NEW-ENGLAND SPIRITUAL

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

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66 LIGHT! MORE LIGHT STILL! " -- COETHE.

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FOR THE WEEK ENDING SATURDAY, FEBRUARY 41, 1857.

For the New England Spiritualist. JOHN'S INSPIRATION.

MR. NEWTON: - The nature and processes of Inspiration are becoming subjects of marked interest in these days when multitudes give utterance to thoughts which seem to flow down from the spheres above, and purport to be communications from former dwellers upon earth. Is such a process something new? or can we find operations similar to it in the history of remote ages? My The following article appeared editorially in the Chrisattention has been given to some statements in the tian Repository, and has been copied into several other book of Revelation, which teach that John was visited religious papers. It is a direct endorsement of one of by some finite spirit who uttered in his hearing a large the cardinal points in our faith. Certainly we have part of the contents of the last book in the Bible. The reason to be encouraged that our sectarian friends con-Christian world holds that the book of Revelation was cede so much. Taking hands with us here, we ask given by Inspiration. We have no purpose to contest them to go a single step further, and we shall all be acthat point, but do design to show how the author himself knowledged Spiritualists together. If Moses and defined that inspiration. In doing this we shall quote Elias "were really and personally present and conversed his own words and let them exhibit his meaning. John with Jesus" on the mount, God's laws being immutable, opens the book as follows:

Jesus Christ which God gave unto him, to show unto no haste. If our contemporaries have been sure of his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God."

This passage implies that God is regarded as the originator of the revelation; but that he gave it to Jesus Christ; that Christ sent an angel with it to John; and that John recorded, or wrote it for the henefit of the seven churches of Asia, and of the world. If this be the true connection of the several statements, -and we think it is,-then neither God nor Christ was the direct and immediate communicator, but an angel uttered the words which John heard and recorded. And in what condition was John when he was fitted to hear and to see the heavenly visitant and other sounds and sights of the other world? Was he in his normal state, or was he entranced? Let him answer:

Chap. I. v. 10. "I was in the Spirit on the Lord's day, and heard behind me a great voice," &c.

he was "in the Spirit"-obviously has some distinct before them so as to present a bright, glorious appearsignificance, which will not readily harmonize with the ance. Luke testifies that these three disciples saw expression descriptive of his condition? He was "in should accomplish at Jerusalem. These three men testhe spirit," and those words mean something; and tity as to what they saw with their eyes and heard with as modern mediums are, we will consider his views were Moses and Elias. The evidence is as conclusions bled to hear the voices and see the forms of spirits.

At any rate an angel was the communicator. And who was that angel? Let the answer come from his the "disembodied spirits" of Moses and Elias, existing

worship him. And he said unto me, See thou do it embodied spirits-and they talked with Jesus. We not; I am thy fellow-servant, and of thy brethren that infer from this account as follows: have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy.'

he unto me, See thou do it not, for I am thy fellowservant, and of thy brethren the prophets," &c.

and also that he was either one of the prophets or their worth a straw. to Jesus, is shown in another text:

to testify unto you these things in the churches."

Such are the statements of facts in the book itself. wish to contest that point. Grant it; but that is no on immortality and incorruption. argument showing that either the laws or processes We grant you that their animal bodies had not been

facts? There are two; one addresses itself to all who is spiritual, but that which is animal, and afterwards believe in the ancient inspiration, and calls upon them that which is spiritual." 1 Cor. xv. 44, 46. But, to see to it that they do not by an unscriptural inter- where does he declare that the spiritual body is made pretation of the ancient process, close their minds out of the substance of the animal body? Can matter against a process which is truly identical with the one be changed so as to become spirit? We know not. The in which they have faith. Believing in the old, ought New Testament clearly teaches the resurrection of man same laws, and wrought by the same general processes to immortality, but in vain do you search its pages, as ing portraits of those whom I most desired to see. I Corinthian Church, his eloquient argument for immorand agencies? The second lesson is for those who it appears to us, to find the doctrine that this "earthy will show you some of these works." He took out a tality from the resurrection of Jesus, and the sufferings will show you some of these works." believe in a Spirit influx to mediums now, but question house of our tabernacle" is to be changed so as to bethe inspiration of those who wrote the Bible. What! come "the house not made with hands eternal in the "Observe the poetic fervor of that face—it is Pindar some opposition; that after it was read in the assembly Can dwellers in the spheres above communicate with heavens." Where does the Bible clearly teach the remen now, and do you deem it impossible or improbable surrection of "these bodies" from the literal graves in this lovely creature is Corinna, who conquered in poet-Jesus and John? To us it seems that a reception of Christ's conversation with the Sadducees tends to ent stamp—can you conjecture whose it is?" "Some point, "how are the dead raised up? and with what ficulties than the idea of conversing by a wire with a ent stamp—can you conjecture whose it is?" "Some point, "how are the dead raised up? and with what ent stamp—can you conjecture whose it is?" "Some point, "how are the dead raised up? and with what ent stamp—can you conjecture whose it is?" "Some point, "how are the dead raised up? and with what ent stamp—can you conjecture whose it is?" "Some point, "how are the dead raised up? and with what ent stamp—can you conjecture whose it is?" "Some point, "how are the dead raised up? and with what ent stamp—can you conjecture whose it is?" "Some point, "how are the dead raised up? and with what ent stamp—can you conjecture whose it is?" "Some point, "how are the dead raised up? and with what ent stamp—can you conjecture whose it is?" "Some point, "how are the dead raised up? and with what ent stamp—can you conjecture whose it is?" "Some point, "how are the dead raised up? and with what ent stamp—can you conjecture whose it is?" "Some point, "how are the dead raised up? and with what ent stamp—can you conjecture whose it is?" "Some point, "how are the dead raised up? and with what ent stamp when the conjecture whose it is?" "Some point, "how are the dead raised up? and with what ent stamp when the conjecture whose it is?" "Some point, "how are the dead raised up? "The conjecture whose it is?" "Some point, "how are the dead raised up? "The conjecture whose it is?" "Some point, "how are the dead raised up? "The conjecture whose it is?" "Some point, "how are the dead raised up? "The conjecture whose it is?" "Some point, "how are the dead raised up? "The conjecture whose it is?" "Some point, "how are the dead raised up? "The conjecture whose it is?" "Some point, "how are the conjecture whose it is?" "The conjecture whose it is?" "The conjecture whose it is?" "The conjecture the Bible as inspired in the way in which John explains confirm us in this view of the resurrection. Jesus scoundrel, I should think, sir." "There now, that is body do they come?" St. Paul was not ill-tempered, man in St. Louis as quickly as with a man by your

that inspiration, ought to prepare the mind for the said, "Now, that described in the said, "Now, that inspiration, ought to prepare the mind for the said, "Now, that inspiration, the said of the said, "Now, the said of th ought to fit one for belief in that which came of old. Isaac and Jacob, as then living in the immortal state— is the head of Herod."

be than that which a person exhibits who makes his Let inspiration take its interpretation from those texts not in hades—not their disembodied spirits—but as While Blake was indulging various strange fancies, experience of nature the measure of the possibilities of of the Bible quoted above (and what better authority living in the resurrection state, and by virtue of their and seeing visions at the request of his friends, he connature? Yet this is what all of us do who object to than the Bible itself?) and all conflict between the Bible and Spiritualism subsides into harmony. A. P.

Roxbury, Jan. 19.

A POINT OF AGREEMENT.

the same or other spirits may be really and personally Chap. I, verses 1st and 2d. "The Revelation of present and converse with men to-day. But we are in footing thus their far, there is no danger but they will stand with us shoulder to shoulder in due time. x.

THE RESURRECTION NOT ALL FUTURE.

In the ninth chapter of Luke, 30th verse, we are informed as follows: "Behold there talked with him two men who were Moses and Elias." Can language be more definite or positive than this, to prove that Moses and Elias were really and personally present and conversed with Jesus at the transfiguration? Luke says

1. Two men talked with Jesus.

2. THESE TWO MEN WERE MOSES AND ELIAS.

We believe that Moses and Elias were really and personally present and talked with Jesus. It was not a mere vision, a deceptive hallucination, or a mere appearance in which there was no reality. Jesus was a Chap. IV. v. 2. "And immediately I was in the real person. Peter and James and John were real, Spirit: and, behold, a throne was set in heaven," &c. living men. They really went with Jesus up into a The expression thus used and repeated by John—that mountain to pray. Jesus prayed and was transfigured supposition that he was in his normal state. Had he there "two men,"-that they talked with Jesus, and been in that state, why use such an expression, or any spoke to him of his decease or crucifixion which he when one will furnish us with an interpretation that is their ears. They give us the evidence of their senses. more natural and more in keeping with what he saw And they declare positively and unequivocally, that the and heard, than our inference, viz., that he was entranced two men, whom they saw and heard speaking to Jesus, candidly. Till that is done, we must look upon him that Moses and Elias were really there and conversed as having been mesmerized or entranced, and thus ena- with Jesus, as that Jesus himself was there, or that Peter and James and John were there.

These witnesses do not testify that "the naked souls," without bodies, between death and their resurrection, Chap. XIX. v. 10. "And I fell at his feet to were there. No. There were "two men"-not dis-

1. That these men who had died a natural death, Again, Chap. XXII. v. 8 and 9. "And when I many years before, were not annihilated, or in a state had heard and seen, I fell down to worship at the feet of unconsciousness, at that time; because if they then of the angel which showed me these things. Then saith had no conscious existence, how could they have been present at the mount of transfiguration? or how could the apostles have heard them talk to Jesus? It is evi-From this it appears that the angel was the fellow- dent that these witnesses saw their bodies, and heard servant of John in having "the spirit of prophecy"- their voices. If not so, then their testimony is not

fellow-servant. That he was subordinate to God and It follows, that Moses and Elias were really in being, as men, in the days of Christ-that they were seen by Chap. XXII, v. 16. I Jesus have sent mine angel mortal eyes, and that they were heard talking to Christ. Of course, they possessed a conscious existence.

2. We infer that these men, Moses and Elias, had They show beyond controversy that some finite spirit before this time, experienced the resurrection - that was John's teacher. And taken together they exhibit they had put off their "natural or animal" bodies, and John as having been in a condition very like that in had put on their "spiritual" bodies. Indeed, the acwhich our modern mediums are often placed. "In the count of this matter contains no intimation, that these Spirit" he heard a spirit-voice and saw spirit-scenes, were not really Moses and Elias, in full, but only "the and his record of the things then seen and heard con- disembodied spirits" of these men who did and said stitutes one of the books of the Bible, and is a part of these things in an intermediate state between their the Inspired Volume. Such, then, as is here indicated, death and their resurrection. How could "disemwas the process of inspiration in days of Bible compo- bodied spirits" come and appear to mortal eyes? How sition. And in what does it differ from the processes of could "disembodied spirits" talk to Jesus? How could spirit-communication now? Who can point out any the disciples hear and understand the voices and words of old was purer and holier than ours. We have no men had put off mortality and corruption, and had put his majesty politely vanished, and the artist finished the they stand by a dying bed, and watch the ebbing breath, not the proposition have seemed as surprising to him,

of inspiration have been either suspended or changed, raised from their graves. The apostle teaches us, that Become as pure and loving and holy as John was, and there is, "first an animal body," and after the animal as bright an angel may be sent to you as the one who body is put off, "there is a spiritual body." His precise language is, "There is an animal body, and there are, sir, both framed and hanging on the wall behind soul can be hidden in such a tattered robe. They stand What lessons may be learned from these Scripture is a spiritual body: howbeit, that was not first which

that inspiration, ought to prepare the mind for the said, "Now, that the dead are raised, even Moses a strong proof of the accuracy of Blake he is a scoun- nor prone to sarcasm, yet he begins his reply to this an-

William Blake, a native of London, was born in 1757. At ten years of age, he became an artist, and at twelve a poet. At fourteen he was apprenticed to

Though Blake lost himself often in the enchanted love money," he said, "I might roll in wealth; my business is not to gather gold, but to make glorious shapes, expressing godlike sentiments." His wife, whom apt to learn, to despise gaudy dress, costly meals, pleasout the way to be contented and happy at home. She spirit of his style, and almost rivalled him in all things, save in the power which he possessed of seeing visions see them. As he drew the figure, he meditated the song verse was to be sung was the fispring, too, of the same

The first fruits of his genius were the "Songs of Innocence and Experience,"-a work original and nat- and taste only, will look, in comparison, like a withered and sapless tree beside one green and flourishing. ural, and of high merit, both in poetry and painting -It consists of from sixty-five to seventy scenes, presentgaiety, innocence and happiness of childhood. Every

made good use, when he invented his truly original and permanentry recain, in many instances, vividly and beautiful mode of engraving and tinting his plates. He was meditating, he said, on the best means of multiplying the sixty-five designs of his "Days of Innocence," and felt sorely perplexed. At last he was made aware that the spirit of his favorite brother Robert was in the visitor advised him at once. "Write," he said, "the be fulfilled, are the most powerful barriers that obpoetry, and draw the designs upon the copper with a certain liquid, (which he named, and which Blake ever fortis, and this will give the whole, both poetry and fig- thought, love, and will can be involved with the whole ures, in the manner of a stereotype." The plan recommended by this gracious spirit was adopted; the plates were engraved, and the work printed off. The artist then the figures and the verse with a variety of colors, among which, while yellow prevails, the whole has a rich and lustrous beauty, to which I know little that can be compared. The size of these prints is four inches and a half high, by three inches wide. Sad to say, the original genius of Blake was always confined, through pov-

erty, to small dimensions. The most propitious time for these "angel visits" was from nine at night till five in the morning; and so straints it should lay on sin, and the cheer it should docile were his spiritual sitters, that they appeared at

the wish of his friends.

beside him from ten at night till three in the morning, of that dim realm? sometimes slumbering, and sometimes waking, but Paul well understood this tendency. He foresaw, large book filled with drawings, opened it, and continued; and heroism of Christian Apostles, would meet with it were a toy? And so that, of every cup of water we

also it seems that the reception of modern Spiritualism seem that Jesus recognized the Patriarchs, Abraham, Moses slew in Egypt.—This head speaks for itself. It What more arrogant and presumptuous folly can there

having experienced the resurrection - having put off ceived and drew and engraved one of the noblest of the doctrine of the soul's immortality, that we cannot the animal body, and having put on the "spiritual all his productions—the "Inventions of the Book of conceive how it is released from its fleshy bondage, nor Job." He accomplished this series in a small room, what are the methods of its disembedded life. If we Katharine, and no larger income than some seventeen or anything be true, which baffled his powers of comor eighteen shillings a week. Of these Inventions, as prehension, we should probably think that the applicawanted the art of noting it down. We have lost melo- the beautiful, for ten who ascend into the "heaven of

ing images of domestic sadness and fire-side joy, the himself, or only communicated to his wife. "His with light, the world is bathed in colors, and the brain modes of preparing his grounds," says Smith, in his scene has its poetical accompariment, curiously inter- supplement to the "life of Nollekens," and laying them wen with the group or la bonne. The lesions are over his namels for painting, mixing his galace, and highly poetical, -more allied, however, to heaven than manner of working, were those which he considered to to earth, indicating a better vorld and fuller happiness have been practised by the early fresco-painters, whose

THE SCEPTICAL "HOW ?" BY REV. THOMAS STARR KING

room. To him he applied for counsel; the celestial the ways and conditions in which a religious truth can struct its reception, or at least its practical influence. Men cannot comprehend how God can be uncreated, how sweep of nature, by what agencies he deals with the human soul, nor how prayer is answered; and therefore added a peculiar beauty of his own. He tinted both vigorous soil. Scepticism not only urges a "but," and a "why," against the great propositions of the New Testament; when these are smothered or satiated, -it intrenches itself behind a clamorous and subtle

This is true especially of the question of immortality. One of the chief obstacles to faith in that great truth, to the sanction it should give to our noblest sentiments, to the nobility it should lend to life, to the regive the soul, is that men cannot send their imagination forward into a spiritual world and have it feel a foot-Blake was requested to draw the likeness of Sir hold there. Their thoughts cannot locate it. They William Wallace-the eye of Blake sparkled, for he cannot form any conception of the modes and habits, the admired heroes. "William Wallace," he exclaimed joys and pains of an unbodied existence. All their tivated mind, if they had not been demonstrated and "I see him now, there! there! How noble he looks winged speculations, like Noah's exploring dove, re- published in veracious treatises, as the continued exist--reach me my things !" Having drawn for some time turn weary to their tossed and drifting minds, and leave ence of the body. What would Plato have said could with the same care of hand and steadiness of eye, as if them still in doubt. They hear arguments about a he have seen a man, without using any flame in the exa living sitter had been before him, Blake stopped sud- future life that for the moment seem plausible; they periment, cause fire to burst out of a lump of ice? Supdenly, and said, "I cannot finish him-Edward the read assurances of it in the gospel that have the rhythm pose that Newton had never heard of a loadstone, what First has stepped in between him and me." "That's of authority; they listen to the confession of it in would be have thought could be have seen an iron lucky," said his friend, "for I want a portrait of Ed- prayers, and to the sweet breathing of it in hymns, and weight, in defiance of the law of gravitation which he ward too." Blake took another sheet of paper and it seems to come into natural and pleasant companion- had just demonstrated, spring from the floor to the sketched the features of the Plantagenet; upon which ship with devout aspirations and elevated moods;—but wall? Before seeing the fact for the first time would "And pray, sir," said a gentleman who heard how could such a wondrous miracle be wrought as the man to life before his eyes, or the appearance of a Blake's friend tell the story, "was Sir William Wal- liberation of the soul from its feeble tenement, and our spirit? And after he had seen it, how could he lace a heroic-looking man? And what sort of a per-senses take no note of it? They see a frame bowed explain it? how can any man explain the phenomenon sonage was Edward?" The answer was: "There they with age and infirmities, and wonder how an unwasted now? you; judge for yourself." "I looked," says my in- in the still enclosures that hold the community of the in us, entirely distinct from the corporeal organization, formant, "and saw two warlike heads of the size of com- dead, and ask how can it be, if the doctrine of immor- and which the cessation of the heart liberates to a higher mon life; that of Wallace was noble and heroic, that of lality be no delusion, that of all who have died since mode of existence, any more startling than the state-Edward stern and bloody. The first had the front of Adam, not one has returned to sweep away uncertainty, ment that in a drop of water, which may tremble and a god, the latter the aspect of a demon. I have sat and report something of the place and the occupations

ry in the same place. There, that is a face of a differ- Paul is strong and inspiring, but here is the troublesome

which served him for a kitchen, bed-chamber, and, should hear me man soberly affirm that he did not study, where he had no other companion but his tare believe that any process could go on in this universe, the artist loved to call them, there are twenty-one, representing the man of Uz sustaining his dignity amid the doubter involved no dangerous lack of charity. It has inflictions of Satan, the reproaches of his friends, and the pleased God to endow us with five senses, through regions of song, he was always at work. "Were I to insults of his wife. It was in such things that Blake which we hold conversation with the created realm. We shone; the Scripture overawed his imagination, and he do not know that five other media, of communication was too devout to attempt aught beyond a literal em might not be opened that would make the physical bodying of the majestic scene. He goes step by step universe seem as different and as much higher than it he married at twenty-six, believed him to be the finest with the narrative; always simple, and often sublime; now does, as if we were transported into another sphere. genius in the world; to the wildest flight of his imagin- never wandering from the subject, nor overlaying the Who has told us that there cannot be any other avenues ation she bowed the knee and was a worshipper. She text with the weight of his own exuberant fancy. He between the soul and matter than the touch, the taste, learned, what a young and hardsome woman is seldom reached the age of seventy-one years, and died in 1822, the ear, and the eye? Who has told us that all which Blake was a most splendid tinter, but no colorist, and exists right about us is reported by the limited apparatus ant company, and agreeable invitations. She found his works are all of small dimensions; and therefore furnished to our nerves? Conceive, for a moment, confined to the cabinet and portfolio. His happiest flights that the human race had been created without eyes. Of wrought off her husbands' plates from the press, col- are thus likely to remain shut up from the world. If course, in that case, all the realities of nature would ored them with a neat hand, made drawings much in the we look at the man through his best and most intelligi- have been included in what the touch and the senses of ble works, we shall find that he who could produce the hearing, smell and taste conveyed to the mind. Let "Songs of Innocence and Experience," the "Gates of some being come and try to awaken a conception of a of any individual, living or dead, whenever he chose to Paradise," and the "Inventions of Job," was the pos- different property of matter, and a different phase of the sessor of very lofty faculties, with no common skill in universe, from those which the four senses recognized, which was to accompany it; and the music to which the art; and moreover that both in thought and manner of and speak of a state in which objects might be perceived treatment, he was a decided original. Ten thousand Far beyond the reach of the arm, yea, even millions of moment. Of his music there are no specimens; he authors and artists rise to the proper, the graceful and miles away, and what would these people say? They would not understand him. Their imagination could dies of real value, if they equalled many of his draw- imagination." A work, whether from poet or painter, not interpret such a state. The eloquence of the conceived in the fiery ecstasy of imagination, lives stranger would be damped by the query, How can such through every limb, while one elaborated out of skill a power of apprehending the existence of things at a great distance be given to beings who cannot stretch their hands three feet from their bodies? God gives His method of coloring was a secret which he kept to each one of them a pair of eyes, and the air is flooded is steeped in beauty, and takes in the image of the Is it a wild speculation that another sense might be

ormal condition, but the superior development of his powers, knowledge of God's works and ways as splendidly as hearing would to a race without ears, or vision to a universe of the blind, and make the horizon of the imthe line where it seems to restrict us not be hasty in urging with an air of triumph a sceptical "how?" I do not know that it is wild to imagine that a sense We often find that the difficulties of comprehending | might be given us which would enable us to see through things as easily as we now look at them; to see causes as plainly as we now perceive results; to behold the soul and read its thoughts, and understand its superiority to the body, and comprehend at once how it can live inkept secret,) then cut the plain parts down with aqua- he could have existed from eternity, in what way his dependently of its vesture, as we now note the structure, motions and hue of the frame; to apprehend all the operations of nature as we now apprehend a few of them, and feel as immediately the presence, love and holiness their belief in these things wavers, and faith finds no of God, as we now feel the presence and temperature of the air. Why, tell me, would such a faculty be more wonderful than that present power that enables me to have knowledge of a constellation that is myriads of leagues in space, or that mysterious capacity by which the present motions of my pen become instant ideas in your mind?

