First, of non-stratified be, invisible; whose voices will never more be heard on rock; second, of non-fossiliferous stratified rocks; and third, of fossiliferous stratified rocks. These facts have the hearts of tender friends, our hearts ready to be been so clearly ascertained, that they are attested alike crushed with ineffable grief? To say that in such a place, by the orthodox and heterodox. Now, is it not clear and at such an hour, and under such circumstances, that the unstratified rock; being the lowest in the order the gentle tap from the invisible presence, or the of sub-position, must have existed first in the order of gentle movement of a material object by the departed, time? that the non-fossiliferous strata lying upon it were is inapposite, or incompatible with propriety, is to deny next in order? and that the fossiliferous strata lying all love, and tenderness, and respect, and virtuous mem-upon the non-fossiliferous must have been last in such Could they only have ampressed the media's mind some other thing before that say nothing of the conceded fact that all the stratified rocks are the result of chemical precipitation in some, by an invisible power, I would believe." And yet which characterize the fossiliferous strata demonstrate these, and such as these, are the very demonstrations the contrary. If the different strata were all contemwhich men now call preposterous and absurd. Hun- poraneously created just as they now exist, how did the dreds, yea, thousands in these United States have borne fossils get to their places? Think you they burrowed witness, that they have listened to the best performances their way so many thousand feet through solid rocks to of music upon the guitar, the piano, and other instru- find their sepulchres? How came they there? But one answer can be made-viz, the fossil was deposited To such testimony, coming from those possessing talents in its place during the formation of the stratum in which of the highest order in every department of science and the it is found; and, therefore, those occupying lower arts; from the most celebrated of the profession of juris- 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 bettereach 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 borses, cattle, sheep, hogs, &c. Much attenit, but who, on the contrary, spurned it from its first, tion 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 acinfidel world are the most ready to accept it. Was not | tion of progressive forces ; and these secured, they move the skeptical and infidel world, the publicans and sin- him forward. The same is true of the vegetable world. ners, the most ready to receive the doctrine and teach. Superior conditions are thrown around the fruit-bearers, ings of Jesus Christ? "Verily I say unto you, that and they improve in quality. Take the Newtown pippin -trace back its history through its successive changes, God before you." "For John came unto you in the until you arrive at the wild crab, its original parent, and way of righteousness, and ye believed him not; but the then explain to me, if you can, the wonderful metamorpublicans and the harlots believed him." Was not this phosis upon any other hypothesis than that of its prothe very objection raised by the orthodox world against gressive development. A very eminent and learned Universalism-that the skeptical world were most ready divine, not long since, mentioned to me an interesting to receive it? But why are these things so? It is be- fact-viz., that the peach is well ascertained to be the cause what religionists call the skeptical world-or offspring of a species of almond, the outer hull of the the publicans and harlots - are the free children of almond having given place to the delicious pulp of the nature; are not bound down - tied hands and feet by peach. Whence is this, if progressive development be rigid creeds, by old preconceived opinions; do not fear fiction, instead of fact? Lastly, the histories of morals, that the ground on which they tread will be destroyed; of religion, of civilization, of government, of social order, for they know they walk in quagmire, and if they can all speak with one voice in testimony that progression is

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 Romanis 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 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 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 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 chicane, 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 pro per 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 parrative, 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 al as to whether that evacuated the premises at the approach of the usurping spirit from Springfield, or woman, who is himself 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 forth-

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 secresy. 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 inevita ble 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 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 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

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 there were angels who could manifest themselves to this wer 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 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 wellfounded. "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 exscinded. 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 lost a lovely child of seven years of age under circumstances of a very affecting character. She had been suffering from common cold for several days, but no uncasiness 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 am going to heaven-I shall be an angel." 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?

nant instinct, which aroused itself in this instance, as it has done in a thousand others? Whatever the power, its reliability is determined by the fulfilment 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 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; Corregio exclaiming, " I, too, am a painter;" Shakspeare, writing in one self-conscious moment,

"Nor 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-prompted sonata; the living pianist, who conjures up the souls of dead composers, half cataleptic in the eestasy wrought by the tempestuous melody that floods his senses ;-all hese 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 conceited and smirking aspect of

"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 liv-

Hon. Warren Chase is lecturing to good audiences in

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 band 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 better life. only serve to advance the cause of Spiritualism in auv 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 con-

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 ful 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 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 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 impressional 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

somewhat animated and interesting conversation, I was 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 operatic 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 dispostion to mar

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 Shaftsbury, 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 opened and eaten, yields flavor, use, and delight.

For the New England Spiritualist. FACTS FOR INVESTIGATORS.

BRO. NEWTON :- I write these lines for the benefit CHELSEA, Mass. 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

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-ofdoor 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

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-unclinched, 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 :-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 upon his foot, that day, by the falling of heavy boards. Chamberlin" was written. Then following, "died at I stated that I had been irresistibly impressed to Irisburg, Vt., of consumption." A letter then was come, but knew not the object of my visit. After a written, commencing "My dear Samuel" - among other things, recalling to his memory for evidence. influenced to place a chair in front of Mr. S ---, and | that she requested the reading of Scripture a week performed the manipulatory process in a somewhat curi- before death, and chose this text for her funeral disous manner. In my judgment it was not very scientific. course : "Set your house in order, for you shall die and I had not operated long when the individual on whom not live." Then, additionally, that this was preached I was operating declared himself much better. I left from at her funeral service. This letter was directed him at ten o'clock at night. After a night's rest he 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 follow-

"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, peras a delicious fruit, useful and beautiful, which being feetly awake, a letter was written addressed, "My Dear Emma," saying among other things, "I was

with you at the circle Thursday night." Then further on,-" Tell Mary I am with her, and if she will sit around the table with her little ones, I will try to manifest," &c. Then, "tell James," &c. And finally signed "Your spirit-mother, Jane,"

Here were at least five distinct tests in one letter, in the address "Emma," the circle of Thursday night," "Mary and her little ones," "James," and "Your spirit-mother, Jane." The medium knew nothing of the truthfulness of all this,-knew not, indeed, who brought the letter, for some are dropped privately, others through several intermediate hands; but the writer shortly coming in, it was found to be, as in every case where a letter has been answered, a perfect series of tests.

In all these statements, let me assure the sincere reader there is not the least magnifying. Indeed, you will find the reality more convincing and wonderful than any paper-talk can appear.

And now I have three things to say in answer to objectors. Does any one out of the wickedness of his own heart, or because of the confessed deception that clusters around all things of earth, say "Deceit?" Then we make answer, this deceit can have only two forms, either of which you can disprove by personal investigation; for either the professed investigators and writers of letters are in collusion, and furnish the facts themselves, or the medium spends his time in gathering, committing to memory, and writing the facts. I would not entertain these charges even long enough to refute them, were I not aware that drowning unbelief catches even at straws, and will urge the most improbable explanations rather than yield, unless sheerly obliged.

Mr. Mansfield has written about four thousand different communications in answer to sealed envelopes, and otherwise,-too many people of all classes, believers and unbelievers, for the idea of conspiracy. And to have learned these facts himself, the medium, who is and has been steadily confined to his office, would have had to become intimately acquainted with the private affairs of hundreds and hundreds of families from one part of the Union to another. He has written for Minnesota and New York, for Massachusetts and all New England, for the South, and in one case, the affairs of an English family, living years ago in Nottingham. So that all the days of all the months in every year, would be necessary to have learned the names, dates, facts, and minute details of domestic history which have been poured through his single hand. But again, we say, try for yourself; you can soon find whether you are conversing with a spy or an immortal loving spirit.

The next objection is clairvoyance. Here, again, we answer, you'll find the medium as truly in a normal state, mentally, as yourself; the only change is the mechanical seizure and movement of the arm and hand. Then, again, all letters will not be answered, for the purporting spirit objects. In cases where pecuniary matters are wrongly introduced, or in any instance where the happiness of some would be implicated, and more hurt done than good by an answer, the answer is steadily refused, though the same questions are sent again and again under never so many disguises, and through never so many different persons. Now if this were clairvovance, or the operation of any general law yet unknow to mortals, it could make no difference what was in the letter; one question would be answered as well as another: money and family affairs considered and spoken upon in one case, as well as in another. But here is the nicest discrimination, wisdom and prudence manifested, and no cunning and no importunity can elude or change it. Meanwhile the medium knows nothing, ofitimes - except a general intimation given by the spirit - why the letter is not answered, until the earthly investigator himself confesses his frequent attempts, by different envelopes and different seals, to obtain the long denied answer, breaks the seal, and in proof and cona firmation of the supernal wisdom and power, reads the questions so properly refused.

The last fact I offer is of quite late occurrence. Our medium, seated in his office, received the following:

"Dear Judge : - I see your desire to know what I am about here; whether I am practising law - what I'm doing. I neither practise law, nor make justice's writs, as in former life, &c., &c.;" then a few words of general statement of the avocations of spirit existence, WEBSTER."

This was directed to an eminent judge of our Commonwealth, and appears to have been given rather as a test in the facts, than for any beauty, appropriateness of style, or information to be conveyed.

The letter was put into an envelope, sent to his honor, Judge ____, in a neighboring city, with a note of explanation accompanying, and in due time received answer, stating that those very questionings referred to by "Webster" had been lying in a sealed envelope in his drawer, intended for Mr. Mansfield's mediumship; but hearing that he was overrun with callers, he had delayed sending. Here was a case where no mortal eye could have intervened, and which has gone far to convince one of the best legal minds in the State. Names can be given, with innumerable other facts, to any honest investigator calling upon Mr. J. V. Manefield, No. 28 Exchange St, or myself.

Facts are stubborn things, and in these cases the sights are more stubborn even than the stories. Open, utter investigation is challenged - desired. Error. though hedged with Power, backed by Passion, and venerable with Antiquity, shall depart. Truth is eternal - is therefore patient - can wait and triumph.

Yours, D. F. Goddard.

H. P. FAIRFIELD. - We learn from a correspondent that this medium is laboring very acceptably, both as a lecturer and clairvoyant physician, in the western part of the State.

THE FRIENDS were originally called Seekers, from their seeking for the truth. The name Quakers was given them by one of their prominent men, "because Fox (the founder) admonished him and those present with him to tremble at the word of the Lord."

It is said that once when Robert Hall was confined in an insane hospital while suffering under an attack of insanity, a visitor passing through one the wards asked him what brought him there!

"What never will bring you," was Hall's prompt reply, " too much brain."

For the New England Spiritualist SPIRITUAL GIPTS-HEALING-SEERSHIP.

FRIEND NEWTON :- I send you the following for publication in your paper, if you think it worth the space it will occupy :

While visiting some friends in Augusta, early in the fall, spirit cures was a frequent topic of conversation. I was rather incredulous of the marvellous accounts of healing with which the spiritual papers were teeming, and had never very confidently advised my invalid friends to apply for aid to the professed dispensers of healing influences. One evening after a conversation upon the subject, in which I had expressed my skepticism in regard to the curative power of "healing mediums," I formed one of a circle composed of several intelligent friends, and soon after taking my seat at the table, I passed under "the influence." Immediately my hand began involuntarily to extend itself across the table, as I supposed to seek the hand of a clerical friend, who sat opposite; but suddenly pausing in its way, it seized a small Bible, which, in the dim light, I had not observed, and drawing it towards me, commenced rapidly turning the leaves till my "index" finger rested on the following, or its parallel passage, to which, before opening my eyes, which I had firmly closed while turning the leaves, I expressly directed the attention of those sitting near me, remarking, with emphasis, that that was the passage I was directed to read : And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." As soon as I had read the passage, I was impressed to deliver a short discourse, declaring and enforcing the fact that healing and other "spiritual gifts" were a necessary accompaniment of the apostolic or ministerial office, and exhibiting the fallacy of the common idea, that, by any necessity other than that of a declension of faith, the peculiar signs of apostleship should cease with the age of the primitive apostles, when he who expressly asserted, "These signs shall follow you," has never given the least intimation that the exercise of those "gifts" as decisive tests of apostleship, should be confined to that age, but rather, by inference and implication, gives sanction to the belief that it should be perpetual. And it was further argued that "Pentecostal" scenes would never be revived until preachers accompany the proclamation of "the word" by a "demonstration of the Spirit and of power," and that faith, which has nearly departed from the ministry and the church, is only requisite to a renewal of "the times of refreshing from the presence of the Lord." I have often been directed to the Bible, and, in a similar manner, pointed out passages of Scripture enforcing some important truth, or illustrating some topic of conversation-passages which, even if they had occurred to me as apposite, I should have been obliged to use a Concordance to find.

The same evening, a lady, a partial medium, expressed her conviction of the presence of the spirit of Hon. Luther Severance, when my clerical friend, alluded to above, intimated a desire that, if Mr. S. were present, he would impress me to speak.

Slightly indisposed, and wearied from the sitting, a strong aversion to be further influenced that evening, assumed a positive determination to resist any influence that did not identify itself. I did not express the resolution, but mentally resolved that, unless I had some decisive proof of the presence of Mr. S., I should firmly but courteously decline to speak, as from his in-

Immediately his person began to shadow itself forth in my mind, with peculiar distinctness, and I successively described his features, his form, his physical peculiarities, his entire physique, in such minuteness of detail, as to convince all present, who had known him, of the accuracy and fidelity of the portraiture. I then proceeded to a vivid delineation of his mental and moral characteristics and inosyncrasies, which was pronounced faultless and truly marvellous. I had never seen him, and knew nothing of his personal appearance, and so little of his intellectual and moral qualities, that it would have been futile and presumptuous for me to undertake a representation of his psychical peculiarities. I knew little more of him than that he was distinguished as a man of fine intellectual endowments, of indefatigable industry, of high moral worth, and of uncommon integrity as a politician. But I seemed to be psychologized with the entire man-physically, intellectually and morally. The personation was pronounced extremely accurate and life-like. His calm and dignified bearing; his peculiar modes of thought, especially as applied to matters of political interest; his acute moral sense and high tone of feeling; his integrity of purpose; his scorn of everything crooked and perverse; the earnest protest of profound principle against policy and expediency as opposed to right; his humane and benevolent sentiments-all seemed transfused into me; and I seemed-so far as consistent with the retention of my own consciousnessto be Mr & The and been infused lute my interior self, as by a gootle influx, the inner life of a great and good man.

He then proceeded to impress me with the outlines of a discourse entitled "God in History," which he would have given entire, bt for the lateness of the evening and the unfavorable condition of the medium. The subject was delineate with much logical precision, and contained passages of are rhetorical beauty and power -the outlines and protinences of a discourse which, in the filling up, must hav been grand indeed. At least, this was the opinion of prsons who could not easily be psychologized into mistaing rhapsody for rhetoric, nor reverie for sound sense.

This is but a sample of large class of facts based upon an extensive observan and experience, and a careful and rigid investigation of the subject.

If this proves acceptable I may, from time to time, draw upon the storehouse ony memory-I have kept no notes-for your columns. Addison, Me., Jan. 16, 17.

[The foregoing statements derisome additional value from the fact that the writer is a clergan, intelligent and cautious, highly respected in his denominan, and actively employed in the ministry .- Editor.]

YOUR CONVERSATION .- Owhat character is it? Is it pure? Whatever it may bee assured it is an unerring index to your heart. Thee is known by its fruit. Out of the abundance of the art the mouth speaketh. We open the hearts of others when we open our own. Let your words be words of th and purity.

MANIFESTATIONS PIPTY YEARS AGO. BROTHER NEWTON:-We have an old legend in our family which I send you for publication.

There is now living with me an aged woman, who says that at the house of her brother in Brookline, Mass. between fifty and sixty years ago, (said house had previous to that time been used as a small-pox hospital by Dr. William Aspinwall of said town, who lived near by, and at the time spoken of was leased by a brother of this woman, and occupied by himself and family as a dwelling-house,) the following sights and sounds were seen and heard: for som loral con go

At times they would hear a carriage drive up to the door, sounding to them like a coach and four horses. Then would come raps on the door, like some one striking it with the handle of a heavy loaded whip. Her brother would start for the door immediately, when they would hear the carriage pass with great velocity around the house. He would hasten out with all speed and run around the house in the direction the sounds appeared to go, when all would be still, nothing to be seen or heard; there being no obstruction for fifteen or twenty rods in that direction. 2 And The sound or and orac

At other times heavy rumbling sounds would be heard in the garret and chamber; then thumps, as if all the barrels and other things therein were coming down stairs; and then a crash, sounding to them like some persons throwing the furniture against the chamber door, which would sometimes open without visible hands. At one time in particular, all persons living in the house were gone away from home and were detained until evening; a younger brother living with them came home first, but had been there but a short time when he heard the above sounds, accompanied by shricks and screams, to him so frightful that he covered himself up with the bed-clothes, and when they came home they found him so much frightened that he shook from head to foot.

A sister of theirs, who was living with them, was occasionally annoyed by having the doors to her bedchamber opened and shut violently, and hearing sounds within the chamber resembling human footsteps, and other mysterious sounds, appearing to her that some person was in the greatest distress, which would so shock her nervous sensibilities that she could not be persuaded to remain, but would often take her bed-clothes and go and sleep on the floor in the room with her brother and his wife. Sometimes when the family were sitting quietly at their work in the evening, there would be heard in the hen-house, which was near by, sounds as if the whole hen-family were in commotion, accompanied by other noises, as if some one or more persons were catching and attempting to carry away some of the brood distinct human voices would come between the other sounds. But when they would take a light and examine this and other places of noise and confusion, all would be still-no sound; nothing stirring; the furniture and every thing else in its usual place, with no appearance of having been moved.