It has been truly said by another that we should "easily believe in a life to come, if this present life were the wonderful thing to us it ought to be." Here is the point. Not that there are startling difficulties in the way of conceiving a future existence, but that we lose the fine sense and the nice relish of the mystery and miracle that invest us here. There are a thousand scientific facts that would seem as marvellous to a cul-

Is the statement that there is an enduring spirit withfeeble thing in nature, from which the tiniest flower, gently nurses its strength while it hangs upon its leaf Blake never slept; he sat with pencil and paper draw- (and provided for the emergency,) that even in the which a sunbeam may dissipate, contains within its tiny drink, each atom is a thunder storm?

Is the idea of spiritual communication and intercourse by methods far transcending our present powers of sight, speech and hearing, beset with more intrinsic diflight, the immense ocean of electricity, and the constant conscious at other times. currents of magnetism, all of them playing the most For example, a person may be very honest and truthwonderful parts in the economy of the world, each of loving, and yet get into such a condition, through phy- we have witnessed much more than we can account for, them far more powerful than the ocean, the earth and sical or mental infirmity, as to afford ingress to un- or can possibly attribute to trickery or deception. We the rocks-neither of them at all comprehensible by our truthful and unwise spirits. Again, the sphere or magminds, while the existence of two of them is not apprenetism of some gross or inharmonious person present may, unless the medium is able to detect and repel it, insinuate itself into his or her organism, and thus form a channel for the entrance of undesirable influences. Thus a single person in a circle or audience will often do much harm, or prevent much good; and thus it often happens that uncandid investigators,-those "shrewd" people who think they can prove the whole affair a some humbug, in and among them; but our testimony "trick," and others of a like class, -obtain, as they as to generals, is as we record it. Many of them aver, "nothing but falsehoods," where others get nothing but truth. On the other hand, persons whose external character may be bad, have yet something of good in them; and under appropriate conditions that good may be reached, and they may be controlled by good and pure influences. Though the same fountain may not give forth sweet waters and bitter," yet the same aqueduct may convey both kinds of water. The bitter,

however, will be very likely somewhat to impregnate Other considerations should also be taken into account in judging of false and perplexing communications. Spirits unskilled in communication, or using an imperfect medium, may make mistakes, and say what they do ism, wherein it appears that the Judge himself has been not intend to say,—as the beginner at a piano often strikes keys which do not give the response designed. The human nervous organism is a very delicate instrument, and what wonder that beginners in this method of using it should make some blunders? Again, it often times, coming through the hand of those whose moral happens that unwise or undeveloped spirits, with no really bad intent, but either from ouriosity, from a desire to learn, or in mere playfulness, obtain control of a

> evil may, in all cases, be best "overcome with good." It is, indeed, exceedingly desirable that all mediums should attain that keen susceptibility which will enable them at once to distinguish the character, whether gross or pure, of all spirits who approach them, whether in or out of the mortal body; and, also, that positiveness in good which will repel all evil. But these come of experience, of pure living, of self-denial, and usually of painful trials and deep internal purifications, -which too few, alas! have as yet had the courage to pass through. Until, however, something of this condition has been attained,-or, at least an earnest yearning for it is felt, -mediums are poorly fitted to become teachers of, or instruments for teaching, moral and spiritual truth to

> medium. Such should be kindly treated, and may be

much benefited; and even those who seem positively

Among the requisites to the attainments of this condition, is the cherishing of an earnest devotion to truth and purity for their own sake, and an implicit faith in goodness, or "confidence in God," if any prefer the the rounds "Rev. Mr. Harvey, Mchodist minister in Carbondale, ceptivity to all goodness, purity and truth. It is the Pa., who a few years age turned Spiritualist, and has door through which these enter. So long as people fear be shut entirely out of the mind, and the thoughts an imposture and delusi serenely fixed on the good, the pure, the holy,-the aspirations continually going up to the highest embodiment of Purity and Goodness of which the mind can conceive. The old saying, "By faith are ye saved," has a deeper meaning than many theologians ever dreamed of.

By this faith, we do not mean that open-mouthed credulity with which some people receive whatever comes from the spirit-world. By no means. Every sentiment uttered from that source should be as thoroughly scrutinized as if it were from any other source. But we mean that calm confidence in Infinite Goodness, Truth and Wisdom, which comes from conscious purity of aspiration and rectitude of purpose, and which feels that truth and right are always safe. This is a condition, we are aware, not to be expected of the inexperienced, the frivolous, and those who use mediumship mainly of spiritual culture or discipline may be unable to understand or realize it; but the first duty of such, before expecting to become guides to others, would seem to be to make sure of having light within themselves.

SPIRITUALISM IN GLOUCESTER. — The Gloucester Advertiser says: We understand that several of our citizens who are firm believers in Spiritualism, together with quite a number who are will- similar to a stove-pipe when heated. We understand existing institutions; but rather for the deliberate affirverb when we say that people do not know what is in verb when when we say that people do not know what is in verb when when we say that people do not know what is in verb when when we say that people do not know what is in verb when when we say that people do not know when we say that people do not know when we say that people d themselves until circumstances bring it out,-much less | cured a room, wherein they hold regular meetings and have communion with the spirits of their departed friends. Their meetings are said to be very interesting, and the subject is treated in a fair and impartial manner. Spiritualism, although it has received the ridicule and frowns of a great proportion of society, is slowly but surely maintaining a firm hold upon society, and there is not the least doubt that in a few years its doctrines will to a great extent prevail throughout the world.

> THE NEW ORLEANS PRESS .- Mr. T. B. Neibert, writing us from New Orleans, comments with some severity on the course pursued by the press of that citymore especially the Bee and Delta - in reference to Spiritualism. Its teachings are misrepresented before the public eye, and the writings of some of its most prominent advocates denounced as senseless jargon. It has always been the case that fruit trees had the most stones thrown at them; and if the tree of progress presumes to fructify, it will be sure to incur many peltings.

spirits advised some members of his family not to take number, floored their opponents with the same. passage on the train that evening, but declined giving Our returned traveller omitted to state that the may furnish no exceptions to the general rule,—and yet any reason for imparting this advice, save that the trip Egyptian Sphynx was originally carved of this marvelwould be profitless of enjoyment. He also affirms that lous wood - since petrified. The statue of Memnon est and fairest light. character, or the common integrity and love of truth of when the train was about four miles from town, the loward of the same substance. Every morning at sunrise comotive came in contact with two planks which some it suddenly expanded and contracted, and thus emitted Mediums, like other people, are usually compounds of desperate fellow had placed across the track. The engood and (comparative) evil. All are subject to the gine was materially damaged, but no person sustained being mysteriously psychologized, imagined it the an ornament in prosperity, and it yields comfort in ad-

CHANGES OF OPINION.

Our old friend, Mr. J. W. EMERY, editor of the Provthem, for good or bad, of which themselves may be unthat he is now in a state of "unbelief or extreme doubt" on the subject. He says:

"We do not doubt the facts of Spiritualism, so-called; simply deny or doubt the conclusions based upon these manifestations; and if it shall appear necessary, we will give our reasons hereafter."

Mr. E. is, however, constrained to bear the following testimony in relation to Spiritualists as a class:

"Our experience has taught us, that in mental develment, in morals, in desire to know and to live the Truth, they are behind no other class or sect. There are deceptions, there are vagaries, there are errors, there is perhaps most of them - are over-credulous, some of them are visionary, and all of them, we now think, more or less deluded; but we must think that the motives of the most of them are pure, their character above reproach, in all that is kind, brotherly, humanizing."

We respect and commend the candor and courage which enables a man to frankly confess his mistakes and avow his changes of opinion on any topic. We suppose friend Emery believed in spirit-communication (if, indeed, his leaning that way can be called belief) because of a preponderance of evidence in his mind; and if he has ceased to find the evidence, or to feel its weight, -why, disbelief is the inevitable consequence, and we honor him for its avowal. We shall claim the right to be equally frank and out-spoken, when evidence shall change our convictions.

Of this, however, there seems no probability; if there were any, it would grow less and less every day. We took good care in the outset to yield no assent, and especially to take no public position on this question, until we were sure that our feet rested on solid ground - that our evidences were as positive as those on which we believe in any fact outside of internal consciousness. These evidences have been accumulating ever since, each day or each week not only adding fresh proof, but subtracting nothing from the former. If we are "deluded," then our condition is utterly hopeless, and, if possible, is growing more and more so day by day. If we are mistaken in regard to intercourse with spirits disembodied, then we are obliged to conclude that we are equally so as regards communication with spirits in the body, - in fact the whole external world may be an illusion, and existence itself a chimera. This is strong language, but it is deliberately used; and it expresses the sober conclusion of years of experience, observation and thought.

While, therefore, we have no censures for those who are unconvinced, nor for those whose convictions change through lack of evidence, we can do no otherwise than adhere to our position on this subject, so long as we retain enough of mental capacity to feel the force of evi-

In addition to the above, we find the following going

pings has been brought to seconcected, with the rapare pretty sure to be surrounded by them. These should and finally he and his principal followers have come out in a card, and owned their conviction that the whole is

If this be true of Mr. Harvey, it would much please us to see from him a reply to his own published arguments in favor of Spiritualism. And, too, we would like to have him inform us of the exact value of the testimony of a self-convicted impostor on this subject.

THE SECRET OUT AT LAST.

The Christian Index gives the following account of a remarkable wood found in Africa, on the authority of Rev Mr. Bowen, a missionary, lately returned from that

A brother who was lately with brother Bowen, related to us a remark made by himself of a certain tree in Africa which is mostly employed by the natives in poisoning each other. The wood of this tree is, however, sometimes employed for flooring their mud cottages, from the fact that it is the only tree which they can employ that the ants and other vermin will not destroy. There is, however, but little use made of it for any other purpose than poisoning, on account of a singular property which it possesses. Bro. Bowen reports that a table made of this wood will at times give forth raps with as much distinctness as if made by the knuckles or a hammer upon it. When asked for the reason of this singular phenomenon, he replied that none appeared so satisfactory to him as this, that it was owing to some singular property of the wood, which at certain times caused it suddenly to expand or contract-and thus emit sounds about over the room, like those of the spirit rappers in this country. Those who know Bro. Bowen would never question the truth of any statement made by him.

When folks talked of "toe-joints," "secret machinery" and the like, we repudiated the slander, as in duty bound; but now our missionary friend has made the all-important discovery, it is of no use to stand out any longer. We'll own right up-make a clean

Two millions of people have been surreptitiously supplied with furniture manufactured from this wonderful wood-large cargoes of it having been imported by the way of the Sub-marine Telegraph and Underground Railroad. So great has been the demand, that friend Vulcan has left the blacksmith business and gone to cabinet-making. The principal depot on the other side is in the third story of the newly discovered Tower of Babel - branch establishment in vaults of Mormon Temple at Nauvoo, superintended by a certain "Giant," whose private residence is not a thousand miles from

Such are the peculiar properties of this material. THE SPIRITS IN TEXAS. - A correspondent of the that many persons in this country have not only used it

most delightful music.

THE RESULT OF ILLIBERAITY.

We learn from our exchanges, that recently six "evangelical" clergymen of Manchester, N. H., at liberty to break an engagement already entered into, and suggested to the clergymen some considerations in regard to the matter which must have told with humiliating effect upon those champions who were so desirous of keeping the enemy at a safe distance. The following pungent paragraph is worth reading twice:

"While there is, perhaps, no member of our committee will prevail; that it can occasionally afford to be gen- from the writings of those great lights of Methoerous, and to give a candid hearing, on neutral subjects, even to the advocate of error, and if, as may sometimes occur, a bold and unscrupulous man, by implication of the Christian religion, we recollect that that religion has in our city able and fearless champions. We recollect that on every Sabbath day you come before our people, standing on no neutral ground, but on the contrary, having the utmost liberty, nay, absolutely required by considerations the most solemn and momentous to from the place) a certificate that they were "acceptable contend earnestly for what you believe the Eternal Truth of God. If it be so it is invulnerable, and neither covert implication nor bold asseveration can subvert it. We should therefore be paying but a sorry compliment, either to you personally or to the doctrine you advocate, by withdrawing Mr. Parker from before a Manchester audience for such reasons as you suggest.

As a result of this intolerant step on the part of these clergymen, a number of the citizens of Manchester have invited Mr. Parker to give a course of lectures in that city on theological subjects, and have raised a fund sufficient to throw these lectures open to the public free

While we have no special sympathy with Mr. P.'s peculiar theological notions, and while he opposes Spiritualism with all the power of his vigorous intellect, we yet rejoice in this forcible illustration of the effect of illiberality. It always, sooner or later, defeats its own end. They who, through fear of error, refuse free investigation and free promulgation of all opinions, and seek to deter others from it, thereby reveal either a want of confidence in the superiority of truth, or a consciousness that themselves are in error.

CONFERENCE OF FRIENDS OF PROGRESS.

In another column will be found an announcement which we presume will interest some portion of our readers, - namely, that of a Conference to be held in this city the ensuing month, for the consideration of several topics of a philosophical and practical nature. Though these topics form no part of what is distinctively termed modern Spiritualism, yet they have doubtless received more or less attention from every thoughtful mind among Spiritualists; and if any portion of the class so named feel disposed to enter upon their investigation, and to avail themselves of the aid of spirits for their elucidation, we presume others can have no reasonable objection.

understand, at the instance of a body of philosophic ramme of topics for consideration, and who, we pre- mother was hovering around their heads, and sume, intend to present, through such instrumentalities as they may select, some thoughts or treatises, bearing relation to the several points,—though, as will be seen,

(should any be reached), or to make our paper the organ of any sectarian or party movement. So far, however as its results may be of general interest to our readers, they may expect to be informed thereof.

The range of topics presented for consideration, is almost limitless, and worthy the best efforts of the ablest minds; and should these topics or any one of sacred writings and the works of Mr. W. that spirits them, be treated with anything like justice, by either have communicated with man; and consequently, if spirits or mortals, the gathering cannot fail to be profit- they ever were permitted to do so by God, they may able to those who participate.

We trust the occasion will not be seized upon, as has been too frequently the case with conventions called by who once lived upon earth, which the Rev. Mr. Fergu-Spiritualists, as an opportunity for profitless disputations, visionary extravagances or acrimonious attacks upon

MOVEMENTS IN SALEM .- We learn that the Spiritualists of Salem who have heretofore held meetings in Kinsman's Hall, are now occupying the Lyceum Hall, where they will probably continue for the remainder of selves, and tell me if the Bible does not tell you, that the winter. Bro. Toohey, formerly Editor of the Chris- no man hath seen God; and besides this, will any one tian Spiritualist, has up to the present time been their constant lecturer; but we understand it is proposed Well, then, they were not the Lord, nor were they morhereafter to call in the assistance of others whose ser- tal men, for they told future events and possessed the vices may be available. Any speaker who may travel power of smiting men with blindness, showing their in that direction will do well to call on friend Toohey, who will be happy to make such arrangements with them as may forward the interests of the cause.

There is argument and evidence enough on the first page alone of this number of our paper to satisfy any "the text is as plain as it can be, that an angel of God reasonable mind of the truth of spirit communion.

of a great divine that he had found more good in "bad" people, and more bad in "good" people, than ever he

I think it one of the greatest and best of human actions to remove prejudices and place things in their tru-

FEBRUARY 14, 1857. METHODISTS MUST ENDORSE SPIRITUALISM We have received a small pamphlet entitled "Pro

ceedings of the Methodist Episcopal Church at Bridgeborough, N. J., in the case of John Carruthers, test against the employment of Theodore Parker of this city, as a lecturer, lest he should take advantage of the Members, and Promulgating and asserting his Belief in lecture room to "insinuate" some of his peculiar theological views. The directors replied that they did not feel 1856." It appears that Mr. Carruthers, in consequence Methodists in the reality of spirit communion, became obnoxious to some of the more narrow-minded of his brethren in the church; and they, instead of confronting him boldly on the real question of the truth or falsity of his convictions, took the less honorable course usually pursued in such cases, and trumped up a charge against his character as a member of their body. This charge he views, but, on the contrary, there are many who are had no difficulty in disproving at once, by the very wit equally decided with yourselves in the condemnation of nesses cited to substantiate it; and he then proceeded those views, we yet believe that truth is mighty and to defend his faith in Spiritualism, from the Scriptures, dism, John and Charles Wesley, Adam Clarke and others, and from facts of his own observation. or assertion, advances sentiments at war with the truths The defence appears to have overwhelmed and put to shame his persecutors; for not only did the tribunal at which he was arraigned, declare the charge against him "not sustained," but his pastor gave him and his family (as they were about to remove members of the M. E. Church."

Mr. Carruthers makes no literary pretensions, but tells his story in sufficiently plain English. The following paragraphs will suffice to show the strength of his positions, and make it clear that Methodists must either become Spiritualists or repudiate their Bibles and the founders of their church :-

The Scriptures teach angelic or spirit communion. John Wesley, the founder of Methodism, believed in it, and his brother Charles sung of it in some of his beautiful hymns. [Here I was interrupted by a brother, who denied that he sung of it, when I read the following from the hymn book of the Methodist Church, and which gave C. Wesley as the author:]

"Redeemer of mankind,
Who on thy name rely,
A constant intercourse we find
Opened 'twixt earth and sky.

"Which of the petty kings of earth Can boast a guard like ours, Encircled from our second birth, With all the heavenly powers?

"Myriads of bright cherubic bands, Sent by the King of kings, Rejoice to bear us in their hands, And shade us with their wings.

"Angels, where'er we go, attend Our steps, whate'er betide, With watchful care their charge defend, And evil turn aside.

A ready help we find, And to their secret presence owe The presence of our mind.

"Their instrumental aid unknown They day and night supply,
And free from fear we lay us down,
Though Satan's host be nigh.

"Our lives the holy angels keep From every hostile power; And unconcerned we sweetly sleep, As Adam in his bower."

Moreover, the clergy in the Methodist church frequently preach the doctrine of a spiritual friend's prequently preacher exhorting young men and women to come to the Lord, and as an inducement for and philanthropic spirits, who have suggested the pro- them to come now, assert that the spirit of a sainted waiting to bear the glad tidings to the redeemed throng on high? [Here it was again asserted by the two Rev. brethren that they never heard any such thing-I have. relation to the several points,—though, as will be seen, the best thoughts of minds in the body are at the same time solicited. Having had ourself, some knowledge of the ability of these spirits to treat upon such topics with this very pulpit, said that "it was consoling to him to interest and instructiveness, we have consented to act as his pillow at night;" and added, "this is no delusion, know that the spirit of a sainted father hovered around a member of a committee in making arrangements for for are they not all ministering spirits sent forth to minister for them who are heirs of salvation?" Will Let it be understood, however, that we do this in our any one deny this? And besides all this, I have in my individual capacity, without intending to commit our- own experience witnessed sufficient to convince any self in any manner to the conclusions of this Conference there was a spiritual intelligence manifested, even if the

Our Rev. brethren assert that this spirit communion is contrary to the Scriptures and doctrine of the Methodist Church. I assert that it is not contrary to the Scriptures, nor to the belief of John Wesley, the founder of Methodism, and shall endeaver to prove from the and can do so in these days. In the different texts quoted, I understand the word Angel (or messenger) in most, if not all cases, to mean the spirit of a man son and others say, is not only the usual signification, but the one which of all others is most clearly justified by scriptural usage. Those who need proof of this may called men, and who had many of the peculiarities of men, for they not only sat down and talked like men, but ate and drank like men? But perhaps the preacher will tell you that in the case of Abraham, it was the Lord himself who was addressed, and who spake to Abraham; but if he does, I ask you to read for yourargue that the Eternal God sat down to eat bread, butsuperior and spiritual power over those who were seeking to injure them. What then were these men? I answer, they were Angels, or messengers of God, and were spirits of men who once lived upon earth. That I am correct in this opinion, I refer to Acts x. 3, where it is stated that Cornelius "saw in a vision an angel of God coming in to him," and of which Dr. Clark says, did appear to Cornelius," and in verse 30 of the same chapter, Cornelius himself says, "a man stood before A WORD FOR THE CENSORIOUS -It was a saying me in bright clothing." In Revelation xix. 10, and xxii. 9, the angel who showed John the holy city, the new Jerusalem, announced himself as the spirit of a man—"I am thy fellow servant"—"no higher in dignity than thyself," says Dr. Clark.

In Matthew xiv. 26 it is recorded, that when the Disciples saw Christ walking on the water, they said "it was a spirit," which clearly shows that spirits had been known to appear, or they never would have thought it have thought it was a spirit; and on this passage Dr Clark again says, "That the spirits of the dead might Useful knowledge can have no enemies, except the and did appear, was a doctrine held by the greatest and holiest men that ever existed, and a doctrine which the cavillers, free-thinkers and bound-thinkers of different ages have never been able to disprove." Time would fail me to quote all the passages in the Scriptures, which

The Spiritualist. A. E. NEWTON, EDITOR AND PUBLISHER.

hensible by any sense? - Gospel Banner.

"I have yet many things to say unto you, but ye cannot bear them now." --- Jesus BOSTON, SATURDAY, FEBRUARY 14, 1857.

> " MORE LIGHT" WANTED. MALONE, N. Y., January 21st, 1857.

EDITOR OF THE N. E. SPIRITUALIST: Respected Sir,-In your valuable paper of the 17th inst., I no ticed my former article, with the reply of Mr. "X." The reply as a whole appears to be based on the ground that a healthy moral character is a sufficient guard against the obsession of evil or undeveloped spirits. Now, if such be the fact, why is it that I have known false and perplexing communications flow through the hand of a medium whose moral character stands unimpreached? I need but refer you for other instances of the kind to Judge Edmonds' first volume on Spiritualtroubled with this phase of Spiritualism. I cannot but believe that the Judge's moral integrity is good—in fact,

Then, again, I have known, even in my own humble village, falsities and miserable absurdities, at different character is worthy of imitation.

Again, I would ask, must I conclude that all our public mediums, especially our trance speakers, are of a high moral character? I do not write on this, to me, important point, merely to criticise; for you are aware, doubtless, long before this, that criticism is not my sphere. But it is for light I ask, and who will refuse? We wish to know all we can in our spiritual progress; not to satisfy a morbid curiosity, but for the sake of

Before I close allow me to add that I have known more than one instance, where spirits, seemingly of a high order, have imparted good moral precepts through a medium whose character was very doubtful, judging from every-day life. This being the case, then, why will not your rule work both ways? Why does not the character of such mediums of necessity repulse the higher class of spirits? Or does a fountain send forth at the same time salt and fresh water?

I trust you will forgive, if I have trespassed upon your patience in asking you to elaborate a little more on this subject, and by so doing you will oblige more than one, who are seeking for further light.

Our of Remdont is a pleasure to impart whatever of "light" we may possess on this or any other topic, especially to honest inquirers. with this mary have been greatly perplayed thing that may relieve the subject in any measure of doubt and difficulty in such minds.

We are confident that the general principle laid down by our assistant, in his reply above referred to, is correct,—though like all other general principles, in its application to individual cases, it is subject to various modifications. As we know nothing of the facts in either instance cited, (not having ever read the volume referred to,) we will not undertake to explain these specific cases; but would mention some general considerations which we think will not fail to cover all this class of

In the first place, the requisition of perfect physical, mental and moral health, or harmony, includes a great deal. We presume few if any mediums of any class will claim that they, more than other people, are always, if ever, in that condition; and inharmony, disturbance, or disease, in either department, may and must, to its degree, mar the operations of the wisest and best in- as a source of amusement. Persons who know little fluences, or it may open the way for the inroads of the unwise and the discordant.

It is inconceivable that an "evil" or gross and malignant spirit should be attracted to and obtain control of any one, except there be something in that person for such a spirit to be attracted to, and to act upon. How can such a control be established, except through the power of attraction? It is not always safe to judge of a person's health, either physical or moral, by merely external appearances. We repeat only a common prodo they know what is in others, by merely external observation. No one will, of course, take offence at this statement, since we acknowledge its application to ourself as well as to all others. Internal evils, to a greater or less degree, (and hence susceptibility to temptations, or outward attractions to evil,) are the common heritage of humanity, at least in its transitional stage. To eradicate these entirely,—to bring the whole being under the control of the higher or spiritual nature,-may cost weeks of "fasting and prayer," and years of struggle; -but it is a condition worth all it costs.

Too many mediums, through ignorance of spiritual laws, and for want of any positive spiritual growth within themselves, are in the habit of becoming passive to any and all sorts of spirit-influences; whereas there is such a thing as being positive to all evil, and at the same time receptive to all good. There is a condition,though attainable often only "through much tribulation,"-wherein one can say with a sufferer of old, "The prince of this world cometh, and hath nothing in me." This is the condition implied by perfect physical, mental and moral health, or entire dominion of Advocate, published at Victoria, Texas, relates that the for "flooring their cottages," but have, times without the higher over the lower nature.

Thus our correspondent will see that the cases eited they may imply nothing against the external moral the parties concerned.

contest of these two principles within; -and hence no any injury.

refer to the appearance of angels or spirits, for they are spoken of in almost every page. Those who wish te read more of them I refer to the xxi, xxii, xxiv, xxviii, xxxi, xxxii, and xlviii chapters of Genesis; also Exodus iiic hapter; Numbers xxii; 1 Kings, xiii and xix chapothers. See also the whole of the Acts, Paul's Epistles, and the Revelation of St. John.

erend friends can deny that the Bible proves spirit and to the truth. communion, I must say that it would be difficult to convince them, even "though one rose from the dead."

claimed in these days. He says:

But he himself ascribes it to the true cause: 'My God | ultimate effect. lions.'—Daniel vi. 22.

"When a violent disease, supposed incurable, is totally and suddenly removed, it is by no means improba-And perhaps it is owing to the same cause that a remeor some one attending upon him, by which he is entirely

"It seems, what are usually called divine dreams, philosopher, and an emperor; I mean Marcus Antonius. In his meditations he solemnly thanks God for revealing to him when he was at Cajeta, in a dream, what totally cured the bloody flux, which none of his physicians were able to heal.' And why may we not suppose that God gave him this notice by the ministry of

"And how often does God deliver us from evil men by the ministry of his angels; overturning whatever and privy to all their dark designs; and many of them undoubtedly they brought to naught, by means of that we think not of. They can check them in their mad wisdom into foolishness. Sometimes they bring to light | defeats. the hidden things of darkness, and show us the traps laid for our feet. In these and various other ways they hew the snares of the ungodly to pieces."

Again, I copy from his journal as follows:
"May, 1798. Wednesday 25, and the two following days, being at Sunderland, I took down, from one who had feared God from her infancy, one of the strongest accounts I ever read; and yet I can find no pretence to disbelieve it. The well-known character of the person excludes all suspicion of fraud; and the nature of a delusion. It is true that there are several of them which I do not comprehend; but this is, with me, a very slender objection; for what is it which I do not comprehend, even of the things which I see daily? Truly not

'The smallest grain of sand, or spire of grass.'

"I know not how the one grows, or how the particles in general, and indeed most of the men of learning in Europe, have given up all account of witches and appamany that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge, these are at the bottom of the outcry which has been raised, and with such insolence spread through the and nations. They well know (whether Christians know it or not,) that the giving up witchcraft is, in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) falls to the ground.

"I know no reason, therefore, why we should suffer dantly confute their vain imaginations. But we need the London Leader, and it is true. not be hooted out of one-neither reason nor religion require this." * * *

Methodist Church in these days; when a brother inquired if John Wesley was the author of that, and appeared a title surprised when told that he was. No wonder some are unacquainted with Spiritualism, when he proposes to remove. they do not know the doctrine of the founder of their own church. My class-leader here asserted that he would not listen to any more such nonsense, and left the church. Truly the Methodist Church is in a sad condition at Bridgeborough when the words of Mr. Wesley are called "nonsense."]

The above I presume is sufficient to convince the unprejudiced that Mr. Wesley was a believer in spiritual communications, if not in the table-tipping and rapping, which is alleged to be so ridiculous and simple. To our friends in the church who object to it on this account I refer them to our Saviour, who cured a blind man, apparently with a little clay; and, to Mr. Wesley's account of the "door latch," which was moved in a mysterious eral, vegetable and animal worlds. way; and ask them if these are not just as simple as the 4th. The whole subject of Marriage, both as a natural, a moral, moving of a table.

TRUE. -Good men are human suns! They brighten and warm wherever they pass. Fools count them mad forming a new Confederation, wherein distinctions of clime, of till death wrenches open foolish eyes; they are not often sung by poets when they die; but the hearts they lieved to be intimately related to Human Advancement at its heal and their own are their rich reward on earth, and present stage), in connection with spiritual teachings of the their place is high in heaven.

THE TRULY BRAVE. That man only is truly brave to be present, and from spirits, are also solicited. who fears nothing so much as committing a mean action, and undauntedly fulfils his duty, whatever be the care of A. E. Newton,) at their earliest convenience. The Comdangers which impede his way.

Hannah More said to Horace Walpole: "If I wanted in the interesting future now opening to Humanity. to punish an enemy, it should be by fastening on him The meetings will open in Chapman Hall, School St., at 10 the trouble of constantly hating somebody."

Conceit is proud that he has learned so much. Wisdom is humble that she knows no more.

DISCOURSE AT CAMBRIDGEPORT.

MR. EDITOR :- To do honor "to the law and to the testimony" judgment and justice are ever "at hand." ters; 2 Kings, ii chapter; Zechariah; Daniel; Psalms; The cause of divine truth is never without her witnessand the Prophets generally. In the New Testament read es. And so illuminated is the present opening of the Matthew xviii. 10; Mark xvi. 5; Luke i. 10-13; ii. 10; "new heavens and the new earth" by a Divine Proviix, 30; Acts xii. 15; Hebrew i. 14; with numerous dence, that we arrogate nothing in saying it is something more than the old "cloud of witnesses." As we With such an array of evidence as this, if our rev- are a law, so we are a witness to ourselves, to others,

"Come up higher," was the first sentence preceding The next point to prove is, that John Wesley believed | both the fervent prayer and the excellent discourse, prein spiritual manifestations; and it is also for our friends sented through the mediumship of Miss Ellen E. Gibson, to prove he did not. I give his own words, from a ser- yesterday afternoon, at Washington Hall. Prefacing and mon on Hebrews, i. 14, which agrees with what is running through the discourse were the quotation and ex-"May they not also minister to us with respect to our position of those words from the 3d chapter of the Epistle bodies in a thousand ways which we do not understand? of James: "My brethren, these things ought not so to They may prevent our falling into many dangers, which be. Out of the same mouth proceedeth blessing and we are not sensible of, and may deliver us out of many cursing. Therewith bless we God, even the Father, others, though we know not whence our deliverance and therewith curse we men made after the similitude comes. How many times have we been strangely and unaccountably preserved in sudden and dangerous falls; and it is well if we did not impute that preservation to and the discourse, hence, was an improvisation, yet could chance, or to our own wisdom or strength. Not so: not, it seems, be better ordered and pointed, nor more God, perhaps, gave his angels charge over us, and in fluent and ready had days of study been given to it.their hands they bore us up. Indeed, men of the world But such is spirit-power when the development and conwill always impute such deliverances to accidents or second causes. To these possibly some of them might have imputed Daniel's preservation in the lion's den causes and conditions seemed favorable to the desired

hath sent his angel, and hath shut the mouths of the Three leading divisions of the discourse were set home to our inmost perceptions and testimony: first, justly to love ourselves, given, in the proper sense, as a new ble that this is effected by the ministry of an angel. | commandment; second, to forbear every species of illjudgment and invective against our fellow-beings, our dy is unaccountably suggested, either to the sick person enemies and opposers of Spiritualism; and, in conclusion, was given correspondentially and very impressively the spiritual sense of the "Lord's prayer." This may frequently be ascribed to angels. We have a re- prayer, it was stated, had become, with the old, profesmarkable instance of this kind related, by one who will sional churches, the mere formality of vain repetition.hardly be called an enthusiast, for he was a heathen, a But, from the beginning, the discourse was a pungent elucidation of the double power of that unruly member. the tongue. The terrible wrath in cursing men and the word of truth in blessing God, but proved the perversions of the one and the perfections of the other. But if we would love and bless instead of cursing our fellowbeings, we must first learn to love and bless ourselves. by constantly obeying that law within, which invariably their rage, or malice, or subtility had plotted against injures the one cursing more than the one cursed. And us! These are about their beds, and about their path, more than this, every wrong done to one's self, however secret, as well as to another, brings that self under condemnation, by thus violating the law of both spiritual career by bereaving them of courage or strength; by and physical health. It destroyed the law of happiness, striking faintness through their loins, or turning their which man so universally desires to himself, yet so often

The discourse would in no manner countenance selfishness; but, if possible, inspire that love of keeping one's self pure in the consciousness of real justice, benevolence and truth, which is the most essential requisite to loving our fellow-beings. And the emphatic word of conclusion was, Let there be no falling out by the

As a whole, it was a full and most precious hour's inthe circumstances themselves excludes the possibility of flux of inspiration from the spiritual world, whose language of counsel and truth is not so easy to imitate, but in whose spirit we may all live and progress.

W. H. P.

Cambridge, Feb. 2d, 1857.

UNUTTERED PRAYER.—If prayer be the communion of the other cohere together. What pretence have I, of the soul with God, it is but a little part of it that can then, to deny well-attested facts, because I cannot com- be uttered in words; and still less that will take form prehend them? It is true, likewise, that the English of words in the presence of others. Of outward wants of outward things, of one's purely earthly estate, we ritions as mere old wives' fables. I am sorry for it; can speak freely. But of the soul's inward life—of its and I willingly take this opportunity of entering my struggles with itself, its hopes, yearnings, griefs, loves, solemn protest against this violent compliment which so joys, of its very personality, it is reserved to such a degree that there can be no prayer expressive of the inward life, until we have entered into the closet and shut to the door. Every Christian whose life bas devenation, in direct opposition not only to the Bible, but loped itself into great experience of secret prayer, to the suffrage of the wisest and best of men in all ages knows that the hidden things of the closet transcend all uttered prayer as much in depth, richness, and power, as they do in volume and space.-H. W. Beecher.

Woman's Rights.-We know no rights of woman that are separate from the rights of man. There is no injury inflicted upon the one that does not recoil upon even this weapon to be wrested out of our hands. Indeed, there are numerous arguments beside, which abun- the Turk himself becomes a degenerate slave. So saith

HAPPINESS .- The fountain of content must spring [Will the reader believe it, that the preacher here up in a man's own mind; and he who has so little disclaimed John Wesley as authority to govern the knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which

CONFERENCE ON IMPORTANT TOPICS.

The undersigned, a Committee of Arrangements in behalf of a number of persons, interested in Human Progress as connected with the Spiritual unfoldings of the present day, have made preparations for a series of meetings, to be held in the City of Boston, to commence on the 10th day of March, 1857, with a view of considering the following topics, viz.:

1st. The relation which Man bears to the mineral, vegetable and animal kingdoms.

2nd. The grand principles of the Masculine and Feminine, as exhibited in each and all of these kingdoms.

3d. The whole subject of Reproduction, as it relates to the min-

a religious and a spiritual relation.

5th. The subject of Education, in all its various ramifications. 6th. The whole subject of Individual and of Collective Rights. 7th. To consider the wisdom of taking incipient steps toward color and of sex will be no bar to equality.

Persons interested in any or all of these subjects (which are behigher class, are cordially invited to be present, and take part in or listen to the deliberations of this occasion. Communications relating to any of these topics, from such as may be unable

Persons desirous of submitting addresses or papers on either mittee will endeavor to make such arrangements as shall secure opportunity for calm, orderly and instructive deliberation, and for the elucidation of important principles for practical guidance

SAMUEL T. THOMPSON,
HARRIET R. THOMPSON,
JONATHAN BUFFUM,
A. E. NEWTON,

Notes of Cures.

FRIEND NEWTON:-If the following facts with the accom- WILLIAM E. RIGE, Trance Speaker. a place in your valuable paper, and add anything to the interest office. of those who are investigating spiritual philosophy, they are

I frequently hear objections made to modern Spiritualism, because it is said to be inconsistent with Scripture. Whatever may be the experience of others, mine, as well as my observation correspond very remarkably with the events recorded in Bible history. I will now only allude to one or two particulars. It is said of our Saviour, (of whom I wish to speak with due reverence) that knowing in himself that virtue had gone out of him, he turned him about in the press, and said, "Who touched my clothes?" &c. Mark 5: 30. This exquisite sense of touch, I believe, is thought by the religious world generally to be peculiar to Deity; and to ton, Vt., Trance Speaker. MRS. Townsend will give clairveyreiterate anything in the present day, that might seem to ap- ant examinations and sittings if desired byher friends in the towns proximate to such a peculiarity, would be to bring down upon she is about visiting. The sick and suffering may thus receive one's own head a charge of egotism, if not blasphemy, and the benefit. anathemas of the entire church-going people. That there was a MRS. R. M. HENDERSON, Psychometric delineator of character, degree of virtue in Him that no man before or since, however perfect, possessed, is in my mind unquestionable. But that the present phenomena, called spiritual, do sometimes develop a degree of sensitiveness which resembles in kind, that above alluded to, I find in my own person ample proof. I cannot sit passively but a very few minutes in any kind of proximity to an invalid. without a visible and irresistible shock, not unlike that from an electrical machine. In alluding to this fact, in Providence, R. I. at a circle in a room that was very much crowded, a lady who sat immediately behind me (and who was attending a circle for the first time) touched, for experiment's sake, as lightly as possible, the collar of my coat, which produced a shock that attracted the notice of every one in the room; the experiment was repeated by perhaps a dozen different persons.

Recently, at our friend Dudley's, a few miles from Worcester

I submitted, as a test, to have my eyes blindfolded, when not only this experiment was repeated to the satisfaction of the company, but taking the hand of one of the party, a similar effect was produced by touching the person whose hand I held, and repeated every addition that was made to the chain, until every person in important subject affords. He may be addressed at 15 Franklin the room had united hands. I have frequently tried this experi- st., Boston, Mass. ment for the gratification of my friends, and with uniform results; nor can I retain my hand any length of time upon a diseased part, it being involuntarily thrown off, although I may be ignorant of the unsound location. The term sensitive, however. does not seem to be sufficiently full to express this condition, for it does not imply that anything is imparted, while it is not unfrequently the case that a very perceptible improvement in health is self-evident to the recipient; so that a more comprehensive term is required, whether it be that of virtue, electricity, magnetism, psychology, or od force, the reader may select that which best suits his ideas of adaptation.

Some of the following are very nearly in point. I refer to these particularly, because I am enabled to give the statement of each individual in his own language. Mr. Lewis says under date of

I have the pleasure of saying for the benefit of Dr. A. N. Sherman, and to those that may be afflicted with the headache, that I called into a neighbor's house some six months ago, where the Doctor was then employed, and as my health was inquired after, I complained of a violent headache, which was entirely removed almost instantaneously by his simple word, and that while he was on the opposite side of the room; nor did I have any more of it for some weeks, and have had but little of it since. Previous to this occurrence I had been subject to it, and suffered severely from its effects.

Moses Lewis.

Mr. Fisk says, under date of Webster, Mass., April 15, 1856: Mr. Fisk says, under date of Webster, Mass., April 15, 1856:

In answer to your request as to the circumstances connected with my headache, last January, when I met you at Dr. Ide's, if you recollect, you met me at my entrance to the room, and described minutely my distress, remarking that you had taken the pains, from the moment I entered the outer door, and as the pain increased in your own case, you began to make passes over your own forehead, which immediately removed the pain from mine.

* * After you left I had a return of the pain, and the Dr. was trying to throw it off, but without success, when you returned, and advancing to within a few feet of me, said decidedly, your head does not ache now. At that very moment the pain was removed, and I did not feel any more of it for a long time.

I am, dear sir, respectfully yours, &c.,

Sanford Fisk.

The case of Mrs. Goodspeed, in Greenville, Conn., alluded to in a former communication, who was cured of a neuraliga in the face in five or ten minutes, by simply sitting near her, had experienced but little or no return of it some six months afterwards. And how far do the following cases differ from those of whom we read that "THEY LAID THEIR HANDS ON THEM AND THEY

Norwich, Conn., Dec. 27, 1856. Six months ago I had a violent neuralgia in my eye, from which organs of respiration, their origin and cure. I had suffered for a week or two, and so severely that it some-times produced temporary blindness. During an extremely painful paroxysm I casually met Dr. A. N. Sherman in the street, who, placing his hand over my eye, and without any other remedy, entirely removed the difficulty, not occupying more than one minute in the operation. I have never had a return of it since, and think it one of the most surprising occurrences in the

Mrs. Dean, of Franklin, Conn., says:

Having had a headache cured two or three months ago by Dr. A.N. Sherman, who simply laid his hands on my head for two or three minutes to take it away, and not having had any recurrence of that kind of difficulty since, I feel as though the public should know that there is some other way of removing pain than that of applying blisters, giving emetics, &c.

AMANDA DEAN. Mr. Palmer, of Union street, Norwich, Ct., than whom no man's

reputation stands higher, testifies : In the month of June, 1856, Dr. A. N. Sherman effectually

cured me of a headache by the mere placing his hands on my head, and the same did not return for some time.