At one time they saw through the window the appearance of a negro standing without, with a pole in his hands, the night being very dark. Soon there came a without any part being broken in the least of the window was being dashed in pieces, without any part being broken in the least. Arterwards, as the mistress of the house was going down cellar with a lighted candle, she saw the same personage sitting in silence on a cider barrel.

Many other mysterious sights and sounds of like kind were heard and seen by this family and others living in this house previous to the time mentioned; and the house obtained such a reputation for being haunted that no one could be persuaded to live therein afterwards; and my father-in-law, now a member of my family, says that the Doctor, for that reason, was obliged to pull down the same-that he assisted in so doing, and removed the building to another place in the same town, and erected thereof a mansion for the residence of the Doctor and his family. I of borons and helanguage

These facts I have gleaned from the lady spoken of, and her sister, the young lady that leard the sounds in her chamber, (she being the mother of my present wife, but now in her spirit-home,) of the younger brother also spoken of, now living in Abington, Canada West, and of my father, above mentioned. As far as we know, the widow of the elder brother is nowliving in Brighton, in this State, to whom reference may be had for the truth of the above statements of the spiritual phenomena of olden times, when people believed in ghosts and haunted houses, and professed and icknowledged that such sights and sounds were made by he departed spirits of persons once living in the flesh but sent to give warning of some future event, or to give information on some past transaction, for the benefit of those remaining in the form. both end or intadon brow guind

Yours fraternally in the cause of truth and human freedom, migiro od T - RAMOHO HERVEY BARBER. Warwick, Jan. 8th, 1857. In all the state of

Passed On.-Jan. 15th, 1857, Mrs. William Brown, of Northfield, Mass., being 45 years of age. She has for some months been so entwined in spiritual influences as to feny all assistance from any other physicians, thereby escaping such bodily suffering arising from the regular nostrums of the day. It gives great chance for remark from the opposer, all of which we hope may fall harmless at the feet of Mr. Brown, as we know he would have employed all the doctors of the age hal his wife been will-

In Winchester, N. H., Jan. 5, 1857, Passed from death unto life, SILAS FRENCH, aged 39 years.

MEETINGS IN BOSTON AND VICINITY. REV. R. P. AMBLER, of Baltimore, will lesture at the Melodeen, on Sunday afternoon, next, at 3 o'clock, and in the evening at 7 o'clock. Admittance to each lecture, 10 cents.

MEETINGS IN HORTICULTURAL HALL, School Street, for trance speaking, on Sundays. Admission,-Sunday evening, 10 cents; morning and afternoon free.

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

Question for consideration next Sunday evening: Is the present system of prison discipline and punishment calculated to prevent crime or reform the criminal?

P. I. BLACKER. MEETINGS IN CHELSEA, on Sundays, morning and evening, at PREMONT HALL, Winnissimmet Street. D. F. GODDARD, reg-

ular speaker. Seats free. IN CAMBRIDGEPORT .- Meetings at Washington Hall, Main street, every Sunday afternoon and evening, at 3 and 7 o'clock. Meetings also at Wait's Hall, corner of Cambridge and Hampshire streets, at the same hours as above.

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

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

J. W. H. TOOHEY, of New York, late editor of Christian Spir

itualist, may be addressed at Salem, Mass., Box 219. J. J. LOCKE, of South Reading, (Liberty Grove) Mass.

Miss C. M. BETHE, of South Boston, reads lectures written by

Miss A. W. SPRAGUE, of Plymouth, Vt., Trance Speaker. L. K. COONLEY, Tra Speaker, Portland, Me.

Mrs. M. S. Townsend (formerly Mrs. Newton), of Burling on, Vt., Trance Speaker. Mrs. Townsend will give clairvoy ant examinations and sittings if desired byher friends in the towns she is about visiting. The sick and suffering may thus receive

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

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

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

AUSTIN E. SIMMONS, of Woodstock, Vt., Trance Speaker. ALLEN PUTNAM, Esq., of Roxbury, Mass., will receive applications to repeat his lectures on Mesmerism, Spiritualism and

N. S. ORBENLEAF, Haverhill, Mass., Trance Speaker. GIBSON SMITH, South Shaftsbury, Vt.

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

JOHN M. SPEAR will answer calls to attend free meetings on Sundays, for directly practical purposes, during the months of September, October, and November. Address J. M. SPEAR, Melrose, Mass. Melrose is seven miles from Boston, on the Boston and Maine Railroad. House, second east of the depot. STEPHEN MORSE, "The Blind Sculptor," of Springfield, Mass. will lecture on Modern Spiritualism, when desired.

Miss Rosa T. Amedey, having in a measure recovered her wonted health, is now prepared to receive calls as a Trance Speaker. May be addressed in care of S. N. Thompson, Esq.,

MRS. SARAH B. ELLIS, of Hanson, Mass., Trance Speaker .ddress Quincy Mass.

Mrs, Ellis will visit Quincy, Mass., on Thursday, Friday and Saturday of each week, where she will give Clairvoyant examinations, and will visit any of the neighboring towns when re-HERVEY BARBER, Warwick, Mass.

MRS. M. F. BROWN, Trance Speaker, South Royalton, Vt. H. P. FAIRFIELD, Trance Speaking Medium, (also, Clairvoynt Physician), Wilbraham, Mass.

Let it be understood that in announcing these names, we make endorsement of the teachings of these several speakers. Those who speak in the normal state are expected to present their individual views of truth, each in his or her own way; while those who are used as instruments for disembodied intelli gences do not themselves undertake to be responsible for what is spoken. Truth must bear her own credentials.

SPECIAL NOTICES.

LECTURES on ANATOMY, PHYSIOLOGY and the LAWS of HEALTH,-under Spirit-Influence, by WM. E. RICE. Lecture 1st.-Upon the ANATOMICAL STRUCTURE, and PHYSI-

Lecture 2d.—Upon Nutration, embracing a description of the cause and cure.

Stomach, its Functions and Discourse and cure.

Lecture 2d.—Upon Circulation, embracing the heart and organs of circulation, their healthy and deranged action. Also, apon Absorption, illustrating the manner in which chemical substances, Contagion and Malaria are taken into the blood and

DLOGICAL FUNCTIONS OF THE HUMAN SYSTEM.

Lecture 4th .- Upon RESPIRATION, the Structure and Office of the Lungs. Consumption and other diseases incident to the organs of respiration, their origin and cure.

Lecture 5th. - Upon SECRETION, the glandular system, its action, normal and deranged; the structure, functions and diseases of the liver. Lecture 6th .- Upon ExcRETION, the structure and functions

of the bowels, kidneys and skin; the causes and cures of diseases incident to the excretory system. Lecture 7th .- A Private Lecture to Males upon REPRODUCTION,

the structure, uses and abuses of the reproductive system. Its moral and physical influence upon individual development. Lecture 8 .- A Private Lecture to Females upon the structure

and functions of the reproductive system; the causes and cure of These Lectures are designed to give to all classes valuable

information in relation to the structure and uses of the human system. They will be as free as possible from technical terms, thus bringing them within the comprehension of all who may

It is believed that these Lectures will be interesting as well as useful, as the medium will be controlled by a band of spirits of eminent physicians and surgeons, one at least of whom has been in the spirit-world more than two centuries.

A small admission fee will be charged to meet expenses, and to give a fair compensation, for his labors, to the speaker. Mr. Rice will respond to calls for the delivery of these

Lectures, or either of them. Letters upon the subject may be addressed to the undersigned, who will give prompt attention to "I orne od of lado M. D. K. MINOR.

Mr. CALVIN HALL will be in Springfield, after the first of January, until further notice. He will stop at Mr. Parker's, on Bliss street, first door on the right after leaving Main street. Terms for examinations, twenty-five cents; manipulations, fifty cents. No credit for those who are able to pay. The poor without

HARRISON HAPGOOD, Healing Medium, also Trance Speaker, from New York, may be found for the present at the FOUNTAIN House, Beach st., Boston. Ald good en ad them

Mr. ROLLIN SQUIRES will speak, in a trance state, in the morning, and Miss AMEDY in the afternoon and evening, next Sunday at Horicultural Hall.

Miss R. T. AMEDY will speak in "Wait's Hall," Cambridge port on Sunday next, afternoon and evening.

MEDIUMS IN BOSTON.

Mr. J. V. Mansfield, Test Writing Medium, No. 28 Exchange st. Mrs. Knight, Warring Medium, 15 Montgomery place, up one of stairs, door No. 3. Hours 9 to 1 and 2 to 5. Saturdays excepted .-Terms 50 cents a sitting.

Mrs. Dickinson, Trance and Healing Medium, at No. 15 Montgomery Place Hours from 9 till 1, and from 2 to 9 o'clock. Mrs. Bean, Rapping, WRITING and TRANCE MEDIUM. Hours from 9 A. M. to 9 P. M. No. 10 Chickering place.

Mrs. B. K. Little, (formerly Miss Ellis) Test Medium, by Rapping, Writing, and Trance. Rooms No. 46 Ellot street. Hours from 9 to 12 A. M., and 2 to 6, P. M. Terms 81.00 per hour for one or two persons 50 cents for each additional person. Clairvoyant Examinations for Diseases

Mrs. J. H. Conant, Spirit Medium, has removed to No. 2 Central Court (leading from Washington street, just above Summer street where she will attend to visits of her friends.) Please enter, and walk up stairs without ringing the bell.

Miss E. D. Starkweather, Rapping, Writing and Trance Medium nce No. 6 Barre place, out of Eliot, near Washington. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 a. M., 2 to 5

and 7 to 9 p. M. N. B .- Public circle on Monday and Wednesday evenings at eight o'clock. Terms, 25 cents each visitor. Evening sittings with families, if desired.

IN WARREN, MASS. Mrs. Almeda Dexter, Healing Medium, may be found, for the present, at the residence of Dr. Robinson, in Warren, Mass , where she will attend to examining and prescribing for disease; also curing by laying on of hands. Charges - For examination and prescriptions when the patient is present, 50cts.; by letter, \$1.00.

General Adbertisements.

G EORGE ATKINS, CLAIRVOYANT AND HEALING

in the treatment of disease.

In cases where stekness or distance prevents personal attendance, by enclosing a lock of hair, with the name, age, and place of residence, the patient will obtain an examination and prescription written out with all requisite directions. Patients visited at their abodes when desired, on illurative must be a few or an analysis of the patients. Hours for examinations from 10 to 12 A. M., and from 2 to 5 P. M. Terms, when the patient is present \$1.00; when absent \$3.00. Payment strictly in advance.

S. be consulted at his residence, Thorndike, Mass., the first, third and fourth weeks in each month.

LAYING HANDS ON THE SICK. Dr. W. T. Osborn, Los Ciairvoyant and Healing Medium, cures the sick by the laying on of hands; Chronic, Consumptive and Liver affections, and every disease which has baffled the Medical faculty, have yielded to his treatment. His success has been in most cases very marked, and such as to give him strong confidence in the healing power exercised through him.

Terms for each Clairvoyant examination, Sl.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel

HEALING AND CLAIRVOYANT PRESCRIPTIONS. C. C. YORK and wife continue to heal the sick by the laying on of hands; also to give Clairvoyant examinations and prescriptions, by receiving the name, age and residence of patients in their own handwriting. They will also visit the sick whenever desired Terms \$3.00 for examination in a prescription; \$2.00 when present. Address in care of Bela Marsh, 15 Franklin street, Boston.

MRS. ANNE DENTON CRIDGE, PSYCHOMETRIC READER, Dayton, Ohio. Requisite: A letter, written by the person whose Character is desired. Terms \$1.

MRS. L. W. KEMLO, HEALING MEDIUM, No. 2
Bulfinch Street, Boston. Invalids may rest assured, that Mrs. K. is
fully qualified, by study and experience, to treat disease successfully; nor
is she surpassed in her examinations prescriptions and success, by any
known Medium. She prepares the Medicines needed, thus preventing mistakes, saying nuch time and trouble. Her charges are made to suit the
means of all. means of all.

N. B.— Examinations are made in the natural or wakeful state. Consultations and Examinations free of charge.

sired. He will be assisted by a woman who has had long experience in that department.

TO THE AFFLICTED. DH. S. CUTTER, assisted by Mas. G. W. Walker, Clairvoyant and Healing Medium, will attend to the wants of the sick, on Wednesdays, Thursdays, Fridays and Saturdays in Lowell. On other days he will visit Billerica, Westford, and other places, where he is wanted, until further notice. Office 221 Central Street, Lowell, Mass. Meanshile the white-robed chare of hear

SUFFOLK DYE HOUSE. Corner of Court & Howard

HEALING BY CLAIRVOYANCE AND SPIRIT-INFLUENCE. — Mn. J. A. BASSETT will attend to all who wish to test his powers as a Healing Medium, and by the Mesmeric State; the disease will be pointed out, the symptoms described, and the best means used to cure it. Mr. Bassett is an able delineator of character while in the Mes-

cure it. Mr. Bassett is an able delineator of character while in the Me meric State.

TERMS.—For examination, when present, SL.00; when absent, \$2.00.

Office hours from 9 to 12 A. M., 2 to 5, and 7 to 9 P. M. Circles are all held on Tuesstay and Friday evenings, at 7. o'clock; admission 60 cents. sept. 27—Im

MRS. E. J. FRENCH, Clairvoyant and Healing Physical can, office 780 Broadway, second floor, front room. The morbid conditions of the human organism defineated and prescribed for with unparalleled success.

Terms - For examination and prescription S5, when the patient is present S5; if absent S10. All subsequent examinations S2. Terms strictly in advance. In order to insure prompt attention some of the leading symptoms must be given, when sending a lock of hair.

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

A C. STILES, M. D., Physician and Surgeon, Bridgeoport, Ct., Independent Clairroyant, and Psychometric Delineator of
Character. Dr. S. is not put into a mesmeric sleep, but appears in a
perfect normal condition, but the superior development of his powers,
enable him clearly to see the interior of the human system of the individual
before him, and with accurary describe the disease and feelings of the
patient, and also prescribe the remedy for the cure, or relief, if incurable,
as thousands can testify. Terms—For examination and prescription, \$2.00.
If absent, by a lock of hair, \$3.00. For Psychometric Delineation of Charcacter, \$2.00; to obtain this, the autograph of the individual must be
forwarded. To secure attention the money must always accompany the
letter.

DR. ABBOTT'S MEDICINES. - Our Cholera Cordial can be depended on to cure Cholera, Cholera Morbus, Dysentery—has been in constant use since the cholera season of 1832. Feach Cordial will cure debility, faintness at the stomach, and is an excellent Tonic Cordial Our Panacea will cure Coughs, Cold, and Asthma. The Canker Cordial will cure the Canker in the mouth and stomach and Canker in the mouth and stomach and Canker in the

F. KEMLO, WATCHMAKER, ATGEO. B. FOSTER'S. N. B. Mr. K. has for many years been first workman and foreman for S. Willard & Son, 9 Congress st. 42. Sm.

B. CHILD, M. D., DENTIST NO. 15 TREMONT

HEALING INFIRMARY. DOCTOR BARRON cures Can-Acers and Cancerous Humors, without the use of the Inife or torturing with caustic, and with but little pain and inconvenience to patients, by applied to the convenience of the Inife or torturing with caustic, and with but little pain and inconvenience to patients, by applying a cerate which has a chemical action, destroying the vitality of the cancers, causing a separation between the cancer and the surrounding its sues, and an opening of the integuments over it, so that in a few days the tumor will escape, root and branch. The opening in the flush thus made heals up in a short time, soundly, leaving no traces of the Cancer behind. Over 200 cases have been cured by this process. The Doctor continues to attend to Scrofula, Erysipelas, and all cases, in which he has had great suecess for the last twelve years. Clairvoyant examinations attended to as formerly. Call and satisfy yourselves of the unremitting effort and determination of the Doctor to conquer and subdue disease in his fellow man.

REUBEN BARRON, Botanic and Clairvoyant Physician, Palmer, Mass.

DENTISTRY. Dr. N. H. SWAIN, Dentist, Columbus, Ohio. Satisfaction guaranteed in all cases, and prices reasonable.

TENNY & COMPANY, dealers in Carpetings, of every variety of Fabric and Quality, Hall over Maine Railroad Depot Haymarket Square, Boston.

ENNIKER SPRING WATER. - Persons wishing to obt in Water from the celebrated Spring at West Henniker, N. H. are informed that they can be supplied by enclosing \$2.00 to S. M. CURRIER West Henniker, N. H., who for this sum will torward one barrel of Water agent.

A N ASYLUM FOR THE AFFLICTED. Healing by laying on of hands. OHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 7 DAVIS STREET, Boston, where he is prepared to accommodate patients desiring treatment by the above process

prepared to accommodate patients desiring treatment by the above process on moderate terms.

Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should inclose \$1.00 for the examination, with a letter stamp to prepay their postage.

Water from the Hunniker Spring will be supplied by Dr. M. He has been assured by intelligences from the higher life that it possesses strong magnetic properties, and is useful in negative conditions of the system.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

THE REMEDIES OF NATURE. Wm. E. Rice, Clairvoyant Medium for Medical Examinations. Careful and thorough examinations will be made in all cases, and prescriptions given with full directions relative to diet, habits, &c. Hours for Examinations from 10 to 12 A. M., and from 2 to 8, P. M. Olice, No. 98 Hudson street, Boston. In cases where sickness or distance prevents personal attendance, examination will be made from a lock of hair, accompanied by some of the leading symptoms, name and age of the patient. Free examinations given on Mondays to those who are unable to pay. All directions required by the patient carefully written out. Trems, when the patient is present, \$5; when absent, \$\$\frac{1}{2}\$\$; all subsequent examinations, \$2. Payment strictly in advance.

A GENTS WANTED TO SELL BOOKS - By the A largest Publishing House in the United States, which is exclusively devoted to supplying Agents and Canvassers. Farmers who have no employment for the Winter, Mechanics who are out of work, Students having a vacation, and Clergymen in ill health, can all find agreeable and lucrative employment by selling our publications. Send for our Catalogue and Terms. Our books are of a standard character, and very popular with the people. Address WENTWORTH & CO., No. 86 Washington st., Boston Miass.

COUNTAIN HOUSE, CORNER OF BEACH STREET and Harrison Avenue. Spiritualists Head Quarters in Boston. Charge \$1.25 per day, or \$7.00 per week, for 2 or 3 weeks.

MILINERY AND DRESS-MAKING.—Mrs. A. J. Ken-7t

BOARDERS WANTED. — A few gentlemen can beac-commodated with Board at No. 19 Temple street, Boston. Spiritualist

SPIRITUAL, CLAIRVOYANT, and MESMERIC PREscriptions, carefully prepared by OCTAVIUS KING, Botanic Apothe cary, 654 Washington street, under Pine Street Church, Boston.

All of Mrs. Mettler's Medicines for sale as above.

TAMMERING CURED! Notice is hereby given, that all
STAMMERING. Wishing a perfect cure without being obliged to follow
any rules whatever, — will be furnished with a SEALED copy of the
Pamphlet, deposited with the undersigned for distribution, our making application, enclosing two stamps for postage. The CURE is SCIENTIFIC,
SURE, NEVER-FAILING. Address,

H. C. MEARS, See'y,
Burlington, Vermont mildus at it bodieses one bod to Burlington, Vermont

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

SEEK-NO-FURTHER SOAP.—The undersigned, havin been appointed principal agent for Sangara's Erre-to-turners Soa now offers the article for trial, and the copyright to manufacturers for all knowing it to be one of he great inventions of the age. Office and general depot, 116 Commercial Street, Boston. Price \$2.50 per box of thirty six pounds; three boxes for \$7.00.

Samuel W. Gleason.
Sub-depot at No. 244 Washington street, up one flight, door No. 2 wint number of the Titun, where it appears anony 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 descried 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."

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

Then leaped my spirit to reply,

Another hour, with bitter tears They mourned me as untimely dead, And heard not how I sang a song Of triumph o'er their head. They bore me to the grave, and thought

My soul was roving 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 choirs of heaver A holy prean sang. Oft from my paradise I come, I enter, unperceived, the door;

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 !

They sit around the hearth.

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. B. ALDRICH. The fairies are not dead,

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 flakes, till in a pall Of pearls the earth is nor, The Danae-earth is hid! The pearls, the crispy pearls !

Lo! how they flutter down

Till the hemlocks and the pines.

From the anowy angel's lips !

And the ghostly poplar trees, Are like the shroud and rigging of the ships ! Lo ! how they flutter down, So wondrously complete-And in the stifled town, Each half-deserted street

Is piled with her white thought! We dally yearn and seek For miracles like those of long ago; We mean and murmur still. As if this falling snow

and and of the Were not a miracle [W. att . Walter 178]

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 causes ever known Have met with scoff 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 Koreish 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. Jortin. 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. - Gibbon. The Koran was translated into Latin in 1143; and into English and other European languages about 1763, et seq. It is a rhapsody 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 beam 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

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 timberyard, 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

"Do you know where Michel is?" said the magis-

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

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 bo: 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 and to interrogate her about the robbery, asking her if she was gur-

"Oh, no!" she answered. "Then how came the property to be found about you?" "I dont 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?" slowly, after I was taken from him. A woman came places, lest the ashes of others should be polluted by behind him with a large kitchen-knife; but he heard their presence; or sometimes their remains were suffered her, and turned round; and then the woman flung piece of gray stuff over his head, and struck him re whatever. Even a spot of ground struck by lightning peatedly with the knife; the gray stuff was much was hedged in and avoided, under the belief that Junistained with the blood. Michel fell at the eighth blow, fer had either set upon it the mark of his displeasure, or and the woman dragged the body to the aqueduct and appropriated it as sacred to himself. It was unlawful let it fall in without ever lifting the stuff which stuck to for any man to approach such enclosures. The Romans bis face: 20 the of avia of Laguesh one entered

despatched people to the spot; and there the body was found, with the piece of stuff over his head, exactly as against lightning. During tempests, it is said that the she described. But when they asked her how she Emperors of Japan retire into a deep grotto, in the cenknew all this, she could only answer, "I don't know." tre of which is a reservoir of water intended to extin-

"But you know who killed him?"

his eyes; but, perhaps, he will tell me her name tonight; and if he does, I will tell it to you." "Whom do you mean by he?"

"Why. Michel, to be sure !"

lowing her to suspect their intention, they watched her; failed to wear a chaplet of laurel, under the belief that and it was observed that she never lay down, but sat lightning would not strike this kind of leaf. 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 eusuing day, the moment she was brought before the judge, she declared that she was now able to tell them the name of the as-

"But stay," said the magistrate; "did Michel never tell you, when he was alive, how he lost his sight?"

"No - but the morning before I was arrested, he promised me to do so; and that was the cause of his death."

"How could that be?"

" Last night, Michel came to me, and he pointed to the man bidden behind the scaffolding on which he and I had been sitting. He showed me the man listening to us, when he said, 'I'll tell you all about that to-night;' and then the man --- "

"Do you know the name of this man?" "It is Luck. He went afterward to a broad street that leads down to the harbor, and he entered the third

house on the right - " "What is the name of the street?"

"I don't know; but the house is one story lower than the adjoining ones. Luck told Catharine what he had heard, and she proposed to him to assassinate Michel; but he refused, saying, 'It was bad enough to have burnt out his eyes fifteen years before, while he was asleep at your door, and to have kidnapped him into the country.' Then I went in to ask charity, and Catharine put a piece of plate into my pocket, that I might be arrested; then she hid herself behind the aqueduct to wait for Michel, and she killed him."

"But, since you say all this, why did you keep the plate - why did n't you give information?"

" But I did n't see it then. Michel showed it to me ast night."

" But what should induce Catharine to do this?"

"Michel was her busband, and she had forsaken him come to Odessa and marry again. One night, fifteen ears 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 was ascertained that she had actually been married to Michel in the year 1819, at Kherson. They at first lenied 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.

PLOGGING 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 be witched 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 domicil 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; 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 thongs 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 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 indig-"Yes - it is a woman. Michel was walking very nation of the gods, and were buried in unfrequented supposed caveres to be secure places of refuge during As it was easy to verify these latter assertions, they thunder storms and some of them were accustomed to wear the skin of a seal around their body as a protection guish the lighning. The Tartars as soon as the first "Not exactly; it is the same woman that put out warning thunder is heard, expel all strangers from their dwellings, wran themselves in long black woollen cloaks and sit silent and immovable till all danger is past. The Chinese sippose they can protect themselves by the presence of mulberry or peach - a superstition similar During the whole of the following night, without al- to that of the Roman Emperor Tiberius, who never

> MIRRORS IN CHURCHES. - The original national religion of Japar 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 gonei, also an emblem of purity. There 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 sacrilce of rice, fruit, tea, or the like. This done he drops his coin into the money-box and retires.

PERSEVEEE. - If a seaman should put about every ime 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 bellying 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 beaven 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."

You cannot make an association out of insincere

TES INEW-ENGLAND SPIRITUALISTILL UT-I JANUARY 31, 1857.

Action is the indispensable condition of progress to the intellect, conscience, and heart.

NEW ENGLAND SPIRITUALIST. This paper has for its leading object the presentation before he community of the evidences, both ancient and modern, which go to establish the following propositions :

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 con munion, wisely used.

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

Correspondents are cordially invited to contribute facts bearing on the question of spirit-existence and agency, and thoughts or suggestions, whether their own or from the Higher Life, calculated to throw "more light" on the great problems of Human Life, Duty, and Destiny. Those who write in a kindly, fruth-seeking, rather than dogmatic spirit, free from censoriousness and needless harshness, with a due appreciation of the value of the Past, netwithstanding its errors, will be most welcome to a

TERMS, as heretofore - \$2.00 a year, or \$1 for six months, always in advance. To clubs, five copies for \$8.00; ten copies

\$15.00. To city subscribers, when served by carrier, \$2.25. A. E. NEWTON, EDITOR AND PUBLISHER,

15 Franklin Street, Boston. Single copies of the Spinitualist may be procured of

BELA MARSH, 15 Franklin street, Boston.
FREERINA & Co. 9 Court street, Boston.
FREERINA & Co. 90 Washington street, Boston.
DEXTER DANA, 72 Washington street, Roxbury, Mass.

E. S. Athes, Perland, Me.
A. Rosz, Hartford, Conn.
S. W. Shaw, and O. Wilmarth, Providence, R. I.
Sawell Barry, 221 Arch street, Philadelphia.
S. F. Hort, 3 First street, and Union Depot, Troy, N. Y.
A. Bartlett, Banger, Me.
Farbenck Ely, 160 Vine street, Cincinnati, Ohio.
Valentick S. Co., San Francisco, Cal., Sole Agents for the Pacific Coast
Miss Saran J. Irish, 46 North 5th St., St. Louis, Mo.
John Scort, St. Louis, Mo.
S. W. Prass & Co., Cincinnati, Ohio.
H. Atlon, San Building, Baltimore.
F McBride, Post Office, Charlestown, Mass.
A. S. Taylor 289 Third Avenue, New York.
The following persons will receive subscriptions for the Spiritualist in

The following persons will receive subscriptions for the Spinites their respective localities:

Mainz—Augusta, W. J. Kilburn; Bangor, A. Bartlett; Camden, A. D. Tyler; Gardiner, J. H. Barnes; Keamebunk, E. Willard, P. M.; Montville, Jona. Bean, M. D.; Portland, M. F. Whittier; Presque Isle, J. B. Hall, P. M.; Rockland, C. Coffran, M. D. NEW HAIPSHIER.—Claremont, E. B. Alden; Exeter, Dr. W. L. Johnson; Great Falls, H. H. Bracey; Hampton Falls, J. Cram; Laconia, C. W. Cooke; Manchester, Dr. J. H. Copp; Paper-Mill Village, A. T. Kneeland; Portanouth, Ira Willey and W. H. Foster; Suttom, Joseph Harvey; Whichester, S. T. Saben.

Massachuserrs.—Abington, Wm. R. Washburne; Athol, S. F. Cheney;

ter, S. T. Saben.

MASSACHUSETTS. — Ablington, Wm. R. Washburne; Athol, S. F. Cheney;
Chelesa, Thos. Sweetser; Chicopes Falls, John Ordway; Collins Depot, W.
Collins; Concord, James Glies; Groton Centre, L. L. Cragin; Hanson, Marcus Ames; Haverhill, Jonathan Stevens; Lawrence, J. F. Merriam; Lynn,
Jonathan Buffum; Lowell, J. L. Cambridge; Natick, A. H. Davis; Newburyport, John S. Gilman; No. Adams, S. Sedgwick; S. Weymouth,
Samuel Newcomb; Springfield, Rafus Elmer; Ware Village, Leander Ham
Bloo.

Samuel Newcomb; Springfield, Rufus Elmer; Ware Village, Leander Ham Ilton.

VERMONT. — Burlington, S. B. Nichols; Danville, Geo. F. Green; South Reading, D. P. Wilder; Vergennes, J. B. Husted; W. Brattjebore, John Liscom; Windser, T. B. Winn; Woodstody, J. D. Powers.

Ohio. — Chagrin Falls, Dr. A. Harlow; Cincinnati, F. Bly and S. W. Pease & Co.; Cleveland, Mrs. H. F. M. Brown; Columbus, Joel Watson.

Missouth. — St. Louis, Miss Sarah J. Irish.

ILLINOIS. — Alton, William Nixon; Rockford, Rev. Herman Snow
NEW YORK. — Clay, Orris Barnes; Malone, H. M. West.

INDIANA. — Peanwille, Jay Co., Enos Lewis.

Michuran. — Decahur, W. H. Keeler; Albion; M. H. Tuttie. Orlando
Thayer, Saguenaw, Saguenaw County.

PENNSTRANIA — Columbus, J. Judson; Easton, Dr. O. D. Wilcox; New
Brighton, M. A. Townsend,
TENNESSER. — Nashville, Alex. Mackenzie.

Also, all the lecturers whose names appear in the list inside, together with
the following persons:

Watzen Chee. H. Caller, Calvid. Hall Waymen Brown, D. F. Goldand.

e following persons : Warren Chase, H. Cutler, Calvin Hall, Warren Brown, D. F. Goddard.

Bela Marsh's Advertisements.

A BEAUTIFUL GIFT BOOK. THE BOUQUET

Of Spiritual Flowers; Received chiefly through the measurement of BY A. B. CHILD, M. D.

spiritual truths, that in compliance with the wishes of many individuals, continuation is issued under the name of "Tax Boques."

The flowers that form this Boquet have been gathered in celestial gar dens. They are fragrant with angel love, and arranged in the glowing tind of angel preliftings. Delicately must we touch them, and susceptible to the pursat spirituality must, they be who would failly enjoy and justiy appreciate their many beauties.

ate their many beauties.

each message, let each one consider himself as personally addre

o all these who while on earth would catch the tones of angel ve

the soft notes of golden harps moved to melody by angel hands,

et is presented as a token of that love which is drawing us all hom BELA MARSH, Publisher, 15 Franklin St., Boston-

MUSIC.

Two New Collections of Hymns and Music, for the use of Spiritualists, in heir Circles and Public Meetings, to be published soon by Bela Marsh, 15 Franklin street, viz: - "THE HARMONIAD,"

and Sacred Melodist, comprising a fine Collection of Popular Songs and Hymns, for Social and Religious Meetings. By Ass Fitz. 160 pages, Price in Boards, 38 cents Single, \$3.50 per Dozen. Will be ready for sale, Dec. 15th. THE PSALMS OF LIFE,"

A compilation of Psalms, Hymns, Chants, Anthems, &c., embodying the Epiritual, Progressive and Reformatory sentiment of the present age. By John S. Adams. Price 75 cents. Will be published in a few weeks. Also for sale, as above, the "Spirit Minstrel," price 25 cents. DICE'S SPIRIT MEDICINES. PURIFYING SYRUP.

This Medicine is purely regetable, and is an effectual remedy for all Diseases caused by an impure state of the Blood, want of action in the Liver and Digestive Organs, Imperfect Circulation, Constipation of the Bowels, and Derangement of the Secretions. It will effectually remove from the system, Secodula is all its various forms—Salt Rheum, Cancerous Ilumiors, Canker, Scald Head, Diseases of the Liver and Kidneys, Piles, want of action in the Bowels and Secretory Organs. Price \$1.00. ALSO, THE NERVE SOOTHING ELIXIR.

A powerful and safe remedy for all Spasmodic and Nervous Diseases. It will relieve and cure Cholera, Colie, Cramp, Convulsions, Neuralgia, Tooth ache, Rheumattsm, Pain in the Back and Sides, Severe, Pains and Disturbance in the Stomach and Bowels, and the pains produced by Internal Injuries. Price 50 cents.

ries. Price 50 cents.

HEALING OINTMENT.

A very useful external medicine, in all cases of Humors, Burns, Scalds Cuts, Ohilbians, Chapped Hands, Inflammation, and external injuries of al hinds. Price 25 cents per box.

These Medicines have all been tested and can be relied upon; they contain no poison. They are all

PREPARED FROM SPIRIT DIRECTIONS WM. E. RIOE, may be addressed at its Hudson street.

SPIRIT REMEDY. PULMUNANT SYRUP. This A Syrup is an effectual remedy for negative and discussive action of Lungs: viz. Cough, Pain, and a confined smallor in the Obest, wear and a tendency to Consumption, irritation of the Muscous Member Asthma, and it will relieve the distressing cough and modify the symptot Consumption. of Consumption.

Prepared from spirit directions by William E. Rice. For sale by Bela Marsh, No. 15 Frankila street, Boston. Prec 50 cents.

MRS. METTLER'S CLAHVOYANT MEDICINES We cannot convey through the sedium of an advertisement, how-ever extended, sufficient evidence of se unirous success of each of the following Medicines. It is enough to of that they are specific retundies, and have never failed in a single instance seen the printed directions have been RESTORATVE SYRUP,

For languid and unequal Circulation Derangement of the Secretions, Sick, and Nervous Headaches, Billious Ostructions, Inactivity of the Liver, and other disorders arising from an Imire State of the Blood, &c. DYSENTRY CORDIAL.

For the complaint for which thromedy is recommended, it is safe to say here is NOTHING LIKE IT in thest of known remedial agents.

ELIXIR,

For Cholkra, and severe ColPains, Cramps of the Stomach and Bowels, Rheumatic and Neuralgic Pai, &c. &c.

(1)—All carefully compound according to Mass Metrice's Clairvoyant Reipes, by

AMES McCLESTER & CO.,

Proprietors, Hartford, Conn.

From a great number certificates by highly respectable persons, we select the following, as it rays to the three several kinds:

belied the following, as it rate to the three several kinds:

"MRS. METTER: — MAR, I consider it my duty, as a friend to hamanity, to acknowledge it. I have, in my own person and family, and among the persons employ in my Factory, experienced and witnessed the uniform and completecess which has attended the administering of your invaluable medicinthe Kestorative Syrup, Disentery Cordial and Elizir for Cholera.