C. T. PALMER.

Mrs. Mott, of Norwich, Ct., says:

This is to testify that Dr. A. N. Sherman gave me a perfect use of the fingers on my right hand by simply holding them between his two hands about five minutes. I had hurt my hand and fingers in a mill nearly fifteen years ago, taking off the skin to the bone, and it had not healed but a few days when I caught it again in the same machine, and was laid up three months each time from the accidents, since which time I have never been able to straighten my fingers from a contraction of the chords, or stiffness of the winds where to the course, of the chords, of states of the chords, of the chords are chords, of the chords are considered and the chords are considered and the chords are considered and chords are chords and chords are chords are chords and chords are chords. The chords are chords

The above case is similar to that of Mrs. Platt's, restored nearly two years ago, the use of which she has always retained since. Mr. Davis, of Preston, Ct., says:

Having been seriously annoyed for some two weeks or more with a strained shoulder, I applied to Dr. A. N. Sherman, who by merely placing his hands on my shoulder, removed the difficulty entirely in about two minutes. This morning I could not lift a pail of milk or put my coat on without assistance. It is the first thing of the kind I ever saw, and could not have believed it witness that the property of the country of the c out having experienced the benefit. It is now as well as ever it was.

ALBERT H. DAVIS.

But these evidences might be continued almost indefinitely if space would allow, and if acceptable I will extend the list at a future time. Believe me to be, dear sir.

Very respectfully yours, A. N. SHERMAN. NORWICH, CONN.,

MEETINGS IN BOSTON AND VICINITY.

MRS. CORA L. HATCH, of New York, will lecture at the Melodeon, 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:

Do the teachings of the Bible have a tendency to prevent crime or immorality?

MEETINGS IN CHELSEA, on Sundays, morning and evening, at FREMONT HALL, Winnissimmet Street. D. F. GODDARD, reg-

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:

panying remarks appear to be of sufficient importance to occupy 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. Beebe, of South Boston, reads lectures written by

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

Mrs. M. S. Townsend (formerly Mrs. Newton), of Burling-

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 Witchcraft.

N. S. GRBENLEAF, Haverbill, 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

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 requested.

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 no 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 Diseases, their cause and cure. Lecture 3d .- Upon CIRCULATION, embracing the heart and organs of circulation, their healthy and deranged action. Also, upon Absorption, illustrating the manner in which chemical

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

substances, Contagion and Malaria are taken into the blood and

Lecture 5th. - Upon SECRETION, the glandular system, its ction, 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 cure 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 8th .- 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.

Mr. L. K. COONLEY, of Porland, will speak in a trance state in Horticultural Hall, next Sunday P. M. and evening.

MRS. CORA L. V. HATCH Will hold a public Circle at Horticultural Hall, School Street, on Thursday evening, 12th inst., at 7 1-4 o'clock, for the purpose of a discussion of any question in Theology. The Rev. Clergy are invited to be present and propose questions to be answered through the Medium, and to refute her positions by argument. Admittance 25 cts., Cler-

HARRISON HAPGOOD, Healing Medium, also Trance Speaker, from New York, may be found for the present at the Fountain

DR. C. C. YORK will be in Portland a few weeks, after the 10th inst., and will respond to calls for his services as a Healing Medium in that city and vicinity. 482t

MEDIUMS IN BOSTON.

Mr. J. V. Mansfield, Test Writing Medium, No. 29 Exchange st., Boston, or at his home, Chestnut st., Chelsea. Terms \$1.00, in advance. All letters sent by mail must contain a postage stamp to prepay the post-

Miss M. H. Smith and Mrs. E. E. Clough, (formerly Miss Smith) Trance, Writing, Rapping and Tipping test mediums, No. 107 Poplar st. Hours from 9 A. M. to 9 P. M. Terms 50 cents per hour. 45 tf Mrs. Knight, WRITING MEDIUM, 15 Montgomery place, up one flig of stairs, door No. 3. Hours 9 to 1 and 2 to 5. Saturdays excepted .-

Mrs. Dickinson, Trance and Healing Medium, at No. 15 Montgomery Place. Hours from 9 till 1, and from 2 to 9 o'elock. 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 Truncs. Rooms No. 46 Eliot street. Hours from 5 to 12 A. M., and 2 to 6, P. M. Terms \$1.00 per hour for one or two persons 50 cents for each additional person. Clairvoyant Examinations for Disease

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. Please enter, and walk up stairs without ringing the bell.

Miss E. D. Starkweather, 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.

NEW MUSIC.

THE PSALMS OF LIFE." A compilation of Psalms, Hymns, Chants, &c., embodying the Spiritual, Progressive, and Reformatory sentiments of the present age. By John S. Adams. Price 75 cents. Just published and for sale by BELA MARSH, 15 Franklin st. Also, "The Harmonian" and Sacred Melodist, 160 pages. Price, in Boards, 38 cents single, \$3,50 per dozen.

ROOMS WANTED.—A Healing Medium wishes to pro-ure two rooms suitable to occupy during the week-days for the exam-ination of patients. Inquire at this office.

MERRILL'S EQUALIZING EXTRACT An inval-M LEARTH'S EQUALIZING EXTRACT An invalquality of equalizing the Electric Fluid and fortifying the
system against such spheres as induce disease by weakening the nerves.
This extract has succeeded in removing habitual Costiveness, the worst
forms of Dyspepsia, Incessant Shakkieg. Nervous Researche and Deafness,
Asthma, Epileptic Fits, Palpitation of the Heart, Mental Inquietude, Determination of the Blood to the Brain, Spinal Diseases, Failure of Memory
and General Debility. For Fits, 8t. Vitua Dance, Neuralgia, and Tie
Dolorcaux it may almost be regarded as a Specific. Price \$1.00 per Box.
For sale by Bela Marsh, 15 Franklin st.

44—4f.

CEORGE ATKINS, CLAIRVOYANT AND HEALING

HOWARD, CLAIRVOYANT PHYSICIAN, CAN be consulted at his residence, Thorndike, Mass., the first, third and fourth weeks in each month.

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

MRS. ANNE DENTON CRIDGE, PSYCHOMETRIC

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, saving a uch time and trouble. Her charges are made to suit the
means of all.
N. E.—Examinations are made in the natural or wakeful state. Consultations and Examinations for others.

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

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

85--tf. TO THE AFFLICTED. DR. 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.

CUFFOLK DYE HOUSE, Corner of Court & Howard

HEALING BY CLAIRVOYANCE AND SPIRIT-INFLUENCE.—Mr. J. A. Bassert 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 Mesmeric State.

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 also held on Tuesday and Friday evenings, at 7 o'clock; admission 50 cents. sept. 27—Im

MRS. E. J. FRENCH, Clairvoyant and Healing Physician office 780 Broadway, second floor front room. The morbid

IVA cian, office 780 Broadway, second floor, front room. The morbid conditions of the human organism delineated and prescribed for with unparalleled success. paralleled success.

TERMS — 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 nair.

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

A. C. STILES, M. D., Physician and Surgeon, Bridge-nort, Ct., Independent Clairvoyant, 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 Character, \$2.00; to obtain this, the autograph of the individual must be forwarded. To secure attention the money must always accompany the letter. R. 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. Peach Cordial will cure debility, faintness at the stomach, and is an excellent Tonic Cordial Our Panacea will cure Coughs, Coid, and Asthma. The Canker Cordial will cure the Canker in the mouta and stomach and Canker Humors in the Blood. "Female Restorative"—for Female Debility.

P. S.—Spiritual and Messmeric Prescriptions put up with care.

J. & BENJ. F. ABBOTT, 214 Hanovor St.

F. KEMLO, WATCHMAKER, AT GEO. B. FOSTER'S, 1 No. 33 Tremont strest, Boston.
N. B. Mr. K. has for many years been first workman and foreman for S. Willard & Son, 9 Congress st. 42. 3m.

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

TEALING INFIRMARY. Doctor Barron cures Can-

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

TENNY & COMPANY, dealers in Carpetings, of every HENNIKER SPRING WATER. - Persons wishing to

are informed that they can be supplied by enclosing \$2.00 to S. M. Cu West Henniker, N. H., who for this sum will torward one barrel of V AN ASYLUM FOR THE AFFLICTED. Healing by

A ASYLUM FOR THE AFFLICTED. Healing by laying on of hands. CHARLES 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 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.

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MRS. YORK, Medical Clairvoyant, Healing Medium

EEK-NO-FURTHER SOAP .- The undersigned, having been appointed principal agent for Sanger's Sere-No-Furtuer Soar mow offers the article for trial, and the copyright to manufacturers for sale 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. Glerason.

Sub-depot at No. 244Washington street, up one 41 th t. doer No. 2

Into the solemn gulf that covers all. Thou canst not wholly perish, though the sod Sink with its violets closer to thy breast; Though by the feet of generations trod, The head-stone crumble from thy place of rest.

The marvel of thy beauty cannot die; The sweetness of thy presence cannot fade; Earth gave not all the glory of thine eye-Death may not keep what death has never made.

It was not thine, that forehead strange and cold, Nor those dumb lips they hid beneath the snow; Thy heart would throb beneath the passive fold, Thy hands for me that stony clasp forego.

But thou hast gone-gone from the dreary land; Gone from the storms let loose on every hill, Lured by the sweet persuasion of a hand Which leads thee somewhere in the distance still. Where'er thou art, I know thou wearest yet

The same bewildering beauty, sanctified By calmer joy, and touched with soft regret For him who seeks and cannot reach thy side. I keep for thee the living love of old, And seek thy place in nature as a child

Whose hand is parted from his playmates' hold, Wanders and cries along some dreary wild. When in the watches of my heart I hear The messages of purer life, and know

The footsteps of thy spirit lingering near, The darkness hides the way that I should go. Canst thou not bid the empty realms restore That form, the symbol of thy heavenly part? Or in the fields of barren silence pour That voice, the perfect music of thy heart?

Oh, once! once bending to these widowed lips Take back the tender warmth of life from me: Oh, let thy kisses cloud with swift eclipse The light of mine, and give me death with thee.

GOOD SPIRITS "ABOVE US."

Never look down on the grave, broken-hearted, Seeking in that lonely shrine the departed; Never with sighing, and weeping and mourning, Speak of the friends who have gone unreturning. Never look down for the spirits that love us, Deeming them lost-"they are above us.

Never look down on the grave, and with sighing Dwell on the last solemn scene of the dying ; Look not upon it, believing the spirit Is buried beneath the cold greensward or near it. 'Tis not the place for the beings that love us: From the decaying form "they soar above us."

Never look down for the "Star" or the levin, Nor in the earth for the blest heirs of heaven. To the dark grave or earth-clod they go not,-Gloom and corruption they see not and know not. Never look down for the spirits that love us-They are beside us, around us, "above us."

GIVE! GIVE!

The Sun gives ever; so the Earth, What it can give, so much 'tis worth. The Ocean gives in many ways-Gives paths, gives fishes, rivers, bays; So too the Air, it gives us breath : When it stops giving, comes in Death. Give, give, be always giving; Who gives not is not living. The more you give The more you live.

God's love hath in us wealth upheaped; Only by giving is it reaped; The body withers, and the mind, If pent in by a selfish rind; Give strength, give thought, give deeds, give pelf, Give love, give tears, and give thyself. Give, give, be always giving; Who gives not is not living.

The more we give The more we live.

[G. H. CALVERT.

MIDNIGHT MUSINGS-THE CLOSING YEAR.

Alone, alone, -amid the gathering gloom, I hear soft whispers to my soul addressed; Bright wings are folded in my lonely room-I have an angel-guest.

But, hark !- the clock strikes twelve-another wave Hath broken on the dim eternal shore; Another year descends into the grave, With those which come no more

And now the angel's hand removes the seal, And opens wide a volume old and vast-Ah, me! are these the pages which reveal The history of the past?

And he, who, with the never-wearying hand, Hath traced the sad but deathless record there, Closes the latest page, and seems to stand Waiting the coming year.

Here lies the history of my own brief years, Recorded in unfading lines of light, Each hidden sin, each secret thought appears To my astonished sight. Childhood with all its sunny smiles appears,-

The brighter dreams, the deeper sins of youth, The broken vows, the sad repentant tears, Life's falsehood and its truth.

And is this all, kind angel,—is this all? Where are the noble deeds, I fondly thought In life's bright morn, ere this, at duty's call My hands had surely wrought?

Where is the record of the victories won, The high and holy purposes attained, The self-consuming labors nobly done, The precious guerdons gained?

Alas, alas !- of three score years and ten,

Life's little span, already half are gone! Come back to me, ye squandered days, again-Ye golden hours, return! With sad-reproving eye the angel stands,

Pointing adown the dimly coming years; "Cease, mortal, cease," he cries, "thy vain demands, And dry thy fruitless tears."

The past returns not, and the future lies Enwrapt in clouds, unfathomed and unknown. Seize then the present moment ere it flies, This only is thine own.

Let earnest thoughts and noble deeds alone Fill up the record of the coming years, So for the past, thy future shall atone, More than repentant tears.

STUDY GOD'S WORKS .- No operation of the divine hand can be neglected by the human mind without injury. If there is interest in tracing the pathways of the stars, or value in understanding the movements of the universe, there certainly must be interest and value in knowing the character of our own planet. Infinite wisdom has not set the currents of the sea in their courses round the pole, without some design of good for man. Every discovery serves to make that design more clearly

NEW-ENGLAND SPIRITUALIST ---- FEBRUARY 14, 1857.

FRAGMENT OF A SERMON

PREACHED IN 1650, BY DANIEL W. WHITTEMORE.

of a manuscript sermon preached in this State two centuries ago. Her husband, Capt. Benjamin Norton, was a since. Though we copy verbatim et literatim, it loses somewhat of its interest clothed in other than the quaint guise of the ori- sea-faring man, and had gone on a long voyage. She ginal. Doubtless, however, in this form it will please our readers was sitting one evening, just at twilight, and thinking of as a spiritual landmark of "Ye Olden Time."

nor fellow-crittors - that have no worthyness in them- on each side, and looking in at the window very earselves nor nothing to bring with them but their one nestly. Supposing him really to be there, and that he unworthyness and waies - let such pore siners be incor- taken that mode of approaching to give her a little start, eged to come unto christ, who is full of grace, and is she exclaimed, rather playfully, "Benjamin! Come in! the fountain of grace; and he has this grace not only Don't think that I am afraid; you do not frighten me to himself but for them that want it. Consider the in the least!" absolute need which you stand in of the grace of christ; Saying this, she sprang from her chair, and ran out there fore eues youer utmust diligants and indaver that to meet him. As she went out, she saw him jump you may obtaine grace from christ, who is full of grace. over the fence. She ran after him, jumping up on a Let all bee incoriged to come vnto christ. To git into pile of boards in order to see him more distinctly, when christ labovr; to bee sensable of your sin and misary. she beheld him, as if struggling in the water; and at The whole need not the vesicione, but the sick. He | the sight she fainted away. came not to call the rightous but siners to repentance. The next week she had a letter from the mate of the Come all so in a deep sence of your one williness and vessel, saying that there was a severe storm on the unworthyness of any marcy from the lord; and dont night on which this happened; and in that very hour quarel nor murmer a gainst him if he dus not besto he was drowned. She was a remarkably good woman, marcy; yet waight one the lord in the euse of the very pious and conscientious. She had no direct faith menss, seeing christ has purchast grace and marcy for in spirits, or spiritual agency, though she was a very unworthy siners, - therfore be in corigid to come unto impressible person, and often used the phrase, "I am christ, seeing he is comanding you and calling you. impressed," in describing her mental phenomena. She Come unto christ, - all that do reseive grace reseive it | was very correct in all her statements. christ.

has no prinsible of spiritual saveing grace. No man or inclined to the belief in what was then called the in his fallen esteate can purches speritual saveing grace supernatural. Returning home one evening, just on nor the faver of god. Man by natiour is sayed to be entering the door he heard his name called, when, dead. Labour after fulnes of grace and truth; for why under the influence of his natural timidity, he rushed dus the glace of the gospel shew us the gloryous full- into the house, and shut and locked the door. whome soever he shall revele him.

Whence and why ist that siner the imorality of men and wiming which live under the menes of grace and of offers of grace, and yet remaine emty and voied of grace? The reason is because siners do not venter and go unto christ in whome is all fulness of grace and salvation; but siners sit still and do not come unto christ. It is not for any want in christ; - for their is all fullness of grace in christ; and power in him; he is able to save unto the otermost. Here is groundes of incoregement and hope for pore siners ho are yet voied of grace - that can se no help in themselvs nor fellow cretiours - that have no worthyness in themselves, nor nothing in sin; - and god will not besto saving grace enely by a mediater. God will not discouver his bowelles of compassion and marcy ondly by a mediater ho should and has satisfied his iustice. God out of his meer pitty and compassion and infinit grace sent his only begotten sun into the world to acomplish the work of redemption and salvation fore us; and as he has purchesed and obtained all for us, so it has pleased the father that in him sould all, all fullness of grace dwell. The first adom having lost all that stock of grace that god betrusted him with, god was plesed to put it in to a more sure hand to keep it for us. Christ has actually accomplished and rought salvation. Wee might not remaine emty. Let us not be contented with sumwhat of grace; but let us labour to be filled with grace.

THE TWO ARCADIANS.

The story of the two Arcadians, who travelled together to Megara, (says Catherine Crowe, in her Night-Side of Nature,) though reprinted in other works, I cannot omit here. One of these established, himself on the night of their arrival, at the house of a friend, while the other sought shelter in a public lodging-house for strangers. During the night, the latter appeared to the former in a dream, and besought him to come to his assistance, as his villainous host was about to take his life, and only the most speedy aid could save him. The dreamer started from his sleep, and his first movement was to obey the summons, but, reflecting that it was only a dream, he presently lay down, and composed himself again to rest. But now his friend appeared before him a second time, disfigured by blood and wounds, conjuring him, since he had not listened to his first entreaties, that he would at least avenge his death. His host, he said, had murdered him, and was, at that moment, depositing his body in a dung-cart, for the purpose of conveying it out of the town. The dreamer was thoroughly alarmed, arose, and hastened to the gates of the city, where he found, waiting to pass out, exactly such a vehicle as his friend had described. A search being instituted, the body was found underneath the manure; and the host was consequently seized, and delivered over to the chastisement of the law.

"Who shall venture to assert," says Dr. Ennemoser, "that this communing with the dead in sleep is merely a subjective phenomenon, and that the presence of these apparitions is a pure illusion?"

education when he arrives at the conviction that envy is channels .- Fenelon. ignorance; that imitation is suicide; that he must take himself for better for worse, as his portion; that, though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact makes much impression on him, and another none. It is not without pre-established harmony, this sculpture in the memory. The eye was placed where one ray should fall that it might testify of that particular ray.— Emerson.

abstain from doing that which we blame in others.

THE SPIRIT'S RETURN.

Mrs. Sarah Norton lived at Newburyport, Mass. We are indebted to Mr. L. Gove, of Stoneham, for a remnant early in the present century, or about thirty-five years him very intently. Presently she looked up and saw * * They that can see no help in themselvs the face of her husband, as if shaded by placing a hand

from that fountain and fullness of grace that is in Joshua Norton, a son of Capt. Benjamin Norton, seemed to inherit his mother's impressibility. He was Man by the fall lost the image and favour of god - | deficient in physical courage, but nowise superstitious,

ness of grace and truth that is in christ; but that by Directly came a very loud rap, when he heard his the beholding of him wee might be tranceformed in to name called again. He thought then that it was the the likeness of him? What cause have wee to be voice of his brother, who had gone to sea, and strughumbled that wee are so unlike unto christ, and that wee | gling with his fears, he went to the door, really expecthave such unholy an evill hearts! All men by natiour | ing to see his brother. But he saw no one; nor could are voied and empty of grace; voied of the love and he find any person about the house. Filled with a fear of god ande favour of god, having lost the imige strange and indescribable terror, he again closed the of god; but iesus christ has received fullness of all grace door, ran up stairs, and jumped into bed with all his and purchesed selvation. In him is the spring of life; clothes on, never during to rise or undress himself theire is all fulness of grace layed up in christ for pore, through the night. He continued to retain a very indegent, emty man. Iesus chirist is called the seekond solemn impression of the scene until intelligence came adom. No man knoeth the father but sun, and he to from his brother, who was drowned that very same night and hour.

> Power of Expression .- It is a judicious remark of Archbishop Whately, that the processes through which our own minds pass in coming to the apprehension of a truth, are commonly very different from those by which we attempt to carry the same truth into the mind of others. It is equally true that what is the most natural method of expressing our emotion is not always the best method of exciting emotion in others. Every man has the faculty, more or less, of so expressing his own feelings as to satisfy the instinct for expression; but the power of arousing and intensifying the feelings of others in a high degree is the gift of a few. The giving vent to one sown feelings, however fervid and and intence, is not a thing which requires previous practice and drill, or the study of rhetorical and artistic principles; but to move the affections and passions of other souls,-this is the noblest of arts, including within itself the arts of roetry and rhetoric and music. and whatever else is excellent, and demanding for itself the utmost study and labor of the highest intellects.-N. Y. Independent.

CASE OF LETHARGY .- The Courier, of Lyons has the

"A young married woman of Culluire, near this city, after being ill for some time, fell, one day last week, into a complete state of insensibility, and was supposed to be dead. A medical man who was called in gave a certificate of the death, and the young woman was laid out, and, in due time, fastened up in a coffin. In the night, some women, who were sitting up to watch the deceased, heard subdued groans and sighs in the coffin. They fled in dismay, and the neighbors, on hearing their account of the matter proposed to have the coffin opened; but the husband of the woman would not hear of such a thing, as it would be, he said, a profanation of the dead. The mother of the young woman, however, broke open the coffin with a hatchet, and it then turned out the young woman was not dead, but had only been in a lethargy. Medical assistance was procured for her, and in a short time she recovered perfect consciousness. She is now, we are happy to state, going on well."