Manchester, Conn., Ju6, 1855.

For sale at wholesale cetall, by Bela Marsh, Agent, No. 15 Franklin street, Boston, Mass.

MRS. METTLES PULMONARIA. An Excellent

RS. METTLES PULMONARIA. An Excellent Remedy for Col Irritation of the Throat and Lungs, Hemorrhage, Asthma, Consulion, Whooping Cough, and all Diseases of the Respiratory Organs. B \$1.00 per bottle

MRS. METTLER'S NTRALIZING MIXTURE. This is the best of all Remedies for Billouistructions, Acidity of the Stomach, Dyspepsia, Constitution of the Eds, Headachs, Febrile Symptoms occasioned by Colds or Worms. Prio cents per bottle.

MRS. METTLER'S IMENT—Which supplies a deficiency long felt, respecting cases of Large and Weakness of several parts of the human system, Contracted thes and Sinews, Rheumatic, Inflammatory and Neuralgic Affections, due and Stiff Joints, Spasmodde Contractions, etc., etc. Price, Sl per bot For sale, at wholesale or retail, by Bela Marth, Agent, No. 15 Frankirest.

MOTIOE

Books sent Postage Free, to any place in the United States within 3000 miles, or in the British North American Provinces, at the prices annexed.

BELA MARSH,

No. 15 Franklin Street, Boston, Keeps constantly on hand, for sale at the Publishers' prices, the Books named in the following list of Spiritual Works, together with many others suitable for the times. All new publications received as soon as issued, and the trade supplied at a liberal discount, in which case the freight will be paid by the purchaser. Orders are respectfully solicited.

The Penetralia; Deing Harmonial Answers to Important Questions , A New Work, by Andrew Jackson Davis. Price, \$1,00.

Hon. Warren Chaso's Three Lectures,

Natty, a Spirit;

The Ministry of Angels Realized;

A Letter to the Edward Congregational Church, Boston By Mr. and Mrs. A. E. Newton. With Notes and an Appendix, embracing facts illustrative of Angelic Ministration, and the substance of a Reply to the "Congregationalist," Price 15 ets., single; \$1.25 a dozen, \$10.00 a hundred.

Answer to Charges

Of Belief in Modern Revelations, &c., given sefore the Edwards Congregational Church, Boston. | By A. E. Newton. Price 10 c. The Lily Wreath

The Bouquet of Spiritual Flowers.

Received chiefly through the mediumship of Mrs. J. S. Adams. By A. B. Child, M. D. Prices as above.

A Lyrie of the Golden Age,
Thomas L. Harris. "And I saw New a Earth." Price, \$1.50.
Prof. Hare's Large Work; ons of the Spirit Manifestations, &c. Price \$1 75

Scenes in the Spirit World: Mr. Wolcott's Amusing Picture,
Representing the Attack of the Albes on the Sebastopol of Spiritualism
Price 26 cents.

The Progressive Life of Spirits after Death, As given in Spiritual Communications to, and with Introduction and Notes by, A. B. Child, M. D. Price 15 cents. The Present Age and Inner Life.

A Sequel to Spiritual Intercourse. Modern Mysteries classified and ex-plained. By Andrew J. Davis. Illustrated with Engravings. Price, 87 00. The Harmonial Man; Or Thoughts for the Age. By Andrew J. Davis. Price 30 cents.

Nature's Divine Revelations, &c. By Andrew J. Davis.; The Great Harmonia, Ry Andrew J. Davis.

Vol. II., The Physician. Price \$1.00. Vol. III., The Teacher. Price \$1.00. Vol. III., The Seor. Price \$1.00. Vol. IV. The Reformer Price \$1.00. The Philosophy of Spiritual Intercourse. By Andrew J. Davis.

Free Thoughts Concerning Religion. By Andrew J. Davis. The Philosophy of Special Providences. By Andrew J. Davis.

The Approaching Crisis. By Andrew J Davis. Being a Review of Dr. Bushnell's recent Lectures on Supernaturalism

To the Chestnut Street Congregational Church, Chelsea, Mass. By John S. Adams. Price 15 c. A Letter A Rivulet from the Ocean of Truth.

An authentic and intensely interesting parrative of the advancem Spirit from darkness into light, by John S. Adams. Price 25 c. Review

An Epic of the Starry Heaven. Lyric of the Morning Land. Henry C. Wright

Epitome of Spiritual Intercourse. A Condensed view of Spiritualism in its Scriptual, Historical, Actual and Scientific Aspects. By Alfred Cridge. Price 38 c.

Of Dr. Dodd's Involuntary Theory of Spiritual Manifestations. By W.S. Book for Skeptics. Price 25 ets.

Now Testament
"Miracles" and "Modern Miracles." The comparative amount of evidence for each; the nature of both; testimony of a hundred witnesses &c. Price 30 c. Proceedings of the Hartford Bible Convention. Reported Phonographically, by Andrew J. Graham. Price 75 c

By John W. Edmonds, and George W. Dexter, M. D., in two vols. Price S1 25 each rol. An Exposition

The Religion of Manhood;

Familiar Spirits and Spiritual Manifestations. By Dr. Enoch Pond, with a Reply by A. Bingham. Price 15 c. The Philosophy of Creation.
Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man Spirit, and the Spirit-World. By Thomas Palne, through the hand of Horson G. Wood, Medium Prica 38 c.

The Spirit Minstrel.

Astounding Facts from the Spirit World. Witnessed at the house of J. A. Gridley, Southampton, Mass., by a Circle of friends, embracing the Extremes of Good and Evil. Price 63 cts. Spirit Intercourse. By Herman Snow. Price 60 cts.

The Secress of Preverst.

Being Revelations concerning the Inner Life of Man, and the Interdiffusion of a World of Spirits in the one we inhabit. By Mrs. Crowe. Price 380.

Book of Human Nature. By La Roy Sunderland. Price \$1.00. Book of Health. By the same. Price 25 c. Book of Psychology. By the same. Price 25 c.

Theory of Nutrition.

The Treatment of Disease, and Philosophy of Healing, without Medicine
By La Roy Sunderland. Price 50 cents. Spirits Work Real, but not Miraculous.

A Lecture read at the City Hall in Roxbury, Mass., on the evening of September 21, 1853. By Allen Putnam. Price 25 c. Philosophy of the Spirit World. Communicated by Spirits through the mediumahlp of Rev. Charles Ham-mond. Price G c.

The Birth of the Universe. Being a Philosophical Exposition of the Origin, Unfoldings and Ultimate of Creation. By and through R. P. Ambier. Price 50 c. Erittan and Richmona's Disgussion. Price 81-00.

Discourses from the Spirit World. Dictated by Stephen Olin, through Rev. R. P. Wilson, writing medium. Messages from the Superior State.

Communicated by John Murray, through John M. Spear. By S. C. Hewitt. The Pilgrimage of Thomas Paine, diss broken danois Written by the Spirit of Thomas Palue, through C. Hammond, Medium Muslin 75 c. ; paper 50.

Reichenbach's Dynamics of Magnetism. Pneumatology, By Stilling. Edited by Rev. Geo. Bush. Price 75 c.

Celestial Telegraph.

By L. A. Cahaguet. Price \$1.00.

Voices from the Spirit World.

Isaac Post, Mediam. Price 50 c. Night Side of Nature. of the State.

shosts and Ghost Seers, by Catherine Crowe. Price \$1.25. Modern Spiritualism. Ties Facts and Fanaticisms, its Consistencies and Contradictions; with an Appendix. By E. W. Capron. Price \$1.00.

The Healing of the Nations. Through Charles Linton, Medium, with an Introduction and Appendix, by Geo. Tallmadge. Illustrated with two beautiful steel engravings. 537 pages, octavo. Price \$1.50.

Reply to the Rev. Dr. W. P. Lunt's Discovrse Against the Spiritual Philosophy. By Miss Elizabeth R. Torrey, of Quin-ey, Mass. Price 15 cents.

THE HISTORY OF DUNGEON ROCK, Completed Sept. 17th, 1856. By Enesce, Price 25 cents.

Also, A Voice from the Prison; by the Prisoner James A. Clay, with a Portrait, Price 75 cents. Just published and for sale by Bela Marsh, 15 Franklin st. Jan. 3. MR. PARKER'S SERMON OF IMMORTAL LIFE.

The fourth edition of this excellent Sermon is just published and for sale by BELA MARSH, No. 16 Franklin street. Price 10 cents each all the other publications of Mr. Parker, for sale as above.

NEW-ENGLAND SPIRITUALIST.

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

PUBLISHED AT 15 FRANKLIN STREET, BOSTON.]

" LIGHT ! MORE LIGHT STILL ?" -- COEYNE.

TERMS, TWO DOLLARS A YEAR, IN ADVANCE.

Vol. II.

FOR THE WEEK ENDING SATURDAY, JANUARY 31, 1857.

No. 44

Phenomenal & Philosophical.

For the New England Spiritualist

SPIRITUALISM.

It would be a strange deviation from the rules of prepriety, 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 strange. of praise for the ushering in of the glories of the latterday, the harmonious and reciprocal communication between the inhabitants of the present and the future

Other departments of the social world and in civic life give car 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 portant one I will here mention. ever their bounds of knowledge and power of mind over yond the ken of unaided vision; and by some felicity of pothesis that "spirits can only obtain access through and prophets foretold, the veil of mystery which which aid on the mighty tide of progression, the most through the crevices of a dyke." backward in welcoming fresh embassies from the land Mr. Beecher concludes by saying: "Whatever physof promise and the most bitter in its denunciations of iological law accounts for odylic phenomena in all ages, those things which, if the Bible be true, God will sure-ly bring to pass in the earth? At a time were a very you need the aid,—for aid much longer deferred would body as mutually related, acting and reacting. "A" large come too late to save the church—the aid of science, of portion of the Bible — its prophecies, ecstasies, visions, revelation, or of another voice from the Mount to assure trances, theophanies and angelophanies -- is, more or the world that there is an immortal future; at a time less, tinged with odylic characteristics. The physiology, when the whole scientific world, resting their opinions the anthropology of the Bible, is highly odylic, and reasonably upon proofs instead of upon vague hopes, must be studied as such. As such it will be found to and predicating their belief and their enjoyments of the harmonize with the general principles of human expobroad and peremptory thesis of Voltaire and Bacon, - rience in such matters in all ages. If a theory be that if immortality be true, let it be proved,—was fast adopted everywhere else but in the Bible, excluding going over to the belief in the doctrine of Pantheism; spiritual intervention by odylic channels in toto, and acgree that the partialistic or orthodox faith could no of the Bible prove but pasteboard barriers. Such a longer impose upon their credulity; when the world theory will sweep its way through the Bible and its ausaw that science and philosophy had ameliorated the thority; its plenary inspirations will be annihilated." condition of men, morally, socially, and physically, To quote from, or even to cite the names of those ore in one century than Catholicism and Calvinism ing men wiser or better; when Methodism, which ap- the marvellous phenomena of our late times are unequivhad spent its force; when the Free Will Baptists and would be a needless task. Christians, who invoked by long, loud, and windy To speak of those few who have endeavored to exdifferent and selfishly cold; when the Shakers, by en- mass of egregious error, appealing to the bigotry of of ecstasy in the giddy dance, had succeeded in psy- Church in the sixteenth and seventeeth centuries, to save chologically entrancing a few, that they could see and the Bible from being overthrown by the astronomical dressed themselves to the carnal passions and crimi-nalities of an earthly nature, were spurned with con-must have existed for millions of years. Such, though tempt by all intelligent and moral men; -at a time more acientific and elaborate, with less appeal to predian knot that chained man in fear eternally to the of Dr. Dods, who now himself is an avowed Spirituearth, could not prove by any depth of argument or alist. Such is the work of Dr. Rogers, "which," in or fanaticism, but that the whole doctrine of immortal- argument of avowed materialism." "And yet," says ity was a delusive chimera, a Utopia conceived, and Ex-Senator Tallmadge, "I have known reverend genhoped, and desired, and prayed for, yet never realized; tlemen in their zeal against Spiritualism take Dr. Rog--when Universalism, embracing a theology which apers' book as a sort of vade mecum, and exhibit it to pealed alike to the reason, conscience and heart, could overthrow Spiritualism, whilst, at the same time, it was no longer stay the mighty flood of Pantheism;—it is not sapping the very foundation of the religion they prostrange, at such a time, I say, when the world de- fewed." manded proofs, the heavens opened and the proofs came the most ignorant cannot gainsay.

ism unfolds, been withheld from the world twenty-five the attestations of men of the most assiduous culture, and years longer, your temples of worship would all be shut, conspicuous in the great fields of mental achievement; or open only to the Pantheists. The sensation of men who have raised themselves to eminence in the study desolateness, loneliness, and darkness which the doc- of the most abstruse sciences, in the higher mathematics, trine of annihilation produces would pervade the earth; in metaphysics or in physics; men with a capacity to the sharp grief of love, and affection, and friendship, analyze through and through to the primordial elements which in Spiritualism, at the departure of our tender of the truths of that science, whose office it is to invesfriends, passing from our eye to take on immortality, tigate the laws that govern the most subtle and mysterifinds a soothing balm, would become so poignant as to ous agents of the universe - light, heat, electricity, overwhelm us in woe unutterable.

that your theology was grounded on absolute truth - be- sidered conflicting paradoxes, demonstrating that the hold the proof came. And shall any be found in the universe is governed by a code of laws the most har- cept it; and if they can ameliorate their condition, it is . The Greek, polished in manners, noble in impulse,

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 re-A SERMON, BY REV. HERVEY ELKINS, OF GLOVER, YT. ceive them — the assurance that gives them knowledge, "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 dreams, and your young men shall see visions."

Loal ii 28 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

> 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 im-

The Rev. Charles Beecher, at a regular meeting of matter, winging their way to still higher and wider the Congregational Association of New York and Brookflights in the univercedum of nature, exploring earth, lyn, was appointed to investigate the spiritual manisea, air, penetrating the firmament a million times be- festations. In his elaborate report he assumes the hythe present era, and a fulfilment of what psalmists sang prepared odylic conditions;" that this was the mode of communication by the ancient prophets, and to substitute hides the future from our gaze is just beginning to any other theory " cuts up by the roots large portions be removed ;-and shall the pulpit, whose place is among of the prophetic Scriptures." And he adds, "whenever the higher influences that exalt the world, "our guide odylic conditions are right, spirits can no more be rein life, our consolation in death," be, of all the agents pressed from communicating, than water from jetting

at a time when men had risen in intelligence to that de- counting for everything physically, then will the covers

had degraded in seventeen; when a thousand life, have investigated this matter, and who have logidifferent religious and sects had done little toward mak- cally and unanimously come to the conclusion, that pealed to the passions and the fanaticism of the people, ocally the work of spirits who once inhabited our earth,

prayers, a God who was deaf to jargon and vain babbling. plain these phenomena as produced by other causes, had gasped their last breath; when the Quakers, who would require but very little time. Their works are all sought to spiritualize by abstract communion and sober sophistical, vague and undefinable, even to the authors abstinence from all terrestrial pleasure, had grown in- themselves. Such is the work of Rev. A. Mahan, a joining the solitude of the recluse, alleviated by intervals men and to the churchmen to save the Bible, as did the converse with spirits; when the Mormons, who had ad- demonstrations of Copernicus and Galileo, and by the when all, and such as these, could not unloose the Gor- conceived opinions, and more ingenuous, was the work subtlety of reasoning, or sober communion, or ecstasy, the words of Rev. Charles Beecher, " is precisely the

. But many of you will undoubtedly say, "I have not —such proofs as the most scientific cannot refute, and 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 Believe me, had the mighty truths which Spiritual- may not be due to human testimony; something due to magnetism; who have spent nearly a life-time in wading But at just the time you most needed the aid, the proof through and systematizing ideas which were once con-

ity - believers in the restoration of all men to eternal | tically useful. Consider what quantity and what kind whole and sound; he knows more than all other men; in philosophy, advanced in religion - what was his origin? of evidence you deem needful to convince you; see if he believes no new truth, for he himself is the perfect Trace him back through the successive stages of his you have not as much evidence to prove the validity of embodiment of all truth: made in the image of his Mamodern manifestations, yea, five hundred times the ker, in him is the incarnation of the Alpha and Omega. amount of direct and veritable evidence that you have To the implacable egotist, what truth can gain access? to prove the validity and truth of the Scriptures. De- Are you not willing that the rich should be made whole? cide with candor, with reason and deliberation, consid- Are you not willing that skeptics should have and beering that upon the affirmation of one man who lived in lieve the proofs of that heavenly elysium for which you Judea near nineteen hundred years since, you believe, so zealously pray, and about which you so sweetly and would consider me a heretic if I did not believe, sing? 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 Teacon - 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.

> treatise upon ethics the most consummate and complete. of your philosophy." It is, indeed, one of the great I arrive at this conclusion by analogical reasoning; for if | facts which our philosophy comprehends, and which is the heavens are opened now to reveal to mortals holy essential to its existence; and so it may, with some proand important maxims, I believe it possible and proba- priety, be considered fundamental. We accept the ble that they were in the times when men sought to issue you thus tender us, and are willing to abide by its know God in a primitive age. But many at the present fate. time deride the manner in which spirits reveal them- Upon this issue we offer in evidence, first, the records selves, considering the modus operandi employed as of the earth's history, written with God's own hand preposterous and simple. But that the gentle tap and upon the rocks which compose her crust. By these the gentle vibration, or oscillation of a material object records we propose to show that the earth has passed should be preposterous, or even simple, I cannot, for in successive chronological order through, at the least, one, infer the idea. That spirits can and do move other two grand epochs, and is now in the third, each distinct objects as well as tables, is proved; yet to exhibit a and well defined-each an advance upon the other tophysical demonstration, what more appropriate object wards the end for which the earth was created. If succan be found than the table around which we gather cessful in this, will not the fact in issue be indubitably for social enjoyment, festivity and improvement; around established? which we linger and recline, and talk of those whose All geologists agree that the earth's crust is composed sweet presence in the social circle is, and forever will in the order of sub-position. First, of non-stratified be, invisible; whose voices will never more be heard on rock; second, of non-fossiliferous stratified rocks; and earth — the sweet tones to linger no more, and gladden third, of fossiliferous stratified rocks. These facts have the hearts of tender friends, our hearts ready to be been so clearly ascertained, that they are attested alike crushed with ineffable grief? To say that in such a place, by the orthodox and heterodox. Now, is it not clear and at such an hour, and under such circumstances, that the unstratified rock; being the lowest in the order the gentle tap from the invisible presence, or the of sub-position, must have existed first in the order of

> with ideas, how great, how very great would have been you answer they were all created and thus placed conplain and certain as a gentle rap; could I but feel the rocks are the result of chemical precipitation in some spirit-hand; could I but see an object lifted or moved the deposit of detritus in others-the fossil remains by an invisible power, I would believe." And yet which characterize the fossiliferous strata demonstrate which men now call preposterous and absurd. Hun- poraneously created just as they now exist, how did the dreds, yea, thousands in these United States have borne | fossils get to their places? Think you they burrowed witness, that they have listened to the best performances their way so many thousand feet through solid rocks to of music upon the guitar, the piano, and other instru- find their sepulchres? How came they there? But ments, played by powers invisible to the material eye. one answer can be made-viz, the fossil was deposited To such testimony, coming from those possessing talents in its place during the formation of the stratum in which of the highest order in every department of science and the it is found; and, therefore, those occupying lower functionaries; men eminent in all that can give profound than its super-stratum.

some subtle force, to counteract the law of gravity, and, course best adapted to accomplish his purpose. by an effort of a spiritual nature, operating upon the By these geological records, thus stamped with the cy, speaking in tongues unknown to the media, writing of the ultimate design, and that is PROGRESSION. announcement?

behold that which is true and solid, they are free to ac- a fact. Universalist ranks, believers in the doctrine of immortal- monious and beautiful, scientifically coherent and prac- what they most advanced men of the same period; yet we find him

"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 heavefuly 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.] Yet I believe the Bible to be an inspired work - a You tell us "progression is the fundamental principle

gentle movement of a material object by the departed, time? that the non-fossiliferous strata lying upon it were is inapposite, or incompatible with propriety, is to deny next in order? and that the fossiliferous strata lying Could they only have suppressed the media's mind some other thing before that they he number that would say, "Could I but see or hear temporaneously. But unfortunately for that answer-to ome physical demonstration operating upon my senses, say nothing of the conceded fact that all the stratified these, and such as these, are the very demonstrations the contrary. If the different strata were all contemarts; from the most celebrated of the profession of juris- | strata were deposited earlier than those occupying higher.

investigation, incomparable value and intrinsic and over- That man was the ultimate in the design of earthly whelming weight, and to whom, on any other subject of creation, and that the earth and all intermediate existscientific investigation, you would be willing to stake ences upon it were brought into being because necessary your opinion - to such testimony I believe, and you to that end, is a proposition which I suppose you accept, must believe, that something, yea, very much, is due. but which, if denied, is susceptible of ample demonstra-According to the overwhelming weight of that kind tion. Assuming it, therefore, to be true, it follows that of evidence by which this kind of question must be each general change wrought upon the original condition tried - that is, by the decision of the great body of of the earth, must have been for the better-must have scientific and learned men at the present time living in been forward in the direction of the ultimate design. I this country and in Europe - these phenomena can be say must-first, because by these changes the end has strous crime which, obedient to her inordinately deveaccounted for only upon the ground that spirits can and been attained; and second, because the presumption is do communicate with us by employing electricity, or sound and logical that the Deity invariably pursues the

psychical, or sympathetic, or odylic principles of action, seal of Divine power, as manifested in formation, it apdo influence certain persons as media on which some- pears that the earth has passed through certain changes, times to impress ideas, sometimes to give them the fac- in successive chronological order, each for the betterulty of seeing with the spirit vision, the gift of prophe- each advancing one step forward in the accomplishment

involuntarily, and other astounding confirmations of Shall I enforce this proposition further, by calling marvellous agency. Against such evidence, what is the your attention to other facts? Look at the improvevalue of the prejudice, or the opinion, or the scoff, or ments which have been made and are being made in the with equal steps, perhaps, with the intellectual. The the ridicule of men who have never sought to investigate breeds of horses, cattle, sheep, hogs, &c. Much atten- Bible will farnish illustration. If Abraham may be it, but who, on the contrary, spurned it from its first tion is being given to this subject, and with the best re- regarded as the highest type of development in religion sults. Man has no power to advance the animal-he But many object to it because the skeptical and the can only secure the conditions most favorable to the acinfidel world are the most ready to accept it. Was not tion of progressive forces; and these secured, they move reputation for sanity, were you, yielding to impressions the skeptical and infidel world, the publicans and sin- him forward. The same is true of the vegetable world. ners, the most ready to receive the doctrine and teach- Superior conditions are thrown around the fruit-bearers, ings of Josus Christ? "Verily I say unto you, that and they improve in quality. Take the Newtown pippin the publicans and the harlots go into the kingdom of -trace back its history through its successive changes, God before you." "For John came unto you in the until you arrive at the wild crab, its original parent, and way of rightcourses, and ye believed him not; but the then explain to me, if you can, the wonderful metamorpublicans and the harlots believed him." Was not this phosis upon any other hypothesis than that of its prothe very objection raised by the orthodox world against gressive development. A very eminent and learned Universalism-that the skeptical world were most ready divine, not long since, mentioned to me an interesting to receive it? But why are these things so? It is be- fact-viz., that the peach is well ascertained to be the cause what religionists call the skeptical world-or offspring of a species of almond, the outer hull of the the publicans and harlots - are the free children of almond having given place to the delicious pulp of the nature; are not bound down - tied hands and feet by peach. Whence is this, if progressive development be maid for herself? What man of any moral character in rigid creeds, by old preconceived opinions; do not fear fiction, instead of fact? Lastly, the histories of morals, this age, could consent to send off into the wilderness that the ground on which they tread will be destroyed; of religion, of civilization, of government, of social order, for they know they walk in quagmire, and if they can all speak with one voice in testimony that progression is starve or famish? Yet Abraham could do all this, and

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 Romanis 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 nimself 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 correspond to his moral unfolding. So, likewise, in every nge, 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 prudence and the law; from the highest of judicial And hence that each lower stratum was formed earlier 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 monloped 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 and morals of the age in which he lived, will you tell me there has been no advance? Would you retain any 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 handhis own child and its mother, peradventure there to did it, according to the record; still, he was a man in advance of his time. Lot is presented as one of the

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 man justly esteemed as in advance of his age, now liv- in all ages, a "peculiar tendency" to disturb domestic nities and all communions. ing, would not sconer have laid down his life in the protection of the innocence of his virgin daughters? 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 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 all his estate—his birthright—and then afterwards, by 34-37; Luke xii. 51-53, etc. chicane, 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 we 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 :-

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 whatburther two may on the muscana or the Ludlow woman, who is himself 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 featherrail, and giving warning to the women to depart forth-

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 secresy. 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 danger-

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 improvenothing of the subject.

His admissions that Spiritualism has been the belief

patent, as that the same tendency was most markedly miseries of the world. developed in the early days of Christianity, and that In conclusion, we have only to reiterate to the con-

dox " stamp, object to any extraneous efforts to promote | truths and its blessings are always ready to impart. "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 felt with regard to her, and she continued as lively and presence called attention to the same fact, traced its playful as usual. One morning a neighbor called in to relation to similar phenomena in past ecclesiastical his- pay the family a visit, during which the child suddenly

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 lesson of wisdom from co

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 too fast; we shall find ourselves Spiritualists again. of morality, or by their own blind impulses. That Where shall we retreat? This artless child was no the Spiritualists of our day have shown no peculiar weak- "fanatic," no impostor, no "humbug,"-those want ness 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 either greatly distorted or wholly fabricated.

should Spiritualism at large be held responsible for the wrong, any more than is Methodism, Calvinism, Unifind 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. 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 ment upon the narrow-mindedness and gross ignorance learn how to be "yoked together" by divine law, and which usually characterize the distribes of the secular not by human statutes. The only case wherein Chrispress upon the subject of Spiritualism. Nor are we tianity, or any other form of Spiritualism, can disturb altogether dissppointed in the above article, though we domestic relations is, when those relations are not wellthink the writer has done himself poor justice, to say founded. "What God hath joined together" is not to be "put asunder" by any such means.

The Atlas has, therefore, unphilosophically blundered of the world in all ages, with few exceptions,-that its in attributing to Spiritualism errors and follies which modern revival is but a reaction against the material- are the common heritage of humanity,—the universal istic skepticism of Christendom, which skepticism has concomitants of its ignorance. Suppose a spirit did St. Louis.

been engendered by an infidel philosophy,-are very | tell this man to take another man's wife? Is it any candid and just. The recognition, too, of the fact that part of Spiritualism to endorse and obey the absurd and Spiritualism, (or the awakening of man's spiritual na- criminal suggestions of unwise or seductive spirits? this age would have given him had be lived in our time, ture, to which the recurrence of spiritual phenomena Not at all. None but the ignorant and the enslaved as the type of the most advanced men of the day? What always and inevitably leads to some extent,) has had, would do this, and these are to be found in all commu-

relations, is what we might expect from a careful student | Spiritualism makes no "attack upon the vital and of history and of human nature. But in his enumera- central principle of society,-the marriage relation "; How vast a step there has been taken in man's onward tion of instances of the manifestation of this tendency, on the contrary, it leads to its recognition as a univerour editor was careful to mention only such as were cal- sal principle of Nature, and prompts every earnest and culated to throw odium upon it, as something in itself true soul to an investigation and observance of its divine necessarily criminal and to be deprecated. A man of laws,-from a disregard of which flow and have flowed, his erudition, however, cannot be ignorant of a fact so in a large degree, the demoralizations and domestic

its great Teacher distinctly and pointedly foretold, from ductors of the press in general, as well as to the occuhis clear perception of cause and effect, this precise re- pants of the pulpits and the public rostrums, that we necessity, made him pay for a single meal of pottage sult. See his declarations as recorded in Matt. x. 21, are glad to have them speak out their sentiments on this topic of public interest, and scrutinize its various Nor, we think, can it have escaped the notice of a aspects as closely as they are able. Whatever there man of common observation and mature age, that the may be in the spiritual movement of the present day same tendency always develops itself, to a greater or which will not bear scrutiny, deserves to and will be less extent, in every religious excitement, or "revival exscinded. Whatever of valuable truth it enfolds is of religion," so called, in all our communities. If any imperishable, and for it we have no fears. Though the are in doubt about this fact, let them inquire of any can- attacks of its opponents, for the most part, are little else did and experienced "revivalist," or any intelligent pastor who has had much to do with these once popular broad philosophy, yet they serve to direct the public awakenings of spiritual enthusiasm. We have known mind to the subject, and to afford opportunities for exa shrewd and prudent shepherd, of the most "ortho- planations and corrections, which those who know its

A CHILD'S PREDICTION VERIFIED.

A gentleman in West Newton recently lost 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 tory, and deduced the general law of human nature from which it results.

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 their avoid the dilemma?

mant instinct, which aroused itself in this instance, as

it has done in a thousand others? Whatever the power, its reliability is determined by the fulfilment 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 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 individgiven to the public, we presume this will turn out to be ual 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. But allowing the statement to be wholly true, why 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 versalism, or Christianity in general, for similar scandals very movements are full of the new influx of divinity .occurring among their devotees? That editor would Michael Angelo saying he would hang the Pantheon in mid-air; Corregio exclaiming, "I, too, am a painter;" Shakspeare, writing in one self-conscious moment,

"Nor 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-prompted sonata; the living planist, who conjures up the souls of dead composers, half cataleptic in the eestasy wrought

Again, he maintains:

"If it is the inspiration of the Almighty that giveth But what would it prove? Little, that we can see, of any account, beyond the existence of a taste for a very ence and more pervading fulness in the revelations of genius, is the most conceited and smirking aspect of

> "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 conwhose 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 liv- at the same place next Sunday.

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 of honest investigators; not the over-fastidious, who was given by the band of spirits who design to use are esthetic at the expense of philosophy; not the sechim as their instrument, and from what we have wit- tarian, who moves unquestioning in his vicious circle of nessed, in private, of the ability of the intelligences stereotype and cant; nor the worldling and sensualist, who who control him to treat subjects of this character with hates anything that is to intensify faith, literalize eternal skill and perspicuity, we have little doubt that the pre- verities, awe him into conviction, and impress him to a sentation of the proposed course of lectures will not better life. only serve to advance the cause of Spiritualism in any community, but do much good in a way much needed. grounds : -

NEW FIELD FOR SPIRIT-LABORS.

MR. NEWTON: - I have heard that the spirits propose to com 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 con-

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 could perpetrate and no human mind could give. 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 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 cen-. If Mr. Rice can be used as well before public asboth 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 naring, 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 Reaching the house, I was invited in, and soon after I years, 2 mos. and 4 days.' had taken a seat, the gentleman, whose name had been so vividly impressed upon my mind, came limping into oration of the statement given through the medium. the room where I was, having received a severe bruise At another sitting, later, the name "Candace

rose perfectly free from pain.

dependent of my own which had power to impress me. Yours, in spiritual faith,

THOMAS C. CONSTANTINE.

several performers. They do not throw operatic somersets strings, yet one instrument, the same breath sweeps all

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 Chris-"Spiritualism is an evil doetrine, because it robs the ing :-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 Shaftsbury, 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 vincingly (though not by any new process), the ultimate the Spiritual World. His positions were well-chosen,

opened and eaten, yields flavor, use, and delight.

For the New England Spiritualist PACTS FOR INVESTIGATORS.

BRO. NEWTON :- I write these lines for the benefit

There are pure, honest, thoughtful women, in the church and out, fine and intuitional indeed, but intellec-Mr. Rice has derived little knowledge on these matters tual and physical also, who need the complement of from books, but we do not hesitate to invite the attention of the educated classes, and particularly of the of our nature, in order to render faith operative and medical faculty, to these lectures. We have received vivid;—there are thousands of strong-minded men the following communication in relation to this subject, about town, who "have yet," to use the words of one of from one who is not apt to give an opinion without good them, "to find the very first conclusive proof of immortality,-the doubting Thomases, the mathematic and materialistic, in whom habit and organization and out-ofdoor activity amid objects of sense, combine to render mence lecturing upon the structure of the human system, the skeptical upon all points that do not have the assent of the understanding, and the confirmation of the

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-unclinehed, without this. These must see some hand, witness some demonstration, hear some voice that no human wit

The following are through the mediumship of Mr. J. V. Mansfield of Chelsea, who also has an office No. of Nature," often made him their instrument, and through him 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 semblies as he has often been in private, his discourses will be 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 had been rather busy during the day, digging and plant- 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. whom I should visit. Being very weary I thought I entrance being obtained by application to the proper would delay making the call till the following evening, official-for it is kept locked; they proceeded in a sysand retired to my study with the intention of writing a tematic way to the search, beginning at the foot of the short review of a lecture which had been delivered the bill and taking the stones section after section. They previous evening in the Free-will Baptist Church of this had thus examined one large strip of graves, from the place, on Spiritualism; but, to my surprise, I had only foot of the hill to the top, when Mr. Mansfield proposjust scratched the heading of my review when I received ed giving up. "'Twas moonshine," &c., &c. But a second impressional command to arise and go down to persuaded by his companion, who was yet no believer, the house of Bro. S. Having on previous occasions they agreed to take one more slip or section, a little experienced the humiliating consequence of turning a further to the north. Here, after some search, they deaf ear to the warning voice of this unseen power, I came upon a stone bearing the following inscription :put on which that a work of the grands my friend's house. Thomas Holden, who died 25th May, 1802, aged 19

Also, an infant buried with her. A perfect corrob-

upon his foot, that day, by the falling of heavy boards. Chamberlin" was written. Then following, "died at I stated that I had been irresistibly impressed to Irisburg, Vt., of consumption." A letter then was come, but knew not the object of my visit. After a written, commencing "My dear Samuel" - among somewhat animated and interesting conversation, I was other things, recalling to his memory for evidence, influenced to place a chair in front of Mr. S ----, and that she requested the reading of Scripture a week performed the manipulatory process in a somewhat curi- before death, and chose this text for her funeral disous manner. In my judgment it was not very scientific. course : "Set your house in order, for you shall die and I had not operated long when the individual on whom not live." Then, additionally, that this was preached I was operating declared himself much better. I left from at her funeral service. This letter was directed him at ten o'clock at night. After a night's rest he to "Samuel Chamberlin, Barton, Vt.," although she died at Irisburg, Vt.; and in about ten days came I have related the above incident, not because it pre- the answer, stating that every particular was true, sents any extraordinary evidence of a healing power, name, place, Scripture-reading, text-choosing, the but because, to my mind, it shows an intelligence in- 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 evi-THE SINGING SISTERS .- One of the most delightful dence free of all charge, hitherto, to those examining. features of the meetings at the Melodeon the past few He, with his family, before this new experience, were Sabbaths has been the singing of the Misses Hall. It is members of the Orthodox congregation, and have rare that we realize such a perfect unity of effect from gained nothing of what the world deems reputation, by taking the present position. But here are two cases, from one end of the musical scale to the other, like so whose legitimate conclusions cannot be escaped, without many rival gymnasts, each challenging admiration and charging the medium with deceit the grossest and most astonishment in turn; but like the Eolian harp, many foolish. This kind of talk we meet further on. Here is no clairvoyance in this medium, for he sits wide the chords alike, wafting melody to the ear as one awake, normal, conversing with you upon indifferent harmonious whole, which we have no dispostion to mar 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 tian Repository, who signs himself "A Paster," says, table, and taking pencil and paper, received the follow-

"I came to make good a promise that I would dietate 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 Sunday afternoon last, on the Existence and Nature of Mr. Mansfield's office with him, but about a fortnight ago, a pile of letters before him, I had the pleasure of progress in good of all the children of that Father and were argued with that brilliancy of rhetoric and witnessing one test given. I may remark that these fervor of elequence for which he is distinguished. We letters are all scaled, and sometimes enclosed in two and were unable to hear him in the evening. He will speak 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 hur-Every act or work of a spiritual man is to the angels | riedly, and while the medium conversed with me, per-Hon. Warren Chase is lecturing to good audiences in as a delicious fruit, useful and beautiful, which being feetly awake, a letter was written addressed, "My Dear Emma," saying among other things, "I was

with you at the circle Thursday night." Then further on,-" Tell Mary I am with her, and if she will sit around the table with her little ones, I will try to manifest," &c. Then, "tell James," &c. And finally signed "Your spirit-mother, Jane."