THE SOUL ITS OWN PROPHET.-We are never less alone than when we are in the society of a single faithful friend; never less deserted than when we are carried in the arms of the All-powerful. Nothing is more affecting than the instant succor of God. What He sends by means of his creatures contracts no virtue from the foul and barren channel; it owes everything to the source. And so, when the fountain breaks forth within the heart itself, we have no need of the creature. "God, who has at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son,' (Heb. i. 1, 2.) Shall we then feel any regret that the feeble voice of the prophets has ceased? O how pure and powerful is the immediate voice of God in the soul! Self-Formation .- There is a time in every man's It is certain, whenever Providence cuts off all the

> NATURAL ACTING .- The following remarkable anecdote is extracted from "An Essay on the Science of

"In the town of North Walsham, Norfolk, 1788, the Fair Penitent' was performed. In the last act, where Calista lays her hand on the skull, a Mrs. Berry, who played the part, was seized with an involuntary shuddering, and fell on the stage; during the night her illness continued, but the following day, when sufficiently recovered to converse, she sent for the stage keeper, and anxiously inquired whence he procured the skull. He replied, from the sexton, who informed him it was the skull of one Norris, a player, who, twelve years In order to live justly, and be respected, we must before was buried in the church-yard.' That same Norris was her first husband. She died in six weeks."

He loves you better who strives to make you happy than he that strives to please you.

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 com-

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, truthseeking, 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.

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

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or angel the purest spirituality must they be who would the purest spirituality must they be who would not be preciate their many beauties.

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Vol. II.

FOR THE WEEK ENDING SATURDAY, FEBRUARY 41, 1857.

No. 46.

Phenomenal & Philosophical.

For the New England Spiritualist. JOHN'S INSPIRATION.

MR. NEWTON :- The nature and processes of Inspiration are becoming subjects of marked interest in these days when multitudes give utterance to thoughts which seem to flow down from the spheres above, and purport to be communications from former dwellers upon earth. Is such a process something new? or can we find operations similar to it in the history of remote ages? My attention has been given to some statements in the book of Revelation, which teach that John was visited by some finite spirit who uttered in his hearing a large part of the contents of the last book in the Bible. The Christian world holds that the book of Revelation was given by Inspiration. We have no purpose to contest that point, but do design to show how the author himself his own words and let them exhibit his meaning. John opens the book as follows:

Chap. I, verses 1st and 2d. "The Revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass: and he sent and signified it by his angel unto his servant John, who bare record of the word of God."

This passage implies that God is regarded as the originator of the revelation; but that he gave it to Jesus Christ; that Christ sent an angel with it to John; and that John recorded, or wrote it for the henefit of the seven churches of Asia, and of the world. If this be the true connection of the several statements,-and we think it is,-then neither God nor Christ was the direct and immediate communicator, but an angel uttered the words which John heard and recorded. And in what condition was John when he was fitted to hear and to see the heavenly visitant and other sounds and sights of the other world? Was he in his normal state, or was he entranced? Let him answer:

Chap. I. v. 10. "I was in the Spirit on the Lord's day, and heard behind me a great voice," &c.

Chap. IV. v. 2. "And immediately I was in the Spirit: and, behold, a throne was set in heaven," &c.

The expression thus used and repeated by John-that been in that state, why muse such an expression, or any spoke to him of his decease or crucifixion which he expression descriptive of Wis condition? He was "in should accomplish at Jerusalem. These three men testhe spirit," and those words mean something; and tify as to what they saw with their eyes and heard with when one will furnish us with an interpretation that is their cars. They give us the evidence of their senses. n mediums are, we will consider his views were Moses and Elias. The evide as having been mesmerized or entranced, and thus enabled to bear the voices and see the forms of spirits.

At any rate an angel was the communicator. And

worship not; I am thy fellow-servant, and of thy brethren that infer from this account as follows: have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy.'

he unto me, See thou do it not, for I am thy fellowservant, and of thy brethren the prophets." &c.

From this it appears that the angel was the fellowservant of John in baving "the spirit of prophecy"and also that he was either one of the prophets or their fellow-servant. That he was subordinate to God and to Jesus, is shown in another text:

to testify unto you these things in the churches."

Such are the statements of facts in the book itself. They show beyond controversy that some finite spirit before this time, experienced the resurrection - that was John's teacher. And taken together they exhibit they had put off their "natural or animal" bodies, and John as having been in a condition very like that in had put on their "spiritual" bodies. Indeed, the acwhich our modern mediums are often placed. "In the count of this matter contains no intimation, that these Spirit" he heard a spirit-voice and saw spirit-scenes, and his record of the things then seen and heard con- disembodied spirits" of these men who did and said stitutes one of the books of the Bible, and is a part of these things in an intermediate state between their the Inspired Volume. Such, then, as is here indicated, death and their resurrection. How could "disemwas the process of inspiration in days of Bible composition. And in what does it differ from the processes of could "disembodied spirits" talk to Jesus ? How could spirit-communication now? Who can point out any important difference? You may say that the medium of old was purer and holier than ours. We have no wish to contest that point. Grant it; but that is no argument showing that either the laws or processes of inspiration have been either suspended or changed, Become as pure and loving and holy as John was, and as bright an angel may be sent to you as the one who spoke at Patmos.

facts? There are two; one addresses itself to all who believe in the ancient inspiration, and calls upon them to see to it that they do not by an unscriptural interpretation of the ancient process, close their minds out of the substance of the animal body? Can matter against a process which is truly identical with the one be changed so as to become spirit? We know not. The in which they have faith. Believing in the old, ought New Testament clearly teaches the resurrection of man they not to believe also, in the new, if both are under the same laws, and wrought by the same general processes to immortality, but in vaia do you search its pages, as and agencies? The second lesson is for those who it appears to us, to find the doctrine that this "earthy believe in a Spirit influx to mediums now, but question the inspiration of those who wrote the Bible. What! come "the house not made with hands eternal in the Can dwellers in the spheres above communicate with heavens." Where does the Bible clearly teach the remen now, and do you deem it impossible or improbable surrection of "these bodies" from the literal graves in that they did the same in the days of Samuel, Isaiah, the earth? Jesus and John? To us it seems that a reception of the Bible as inspired in the way in which John explains confirm us in this view of the resurrection. Jesus

that inspiration, ought to prepare the mind for the reception of faith in modern teachings by the spirits; also it seems that the reception of modern Spiritualism ought to fit one for belief in that which came of old. Let inspiration take its interpretation from those texts of the Bible quoted above (and what better authority than the Bible itself?) and all conflict between the Bible and Spiritualism subsides into harmony. A. P. Roxbury, Jan. 19.

A POINT OF AGREEMENT.

The following article appeared editorially in the Christian Repository, and has been copied into several other religious papers. It is a direct endorsement of one of the cardinal points in our faith. Certainly we have reason to be encouraged that our sectarian friends concede so much. Taking hands with us here, we ask them to go a single step further, and we shall all be acknowledged Spiritualists together. If Moses and defined that inspiration. In doing this we shall quote Elias "were really and personally present and conversed with Jesus" on the mount, God's laws being immutable, the same or other spirits may be really and personally present and converse with men to-day. But we are in no haste. If our contemporaries have been sure of footing thus their far, there is no danger but they will stand with us shoulder to shoulder in due time. x.

THE RESURRECTION NOT ALL FUTURE.

In the ninth chapter of Luke, 30th verse, we are informed as follows : "Behold there talked with him two men who were Moses and Elias." Can language be more definite or positive than this, to prove that Moses and Elias were really and personally present and conversed with Jesus at the transfiguration? Luke says

- 1. Two MEN TALKED WITH JESUS.
- 2. THESE TWO MEN WERE MOSES AND ELIAS.

We believe that Moses and Elias were really and personally present and talked with Jesus. It was not a mere vision, a deceptive hallucination, or a mere appearance in which there was no reality. Jesus was a real person. Peter and James and John were real, living men. They really went with Jesus up into a mountain to pray. Jesus prayed and was transfigured he was "in the Spirit"-obviously has some distinct before them so as to present a bright, glorious appearsignificance, which will not readily harmonize with the ance. Luke testifies that these three disciples saw supposition that he was in his normal state. Had be there "two men,"-that they talked with Jesus, and

more natural and more in keeping with what he saw And they declare positively and unequivocally, that the and heard, than our inference, viz., that he was entranced | two men, whom they saw and heard speaking to Jesus, candidly. Till that is done, we must look upon him that Moses and Elias were really there and conversed with Jesus, as that Jesus himself was there, or that Peter and James and John were there.

These witnesses do not testify that "the naked souls." who was that angel? Let the answer come from his the "disembodied spirits" of Moses and Elias, existing without bodies, between death and their resurrection, Chap. XIX. v. 10. "And I fell at his feet to were there. No. There were "two men"-not dishim. And he said unto me, See thou do it embodied spirits-and they talked with Jesus. We

1. That these men who had died a natural death Again, Chap. XXII. v. 8 and 9. "And when I many years before, were not annihilated, or in a state had heard and seen, I fell down to worship at the feet of unconsciousness, at that time; because if they then of the angel which showed me these things. Then saith had no conscious existence, how could they have been present at the mount of transfiguration? or how could the apostles have beard them talk to Jesus? It is evident that these witnesses saw their bodies, and heard their voices. If not so, then their testimony is not

It follows, that Moses and Elias were really in being, as men, in the days of Christ-that they were seen by Chap. XXII, v. 16. I Jesus have sent mine angel mortal eyes, and that they were heard talking to Christ. Of course, they possessed a conscious existence.

2. We infer that these men, Moses and Elias, bad were not really Moses and Elias, in full, but only "the bodied spirits" come and appear to mortal eyes? How the disciples hear and understand the voices and words of "disembodied spirits?" No. The truth is, these men had put off mortality and corruption, and had put on immortality and incorruption.

We grant you that their animal bodies had not been raised from their graves. The apostle teaches us, that there is, " first an animal body," and after the animal body is put off, "there is a spiritual body." His precise language is, "There is an animal body, and there What lessons may be learned from these Scripture is a spiritual body: howbeit, that was not first which is spiritual, but that which is animal, and afterwards that which is spiritual." 1 Cor. xv. 44, 46. But, where does he declare that the spiritual body is made -yea, of all that is essential to man-and of all men house of our tabernacle" is to be changed so as to be-

Christ's conversation with the Sadducees tends to

showed at the bush." In this conversation, it would seem that Jesus recognized the Patriarchs, Abraham, Isaac and Jacob, as then living in the immortal statenot in hades-not their disembodied spirits - but as living in the resurrection state, and by virtue of their having experienced the resurrection - having put off

BLAKE THE TATE

William Blake, a native of London, was born in 1757. At ten years of age, he became an artist, and at twelve a poet. At fourteen he was apprenticed to an engraver.

Though Blake lost himself often in the enchanted regions of song, he was always at work. "Were I to love money," he said, "I might roll in wealth; my business is not to gather gold, but to make glorious shapes, expressing godlike sentiments." His wife, whom he married at twenty-six, believed him to be the finest genius in the world; to the wildest flight of his imagination she bowed the knee and was a worshipper. She learned, what a young and hardsome woman is seldom apt to learn, to despise gaudy dress, costly meals, pleasant company, and agreeable invitations. She found out the way to be contented and happy at home. She wrought off her husbands' plates from the press, colored them with a neat hand, made drawings much in the spirit of his style, and almost rivalled him in all things, save in the power which he possessed of seeing visions of any individual, living or dead, whenever he chose to see them. As he drew the figure, he meditated the song which was to accompany it; and the music to which the verse was to be sung was the Aspring, too, of the same moment. Of his music there are no specimens; he wanted the art of noting it down. We have lost melodies of real value, if they equalled many of his draw-

The first fruits of his genius were the "Songs of Innocence and Experience,"- work original and natural, and of high merit, both in poetry and painting It consists of from sixty-five to seventy scenes, presenting images of domestic sadness and fire-side joy, the gaiety, innocence and happind s of childhood. Every scene has its poetical accompanient, curiously interwoven with the group of L. The lesions are over his namels for painting, mixing his grice highly poetical, —more allied a near her, had expe- Lecture 3d.—Upon CIRCULATION, embracing the heart and to earth, indicating a better however, to heaven than manner of working, were those which he consider

made good use, when he invented his truly original and permunentry remain, in many instances, vividly and beautiful mode of engraving and tinting his plates. He was meditating, he said, on the best means of multiplyng the sixty-five designs of his "Days of Inno and felt sorely perplexed. At last he was made aware that the spirit of his favorite brother Robert was in the room. To bim he applied for counsel: the celestial visitor advised him at once. "Write," he said, "the poetry, and draw the designs upon the copper with a certain liquid, (which he named, and which Blake ever kept secret,) then cut the plain parts down with aquafortis, and this will give the whole, both poetry and figures, in the manner of a stereotype." The plan recommended by this gracious spirit was adopted; the plates were engraved, and the work printed off. The artist then added a peculiar beauty of his own. He tinted both the figures and the verse with a variety of colors, among which, while yellow prevails, the whole has a rich and lustrous beauty, to which I know little that can be compared. The size of these prints is four inches and a half high, by three inches wide. Sad to say, the original genius of Blake was always confined, through poverty, to small dimensions.

The most propitious time for these "angel visits" was from nine at night till five in the morning; and so docile were his spiritual sitters, that they appeared at the wish of his friends.

Blake was requested to draw the likeness of Sir William Wallace-the eye of Blake sparkled, for he admired heroes. "William Wallace," be exclaimed "I see him now, there! How noble he looks -reach me my things !" Having drawn for some time with the same care of hand and steadiness of eye, as if denly, and said, "I cannot finish him-Edward the ward too." Blake took another sheet of paper and sketched the features of the Plantagenet; upon which his majesty politely vanished, and the artist finished the head of Wallace.

"And pray, sir," said a gentleman who heard Blake's friend tell the story, "was Sir William Wallace a heroic-looking man? And what sort of a personage was Edward?" The answer was: "There they are, sir, both framed and hanging on the wall behind you : judge for yourself." "I looked," says my informant, " and saw two warlike heads of the size of common life ; that of Wallace was noble and beroic, that of beside him from ten at night till three in the morning. sometimes slumbering, and sometimes waking, but Blake never slept; he sat with pencil and paper drawing portraits of those whom I most desired to see. I large book filled with drawings, opened it, and continued; "Observe the poetic fervor of that face-it is Pindar as he stood a conqueror at the Olympic games. And this lovely creature is Corinna, who conquered in poet- man who would say-the rhetoric of our beloved teacher ry in the same place. There, that is a face of a differ- Paul is strong and inspiring, but here is the troublesome ent stamp-can you conjecture whose it is?" "Some point, "how are the dead raised up? and with what scoundrel, I should think, sir." "There now, that is body do they come?" St. Paul was not ill-tempered,

said, " Now, that the dead are raised, even Moses, a strong proof of the accuracy of Blake-he is a sconndrel indeed : the very individual task-master whom Moses slew in Egypt .- This head speaks for itself. It is the head of Herod."

While Blake was indulging various strange fancies, and seeing visions at the request of his friends, he conceived and drew and engraved one of the noblest of the animal body, and having put on the "spiritual all his productions—the "Inventions of the Book of Job." He accomplished this series in a small room, which served him for a kitchen, bed-chamber, and saidy, where he had no other companion but his in the Katharine, and no larger income than some seventeen or eighteen shillings a week. Of these Inventions, as the artist loved to call them, there are twenty-one, representing the man of Uz sustaining his dignity amid the inflictions of Satan, the repreaches of his friends, and the insults of his wife. It was in such things that Blake shope; the Scripture overawed his imagination, and he was too devout to attempt aught beyond a literal embodying of the majestic scene. He goes stop by step with the narrative : always simple, and often sublime : never wandering from the subject, nor overlaying the text with the weight of his own exuberant fancy. reached the age of seventy-one years, and died in 1828. Blake was a most splendid tinter, but no colorist, and his works are all of small dimensions; and therefore confined to the cabinet and partfolio. His happiest flights are thus likely to remain shut up from the world. If we look at the man through his best and most intelligible works, we shall find that he who could produce the " Songs of Innocence and Experience," the " Gates of Paradise," and the "Inventions of Job," was the possessor of very lofty faculties, with no common skill in art; and moreover that both in thought and manner of treatment, he was a decided original. Ten thousand authors and artists rise to the proper, the graceful and the beautiful, for ten who ascend into the "heaven of imagination." A work, whether from poet or painter, conceived in the fiery ecstasy of imagination, lives through every limb, while one elaborated out of skill and taste only, will look, in comparison, like a withered and sapless tree beside one green and flourishing.

His method of coloring was a secret which he kept to himself, or only communicated to his wife, "His modes of preparing his grounds," says Smith, in his supplement to the "life of Nollekens," and laying them over his namels for painting, mixing his galax, and

also room been fractive fractional and fuller happiness have been practised by the early fresco-painters, whose

THE SCEPTICAL "HOW ?" BY REV. THOMAS STARR KING.

We often find that the difficulties of comprehending the ways and conditions in which a religious truth can be fulfilled, are the most powerful barriers that obstruct its reception, or at least its practical influence. Men cannot comprehend how God can be uncreated, how he could have existed from eternity, in what way his thought, love, and will can be involved with the whole sweep of nature, by what agencies he deals with the human soul, nor how prayer is answered; and therefore their belief in these things wavers, and faith finds no vigorous soil. Scepticism not only urges a "but," and a "why," against the great propositions of the New Testament; when these are smothered or satiated, -it intrenches itself behind a clamorous and subtle

This is true especially of the question of immortality. One of the chief obstacles to faith in that great truth, to the sanction it should give to our noblest sentiments, to the nobility it should lend to life, to the restraints it should lay on sin, and the cheer it should give the soul, is that men cannot send their imagination forward into a spiritual world and have it feel a foothold there. Their thoughts cannot locate it. They cannot form any conception of the modes and habits, the joys and pains of an unbodied existence. All their winged speculations, like Noah's exploring dove, return weary to their tossed and drifting minds, and leave them still in doubt. They hear arguments about a a living sitter had been before him, Blake stopped sud- future life that for the moment seem plausible; they read assurances of it in the gospel that have the rhythm First has stepped in between him and me." "That's of authority; they listen to the confession of it in lucky," said his friend, " for I want a portrait of Ed- prayers, and to the sweet breathing of it in hymns, and it seems to come into natural and pleasant companionship with devout aspirations and elevated moods :- but they stand by a dying bed, and watch the ebbing breath. and when it stops they ask where is the spirit fled? or how could such a wondrous miracle be wrought as the liberation of the soul from its feeble tenement, and our senses take no note of it? They see a frame bowed with age and infirmities, and wonder how an unwasted soul can be hidden in such a tattered robe. They stand in the still enclosures that hold the community of the dead, and ask how can it be, if the doctrine of immortality be no delusion, that of all who have died since Edward stern and bloody. The first had the front of Adam, not one has returned to sweep away uncertainty, a god, the latter the aspect of a demon. I have sat and report something of the place and the occupations of that dim realm?

Paul well understood this tendency. He foresaw, (and provided for the emergency,) that even in the Corinthian Church, his eloquuent argument for immorwill show you some of these works." He took out a tality from the resurrection of Jesus, and the sufferings and heroism of Christian Apostles, would meet with some opposition; that after it was read in the assembly on the Sabbath meeting there would at least be one

nor prone to sarcasm, yet he begins his reply to this anticipated objection by exclaiming, "Thou fool !"

What more arrogant and presumptuous folly can there be than that which a person exhibits who makes his experience of nature the measure of the possibilities of nature? Yet this is what all of us do who object to the doctrine of the soul's immortality, that we cannot conceive how it is released from its fleshy bondage, nor what are the methods of its disembodied life. If we should hear my man soberly affirm that he did not believe that any process could go on in this universe, or anything be true, which baffled his powers of comprehension, we should probably think that the application to him of Paul's apostrophe to the Corinthian doubter involved no dangerous lack of charity. It has pleased God to endow us with five senses, through which we hold conversation with the created realm. We do not know that five other media, of communication might not be opened that would make the physical universe seem as different and as much higher than it now does, as if we were transported into another sphere. Who has told us that there cannot be any other avenues between the soul and matter than the touch, the taste, she ear, and the eye? Who has told us that all which exists right about us is reported by the limited apparatus furnished to our nerves? Conceive, for a moment, that the human race had been created without eyes. Of course, in that case, all the realities of nature would have been included in what the touch and the senses of hearing, smell and taste conveyed to the mind. Let some being come and try to awaken a conception of a different property of matter, and a different phase of the universe, from those which the four senses recognized, and speak of a state in which objects might be perceived Far beyond the reach of the arm, yea, even millions of miles away, and what would these people say? They would not understand him. Their imagination could not interpret such a state. The eloquence of the stranger would be damped by the query, How can such a power of apprehending the existence of things at a great distance be given to beings who cannot stretch their hands three feet from their bodies? God gives each one of them a pair of eyes, and the air is flooded with light, the world is bathed in colors, and the brain is steeped in beauty, and takes in the image of the

Is it a wild speculation that another sense might be knowledge of God's works and ways as splendidly as hearing would to a race without ears, or vision to a universe of the blind, and make the horizon of the imthe line where it seems to reseat in us not be hasty I do not know that it is wild to imagine that a sense might be given us which would enable us to see through things as easily as we now look at them; to see causes as plainly as we now perceive results: to behold the soul and read its thoughts, and understand its superiority to the body, and comprehend at once how it can live independently of its vesture, as we now note the structure. motions and hue of the frame; to apprehend all the operations of nature as we now apprehend a few of them, and feel as immediately the presence, love and holiness of God, as we now feel the presence and temperature of the air. Why, tell me, would such a faculty be more wonderful than that present power that enables me to have knowledge of a constellation that is myriads of leagues in space, or that mysterious capacity by which the present motions of my pen become instant ideas in your mind?