Here were at least five distinct tests in one letter, in the address "Emma," the circle of Thursday night," "Mary and her little ones," "James," and "Your spirit-mother, Jane." The medium knew nothing of the truthfulness of all this,-knew not, indeed, who brought the letter, for some are dropped privately, others through several intermediate hands; but the writer shortly coming in, it was found to be, as in every case where a letter has been answered, a perfect series of tests.

In all these statements, let me assure the sincere reader there is not the least magnifying. Indeed, you will find the reality more convincing and wonderful than any paper-talk can appear.

And now I have three things to say in answer to objectors. Does any one out of the wickedness of his own heart, or because of the confessed deception that clusters around all things of earth, say "Deceit?" Then either of which you can disprove by personal investigation; for either the professed investigators and writers of letters are in collusion, and furnish the facts themselves, or the medium spends his time in gathering, committing to memory, and writing the facts. I would them, were I not aware that drowning unbelief catches even at straws, and will urge the most improbable explanations rather than yield, unless sheerly obliged. Mr. Mansfield has written about four thousand differ-

ent communications in answer to sealed envelopes, and otherwise,-too many people of all classes, believers and unbelievers, for the idea of conspiracy. And to have learned these facts himself, the medium, who is and has been steadily confined to his office, would have affairs of hundreds and hundreds of families from one Minnesota and New York, for Massachusetts and all New England, for the South, and in one case, the affairs of an English family, living years ago in Nottingham. So that all the days of all the months in every year, would be necessary to have learned the names, dates, facts, and minute details of domestic history which have been poured through his single hand. But again, we say, try for yourself; you can soon find whether you are conversing with a spy or an immortal loving spirit.

The next objection is clairvoyance. Here, again, we answer, you'll find the medium as truly in a normal state, mentally, as yourself; the only change is the mechanical seizure and movement of the arm and hand. Then, again, all letters will not be answered, for the purporting spirit objects. In cases where pecuniary matters are wrongly introduced, or in any instance where the happiness of some would be implicated, and more hurt done than good by an answer, the answer is steadily refused, though the same questions are sent again and again under never so many disguises, and through never so many different persons. Now if this were clairvoyance, or the operation of any general law yet naknow to mortals, it could make no difference what was in the letter; one question would be answered as well as another; money and family affairs considered and spoken upon in one case, as well as in another. But here is the nicest discrimination, wisdom and prudence manifested, and no cunning and no importunity can elude or change it. Meanwhile the medium knows nothing, ofttimes - except a general intimation given by the spirit - why the letter is not answered, until the earthly investigator himself confesses his frequent attempts, by ifferent envelopes and different scale to obtain the long denied answer, breaks the seal, and in proof and confirmation of the supernal wisdom and power, reads the questions so properly refused.

The last fact I offer is of quite late occurrence. Our medium, seated in his office, received the following:

"Dear Judge : - I see your desire to know what I am about here; whether I am practising law - what I'm doing. I neither practise law, nor make justice's writs, as in former life, &c., &c.;" then a few words of general statement of the avocations of spirit existence,

This was directed to an eminent judge of our Commonwealth, and appears to have been given rather as a test in the facts, than for any beauty, appropriateness of style, or information to be conveyed.

The letter was put into an envelope, sent to his honor, Judge ----, in a neighboring city, with a note of explanation accompanying, and in due time received answer, stating that those very questionings referred to by "Webster" had been lying in a sealed envelope in his drawer, intended for Mr. Mansfield's mediumship; but hearing that he was overrun with callers, he had delayed sending. Here was a case where no mortal eye could have intervened, and which has gone far to convince one of the best legal minds in the State. Names can be given, with innumerable other facts, to any honest investigator calling upon Mr. J. V. Manefield, No. 28 Exchange St, or myself.

Facts are stubborn things, and in these cases the sights are more stubborn even than the stories. Open, utter investigation is challenged - desired. Error, though hedged with Power, backed by Passion, and and the unfavorable condition of the medium. The venerable with Antiquity, shall depart. Truth is eternal - is therefore patient - can wait and triumph.

Yours, D. F. GODDARD.

H. P. FAIRFIELD. - We learn from a correspondent that this medium is laboring very acceptably, both as a lecturer and clairvoyant physician, in the western part of the State.

THE FRIENDS were originally called Seekers, from their seeking for the truth. The name Quakers was given them by one of their prominent men, "because Fox (the founder) admonished him and those present with him to tremble at the word of the Lord."

It is said that once when Robert Hall was confined in an insane hospital while suffering under an attack of the ministry.-Editor.] insanity, a visitor passing through one the wards asked him what brought him there!

"What never will bring you," was Hall's prompt reply, " too much brain."

SPIRITUAL GIPTS-HEALING-SEERSHIP. FRIEND NEWTON :- I send you the following for publication in your paper, if you think it worth the space

For the New England Spiritualist.

While visiting some friends in Augusta, early in the fall, spirit cures was a frequent topic of conversation. I was rather incredulous of the marvellous accounts of healing with which the spiritual papers were teeming, and had never very confidently advised my invalid friends to apply for aid to the professed dispensers of healing influences. One evening after a conversation upon the subject, in which I had expressed my skepticism in regard to the curative power of "healing mediums," I formed one of a circle composed of several intelligent friends, and soon after taking my seat at the table, I passed under "the influence." Immediately my hand began involuntarily to extend itself across the table, as I supposed to seek the hand of a clerical friend, who sat opposite; but suddenly pausing in its way, it seized a small Bible, which, in the dim light, I had not observed, and drawing it towards me, commenced rapidly turning the leaves till my "index" we make answer, this deceit can have only two forms, finger rested on the following, or its parallel passage, to which, before opening my eyes, which I had firmly closed while turning the leaves, I expressly directed the attention of those sitting near me, remarking, with emphasis, that that was the passage I was directed to read : And when he had called unto him his twelve disciples, not entertain these charges even long enough to refute he gave them power against unclean spirits, to east them out, and to heal all manner of sickness and all manner of disease." As soon as I had read the passage, I was impressed to deliver a short discourse, declaring and enforcing the fact that healing and other "spiritual gifts" were a necessary accompaniment of the apostolic or ministerial office, and exhibiting the fallacy of the common idea, that, by any necessity other than that of a declension of faith, the peculiar signs of apostleship should cease with the age of the primitive apostles, when he had to become intimately acquainted with the private who expressly asserted, "These signs shall follow you," has never given the least intimation that the exercise of part of the Union to another. He has written for those "gifts" as decisive tests of apostleship, should be confined to that age, but rather, by inference and implication, gives sanction to the belief that it should be perpetual. And it was further argued that "Pentecostal" scenes would never be revived until preachers accompany the proclamation of "the word" by a "demonstration of the Spirit and of power," and that faith, which has nearly departed from the ministry and the church, is only requisite to a renewal of "the times of refreshing from the presence of the Lord." I have often been directed to the Bible, and, in a similar manner, pointed out passages of Scripture enforcing some important truth, or illustrating some topic of conversation-passages which, even if they had occurred to me as apposite, I should have been obliged to use a Concordance to find.

The same evening, a lady, a partial medium, expressed her conviction of the presence of the spirit of Hon. Luther Severance, when my clerical friend, alluded to above, intimated a desire that, if Mr. S. were present, he would impress me to speak.

Slightly indisposed, and wearied from the resturner, a strong averagen to be further influenced evening, assumed a positive determination to resist any nfluence that did not identify itself. I did not express the resolution, but mentally resolved that, unless I had some decisive proof of the presence of Mr. S., I should firmly but courteously decline to speak, as from his in-

Immediately his person began to shadow itself forth in my mind, with peculiar distinctness, and I successively described his features, his form, his physical peculiarities, convince all present, who had known him, of the accuracy and fidelity of the portraiture. I then proceeded to a vivid delineation of his mental and moral characteristics and iclosynerasies, which was pronounced faultless and truly marvellous. I had never seen him, and knew nothing of his personal appearance, and so little of his intellectual and moral qualities, that it would have been futile and presumptuous for me to undertake a repre. sentation of his psychical peculiarities. I knew little more of him than that he was distinguished as a man of fine intellectual endowments, of indefatigable industry, of high moral worth, and of uncommon integrity as in this State, to whom reference may be had for the a politician. But I seemed to be psychologized with the entire man-physically, intellectually and morally. The personation was pronounced extremely accurate and life-like. His calm and dignified bearing; his peculiar modes of thought, especially as applied to matters of political interest; his acute moral sense and high tone of feeling; his integrity of purpose; his scorn of everything crooked and perverse; the earnest protest of profound principle against policy and expediency as opposed to right; his humane and benevolent sentiments-all seemed transfused into me; and I seemed-so far as consistent with the retention of my own consciousnessto be Mr. 3. The had been intused into my interior self, as by a grant influx, the inner life of a great and

He then proceeded to impress me with the outlines of a discourse entitled "God in History," which he would have given entire, but for the lateness of the evening subject was delineated with much logical precision, and contained passages of pare rhetorical beauty and power -the outlines and protinences of a discourse which, in the filling up, must hav been grand indeed. At least, this was the opinion of irsons who could not easily be psychologized into mistaing rhapsody for rhetoric, nor reverie for sound sense.

This is but a sample of large class of facts based upon an extensive observan and experience, and a careful and rigid investigation of the subject.

If this proves acceptable I may, from time to time draw upon the storehouse only memory-I have kept no notes-for your columns. Addison, Me., Jan. 16, 17.

[The foregoing statements derisome additional value from the fact that the writer is a clergin, intelligent and cautio nighly respected in his denominan, and actively employed in

Your Conversation .- Owhat character is it? Is it pure? Whatever it may bee assured it is an unerring index to your heart. There is known by its fruit, Out of the abundance of theart the mouth speaketh. We open the hearts of others when we open our own. Let your words be words of th and purity.

For the New England Spiritualist.

MANIFESTATIONS PIPTY YEARS AGO. BROTHER NEWTON :-- We have an old legend in our family which I send you for publication.

There is now living with me an aged woman, who says that at the house of her brother in Brookline, Mass., hetween fifty and sixty years ago, (said house had previous to that time been used as a small-pox hospital by Dr. William Aspinwall of said town, who lived near by, and at the time spoken of was leased by a brother of this woman, and occupied by himself and family as a dwelling-house,) the following sights and sounds were seen and heard:

At times they would hear a carriage drive up to the door, sounding to them like a coach and four horses. Then would come raps on the door, like some one striking it with the handle of a heavy loaded whip. Her brother would start for the door immediately, when they would hear the carriage pass with great velocity around the house. He would hasten out with all speed and run around the house in the direction the sounds appeared to go, when all would be still, nothing to be seen or heard; there being no obstruction for fifteen or twenty rods in that direction.

At other times heavy rumbling sounds would be heard in the garret and chamber; then thumps, as if all the barrels and other things therein were coming down stairs; and then a crash, sounding to them like some persons throwing the furniture against the chamber door, which would sometimes open without visible hands. At one time in particular, all persons living in the house were gone away from home and were detained until evening; a younger brother living with them came home first, but had been there but a short time when he heard the above sounds, accompanied by shricks and screams, to him so frightful that he covered himself up with the bed-clothes, and when they came home they found him so much frightened that he shook from head to foot.

A sister of theirs, who was living with them, was occasionally annoyed by having the doors to her bedchamber opened and shut violently, and hearing sounds within the chamber resembling human footsteps, and other mysterious sounds, appearing to her that some person was in the greatest distress, which would so shock her nervous sensibilities that she could not be persuaded to remain, but would often take her bed-clothes and go and sleep on the floor in the room with her brother and his wife. Sometimes when the family were sitting quietly at their work in the evening, there would be heard in the hen-house, which was near by, sounds as if the whole hen-family were in commotion, accompanied by other noises, as if some one or more persons were catching and attempting to carry away some of the brood; distinct human voices would come between the other sounds. But when they would take a light and examine this and other places of noise and confusion, all would be still-no sound; nothing stirring; the furniture and every thing else in its usual place, with no appearance of having been moved.

At one time they saw through the window the appearance of a negro standing without, with a pole in his hands, the night being very dark. / Soon there came a without any part being bruken in the least. Arterwards, as the mistress of the house was going down cellar with a lighted candle, she saw the same personage sitting in silence on a cider barrel.

Many other mysterious sights and sounds of like kind were heard and seen by this family and others living in this house previous to the time mentioned; and the house obtained such a reputation for being haunted that no one could be persuaded to live therein afterwards; and my father-in-law, now a member of my family, says his entire physique, in such minuteness of detail, as to that the Doctor, for that reason, was obliged to pull incident to the excretory system. down the same-that he assisted in so doing, and removed the building to another place in the same town, the structure, uses and abuses of the reproductive system. Its and erected thereof a mansion for the residence of the

These facts I have gleaned from the lady spoken of, and her sister, the young lady that leard the sounds in her chamber, (she being the mother of my present wife, but now in her spirit-home,) of the jounger brother also spoken of, now living in Abington, Canada West, and of my father, above mentioned. As far as we know, the widow of the elder brother is nowliving in Brighton, truth of the above statements of the spiritual phenomena of olden times, when people believed in ghosts and haunted houses, and professed and icknowledged that such sights and sounds were made by he departed spirits of persons once living in the flesh but sent to give warning of some future event, or to give information on some past transaction, for the benefi of those remaining in the form.

Yours fraternally in the cause of truth and human HEEVEY BARBER.

Warwick, Jan. 8th, 1857.

Passed On.-Jan, 15th, 1857, Mrs. William Brown, of Northfield, Mass., being 45 years of age. She has fer some months been so entwined in spiritual influences as to key all assistance from any other physicians, thereby escaping nuch bodily suffering arising from the regular nostrums of the day. It gives great chance for remark from the opposer, all of which we hope may fall harmless at the feet of Mr. Brown, as we know he would have employed all the doctors of the age hal his wife been will-

In Winchester, N. H., Jan. 5, 1857, Passed rom death unto life, SILAS FRENCH, aged 39 years.

MEETINGS IN BOSTON AND VICINITY.

REV. R. P. AMBLER, of Baltimore, will lesture at the Melodeon, on Sunday afternoon, next, at 3 o'cloct, and in the evening at 7 o'clock. Admittance to each lecture, 10 cents.

MEETINGS IN HORTICULTURAL HALL, School Street, for trance speaking, on Sundays. Admission, - Sunday evening, 10 cents; morning and afternoon free.

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

Question for consideration next Sunday evening: Is the present system of prison discipling and punishment calculated to prevent crime or reform the criminal? P. I. BLACKER.

MERTINGS IN CHULSRA, on Sundays, morning and evening, at PREMORT HALL, Winnissimmet Street. D.F. GODDARD, regular speaker. Seats free. IN CAMBRIDGEFORT.-Meetings at Washington Hall, Main

street, every Sunday afternoon and evening, at 3 and 7 o'clock. Meetings also at Wait's Hall, corner of Cambridge and Hamp-

shire streets, at the same hours as above.

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

WILLIAM E. RICE, Trance Speaker. Dr. JOHN MAYHEW, of New York, may be addressed at this

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

J. J. Locks, of South Reading, (Liberty Grove) Mass. Miss C. M. BERRE, of South Boston, reads lectures written by

Miss A. W. SPRAGUE, of Plymouth, Vt., Trance Speaker L. K. COONLEY, Tra Speaker, Portland, Me.

Mrs. M. S. Townsend (formerly Mrs. Newton), of Burlington, Vt., Trance Speaker. Mrs. Townsend will give clairveyant examinations and sittings if desired byher friends in the towns she is about visiting. The sick and suffering may thus receive

MRS. R. M. HENDERSON, Psychometric delineator of character and trance speaker, Newtown, Conn. Mrs. H. F. HUNTLEY, of Paper Mill Village, N. H., Trance

Speaker. Mrs. H. may be addressed at Providence, R. I., for the present.

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

AUSTIN E. SIMMONS, of Woodstock, Vt., Trance Speaker ALLEN PUTNAM, Esq., of Roxbury, Mass., will receive appli-cations to repeat his lectures on Mesmerism, Spiritualism and

N. S. GREENLEAF, Haverhill, Mass., Trance Speaker. GIBSON SMITH, South Shaftsbury, Vt.

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

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

will lecture on Modern Spiritualism, when desired Miss Rosa T. Amedey, having in a measure recovered her wonted health, is now prepared to receive calls as a Trance Speaker. May be addressed in care of S. N. Thompson, Esq., Roxbury, Mass.

MRS. SARAH B. ELLIS, of Hanson, Mass., Trance Speaker .-Address Quincy Mass.

Mrs, Ellis will visit Quincy, Mass., on Thursday, Friday and saturday of each week, where she will give Clairvoyant examinations, and will visit any of the neighboring towns when re-

HERVEY BARBER, Warwick, Mass. MRS. M. F. BROWN, Trance Speaker, South Royalton, Vt.

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

Let it be understood that in announcing these names, we make o endorsement of the teachings of these several speakers. Those who speak in the normal state are expected to present their individual views of truth, each in his or her own way while those who are used as instruments for disembodied intelligences do not themselves undertake to be responsible for what is spoken. Truth must bear her own credentials.

SPECIAL NOTICES.

LECTURES on ANATOMY, PHYSIOLOGY and the LAWS of HEALTH, -under Spirit-Influence, by WM. E. RICE. Lecture 1st .- Upon the ANATOMICAL STRUCTURE, and PHYSI-OLOGICAL FUNCTIONS OF THE HUMAN SYSTEM.

Lecture 2d.—Upon NUTRITION, embracing a description of the Stomach, its Functions and Discourse 3d.—Upon CIRCULATION, embracing the heart and organs of circulation, their healthy and deranged action. Also, apon Absorption, illustrating the manner in which chemical substances, Contagion and Malaria are taken into the blood and

Lecture 4th .- Upon RESPIRATION, the Structure and Office of the Lungs. Consumption and other diseases incident to the

organs of respiration, their origin and cure. Lecture 5th. - Upon SECRETION, the glandular system, its action, normal and deranged; the structure, functions and dis-

Lecture 6th .- Upon Excretion, the structure and functions of the bowels, kidneys and skin; the causes and cures of diseases

Lecture 7th .- A Private Lecture to Males upon REPRODUCTION, moral and physical influence upon individual development.

Lecture 8 .- A Private Lecture to Females upon the structure and functions of the reproductive system; the causes and cure of female weakness.

These Lectures are designed to give to all classes valuable information in relation to the structure and uses of the human system. They will be as free as possible from technical terms, thus bringing them within the comprehension of all who may listen to them. It is believed that these Lectures will be interesting as well as

useful, as the medium will be controlled by a band of spirits of eminent physicians and surgeons, one at least of whom has been in the spirit-world more than fuo centuries.

A small admission fee will be charged to meet expenses, and to give a fair compensation, for his labors, to the speaker.

Mr. Rice will respond to calls for the delivery of these Lectures, or either of them. Letters upon the subject may be addressed to the undersigned, who will give prompt attention to

Mr. CALVIN HALL will be in Springfield, after the first of January, until further notice. He will stop at Mr. Parker's, on Bliss street, first door on the right after leaving Main street. Terms for examinations, twenty-five cents; manipulations, fifty cents. No credit for those who are able to pay. The poor without

HARRISON HAPGOOD, Healing Medium, also Trance Speaker, from New York, may be found for the present at the FOUNTAIN House, Beach st., Boston.

Mr. ROLLIN SQUIRES will speak, in a trance state, in the morning, and Miss AMEDY in the afternoon and evening, next Sunday at Horicultural Hall.

MISS R. T. AMEDY will speak in "Wait's Hall," Cambridgeport on Sunday next, afternoon and evening.

MEDIUMS IN BOSTON.

Mr. J. V. Mansfield, Test Writing Medium, No. 28 Exchange st. loston, or at his home, Chestnut st., Chelsea.

Mrs. Knight, Warring Medium, 15 Montgomery place, up one flip f stairs, door No. 3. Hours 9 to 1 and 2 to 5. Saturdays excepted .ferms 50 cents a sitting. Mrs. Dickinson, Tcance and Healing Medium, at No. 15

Montgomery Place. Hours from 9 till 1, and from 2 to 9 o'clock. Mrs. Bean, Rapping, WRITING and TRANCE MEDIUM. Hours from 9 A. M. to 9 P. M. No. 10 Chickering place. Mrs. B. K. Little, (formerly Miss Ellis) Test Medium, by Rap-

ping, Writing, and Trance. Rooms No. 46 Eliot street. Hours from 9 to 12 A. M., and 2 to 6, P. M. Terms 81.00 per hour for one or two persons 0 cents for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, \$1.00.

Mrs. J. H. Conant, Spirit Medium, has removed to No. 2 Central Court (leading from Washington street, just above Summer street) where she will attend to visits of her friends. 1 Tr Please enter, and walk up stairs without ringing the bell.

Miss E. D. Stark weather, Rapping, Writing and Trance Medium residence No. 6 Barre place, out of Eliot, near Washington. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 N. B.—Public circle on Monday and Wednesday evenings at eight o'clock Terms, 25 cents each visitor. Evening sittings with families, if desired.

IN WARREN, MASS.

Mrs. Almeda Dexter, Healing Medium, may be found, for the present, at the residence of Dr. Robinson, in Warren, Mass, where she will attend to examining and prescribing for disease; also curing by laying on of hands. Charges—For examination and prescriptions when the patient is present, 50cts.; by letter, \$1.00.

General Advertisements.

GEORGE ATKINS, CLAIRVOYANT AND HEALING

HOWARD, CLAIRVOYANT PHYSICIAN, CAN

AYING HANDS ON THE SICK. Dr. W. T. Osborn,

HEALING AND CLAIRVOYANT PRESCRIPTIONS.

MRS. ANNE DENTON CRIDGE, PSYCHOMETRIC READER, Dayton, Ohio. Requisite: A letter, written by the person whose Character is desired. Terms \$1.

MRS. L. W. KEMLO, HEALING MEDIUM, No. 2
Builineh Street, Boaton. Invalids may rest assured, that Mrs. K. is
fully qualified, by study and experience, to treat disease successfully; nor
is she surpassed in her examinations prescriptions and success, by any
anown Medium. She prepares the Medicines needed, thus preventing mistakes, saving nuch time and trouble. Her charges are made to suit the
means of all.
N. B.— Examinations are made in the natural or wakeful state. Convention N. B.— Examinations are made in the natural or wakeful state. Consultations and Examinations free of charge.

DR. C. MAIN will attend to obstetrical cases when de-in that department.

TO THE AFFLICTED. Dr. S. Cutten, assisted by Mas. G. W. Walker, Clairvoyant and Healing Medium, will attend to the wants of the sick, on Wednesdays, Thursdays, Fridays and Saturdays in Lowell. On other days he will visit Billerica, Westford, and other places, where he is wanted, until further notice. Office 221 Central Street,

SUFFOLK DYE HOUSE. Corner of Court & Howard

HEALING BY CLAIRVOYANCE AND SPIRIT-INFLUENCE. — Mr. J. A. BASERTY will attend to all who wish to test his powers as a Healing Medium, and by the Mesuneric State; the disease will be poluted out, the symptoms described, and the best messas used to

TERMS.—For examination, when present, \$1.00; when absent, \$2.00.

Office hours from 9 to 12 A. M., 2 to 5, and 7 to 9 P. M.—Circles are all held on Tuesday and Friday evenings, at 7 o'clock; admission 50 cents.

sopt. 27—Im

No. 14 Wobb Street, Salem, Mass.

MRS. E. J. FRENCH, Clairvoyant and Healing Physical cian, office 780 Broadway, second floor, front room. The merbid conditions of the human organism defineated and prescribed for with unparalleled success.

Transs—For examination and prescription \$5, when the patient is present \$8; if absent \$10. All subsequent examinations \$2. Terms strictly in advance. In order to insure prompt attention some of the leading symptoms must be given, when sending a lock of hair.

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

Sept. 20.

C. STILES, M. D., Physician and Surgeon, Bridge-

DR. ABBOTT'S MEDICINES. - Our Cholera Cordial J. & BENJ. F. ABBOTT, 214 Hanovor St.

F. KEMLO, WATCHMAKER, AT GEO. B. FOSTER'S, P. No. 33 Tremont street, Boston.
N. B. Mr. K. has for many years been first workman and foreman for S.
Willard & Son, 9 Congress st.
42. Sm.

A. B. CHILD, M. D., DENTIST NO. 15 TREMONT

HEALING INFIRMARY. Doctor Barron cures Cancers and Cancerous Humors, without the use of the knife or torturing with caustic, and with but little pain and inconvenience to patients, by applying a cerate which has a chemical action, destroying the vitality of the cancers, causing a separation between the cancer and the surrounding its sues, and an opening of the integuments over it, so that in a few days the tumor will escape, root and branch. The opening in the Jish thus made heals up in a short time, soundly, leaving no traces of the Cancer behind. Over 200 cases have been cured by this process. The Doctor continues to attend to Scrofula, Erysipelas, and all cases, in which he has had great success for the last twelve years. Charroyant examinations attended to as Call and satisfy yourselves of the unremitting effort and deter-of the Doctor to conquer and subdue disease in his fellow man. REUBEN BARRON, Botanic and Clairvoyant Physician, 18—3m Palmer, Mass.

DENTISTRY. Dr. N. H. SWAIN, Dentist, Columbus,

TENNY & COMPANY, dealers in Carpetings, of every variety of Fabric and Quality, Hall over Maine Railroad Depot Haymarket Square, Boston.

HENNIKER SPRING WATER. — Persons wishing to obt in Water from the celebrated Spring at West Henniker, N. H. are informed that they can be supplied by enclosing \$2.00 to S. M. Curanza West Henniker, N. H., who for this sum will forward one barrel of Water according to directions.

A N ASYLUM FOR THE AFFLICTED. Healing by A laying on of hands. CHARLES MAIN, Healing Medium, has ope an Asylum for the Affilicted, at No. 7 Davis Stragar, Boston, where h prepared to accommodate patients desiring treatment by the above pro

prepared to accommodate patients desiring treatment by the above process on moderate terms.

IT—Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should inclose \$1.00 for the examination, with a letter stamp to prepay their postage.

Water from the Henniker Spring will be supplied by Dr. M. He has been assured by intelligences from the higher like that it possesses strong magnetic properties, and is useful in negative conditions of the system.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

THE REMEDIES OF NATURE. Wm. E. Rice, Clair-THE REMEDIES OF NATURE. Wm. R. Rice, Clairtowant Medium for Medical Examinations. Careful and thorough
examinations will be made in all cases, and prescriptions given with fall
directions relative to diet, habits, &c. Hours for Examinations from 10 to
12 A. M., and from 2 to 6, P. M. Office, No. 98 Hudson street, Boston.
In cases where sickness or distance prevents personal attendance, examination will be made from a lock of hart, accompanied by some of the leading
symptoms, name and age of the patient. Free examinations given on Mondays to those who are unable to pay. All directions required by the patient
carefully written out. Trans, when the patient is present, 85; when absout, \$8; all subsequent examinations, \$2. Payment strictly in advance.

A GENTS WANTED TO SELL BOOKS - By the

COUNTAIN HOUSE, CORNER OF BEACH STREET and Harrison Avenue. Spiritualists Head Quarters in Boston. Charg 81.25 per day, or \$7.00 per week, for 2 or 3 weeks. H. F. GARDNER.

MILINERY AND DRESS-MAKING,—Mrs. A. J. Ken-

BOARDERS WANTED. — A few gentlemen can beac-commodated with Board at No. 19 Temple street, Boston. Spiritualist

SPIRITUAL, CLAIRVOYANT, and MESMERIC PRE-

STAMMERING CURED! Notice is hereby given, that all STANKERES, -wishing a perfect cure without being obliged to follow any rules whatever, -will be furnished with a SEALED copy of the Pamphlet, deposited with the undersigned for distribution, on making application, enclosing two stamps for postage. The CURE is SCIENTIFIC, SURE, NEVER-FAILING. Address, H. C. MEARS, Seely, Burlington, Yermoont

MRS. YORK, Medical Clairvoyant, Healing Medium Psychometric Delineator of Character. Mrs X dees not profess to id intercourse with the departed, but perceives both the moral, mental a physical condition of the patient, and prescribes remedies; operating ribularly on the nervous system. Is also a developing medium, and will de circles for this purpose every Tuesday evening. Terms liberal. Reli-nce, 31 London street, leading from Picasant street.

EEK-NO-FURTHER SOAP,-The undersigned, havin been appointed principal agent for Sanuer's Seek-No-Ferraran Nooffers the article for trial, and the copyright to manufacturers for an
knowing it to be one of he great inventions of the age.

Office and go
knowing it to be one of he great inventions of the age.

Office and go
knowing it to be one of he great inventions of the age.

Office and go
knowing it to be one of he great inventions of the age.

Office and go
knowing it have boxes for \$7.00.

Bub-depot at No. 244 Washington street, up one flight, door No. 2

WHISPERS OF THE WATCHING SPIRIT.

ent number of the Tites, where it appears and With gentle hand Death touched my cheek, And with his touch there came to me

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

They saw but sorrow; I descried 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 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 she must die." I was too weak to answer them, That endless life was nigh. Another hour, with bitter tears

They mourned me as untimely dead, 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 roving 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 choirs of heaven

A holy pean sang. Oft from my paradise I come, 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. B. ALDRICH.

The fairies are not dead, The fairies of our childhood, long ago! There is an angel walking overhead When frosty caves 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 flakes, till in a pall Of pearls the earth is in

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 marvellously wrought— And in the stifled town,

The Danae-earth is hid!

Is piled 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.

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 causes ever known Have met with scoff 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 Koreish 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. Jortin. 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. - Gibbon. The Koran was translated into Latin in 1143; and into English and aqueduct to wait for Michel, and she killed him." other European languages about 1763, et seq. It is a rhapsody 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 beam 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 eyes, and carried him to a distance." 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 and he took me by the hand and showed me all this 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 timberyard, 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

"Do you know where Michel is?" said the magis-

As the girl had been shut up for three days, without any means of obtaining information from without, this tim, and these miserably ignorant wretches reported that answer, together with her unfeigned distress, naturally they on several occasions repaired to her domicil and 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." 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 her if she was gur-

"Oh, no!" she answered.

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

her, and turned round; and then the woman flung a to lie where they fell, without receiving any interment piece of gray stuff over his head, and struck him re- whatever. Even a spot of ground struck by lightning peatedly with the knife; the gray stuff was much was hedged in and avoided, under the belief that Jupistained with the blood. Michel fell at the eighth blow, ter had either set upon it the mark of his displeasure, or and the woman dragged the body to the aqueduct and appropriated it as sacred to himself. It was unlawful let it fall in without ever lifting the stuff which stuck to for any man to approach such enclosures. The Romans

As it was easy to verify these latter assertions, they thunder storms and some of them were accustomed to despatched people to the spot; and there the body was wear the skin of a seal around their body as a protection found, with the piece of stuff over his head, exactly as against lightning. During tempests, it is said that the she described. But when they asked her how she Emperors of Japan retire into a deep grotto, in the cenknew all this, she could only answer, "I don't know," tre of which is a reservoir of water intended to extin-"But you know who killed him?"

" Not exactly; it is the same woman that put out warning thunder is heard, expel all strangers from their his eyes; but, perhaps, he will tell me her name to- dwellings, wraothemselves in long black woollen cloaks 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 al- to that of the Roman Emperor Tiberius, who never lowing her to suspect their intention, they watched her; failed to wear a chaplet of laurel, under the belief that and it was observed that she never lay down, but sat lightning would not strike this kind of leaf. 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 | ligion of Japat is called sin-syn - from sin, the gods, pervaded her whole frame. On the cusuing day, the and syn, faith and its followers are called sintoos. moment she was brought before the judge, she declared The only decorations of the old temples were a mirror, that she was now able to tell them the name of the as- the emblem of purity of soul, and many strips of white

tell you, when he was alive, how he lost his sight?" promised me to do so; and that was the cause of his he gazes at the mirror and then offers up his prayers.

death." " How could that be?"

" Last night, Michel came to me, and he pointed to the man hidden behind the seaffolding on which he and I had been sitting. He showed me the man listening to us, when he said, 'I'll tell you all about that to-night;' and then the man --- "

" Do you know the name of this man?" "It is Luck. He went afterward to a broad street that leads down to the harbor, and he entered the third

house on the right ---- ' "What is the name of the street?"

"I don't know; but the house is one story lower than the adjoining ones. Luck told Catharine what he had heard, and she proposed to him to assassinate Michel ; but he refused, saying, 'It was bad enough to have burnt out his eyes fifteen years before, while he was asleep at your door, and to have kidnapped him into the country.' Then I went in to ask charity, and Catharine put a piece of plate into my pocket, that I might be arrested; then she hid herself behind the

" But, since you say all this, why did you keep the plate - why did n't you give information?"

"But I did n't see it then. Michel showed it to me last night."

"But what should induce Catharine to do this?"