It has been truly said by another that we should "easily believe in a life to come, if this present life were the wonderful thing to us it ought to be." Here is the point. Not that there are startling difficulties in the way of conceiving a future existence, but that we lose the fine sense and the nice relish of the mystery and miracle that invest us here. There are a thousand scientific facts that would seem as marvellous to a cultivated mind, if they had not been demonstrated and published in veracious treatises, as the continued existence of the body. What would Plato have said could he have seen a man, without using any flame in the experiment, cause fire to burst out of a lump of ice? Suppose that Newton had never heard of a loadstone, what would he have thought could he have seen an iron weight, in defiance of the law of gravitation which he had just demonstrated, spring from the floor to the wall? Before seeing the fact for the first time would not the proposition have seemed as surprising to him, and as difficult to be believed, as the return of a dead man to life before his eyes, or the appearance of a spirit? And after he had seen it, how could he explain it? how can any man explain the phenomenon

Is the statement that there is an enduring spirit within us, entirely distinct from the corporeal organization. and which the cessation of the heart liberates to a higher mode of existence, any more startling than the statement that in a drop of water, which may tremble and glisten on the tip of the finger, seemingly the most feeble thing in nature, from which the tiniest flower, gently nurses its strength while it hangs upon its leaf which a sunbeam may dissipate, contains within its tiny globe electric energy enough to charge 800,000 Leyden jars, energy enough to split a cathedral as though it were a toy? And so that, of every cup of water we drink, each atom is a thunder storm?

Is the idea of spiritual communication and intercourse by methods far transcending our present powers of sight, speech and hearing, beset with more intrinsic difficulties than the idea of conversing by a wire with a man in St. Louis as quickly as with a man by your

sented of there two principles within ; and bonco m

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have yet many things to may unto you, but ye cannot bear them now."-Jesus BOSTON, SATURDAY, FEBRUARY 14, 1857.

"MORE LIGHT" WANTED.

MALONE, N. Y., January 21st, 1857.

EDITOR OF THE N. E. SPIRITUALIST: Respected Sir,-In your valuable paper of the 17th inst., I ticed my former article, with the reply of Mr. "X The reply as a whole appears to be based on the ground that a healthy moral character is a sufficient guard against the obsession of evil or undeveloped spirits. Now, if such be the fact, why is it that I have known false and perplexing communications flow through the hand of a medium whose moral character stands unim-preached? I need but refer you for other instances of the kind to Judge Edmonds' first volume on Spiritualism, wherein it appears that the Judge himself has been troubled with this phase of Spiritualism. I cannot but believe that the Judge's moral integrity is good—in fact, rather above par.

Then, again, I have known, even in my own humble village, falsities and miserable absurdities, at different times, coming through the hand of those whose moralcharacter is worthy of imitation.

Again, I would ask, must I conclude that all our public mediums, especially our trance speakers, are of a high moral character? I do not write on this, to me, important point, merely to criticise; for you are aware doubtless, long before this, that criticism is not my sphere. But it is for light I ask, and who will refuse We wish to know all we can in our spiritual progress; not to satisfy a morbid curiosity, but for the sake of

Before I close allow me to add that I have known more than one instance, where spirits, seemingly of a high order, have imparted good moral precepts through a medium whose character was very doubtful, judging from every-day life. This being the case, then, why will not your rule work both ways? Why does not the character of such mediums of necessity repulse the higher class of spirits? Or does a fountain send forth at the same time salt and fresh water?

I trust you will forgive, if I have trespassed upon your patience in asking you to elaborate a little more on this subject, and by so doing you will oblige more than one, who are seeking for further light.

R. M. WEST.

The flakes, till in a pall Of pearls the earth is not,

The Danae-earth is hid

The pearls, the crispy pearls and the great pleasure to impart whatever of "light" we may possess on this or any other topic, especially to honest inquirers. with this many have been greatly perplany thing that may relieve the subject in any measure of

doubt and difficulty in such minds. We are confident that the general principle laid down by our assistant, in his reply above referred to, is correct.-though like all other general principles, in its at plication to individual cases, it is subject to various modifications. As we know nothing of the facts in either instance cited, (not having ever read the volume referred to,) we will not undertake to explain these specific cases; but would mention some general considerations which we think will not fail to cover all this class of

facts. In the first place, the requisition of perfect physical, mental and moral health, or harmony, includes a great deal. We presume few if any mediums of any class will claim that they, more than other people, are always, if ever, in that condition; and inharmony, disturbance, or disease, in either department, may and must, to its degree, mar the operations of the wisest and best influences, or it may open the way for the inroads of the unwise and the discordant.

It is inconceivable that an "evil" or gross and malignant spirit should be attracted to and obtain control of any one, except there be something in that person for such a spirit to be attracted to, and to act upon. How can such a control be established, except through the power of attraction? It is not always safe to judge of n person's health, either physical or moral, by merely external appearances. We repeat only a common proverb when we say that people do not know what is in themselves until circumstances bring it out,-much less do they know what is in others, by merely external observation. No one will, of course, take offence at this statement, since we acknowledge its application to ourself as well as to all others. Internal evils, to a greater or less degree, (and hence susceptibility to temptations. or outward attractions to evil,) are the common heritage of humanity, at least in its transitional stage. To eradicate these entirely,-to bring the whole being under the control of the higher or spiritual nature,-may cost weeks of "fasting and prayer," and years of struggle; -but it is a condition worth all it costs.

Too many mediums, through ignorance of spiritual laws, and for want of any positive spiritual growth within themselves, are in the habit of becoming passive to any and all sorts of spirit-influences; whereas there is such a thing as being positive to all evil, and at the same time receptive to all good. There is a condition .though attainable often only "through much tribulation,"-wherein one can say with a sufferer of old. "The prince of this world cometh, and hath nothing in me." This is the condition implied by perfect physical, mental and moral health, or entire dominion of the higher over the lower nature.

Thus our correspondent will see that the cases cited may furnish no exceptions to the general rule,-and vet they may imply nothing against the external moral character, or the common integrity and love of truth of the parties concerned.

Mediums, like other people, are usually compounds of good and (comparative) evil. All are subject to the contest of these two principles within ;-and hence no sweeping conclusions should be drawn either for or against them, as individuals or as a class, on account of particular acts. They are neither to be worshipped nor despised. Conditions and surrounding influences may at times call into activity susceptibilities within them, for good or bad, of which themselves may be unconscious at other times.

For example, a person may be very honest and truthloving, and yet get into such a condition, through physical or mental infirmity, as to afford ingress to untrathful and unwise spirits. Again, the sphere or magnetism of some gross or inharmonious person present may, unless the medium is able to detect and repel it, insinuate itself into his or her organism, and thus form a channel for the entrance of undesirable influences. Thus a single person in a circle or audience will often do much harm, or prevent much good; and thus it often happens that uncandid investigators .- those "shrewd" people who think they can prove the whole affair a "trick." and others of a like class,-obtain, as they aver, "nothing but falsehoods," where others get nothing but truth. On the other hand, persons whose external character may be bad, have yet something of good in them; and under appropriate conditions that good may reproach, in all that is kind, brotherly, humanizing." be reached, and they may be controlled by good and Dire influences. Though the same fountain may not aqueduct may convey both kinds of water. The bitter, however, will be very likely somewhat to impregnate

Other considerations should also be taken into account in judging of false and perplexing communications. Spirits unskilled in communication, or using an imperfeet medium, may make mistakes, and say what they do not intend to say, -as the beginner at a piano often strikes keys which do not give the response designed. The human nervous organism is a very delicate instrument, and what wonder that beginners in this method of using it should make some blunders? Again, it often happens that unwise or undeveloped spirits, with no really bad intent, but either from ouriosity, from a desire to learn, or in mere playfulness, obtain control of a medium. Such should be kindly treated, and may be much benefited; and even those who seem positively evil may, in all cases, be best "overcome with good."

It is, indeed, exceedingly desirable that all mediums should attain that keen susceptibility which will enable them at once to distinguish the character, whether gross or pure, of all spirits who approach them, whether in or out of the mortal body; and, also, that positiveness in good which will repel all evil. But these come of experience, of pure living, of self-denial, and usually of painful trials and deep internal purifications, -which too few, alas! have as yet had the courage to pass through. Until, however, something of this condition has been attained,-or, at least an earnest yearning for it is felt, -mediums are poorly fitted to become teachers of, or instruments for teaching, moral and spiritual truth to the world.

Among the requisites to the attainments of this condition, is the cherishing of an earnest devotion to truth and purity for their own sake, and an implicit faith in goodness, or "confidence in God," if any prefer the pretending to be so. So, leaving Michel aside, they

to interrogate her about the robbery, asking her if she was gur-term. Faith is receptivity; and "faith in God" is receptivity to all goodness, purity and truth. It is the door through which these enter. So long as neonle fear are pretty sure to be surrounded by them. These should be shut entirely out of the mind, and the thoughts serenely fixed on the good, the pure, the holy,-the aspirations continually going up to the highest embediment of Purity and Goodness of which the mind can conceive. The old saying, "By faith are ye saved," has a deeper meaning than many theologians ever dreamed of.

By this faith, we do not mean that open-mouthed credulity with which some people receive whatever comes from the spirit-world. By no means. Every sentiment uttered from that source should be as thoroughly scrutinized as if it were from any other source. But we mean that calm confidence in Infinite Goodness, Truth and Wisdom, which comes from conscious purity of aspiration and rectitude of purpose, and which feels that truth and right are always safe. This is a condition, we are aware, not to be expected of the inexperienced, the frivolous, and those who use mediumship mainly as a source of amusement. Persons who know little of spiritual culture or discipline may be unable to understand or realize it; but the first duty of such. before expecting to become guides to others, would seem to be to make sure of having light within themselves.

SPIRITUALISM IN GLOUCESTER. - The Gloucester Advertiser says: We understand that several of our citizens who are firm believers in Spiritualism, together with quite a number who are willing to give the subject a candid investigation, have procured a room, wherein they hold regular meetings and have communion with the spirits of their departed friends. Their meetings are said to be very interesting, and the subject is treated in a fair and impartial manner. Spiritualism, although it has received the ridicule and frowns of a great proportion of society, is slowly but surely maintaining a firm hold upon society, and there is not the least doubt that in a few years its doctrines will to a great extent prevail throughout the world.

THE NEW ORLEANS PRESS .- Mr. T. B. Neibert, writing us from New Orleans, comments with some se verity on the course pursued by the press of that citymore especially the Bee and Delta - in reference to Spiritualism. Its teachings are misrepresented be fore the public eye, and the writings of some of its most prominent advocates denounced as senseless jargon, It has always been the case that fruit trees had the most stones thrown at them; and if the tree of progress presumes to fructify, it will be sure to incur many peltings.

THE SPIRITS IN TEXAS. - A correspondent of the Advocate, published at Victoria, Texas, relates that the spirits advised some members of his family not to take passage on the train that evening, but declined giving any reason for imparting this advice, save that the trip would be profitless of enjoyment. He also affirms that when the train was about four miles from town, the locomotive came in contact with two planks which some desperate fellow had placed across the track. The enCHANGES OF OPINION.

Our old friend, Mr. J. W. EMERY, editor of the Provincetown Banner, formerly of the Eastport Sentinel, who has been "partially, if not wholly" a believer in spirit-agency in the modern manifestations, announces that he is now in a state of "unbelief or extreme doubt" on the subject. He says :

"We do not doubt the facts of Spiritualism, so-called we have witnessed much more than we can account for or can possibly attribute to trickery or deception. We simply deny or doubt the conclusions based upon these manifestations; and if it shall appear necessary, we will give our reasons hereafter."

Mr. E. is, however, constrained to bear the following estimony in relation to Spiritualists as a class:

"Our experience has taught us, that in mental develnent, in morals, in desire to know and to live the Truth hey are behind no other class or sect. There are deceptions, there are vagaries, there are errors, there is some humbug, in and among them; but our testimony as to generals, is as we record it. Many of them perhaps most of them — are over-credulous, some of them are visionary, and all of them, we now think, more or less deluded; but we must think that the motives of the most of them are pure, their character above

We respect and commend the candor and courage which enables a man to frankly confess his mistakes and avow his changes of opinion on any topic. We suppose friend Emery believed in spirit-communication (if, indeed, his leaning that way can be called belief) because of a preponderance of evidence in his mind : and if he has ceased to find the evidence, or to feel its weight,-why, disbelief is the inevitable consequence, and we honor him for its avowal. We shall claim the right to be equally frank and out-spoken, when evidence shall change our convictions.

Of this, however, there seems no probability; if there were any, it would grow less and less every day. We took good care in the outset to yield no assent, and especially to take no public position on this question, until we were sure that our feet rested on solid ground - that our evidences were as positive as those on which we believe in any fact outside of internal consciousness. These evidences have been accumulating ever since. each day or each week not only adding fresh proof, but subtracting nothing from the former. If we are "deluded," then our condition is utterly hopeless, and, if possible, is growing more and more so day by day. If we are mistaken in regard to intercourse with spirits disembodied, then we are obliged to conclude that we are equally so as regards communication with spirits in the body, - in fact the whole external world may be an illusion, and existence itself a chimera. This is strong language, but it is deliberately used; and it expresses the sober conclusion of years of experience, obervation and thought.

While, therefore, we have no censures for those who are unconvinced, nor for those whose convictions change through lack of evidence, we can do no otherwise than adhere to our position on this subject, so long as we retain enough of mental capacity to feel the force of evi-

In addition to the above, we find the following going

Every nation has turned Spiritualist, and has "Rev. Mr. Harvey, Mc worley of reportion the ran-

Pa., who a few years nghe Greeks, as well as the Romans, pings has been brought to see the error of his ways; and finally he and his principal followers have come out in a card, and owned their conviction that the whole is an imposture and delusion."

If this be true of Mr. Harvey, it would much please us to see from him a reply to his own published arguments in favor of Spiritualism. And, too, we would testimony of a self-convicted impostor on this subject.

THE SECRET OUT AT LAST.

The Christian Index gives the following account of a remarkable wood found in Africa, on the authority of Rev Mr. Bowen, a missionary, lately returned from that

A brother who was lately with brother Bowen, related to us a remark made by himself of a certain tree in Africa which is mostly employed by the natives in poisoning each other. The wood of this tree is, however, sometimes employed for flooring their mud cottages, from the fact that it is the only tree which they can employ that the ants and other vermin will not destroy. There is, however, but little use made of it for any other purpose'than poisoning, on account of a singular property which it possesses. Bro. Bowen reports that a table made of this wood will at times give forth raps with as much distinctness as if made by the knuckles or a hammer upon it. When asked for the reason of this singular phenomenon, he replied that none appeared so satisfactory to him as this, that it was owing to some singular property of the wood, which at certain times caused it suddenly to expand or contract-and thus emit sounds similar to a stove-pipe when heated. We understand that tables made of this wood have been seen to move about over the room, like those of the spirit rappers in this country. Those who know Bro. Bowen would never question the truth of any statement made by him.

When folks talked of "toe-joints," "secret machinery" and the like, we repudiated the slander, as in duty bound; but now our missionary friend has made the all-important discovery, it is of no use to stand out any longer. We'll own right up-make a clean breast of it.

Two millions of people have been surreptitiously supplied with furniture manufactured from this wonderful wood-large cargoes of it having been imported by the way of the Sub-marine Telegraph and Underground Railroad. So great has been the demand, that friend Vulcan has left the blacksmith business and gone to cabinet-making. The principal depot on the other side is in the third story of the newly discovered Tower of Babel - branch establishment in vaults of Mormon Temple at Nauvoo, superintended by a certain "Giant," whose private residence is not a thousand miles from

Such are the peculiar properties of this material, that many persons in this country have not only used it for "flooring their cottages," but have, times without number, floored their opponents with the same.

Our returned traveller omitted to state that the Egyptian Sphynx was originally carved of this marvellous wood - since petrified. The statue of Memnon was of the same substance. Every morning at sunrise it suddenly expanded and contracted, and thus emitted sounds similar to a stove-pipe when heated; listeners gine was materially damaged, but no person sustained being mysteriously psychologized, imagined it the most delightful music.

THE RESULT OF ILLIBERAITY.

- FEBRUARY 14, 1857.

We learn from our exchanges, that recently six "evangelical" clergymen of Manchester, N. H. sent to the directors of the Lyceum, in that city, a protest against the employment of Theodore Parker of this city, as a lecturer, lest he should take advantage of the lecture room to "insinuate" some of his peculiar theological views. The directors replied that they did not feel at liberty to break an engagement already entered into. and suggested to the clergymen some considerations in regard to the matter which must have told with humiliating effect upon those champions who were so desirous of keeping the enemy at a safe distance. The following pungent paragraph is worth reading twice :

"While there is, perhaps, no member of our committee who can be considered as endorsing Mr. Parker's peculiar views, but, on the contrary, there are many who are equally decided with yourselves in the condemnation of those views, we yet believe that truth is mighty and will prevail; that it can occasionally afford to be generous, and to give a candid hearing, on neutral subjects, even to the advocate of error, and if, as may sometimes occur, a bold and unscrupulous man, by implication or assertion, advances sentiments at war with the truths of the Christian religion, we recollect that that religion has in our city able and fearless champions. We recol-lect that on every Sabbath day you come before our people, standing on no neutral ground, but on the conrary, having the utmost liberty, nay, absolutely required by considerations the most solemn and momentous to contend earnestly for what you believe the Eternal Truth of God. If it be so it is invulnerable, and neither covert implication nor bold asseveration can subvert it. We should therefore be paying but a sorry compliment, either to you personally or to the doctrine you advocate, by withdrawing Mr. Parker from before a Manchester audience for such reasons as you suggest.

As a result of this intolerant step on the part of these clergymen, a number of the citizens of Manchester have invited Mr. Parker to give a course of lectures in that city on theological subjects, and have raised a fund sufficient to throw these lectures open to the public free

While we have no special sympathy with Mr. P.'s peculiar theological notions, and while he opposes Spiritualism with all the power of his vigorous intellect, we yet rejoice in this forcible illustration of the effect of illiberality. It always, sooner or later, defeats its own end. They who, through fear of error, refuse free investigation and free promulgation of all opinions, and seek to deter others from it, thereby reveal either a want of confidence in the superiority of truth, or a consciousness that themselves are in error.

CONFERENCE OF PRIENDS OF PROGRESS.

In another column will be found an announcement which we presume will interest some portion of our readers, - namely, that of a Conference to be held in this city the ensuing month, for the consideration of several topics of a philosophical and practical nature. Though these topics form no part of what is distinctively termed modern Spiritualism, yet they have doubtless received more or less attention from every thoughtful mind among Spiritualists; and if any portion of the class so named feel disposed to enter upon their investigation, and to avail themselves of the aid of spirits for their elucidation, we presume others can have no reasonable objection.

AXA A CHILD M. P. understand, at the instance of a body of philosophic and philanthropic spirits, who have suggested the programme of topics for consideration, and who, we presume, intend to present, through such instrumentalities as they may select, some thoughts or treatises, bearing relation to the several points,-though, as will be seen, the ability of these spirits to treat upon such topics with interest and instructiveness, we have consented to act as

Let it be understood, however, that we do this in our individual capacity, without intending to commit ourself in any manner to the conclusions of this Conference (should any be reached), or to make our paper the organ of any sectarian or party movement. So far, however [as its results may be of general interest to our readers, they may expect to be informed thereof.

The range of topics presented for consideration, is almost limitless, and worthy the best efforts of the ablest minds; and should these topics or any one of them, be treated with anything like justice, by either spirits or mortals, the gathering cannot fail to be profitable to those who participate.

We trust the occasion will not be seized upon, as has been too frequently the case with conventions called by Spiritualists, as an opportunity for profitless disputations. visionary extravagances or acrimonious attacks upon existing institutions; but rather for the deliberate affirmation of self-evident, practical truths and constructive

MOVEMENTS IN SALEM .- We learn that the Spiritualists of Salem who have heretofore held meetings in Kinsman's. Hall, are now occupying the Lyceum Hall, where they will probably continue for the remainder of the winter. Bro. Toohey, formerly Editor of the Christian Spiritualist, has up to the present time been their constant lecturer; but we understand it is proposed hereafter to call in the assistance of others whose serrices may be available. Any speaker who may travel in that direction will do well to call on friend Toohey, who will be happy to make such arrangements with them as may forward the interests of the cause. x.

There is argument and evidence enough on the first page alone of this number of our paper to satisfy any reasonable mind of the truth of spirit communion.

A WORD FOR THE CENSORIOUS -It was a saying of a great divine that he had found more good in "bad" people, and more bad in "good" people, than ever he

I think it one of the greatest and best of human actions to remove prejudices and place things in their truest and fairest light.

Useful knowledge can have no enemies, except the ignorant; it cherishes youth, delights the aged, is an ornament in prosperity, and it yields comfort in adMETHODISTS MUST ENDORSE SPIRITUALISM We have received a small pamphlet entitled "Pro

ceedings of the Methodist Episcopal Church at Bridge. borough, N. J., in the case of John Carruthers. charged with endeavoring to sow Dissensions among the Members, and Promulgating and asserting his Belief in Spiritualism; with his Defence and Acquittal, Dec. 12. 1856." It appears that Mr. Carruthers, in consequence of his practical acceptance of the belief of the early Methodists in the reality of spirit communion, became obnoxious to some of the more narrow-minded of his brethren in the church; and they, instead of confronting him holdly on the real question of the truth or falsity of his convictions, took the less honorable course usually pursued in such cases, and trumped up a charge against his character as a member of their body. This charge he had no difficulty in disproving at once, by the very wit nesses cited to substantiate it; and he then proceeded to defend his faith in Spiritualism, from the Scriptures, from the writings of those great lights of Methodism, John and Charles Wesley, Adam Clarke and others, and from facts of his own observation. The defence appears to have overwhelmed and put to shame his persecutors; for not only did the tribunal at which he was arraigned, declare the charge against him "not sustained," but his pastor gave him and his family (as they were about to remove from the place) a certificate that they were "acceptable members of the M. E. Church."

Mr. Carruthers makes no literary pretensions, but tells his story in sufficiently plain English. The following paragraphs will suffice to show the strength of his positions, and make it clear that Methodists must either become Spiritualists or repudiate their Bibles and the founders of their church :-

The Scriptures teach angelic or spirit communion, John Wesley, the founder of Methodism, believed in it, and his brother Charles sung of it in some of his beautiful hymns. [Here I was interrupted by a brother, who denied that he sung of it, when I read the following from the hymn book of the Methodist Church, and which gave C. Wesley as the author:]

"Redeemer of mankind, Who on thy name rely,
A constant intercourse we find
Opened 'twixt earth and sky.

"Which of the petty kings of earth Can boast a guard like ours, Encircled from our second birth, With all the heavenly powers?

"Myriads of bright cherubic bands, Sent by the King of kings, Rejoice to bear us in their hands, And shade us with their wings.

"Angels, where'er we go, attend Our steps, whate'er betide, With watchful care their charge defend, And evil turn aside.

"A sudden thought t' escape the blow,
A ready help we find,
And to their secret presence owe
The presence of our mind.

They day and night supply,
And free from fear we lay us down,
Though Satan's host be nigh. "Our lives the holy angels keep From every hostile power; And unconcerned we sweetly aleep, As Adam in his bower."

Moreover, the clergy in the Methodist church frequently preach the doctrine of a spiritual friend's presence. Who that ever attended a revival in the church,

has not heard the preacher exhorting young men and women to come to the Lord, and as an inducement for them to come now, assert that the spirit of a sainted mother was hovering around their heads, and was then waiting to bear the glad tidings to the redeemed throng on high? [Here it was again asserted by the two Rev. brethren that they never heard any such thing-I have, often, during the last twenty years-but I told them then the best thoughts of minds in the body are at the same to listen to the following.] Moreover, a short time ago a time solicited. Having had curself, some knowledge of clergyman of the M. E. Church, from Philadelphia, in this very pulpit, said that "it was consoling to him to know that the spirit of a sainted father hovered around his pillow at night;" and added, "this is no delusion, a member of a committee in making arrangements for for are they not all ministering spirits sent forth to minister for them who are heirs of salvation?" any one deny this? And besides all this, I have in my own experience witnessed sufficient to convince any man that would lay aside bigotry and prejudice, that there was a spiritual intelligence manifested, even if the learned sage across the creek asserted to the contrary.

> Our Rev. brethren assert that this spirit communion s contrary to the Scriptures and doctrine of the Methodist Church. I assert that it is not contrary to the Scriptures, nor to the belief of John Wesley, the founder of Methodism, and shall endeaver to prove from the sacred writings and the works of Mr. W. that spirits have communicated with man; and consequently, if they ever were permitted to do so by God, they may and can do so in these days. In the different texts quoted, I understand the word Angel (or messenger) most, if not all cases, to mean the spirit of a man who once lived upon earth, which the Rev. Mr. Ferguson and others say, is not only the usual signification, but the one which of all others is most clearly justified by scriptural usage. Those who need proof of this may read the 18th and 19th chapters of Genesis. They will there find three men called Lord, and two angels called men, and who had many of the peculiarities of men, for they not only sat down and talked like men, but ate and drank like men? But perhaps the preacher will tell you that in the case of Abraham, it was the Lord himself who was addressed, and who spake to Abraham; but if he does, I ask you to read for yourselves, and tell me if the Bible does not tell you, that no man hath seen God; and besides this, will any one argue that the Eternal God sat down to eat bread, buter, milk, and yeal, as a mortal man? I think not. Well, then, they were not the Lord, nor were they mor-tal men, for they told future events and possessed the power of smiting men with blindness, showing their superior and spiritual power over those who were seekng to injure them. What then were these men? I answer, they were Angels, or messengers of God, and were spirits of men who once lived upon earth. That am correct in this opinion, I refer to Acts x. 3, where it is stated that Cornelius "saw in a vision an angel of God coming in to him," and of which Dr. Clark says, the text is as plain as it can be, that an angel of God did appear to Cornelius," and in verse 30 of the same chapter, Cornelius himself says, "a man stood before me in bright clothing." In Revelation xix. 10, and xxii. 9, the angel who showed John the holy city, the new Jerusalem, announced himself as the spirit of a man-"I am thy fellow servent"-"no higher in dignity than thyself," says Dr. Clark.

> In Matthew xiv. 26 it is recorded, that when the Disciples saw Christ walking on the water, they said "it was a spirit," which clearly shows that spirits had been known to appear, or they never would have thought it was a spirit; and on this passage Dr Clark again says, "That the spirits of the dead might and did appear, was a doctrine held by the greatest and holiest men that ever existed, and a doctrine which the cavillers, free-thinkers and bound-thinkers of different ages have never been able to disprove." Time would fail me to quote all the passages in the Scriptures, which

refer to the appearance of angels or spirits, for they are spoken of in almost every page. Those who wish te read more of them I refer to the xxi, xxii, xxiv, xxviii, xxxi, xxxii, and xlviii chapters of Genesis; also Exodus iiic hapter; Numbers xxii; 1 Kings, xiii and xix chapters; 2 Kings, ii chapter; Zechariah; Daniel; Psalms; and the Prophets generally. In the New Testament read Matthew xviii. 10; Mark xvi. 5; Luke i. 10-13; ii. 10; ix, 30; Acts xii. 15; Hebrew i. 14; with numerous See also the whole of the Acts, Paul's Epistles, and the Revelation of St. John.

With such an array of evidence as this, if our rev erend friends can deny that the Bible proves spirit and to the truth. communion, I must say that it would be difficult to convince them, even "though one rose from the dead." The next point to prove is, that John Wesley believed

in spiritual manifestations; and it is also for our friends to prove he did not. I give his own words, from a sermon on Hebrews, i. 14, which agrees with what is claimed in these days. He says:

"May they not also minister to us with respect to our bodies in a thousand ways which we do not understand? They may prevent our falling into many dangers, which we are not sensible of, and may deliver us out of many others, though we know not whence our deliverance comes. How many times have we been strangely and unaccountably preserved in sudden and dangerous falls; and it is well if we did not impute that preservation to chance, or to our own wisdom or strength. Not so: God, perhaps, gave his angels charge over us, and in their hands they bore us up. Indeed, men of the world will always impute such deliverances to accidents or second causes. To these possibly some of them might have imputed Daniel's preservation in the lion's den But he himself ascribes it to the true cause: 'My God hath sent his angel, and hath shut the mouths of the lions.'-Daniel vi. 22.

"When a violent disease, supposed incurable, is totally and suddenly removed, it is by no means improbable that this is effected by the ministry of an angel. And perhaps it is owing to the same cause that a remedy is unaccountably suggested, either to the sick person or some one attending upon him, by which he is entirely

"It seems, what are usually called divine dreams. may frequently be ascribed to angels. We have a re-markable instance of this kind related, by one who will hardly be called an enthusiast, for he was a heathen, a philosopher, and an emperor; I mean Marcus Antonius. In his meditations he solemnly thanks God for revealing to him when he was at Cajeta, in a dream, what totally cured the bloody flux, which none of his physicians were able to heal.' And why may we not suppose that God gave him this notice by the ministry of an angel?

"And how often does God deliver us from evil men by the ministry of his angels; overturning whatever their rage, or malice, or subtility had plotted against us! These are about their beds, and about their path, and privy to all their dark designs; and many of them undoubtedly they brought to naught, by means of that we think not of. They can check them in their mad career by bereaving them of courage or strength; by striking faintness through their loins, or turning their wisdom into foolishness. Sometimes they bring to light the hidden things of darkness, and show us the traps laid for our feet. In these and various other ways they hew the snares of the ungodly to pieces."

Again, I copy from his journal as follows:
"May, 1798. Wednesday 25, and the two following days, being at Sunderland, I took down, from one who had feared God from her infancy, one of the strongest accounts I ever read; and yet I can find no pretence to disbelieve it. The well-known character of the person excludes all suspicion of fraud; and the nature of the circumstances themselves excludes the possibility of a delusion. It is true that there are several of them which I do not comprehend; but this is, with me, a very slender objection; for what is it which I do not comprehend, even of the things which I see daily? Truly not

'The smallest grain of sand, or spire of grass.' "I know not how the one grows, or how the particles of the other cohere together. What pretence have I, then, to deny well-attested facts, because I cannot combe uttered in words; and still less that will take form in general, and indeed most of the men of learning in Europe, have given up all account of witches and apparitions as mere old wives' fables. I am sorry for it; and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge, these are at the bottom of the outcry which has been raised, and with such insolence spread through the nation, in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages knows that the hidden things of the closet transcend all and nations. They well know (whether Christians know it or not,) that the giving up witchcraft is, in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) falls to

the ground. "I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments beside, which abundantly confute their vain imaginations. But we need the London Leader, and it is true. not be hooted out of one-neither reason nor religion require this."

[Will the reader believe it, that the preacher here disclaimed John Wesley as authority to govern the Methodist Church in these days; when a brother inquired if John Wesley was the author of that, and appeared a little surprised when told that he was. No wonder some are unacquainted with Spiritualism, when they do not know the doctrine of the founder of their own church. My class-leader here asserted that he would not listen to any more such nonsense, and left the church. Truly the Methodist Church is in a sad condition at Bridgeborough when the words of Mr. Wesley

are called "nonsense."]

The above I presume is sufficient to convince the unprejudiced that Mr. Wesley was a believer in spiritual communications, if not in the table-tipping and rapping, which is alleged to be so ridiculous and simple. To our friends in the church who object to it on this account I refer them to our Saviour, who cured a blind man, apparently with a little clay; and, to Mr. Wesley's account of the "door latch," which was moved in a mysterious way; and ask them if these are not just as simple as the moving of a table.

TRUE. - Good men are human suns! They brighten and warm wherever they pass. Fools count them mad till death wrenches open foolish eyes; they are not often sung by poets when they die; but the hearts they heal and their own are their rich reward on carth, and their place is high in heaven.

THE TRULY BRAVE.-That man only is truly brave who fears nothing so much as committing a mean action, and undauntedly fulfils his duty, whatever be the dangers which impede his way.

Hannah More said to Horace Walpole: "If I wanted to punish an enemy, it should be by fastening on him the trouble of constantly hating somebody."

Conceit is proud that he has learned so much. Wisdom is humble that she knows no more.

For the New England Spiritualist. DISCOURSE AT CAMBRIDGEPORT.

MR. EDITOR :- To do honor " to the law and to the testimony" judgment and justice are ever "at hand." The cause of divine truth is never without her witnesses. And so illuminated is the present opening of the "new heavens and the new earth" by a Divine Providence, that we arrogate nothing in saying it is something more than the old "cloud of witnesses." As we are a law, so we are a witness to ourselves, to others,

"Come up higher." was the first sentence preceding both the fervent prayer and the excellent discourse, presented through the mediumship of Miss Ellen E. Gibson, vesterday afternoon, at Washington Hall. Prefacing and running through the discourse were the quotation and exposition of those words from the 3d chapter of the Epistle of James: " My brethren, these things ought not so to be. Out of the same mouth proceedeth blessing and cursing. Therewith bless we God, even the Father, and therewith curse we men made after the similitude of God." The chapter had just been read by another, and the discourse, hence, was an improvisation, yet could not, it seems, be better ordered and pointed, nor more fluent and ready had days of study been given to it .-But such is spirit-power when the development and condition of the medium are adapted. The whole chain of causes and conditions seemed favorable to the desired ultimate effect.

Three leading divisions of the discourse were set home to our inmost perceptions and testimony: first, justly to love ourselves, given, in the proper sense, as a new commandment; second, to forbear every species of illjudgment and invective against our fellow-beings, our enemies and opposers of Spiritualism; and, in conclusion, was given correspondentially and very impressively the spiritual sense of the "Lord's prayer." This prayer, it was stated, had become, with the old, professional churches, the more formality of vain repetition -But, from the beginning, the discourse was a pungent clucidation of the double power of that unruly member, the tongue. The terrible wrath in cursing men and the if we would love and bless instead of cursing our fellowbeings, we must first learn to love and bless ourselves. by constantly obeying that law within, which invariably injures the one cursing more than the one cursed. And more than this, every wrong done to one's self, however secret, as well as to another, brings that self under condemnation, by thus violating the law of both spiritual and physical health. It destroyed the law of happiness, which man so universally desires to himself, yet so often defeats.

The discourse would in no manner countenance selfishness; but, if possible, inspire that love of keeping one's self pure in the consciousness of real justice, benevolence and truth, which is the most essential requisite to loving our fellow-beings. And the emphatic word of conclusion was, Let there be no falling out by the

As a whole, it was a full and most precious hour's influx of inspiration from the spiritual world, whose language of counsel and truth is not so easy to imitate, but in whose spirit we may all live and progress.

Cambridge, Feb. 2d, 1857. w. H. P.

Unuttered Prayer.—If prayer be the communion prehend them? It is true, likewise, that the English of words in the presence of others. Of outward wants of outward things, of one's purely earthly estate, we can speak freely. But of the soul's inward life-of its struggles with itself, its hopes, yearnings, griefs, loves, joys, of its very personality, it is reserved to such a degree that there can be no prayer expressive of the inward life, until we have entered into the closet and shut to the door. Every Christian whose life has developed itself into great experience of secret prayer, uttered prayer as much in depth, richness, and power, as they do in volume and space .- H. W. Beecher.

> Woman's Rights.-We know no rights of woman that are separate from the rights of man. There is no injury inflicted upon the one that does not recoil upon the other. If the Turk keeps woman in abject slavery, the Turk himself becomes a degenerate slave. So saith

> HAPPINESS .- The fountain of content must spring up in a man's own mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.

CONFERENCE ON IMPORTANT TOPICS.

The undersigned, a Committee of Arrangements in behalf of a number of persons, interested in Human Progress as connected with the Spiritual unfoldings of the present day, have made preparations for a series of meetings, to be held in the City of oston, to commence on the 10th day of March, 1857, with a view of considering the following topics, viz. : 1st. The relation which Man bears to the mineral, vegetable

nd animal kingdoms. 2nd. The grand principles of the Masculine and Feminine, as

xhibited in each and all of these kingdoms. 3d. The whole subject of Reproduction, as it relates to the mineral, vegetable and animal worlds.

4th. The whole subject of Marriage, both as a natural, a moral,

a religious and a spiritual relation.

5th. The subject of Education, in all its various ramifications. 6th. The whole subject of Individual and of Collective Rights. 7th. To consider the wisdom of taking incipient steps toward forming a new Confederation, wherein distinctions of clime, of color and of sex will be no bar to equality.

Persons interested in any or all of these subjects (which are believed to be intimately related to Human Advancement at its present stage), in connection with spiritual teachings of the higher class, are cordially invited to be present, and take part in or listen to the deliberations of this occasion. Communications relating to any of these topics, from such as may be unable to be present, and from spirits, are also solicited.

Persons desirous of submitting addresses or papers on either of these subjects are requested to notify the Committee, (to care of A. E. Newton,) at their earliest convenience. The Committee will endeavor to make such arrangements as shall secure opportunity for calm, orderly and instructive deliberation, and for the elucidation of important principles for practical guidance in the interesting future now opening to Humanity.

The meetings will open in Chapman Hall, School St., at 10 o'clock, A. M., on the day above named.

> ELIZA J. KENNY, SAMUEL T. THOMPSON, HARRIET R. THOMPSON, Committee. JONATHAN BUFFUM, A. E. NEWTON,

Mates of Cures.

FRIEND NEWTON:-If the following facts with the accompanying remarks appear to be of sufficient importance to occupy a place in your valuable paper, and add anything to the interest of those who are investigating spiritual philosophy, they are

I frequently hear objections made to modern Spiritualism, because it is said to be inconsistent with Scripture. Whatever may be the experience of others, mine, as well as my observation correspond very remarkably with the events recorded in Bible history. I will now only allude to one or two particulars. It is said of our Saviour, (of whom I wish to speak with due reverence) that knowing in himself that virtus had gone out of him, he turned him about in the press, and said, "Who touched my clothes?" &c. Mark 5: 30. This exquisite sense of touch, I believe, is thought by the religious world generally to be peculiar to Deity; and to reiterate anything in the present day, that might seem to approximate to such a poculiarity, would be to bring down upon one's own head a charge of egotism, if not blasphemy, and the anathemas of the entire church-going people. That there was a degree of virtue in Him that no man before or since, however perfect, possessed, is in my mind unquestionable. But that the present phenomena, called spiritual, do sometimes develop a egree of sensitiveness which resembles in kind, that above alluded to, I find in my own person ample proof. I cannot sit passively but a very few minutes in any kind of proximity to an invalid, without a visible and irresistible shock, not unlike that from an electrical machine. In alluding to this fact, in Providence, R. I. at a circle in a room that was very much crowded, a lady who sat immediately behind me (and who was attending a circle for the first time) touched, for experiment's sake, as lightly as possible, the collar of my coat, which produced a shock that attracted the notice of every one in the room; the experiment was repeated by perhaps a dozen different persons.

Recently, at our friend Dudley's, a few miles from Worcester

I submitted, as a test, to have my eyes blindfolded, when not only this experiment was repeated to the satisfaction of the company, but taking the hand of one of the party, a similar effect was produced by touching the person whose hand I held, and repeated every addition that was made to the chain, until every person in the room had united hands. I have frequently tried this experiment for the gratification of my friends, and with uniform results; nor can I retain my hand any length of time upon a diseased part, it being involuntarily thrown off, although I may be gnorant of the unsound location. The term sensitive, however, does not seem to be sufficiently full to express this condition, for it does not imply that anything is imparted, while it is not unfrequently the case that a very perceptible improvement in health is self-evident to the recipient; so that a more comprehensive term is required, whether it be that of virtue, electricity, magnetism, psychology, or od force, the reader may select that which best suits his ideas of adaptation.

Some of the following are very nearly in point. I refer to these particularly, because I am enabled to give the statement of each individual in his own language. Mr. Lewis says under date of Greenville, Dec. 31, 1856

I have the pleasure of saying for the benefit of Dr. A. N. Sherman, and to those that may be afflicted with the headache, that I called into a neighbor's house some six months ago, where the Doctor was then employed, and as my health was inquired after, I complained of a violent headache, which was entirely removed almost instantaneously by his simple word, and that while he was on the opposite side of the room; nor did I have any more of it for some weeks, and have had but little of it since. Previous to this occurrence I had been subject to it, and suffered severely from its effects.

Mr. Fisk says, under date of Webster, Mass., April 15, 1856 : Mr. Fisk says, under date of Webster, Mass., April 16, 1890.

In answer to your request as to the circumstances connected with my headache, last January, when I met you at Dr. Ide's, if you recollect, you met me at my entrance to the room, and described minutely my distress, remarking that you had taken the pains, from the moment I entered the outer door, and as the pain increased in your own case, you began to make passes over your own forchead, which immediately removed the pain from mine.

After you left I had a return of the pain, and the Dr. was trying to throw it off, but without success, when you returned, and advancing to within a few feet of me, said decidedly, your head does not ache now. At that very moment the pain was removed, and I did not feel any more of it for a long time.

I am, dear sir, respectfully yours, &c.,

SAFORD FISK.

The case of Mrs. Goodspeed, in Greenville, Conn., alluded to in a former communication, who was cured of a neuraliga in the face in five or ten minutes, by simply sitting near her, had experienced but little or no return of it some six months afterwards. And how far do the following cases differ from those of whom we read that "THEY LAID THEIR HANDS ON THEM AND THEY WERE HEALED ?"

NORWICH, Conn., Dec. 27, 1856. Norwich, Conn., Dec. 27, 1856.

Six months ago I had a voicentneuralgia in my eye, from which I had suffered for a week or two, and so severely that it sometimes produced temporary blindness. During an extremely painful paroxysm I casually met Dr. A. N. Sherman in the street, who, placing his hand over my eye, and without any other remedy, entirely removed the difficulty, not occupying more than one minute in the operation. I have never had a return of it since, and think it one of the most surprising occurrences in the treatment of disease that ever was known.

LUGIUS TREAT.