"Michel was her busband, and she had forsaken him to come to Odessa and marry sgain. 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

" And is it Michel who has told you this?" "Yes; he came, very pale, and covered with blood;

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.

PLOGGING A WITCH TO DEATH.

We find the following singular story in the Brownsville 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 "He is dead!" replied she, shedding a torrent of 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 viccould 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 eat, 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; 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 thongs 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 The confidence with which the girl asserted what 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 various and worldy or 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 indig-"Yes - it is a woman. Michel was walking very nation of the gods, and were buried in unfrequented slowly, after I was taken from him. A woman came places, lest the ashes of others should be polluted by behind him with a large kitchen-knife; but he heard their presence; or sometimes their remains were suffered supposed caveras to be secure places of refuge during guish the lightning. The Tartars as soon as the first and sit silent and immovable till all danger is past. The Chinese sippose they can protect themselves by the presence of milberry or peach - a superstition similar

MIRRORS IN CHURCHES. - The original national repaper, formed into what is called a gonei, also an emblem "But stay," said the magistrate; "did Michel never of purity. There the votary performs his ablutions at a reservoir provided for the purpose; he then kneels in "No - but the morning before I was arrested, he the veranda, opposite to a grated window, through which with his sacrilee of rice, fruit, ten, 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 gules should fill its bellying 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 beaven 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."

You cannot make an association out of insincere

Action is the indispensable condition of progress to the intellect, conscience, and heart.

NEW ENGLAND SPIRITUALIST. This paper has for its leading object the presentation before the community of the evidences, both ancient and modern, which go to establish the following propositions 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 them, are becoming THE QUESTIONS OF THE AGE — than which none more interesting or important were ever raised among

Correspondents are cordially invited to contribute facts bearing on the question of spirit-existence and agency, and thoughts or suggestions, whether their own or from the Higher Life, calculated to throw "more light" on the great problems of Human Life, Duty, and Destiny. Those who write in a kindly, truth-seeking, rather than dogmatic spirit, free from censoriousness and needless harshness, with a due appreciation of the value of the Past, notwithstanding its errors, will be most welcome to a place in our columns.

THEMS, as heretofore - \$2.00 a year, or \$1 for six months, always in advance. To clubs, five copies for \$8.00; ten copies \$15.00. To city subscribers, when served by carrier, \$2.25.

A. E. NEWTON, EDITOR AND PUBLISHER, 15 Franklin Street, Boston.

ingle copies of the Spiritualist may be procured of Bria Marsu, 15 Franklin street, Hoston. Francairen & Co., 9 Court street, Hoston. Francaire & Co., 100 Washington street, Boston. Dexten Dana, 72 Washington street, Boxbury, Mass. PHILIP Trans. Woburn, Mass. R. S. Arrass, Portland, Me.

ROSE, HATGOT, CONN.
W. SHAW, and O. WHIMARTH, Providence, R. I.
MULE BARRY, 221 Arch street, Philadelphia.
P. Horr, 3 First street, and Union Depot, Troy, N. Y.
BARKET, Bangor, M.
LEDERICK BLY, 169 Vine street, Cincinuati

u Francisco, Cal , Sole Agents for the Pacific Coast 45 North 5th St., St. Louis, Mo.

MN SCOTT, St. Louis, Mo.
W. PEASE & Co., Cincinnati, Ohio.
TAYLOR, Sun Building, Baitimore.
McBridx, Post Office, Charlestown, Mass.
S. Taylor 289 Third Avenue, New York.

vallides; a. W. J. Kilburn; Bangor, A. Bartlett; Camden, A. D. J. H. Barnes; Kennebunk, E. Willard, P. M.; Montville, ; Portland, M. F. Whittier; Presque Isle, J. B. Ilall, P. Coffran, M. D. Coffran, M. D.
E. — Claremont, E. B. Alden; Exeter, Dr. W. L. Johns
Bracey; Hampton Falls, J. Cram; Laconis, C. W. Coo,
H. Copp; Paper-Mill Village, A. T. Kneeland; Pc
and W. H. Foster; Sutton, Joseph Harrey; Winel

tony. — Burlington, S. B. Nichols; Danville, Geo. F. Green; South g, D. P. Wilder; Vergennes, J. B. Husted; W. Brattleboro', John; Windsor, T. B. Winn; Woodstons, J. D. Powers.
— Chagrin Falls, Dr. A. Harlow; Cincinnall, F. Bly and S. W. & Co.; Cleveland, Mrs. H. F. M. Brown; Columbus, Joel Watson. occur. — St. Lonis, Miss Sarah J. Irish.

1018. — Alton, William Nixon; Rockford, Rev. Herman Snow York. — Clay, Orris Barnes; Malone, R. M. West.

1021. — Annonlie, Jay Co., Ence Lewis.

1021. — Decator, W. H. Keeler; Albion, M. H. Tuttle. Orlando Respective Saruenay. Saruenay County.

nemaw County.
umbus, J. Judson; Easton, Dr. O. D. Wilcox; New

e following persons: Warren Chase, H. Cutler, Calvin Hall, Warren Brown, D. F. Goldard. Bela Marsh's Advertisements.

A BEAUTIFUL GIFT BOOK. THE BOUQUET

Of Spiritual Flowers; Received chiefly through the Memumany of

BY A. R. CHILD, M. D. The "Law Wreath" was received with so much favor by the lovers of piritual truths, that in compliance with the wishes of many individuals, a ontinustion is issued under the name of "The Bought."

The flowers that form this Boquet have been gathered in celestial garens. They are fragrant with angel love, and arranged in the glowing timts f angel pencillings. Delicately must we touch them, and associatible to he pureat spirituality must they be who would fully enjoy and justly appreciate their many beauties.

ceace and joys eternal.

Paicz of rack Volume, in cloth, bevelled edge, emblement bossed, 85 cents; do., haif glit, \$1.00; do., full glit, \$1.50.

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

MUSIC. Two New Collections of Hymns and Music, for the use of Epiritualists, in their Circles and Public Meetings, to be published soon by Bela Marsh, 15 Franklin street, viz:—

"THE HARMONIAD,"

and Sacred Melodist, comprising a fine Collection of Popular Songs and Hymns, for Social and Religious Meetings. By Ass Fitz. 100 pages, Price in Boards, 38 cents Single, 33.50 per Dozen. Will be ready for sale, Dec. "THE PSALMS OF LIFE,"

a compilation of Psalms, Hymns, Chants, Authems, &c., embodying the spiritual, Progressive and Reformatory sentiment of the present age. By soloha S. Adams. Price To cents. Will be published in a few weeks. Also by sale, as above, the "Spirit Minstrel," price 25 cents. RICE'S SPIRIT MEDICINES. PURIFYING SYRUP.

ALSO, THE NERVE SOOTHING ELIXIR.

HEALING OINTMENT.

A very useful external medicine, in all cases of Humors, Burns, Scalda Cuts, Chilbhains, Chappes Hands, Inflammation, and external injuries of alkinds. Price 25 cents per box.

These Medicines have all been tested and can be relied upon; they contain no poison. They are all HEALING OINTMENT.

PREPARED FROM SPIRIT DIRECTIONS
By WILLIAM E. RICE. For sale by BELA MARSH,

No. 15 FRANKLIN STREET, BOST'N.

SPIRIT REMEDY. PULMUN ANY SYRUP. This Syrup is an effectual remely for negative and leaded action of the gs: viz. Cough, Pain, and a confined settaining at the Cheek, weak-reading at the Cheek, weak-reading, and it will refleve the distressing cough and modify the symptoms of Consamption.

Prepared from spirit directions by Willem E. Rice. For sale by Hela

Marsh. No. 15 Frankiln street, Boston. Pres 50 cents. MRS. METTLER'S CLARFOYANT MEDICINES.

RESTORATVE SYRUP.

DYSENTRY CORDIAL. For the complaint for which thy remady is recommended, it is safe to say there is norman like it in thest of known remedial agents.

FOR CHOLERA, and severe Coff aims, Cramps of the Stomach and Bowels, Rheumaile and Neuralgie Pals &c. &c.

()—All carefully compound according to Mas. Marrian's Clairroyant Relpes, by

JAMES MCCLESTER & CO.,

Proprietors, Hartford, Conn.

From a great number certificates by highly respectable persons, we select the following, as it reasons to the three several kinds:

"Mas. Merrike: — Maf. I consider it my duty, as a friend to humanity, to acknowledge it I have, in my own person and family, and among the persons emped in my Factory, experienced and witnessed the uniform and completencess which has attended the administering of your invaluable medicinitie Restorative Syrup, Disentery Cerdial and Elizir for Cholera.

Manchester, Conn. Jule, 1855.

For sale at wholescale detail, by Bela Marsh, Agent, No. 15 Franklin street, Boston, Mass.

MRS. METTLES PULMONARIA. An Excellent Remedy for Col Irritation of the Threat and Lungs, Hemorrhage, Asthma, Consulton, Whooping Cough, and all Diseases of the Respiratory Organs. It #LOO per bottle

MRS. METTLER'S NTRALIZING MIXTURE. This is the best of all Remedies for Billiou structions, Acidity of the Stomach, Dyspepsia, Constipation of the Bs, Headache, Febrile Symptoms occasioned by Colds or Worms, Prid cents per bottle.

MRS. METTLER'S HMENT—Which supplies a deficiency long felt, respecting cases of Lagras and Weakness of several parts of the human system, Contracted Mes and Sinews, Rheumatic, Inflammatory and Neuralgic Affections, Gus and Stiff Joints, Spasmodic Contractions, etc., etc. Price, all per bot For sale, at wholesale or retail, by Bela Marsh, Agent, No. 15 Franklines.

NOTICE

Books sent Postage Free, to any place in the United States the prices annexed.

BELA MARSIL,

No. 15 Franklin Street, Boston, Keeps constantly on hand, for sale at the Publishers' prices, the Books named in the following list of Spiritual Works, together with many others suitable for the times. All new publications received as soon as issued, and the trade supplied at a liberal discount, in which case the freight will be paid by the purchaser. Orders are respectfully solicited.

Being Harmonial Answers to Important Questions , A New Work, by Andrew Jackson Davis. Price, \$1,00.

Hon. Warren Chase's Three Lectures,

Tiffany's Lectures.

Spiritualism Explained: being a Series of Twelve Lectures delivered before the New York Conference of Spiritualists, by Joel Tiffany, in January, 1865. Price \$1.00. Natty, a Spirit; His Portrait and his Life. By Allen Putnam. Price 62; ets.

The Ministry of Angels Realized;

A Letter to the Edwards Congregational Church, Boston By Mr. and Mrs. A. Et. Newton. With Notes and an Appendix, embracing facts illustrative of Angelle Ministration, and the substance of a Reply to the "Congregationalist." Price 15 cts., single; \$1.25 a dozen; \$10.00 a hundred. Answer to Charges
Of Belief in Modern Revelations, &c., given octors the Edwards Congregational Church, Boston. By A. E. Newton. Price 10 c.

Of Spiritual Communications; received chiefly through the mediumship of Mrs. J. S. Adams, By A. B. Child, M. D. Full glit 81.50; half glit 81.00; plain 85 c.

The Bouquet of Spiritual Flowers.

The Bouquet of Spiritual Flowers. By A. B. Adams. By A. B.

A Lyric of the Golden Age,
Thomas L. Harris, "And I saw New a Earth." Price, \$1.50. Prof. Hare's Large Work;
Prof. Hare's Large Work;
Prof. Hare's Large Work;
Proceedings of the Spirit Manifestations, &c. Price 81 75

Scenes in the Spirit World;
Or, Life in the Spheres. By Hudson Tuttle. Price 50 cents. Mr. Wolcott's Amusing Picture,
Representing the Attack of the Albes on the Sebastopol of Spiritualism.
Price 25 cents.

The Progressive Life of Spirits after Death, As given in Spiritual Communications to, and with Introduction and Notes by, A. B. Child, M. D. Price 15 cents.

The Present Age and Inner Life. A Sequel to Spiritual Intercourse. Modern Mysteries classified and ex-plained. By Andrew J. Davis. Illustrated with Engravings. Price, \$100.

The Harmonial Man;
Or Thoughts for the Age. By Andrew J. Davis. Price 30 cents.

Nature's Divine Revelations, &c. By Andrew J. Davis.

The Great Harmonia. By Andrew J. Davis. Vol. I., The Physician. Price \$1.00. Vol. II., The Teacher. Price \$1.00. Vol. III., The Secr. Price \$1.00 Vol. IV. The Reformer Price \$1.00.

A Letter

Lyric of the Morning Land.

The Spirit Minstrel.

The Philosophy of Spiritual Intercourse. By Andrew J. Davis. Free Thoughts Concerning Religion. By Andrew J. Davis. Or Nature versus Theology, Price 15 cents.

The Philosophy of Special Providences. By Andrew J. Davis.

A Vision. Price 17 cents. The Approaching Crisis. By Andrew J Davis. Being a Review of Dr. Bushnell's recent Lectures on Supernaturalism

To the Chestnut Street Congregational Church, Chelses, Mass. By John S. Adams. Price 15 c. A Rivulet from the Ocean of Truth. An antignitic and intensely interesting parrative of the advancement of a Spirit from darkness into light, by John S. Adams. Price 25 c.

An Epic of the Starry Heaven. Thomas L. Harris. Price 75c.

Henry C. Wright
On Marriage and Parentage. Price \$1.00. Epitome of Spiritual Intercourse.

A Condensed view of Spiritualism in its Scriptual, Historical, Actual and Scientific Aspects. By Alfred Cridge. Price 38 c.

Of Dr. Dodd's Involuntary Theory of Spiritual Manifestations. By W.S. Courtney. Price 25 c. Book for Skeptics. Price 25 ets.

Now Testament "Miracles" and "Modern Miracles." The comparative amount of evidence for each; the nature of both; testimony of a hundred witnesses &c. Price 30 c. Proceedings of the Hartford Bible Convention.
Reported Phonographically, by Andrew J. Graham. Price 75 c.

By John W. Edmonds, and George W. Dexter, M. D., in two vols. Price 81.25 each vol.

The Religion of Manhood;
Or The Age of Thought. By J. H. Robinson; with Introduction by A. E. Newton. Price in cloth, 75 c.; in paper, 50 c.

Familiar Spirits and Spiritual Manifestations.

By Dr. Euseh Pond, with a Reply by A. Bingham. Price 15 c. The Philosophy of Creation. Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man Spirit, and the Spirit-World. By Thomas Paine, through the hand of Horace G. Wood, Medium Price 28 c.

A Collection of Hymas and Music for the use of Spiritualists in their cit-tles and Public Meetings: By J. B. Packard and J. S. Loveland. Price in paper covers, 25 c.; in cloth backs, 38 c. Astounding Facts from the Spirit World. Witnessed at the house of J. A. Gridley, Southsmpton, Mass., by a Circle of friends, embracing the Extremes of Good and Evil. Price (3 cts.

Spirit Intercourse. By Herman Snow. Price 60 cts.

Being Revelations concerning the Inner Life of Man, and the Interdiffusion of a World of Spirits in the one we inhabit. By Mrs. Grove. Price Book of Human Nature. By La Boy Sunderland. Price \$1.00. Book of Health. By the same. Price 25 c.

Book of Psychology. By the same. Price 25 c.

The Birth of the Universe.

Theory of Nutrition.

The Treatment of Disease, and Philosophy of Healing, without Medicine By La Roy Sunderland. Price 50 cents. Spirits Work Real, but not Miraculous.

A Lecture read at the City Hall in Roxbury, Mass, on the evening of September 21, 1853. By Allen Putnam. Price 25 c. Philosophy of the Spirit World. Communicated by Spirits through the mediumship of Rev. Charles Hammond. Price 63 c.

Being a Philosophical Exposition of the Origin, Unfoldings and Ultimate of Creation. By and through R. P. Ambier. Price 50 c. Erittan and Richmona's Disgussion. Price 81.00. Discourses from the Spirit World.

Dictated by Stephen Giln, through Rev. R. P. Wilson, writing medium. Messages from the Superior State. Communicated by John Murray, through John M. Spear. By S. C. Hewitt Price 50 c.

The Pilgrimage of Thomas Paine. Written by the Spirit of Themas Paine, through C. Hammond, Medium Musika 75 c.; paper (c).

Reichenbach's Dynamics of Magnetism. Pneumatology,
Pneumatology,
Edited by Rev. Geo. Bush. Price .75 c.

Celestial Telegraph. By L. A. Cahaguet. Price \$1.00. Voices from the Spirit World.

Night Side of Nature. Ghosts and Ghost Seers, by Catherine Crows. Price \$1.25. Modern Spiritualism.

Its Facts and Fanaticisms, its Consistencies and Contradictions; with an Appendix. By E. W. Capron. Price 81.00. The Healing of the Nations.

Through Charles Linton, Medium, with an Introduction and Appendix, by Con-Talinasigne. Illustrated with two beautiful steel engravings. 557 pages, octavo. Price \$1.50.

Reply to the Rev. Dr. W. P. Lunt's Discourse
Against the Spiritual Philosophy. By Miss Elizabeth R. Torrey, of Quiney, Mass. Price 15 cents.

THE HISTORY OF DUNGEON ROCK, Completed Sept. 17th, 1856. By Enesce. Price 25 cents.

MR. PARKER'S SERMON OF IMMORTAL LIFE. IVI. The fourth edition of this excellent Sermon is just published and for sale by BELA MARSH, No. 15 Franklin street. Price 10 cents each all the energy publications of Mr. Parker, for sale as above.