Mrs. Dean, of Franklin, Conn., says:

Having had a headache cured two or three months ago by Dr. A. N. Sherman, who simply laid his hands on my head for two or three minutes to take it away, and not having had any recurrence of that kind of difficulty since, I feel as though the public should know that there is some other way of removing pain than that of applying blisters, giving emetics, &c. AMANDA DEAN.

Mr. Palmer, of Union street, Norwich, Ct., than whom no man's reputation stands higher, testifies :

In the month of June, 1856, Dr. A. N. Sherman effectually cured me of a headache by the mere placing his hands on my head, and the same did not return for some time.

C. T. PALMER.

Mrs. Mott, of Norwich, Ct., says:

Mrs. Mott, of Norwich, Ct., says:

This is to testify that Dr. A. N. Sherman gave me a perfect use of the fingers on my right hand by simply holding them between his two hands about five minutes. I had hurt my hand and fingers in a mill nearly fifteen years ago, taking off the skin to the bone, and it had not healed but a few days when I caught it again in the same machine, and was laid up three months each time from the accidents, since which time I have never been able to straighten my fingers from a contraction of the chords, or stiffness of the joints, until yesterday morning. They were so deformed that it mortified me to have any one see them, and I kept them out of sight as much as possible. They were restored without any pressure or unpleasant sensation—in fact the operation was so gentle that I was not aware of the effect until the Dr. told me to extend my fingers, when I found them as well as ever they were. y fingers, when I found them as well as ever they were. Norwich, Ct., Jan. 1, 1857. RLEANOR MOTT.

The above case is similar to that of Mrs. Platt's, restored nearly two years ago, the use of which she has always retained since.

Mr. Davis, of Preston, Ct., says : Having been seriously annoyed for some two weeks or more with astrained shoulder, I applied to Dr. A. N. Sherman, who by merely placing his hands on my shoulder, removed the difficulty entirely in about two minutes. This morning I could not lift a pail of milk or put my coat on without assistance. It is the first thing of the kind I ever saw, and could not have believed it without having experienced the benefit. It is now as well as ever it was.

But these evidences might be continued almost indefinitely if space would allow, and if acceptable I will extend the list at a future time. Believe me to be, dear sir.

Very respectfully yours, A. N. SHERMAN.

MEETINGS IN BOSTON AND VICINITY.

MRS. CORA L. HATCH, of New York, will lecture at the Melodeon, 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 after-

noons, 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 : Do the teachings of the Bible have a tendency to prevent crime or immorality?

P. I. BLACKER.

MEETINGS IN CHELSEA, on Sundays, morning and evening, at FREMONT HALL, Winnissimmet Street. D. F. GODDARD, regular 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.

LECTUREES 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 Maynew, 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. BERBE, of South Boston, reads lectures written by spirit agency. 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 elairvoyant examinations and sittings if desired byher friends in the towns

she is about visiting. The sick and suffering may thus receive benefit. Mus. 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 PUPPER, 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. GRBENLEAF, 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., 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 requested.

HERVEY BARBER, Warwick, Mass.

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

Let it be understood that in announcing these names, we make no 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 f 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 Diseases, their cause and cure. Lecture 3d .- Upon CIRCULATION, embracing the heart and organs of circulation, their healthy and deranged action. Also, upon 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 ction, normal and deranged; the structure, functions and disases of the liver

Lecture 6th .- Upon Excretion, the structure and functions of the bowels, kidneys and skin; the causes and cure of diseases 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 8th .- 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 two centuries.

Mr. L. K. COONLEY, of Porland, will speak in a trance state in Horticultural Hall, next Sunday P. M. and evening.

Mrs. Cora L. V. Harou Will hold a public Circle at Horticultural Hall, School Street, on Thursday evening, 12th inst., at 7 1-4 o'clock, for the purpose of a discussion of any question in Theology. The Rev. Clergy are invited to be present and propose questions to be answered through the Medium, and to refute her positions by argument. Admittance 25 cts., CLER-

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

Dn. C. C. Yonk will be in Portland a few weeks, after the 10th inst., and will respond to calls for his services as a Healing Medium in that city and vicinity. 4826

MEDIUMS IN BOSTON.

Mr. J. V. Mansfield, Test Writing Medium, No. 29 Exchange st., doston, or at his home, Chestnut st., Chelsea. Terms \$1.00, in advance All letters sent by mail must contain a postage stamp to prepay the post-

Miss M. H. Smith and Mrs. E. E. Clough, (formerly Miss Smith) Trance, Writing, Rapping and Tipping test mediums, No. 107 Poplar st. Hours from 9 A. M. to 9 P. M. Terms 50 cents per hour. 45 tf Mrs. Knight, WRITING MEDIUM, 15 Montgomery place, up one flig of stairs, door No. 3. Hours 9 to 1 and 2 to 5. Saturdays excepted .-Terms 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 Ellot street. Hours from 5 to 12 A. M., and 2 to 6, P. M. Terms 81.00 per hour for one or two persons eents 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. Please enter, and walk up stairs without ringing the bell.

Miss E. D. Starkweather, 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 that . Robinson, in Warren, Mass , where she will present, at the residence of Dr. Robinson, in Warren, Mass, where she will attend to examining and prescribing for disease; also caring by laying on of hands. Charges — For examination and prescriptions when the patient is present, 50cts.; by letter, \$1.00.

General Advertisements.

NEW MUSIC.

THE PSALMS OF LIFE." A compilation of Psalms,
I Hymns, Chants, &c., embodying the Spiritual, Progressive, and
Reformatory sentiments of the present age. By John S. Adams. Price
75 cents. Just published and for sale by BELA MARSH, 15 Franklia st.
Also, "The Harmontab" and Sacred Melodist, 160 pages. Price, in
Boards, 33 cents single, \$3,50 per dozen.

ROOMS WANTED.—A Healing Medium wishes to pro-cure two rooms suitable to occupy during the weak-days for the exam-ination of patients. Inquire at this office.

MERRILL'S EQUALIZING EXTRACT An invalsystem against such spheres as induce disease by weakening the nerves.
This extract has succeeded in removing habitual Costiveness, the worst
forms of Dyspepsia, Incessant Shakieg. Nervous Headache and Peafness,
Asthma. Epileptic Fits, Palpitation of the Heart, Mental Inquietude, Determination of the Blood to the Brain, Spinal Diseases, Failure of Memory
and General Debility. For Fits, St. Vitas' Dance, Neuralgia, and Tie
Deloreaux it may almost be regarded as a Specific. Price \$1.00 per Box.
For sale by Bela Marsh, 15 Franklin st.

44—47.

GEORGE ATKINS, CLAIRVOYANT AND HEALING

Medium, is still engaged in healing the sick by laying on of hands and other spirit remedies. Since his return from the east he has located at No. 184 Main st., Charlestown, and will attend to all who desire his services in the treatment of disease.

In cases where sickness or distance prevents personal attendance, by enclosing a lock of bair, with the name, age, and place of residence, the patient will obtain an examination and prescription written out with all requisits directions. Patients visited at their abodes when desired, on liberal terms. 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. HOWARD, CLAIRVOYANT PHYSICIAN, CAN be consulted at his residence, Thorndike, Mass., the first, third and fourth weeks in each month.

AYING HANDS ON THE SICK. Dr. W. T. Osborn, Clairroyant and Healing Medium, cures the sick by the laying on of hands i Chrenic, Consumptive and Liver affections, and every disease which has brilled the Medical family, 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 Clairroyant examination, 81.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 84 door cast of Western Hotel

HEALING AND CLAIRVOYANT PRESCRIPTIONS. 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 B-la Marsh, 15 Franklin street, Boston.

MRS. ANNE DENTON CRIDGE, PSYCHOMETRIC READER, Dayton, Ohlo. Requisite: A letter, written by the person whose Character is desired. Terms 81.

MRS L. W. KEMLO, HEALING MEDIUM, No. 2 M. R. L. W. REMILO, HEALING MEDIUM, No. 2. Builineh 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 uceded, thus preventing mistakes, saving n uch time and trouble. Her charges are made to suit the means of all.

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

DR. C. MAIN will attend to obstetrical cases when desired 'He will be assisted by a woman who has had long experience 35-tf.

TO THE AFFLICTED. Du. S. Cutten, assisted by Mas. G. W. Walker, Clairvoyant and Healing Medium, will attend to the wants of the sick, on Wednesdays, Thursdaya, 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.

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meric State.

TENUS.—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 als held on Tuesday and Friday evenings, at 7 o'clock; admission 50 cents. sept. 27—1m No. 14 Webb Street, Salem, Mass

M. R. E. J. FRENCH, Clairvoyant and Healing Physical of the following the second theory of the following the merbid conditions of the human organism delineated and prescribed for with unparalleled success.

TEMS — 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.

A c. STILES, M. D., Physician and Surgeon, Diagonal plants of Character. Dr. S. is not put into a mesuneric 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 accuracy 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, \$6.00. For Psychometric Delinestion of Character, \$2.00; to obtain this, the autograph of the individual must be gorwarded. To secure attention the money must always accompany the jetter.

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 Tonle Cordial Our Panacea will cure Coopies, Cold, and Asthma. The Canker Cordial will cure the Canker in the mouta and stomach and Canker Humors in the

P. S.—Spiritual and Mesmeric Prescriptions put up with care.

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cancers, causing a separation between the cancer and the surrounding tis
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 il-sh 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. Clairvoyant examinations attended to as
formerly. Call and satisfy yourselves of the unromitting effort and determaination of the Doctor to conquer and subduc disease in his fellow man.

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

hio. Satisfaction guaranteed in all cases, and prices reasonable. TENNY & COMPANY, dealers in Carpetings, of every A variety of Fabric and Quality, Hall over Maine Railroad Depot Haymarket Square, Boston.

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A N ASYLUM FOR THE AFFLICTED. Healing by

A ASYLUM FOR THE AFFLICTED. Healing by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Anylum for the Afflicted, at No. 7 Davis Strager, Beston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms.

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

Thuse 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 Hemniker 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 F. 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 dist, babits, &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 siokness or distance prevents personal attendance, examination will be used from a lock of heir, 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 examination given out. Trans, when the patient is present, \$5; when absent, \$5; all subsequent examinations, \$2. Payment strictly in advance.

A GENTS WANTED TO SELL BOOKS - By the A GENTS WANTED TO SELIN BOOKS IN the Address 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 Clergy men 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., lieston Mass.

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SPIRITUAL, CLAIRVOYANT, and MESMERIC PR scriptions, carefully prepared by OCTAVIUS KING, Botanic Apotany, 654 Washington street, under Pine Street Church, Boston.

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

26-1

MRS. YORK, Medical Clairvoyant, Healing Medium Psychometric Delineator of Character. Mrs Y. does not profess to field intercourse with the departed, but perceives toth 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 Tuesday evening. Terms liberal. Residence, 31 London street, leading from Picasant street. Oct 23

SEEK-NO-FURTHER SOAP.—The undersigned, having been appointed principal agent for Samer's Sheet-No-Further Soar now offers the article for trial, and the copyright to manufacturers for sale knowing it to be one of he great investions of the age. Office and general depot, 116 Commercial Street, Eoston. Price \$2.50 per box of thirty six pounds; three boxes for \$7.00.

SAMUEL W. GLEANON.
Sub-depot at No. 244Washington street, up one dight, door No. 2

THE MYSTERY.

BY BAYARD TAYLOR. Thou art not dead ; thou art not gone to dust : No line of all thy loveliness shall fall To formless ruin, smote by Time, and thrust

Into the solemn gulf that covers all. Thou canst not wholly perish, though the sod Sink with its violets closer to thy breast; Though by the feet of generations trod. The head-stone crumble from thy place of rest.

The marvel of thy beauty cannot die : The sweetness of thy presence cannot fade ; Earth gave not all the glory of thine eye-Death may not keep what death has never made. It was not thine, that forchead strange and cold,

Nor those dumb lips they hid beneath the snow : Thy heart would throb beneath the passive fold. Thy hands for me that stony clasp forego.

But thou hast gone-gone from the dreary land; Gone from the storms let loose on every hill, Lured by the sweet persuasion of a hand Which leads thee somewhere in the distance still.

Where'er thou art, I know thou wearest yet The same bewildering beauty, sanctified By calmer joy, and touched with soft regret For him who seeks and cannot reach thy side, I keep for thee the living love of old, And seek thy place in nature as a child Whose hand is parted from his playmates' hold, Wanders and cries along some dreary wild. When in the watches of my heart I hear

The messages of purer life, and know The darkness hides the way that I should go. Canst thou not bid the empty realms restore That form, the symbol of thy heavenly part

Or in the fields of barren silence pour

That voice, the perfect music of thy heart ? Oh, once ! once bending to these widowed lips Take back the tender warmth of life from me; Oh, let thy kisses cloud with swift eclipse The light of mine, and give me death with thee

GOOD SPIRITS "ABOVE US."

Never look down on the grave, broken-hearted. Seeking in that lonely shrine the departed : Never with sighing, and weeping and mourning, Speak of the friends who have gone unreturning. Never look down for the spirits that love us, Deeming them lost-"they are above us."

Never look down on the grave, and with sighing Dwell on the last solemn scene of the dying ; Look not upon it, believing the spirit Is buried beneath the cold greensward or near it. 'Tis not the place for the beings that love us: From the decaying form "they soar above us."

Never look down for the " Star " or the levin. Nor in the earth for the blest heirs of heaven. To the dark grave or earth-clod they go not,-Gloom and corruption they see not and know not. Never look down for the spirits that love us-They are beside us, around us, "above us."

GIVE! GIVE!

The Sun gives ever ; so the Earth, What it can give, so much 'tis worth. Gives paths, gives fishes, rivers, bays; So too the Air, it gives us breath; When it stops giving, comes in Death. Give, give, be always giving : Who gives not is not living. The more you give The more you live.

God's love hath in us wealth upheaped; Only by giving is it reaped; The body withers, and the mind, If pent in by a selfish rind; Give strength, give thought, give deeds, give pelf, Give love, give tears, and give thyself. Give, give, be always giving Who gives not is not living. The more we give IG. H. CALVERT. The more we live.

MIDNIGHT MUSINGS-THE CLOSING YEAR.

Alone, alone,-amid the gathering gloom, I hear soft whispers to my soul addressed; Bright wings are folded in my lonely room-I have an angel-guest.

But, hark !- the clock strikes twelve-another wave Hath broken on the dim eternal shore: Another year descends into the grave, With those which come no more.

And now the angel's hand removes the seal, And opens wide a volume old and vast-Ah, me! are these the pages which reveal The history of the past?

And he, who, with the never-wearying hand, Hath traced the sad but deathless record there. Closes the latest page, and seems to stand Waiting the coming year.

Here lies the history of my own brief years, Recorded in unfading lines of light, Each hidden sin, each secret thought appears To my astonished sight.

Childhood with all its sunny smiles appears,-The brighter dreams, the deeper sins of youth, The broken yows, the sad repentant tears, Life's falschood and its truth. And is this all, kind angel,-is this all?

Where are the noble deeds, I fondly thought In life's bright morn, ere this, at duty's call Where is the record of the victories won. The high and holy purposes attained,

The self-consuming labors nobly done, The precious guerdons gained? Alas, alas !- of three score years and ten, Life's little span, already half are gone!

Come back to me, ye squandered days, again-Ye golden hours, return ! With sad-reproving eye the angel stands, Pointing adown the dimly coming years; "Cease, mortal, cease," he cries, "thy vain demands,

And dry thy fruitless tears." The past returns not, and the future lies Enwrapt in clouds, unfathomed and unknown. Seize then the present moment ere it flies,

This only is thine own. Let earnest thoughts and noble deeds alone Fill up the record of the coming years, So for the past, thy future shall atone,

More than repentant tears.

STUDY GOD'S WORKS .- No operation of the divine hand can be neglected by the human mind without injury. If there is interest in tracing the pathways of the stars, or value in understanding the movements of the universe, there certainly must be interest and value in knowing the character of our own planet. Infinite wisdom has not set the currents of the sea in their courses round the pole, without some design of good for man. Every discovery serves to make that design more clearly FRAGMENT OF A SERMON

PREACHED IN 1650, BY DANIEL W. WHITTEMORE. We are indebted to Mr. L. Gove, of Stoneham, for a remnant of a manuscript sermon preached in this State two centuries since. Though we copy verbatim et literatim, it loses somewhat of its interest clothed in other than the quaint guise of the ori-

ginal. Doubtless, however, in this form it will please our readers

as a spiritual landmark of "Ye Olden Time."

. . They that can see no help in themselvs nor fellow-crittors - that have no worthyness in themselves nor nothing to bring with them but their one unworthyness and waies - let such pore siners be incoreged to come unto christ, who is full of grace, and is the fountain of grace; and he has this grace not only to himself but for them that want it. Consider the absolute need which you stand in of the grace of christ; there fore eues youer utmust diligants and indaver that you may obtaine grace from christ, who is full of grace. Let all bee incoriged to come vnto christ. To git into christ labovr : to bee sensable of your sin and misary. The whole need not the vesicione, but the sick. He came not to call the rightous but siners to repentance. Come all so in a deep sence of your one williness and unworthyness of any marcy from the lord; and dont quarel nor murmer a gainst him if he dus not besto marcy; yet waight one the lord in the cuse of the menss, seeing christ has purchast grace and marcy for unworthy siners. - therfore be in corigid to come unto christ, seeing he is comanding you and calling you.

Come unto christ, - all that do reseive grace reseive it

from that fountain and fullness of grace that is in

Man by the fall lost the image and favour of god has no prinsible of spiritual saveing grace. No man in his fallen estcate can purches speritual saveing grace nor the faver of god. Man by natiour is sayed to be dead. Labour after fulnes of grace and truth; for why dus the glace of the gospel shew us the gloryous fullness of grace and truth that is in christ; but that by the beholding of him wee might be tranceformed in to the likeness of him? What cause have wee to be humbled that wee are so unlike unto christ, and that wee have such unholy an evill hearts! All men by natiour are voied and empty of grace; voied of the love and fear of god ande favour of god, having lost the imige of god; but iesus christ has received fullness of all grace. and purchesed selvation. In him is the spring of life; theire is all fulness of grace layed up in christ for pore, indegent, emty man. Iesus chirist is called the seckond adom. No man knocth the father but sun, and he to whome soever he shall revele him.

Whence and why ist that sincr the imorality of men and wiming which live under the menes of grace and of offers of grace, and yet remaine emty and voied of grace? The reason is because siners do not venter and go unto christ in whome is all fulness of grace and salvation; but siners sit still and do not come unto christ. It is not for any want in christ; - for their is all fullness of grace in christ; and power in him; he is able to save unto the otermost. Here is groundes of incoregement and hope for pore siners ho are yet voied of grace - that can se no help in themselvs nor fellow cretiours - that have no worthyness in themselves, nor nothing in sin; - and god will not besto saving grace onely by a mediater. God will not discouver his bow clles of compassion and marcy ondly by a mediater ho should and has satisfied his instice. God out of his meer pitty and compassion and infinit grace seut his only begotten sun into the world to acomplish the work of redemption and salvation fore us; and as he has purchesed and obtained all for us, so it has pleased the father that in him sould all, all fullness of grace dwell. The first adom having lost all that stock of grace that god betrusted him with, god was plesed to put it in to a more sure hand to keep it for us. Christ has actually accomplished and rought salvation. Wee might not remaine emty. Let us not be contented with sumwhat of grace; but let us labour to be filled with grace.

THE TWO ARCADIANS.

The story of the two Arcadians, who travelled together to Megara, (says Catherine Crowe, in her Night-Side of Nature,) though reprinted in other works, I cannot omit here. One of these established, himself on the night of their arrival, at the house of a friend, while the other sought shelter in a public lodging-house for strangers. During the night, the latter appeared to the former in a dream, and besought him to come to his assistance, as his villainous host was about to take his life, and only the most speedy aid could save him. The dreamer started from his sleep, and his first movement was to obey the summons, but, reflecting that it was only a dream, he presently lay down, and composed himself again to rest. But now his friend appeared before him a second time disfigured by blood and wounds, conjuring him, since he had not listened to his first entreaties, that he would at least avenge his death. His host, he said, had murdered him, and was, at that moment, depositing his body in a dung-cart, for the purpose of conveying it out of the town. The dreamer was thoroughly alarmed, arose and hastened to the gates of the city, where he found waiting to pass out, exactly such a vehicle as his friend had described. A search being instituted, the body was found underneath the manure; and the host was consequently seized, and delivered over to the chastisement of the law.

"Who shall venture to assert," says Dr. Ennemoser, "that this communing with the dead in sleep is merely a subjective phenomenon, and that the presence of these apparitions is a pure illusion?"

SELF-FORMATION .- There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better for worse, as his portion; that, though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, no does he know until he has tried. Not for nothing one face, one character, one fact makes much impression on him, and another none. It is not without pre-estab lished harmony, this sculpture in the memory. The eve was placed where one ray should fall that it might testify of that particular ray .- Emerson.

In order to live justly, and be respected, we must abstain from doing that which we blame in others.

THE SPIRIT'S RETURN.

Mrs. Sarah Norton lived at Newburyport, Mass., early in the present century, or about thirty-five years ago. Her husband, Capt. Benjamin Norton, was a sea-faring man, and had gone on a long voyage. She was sitting one evening, just at twilight, and thinking of him very intently. Presently she looked up and saw the face of her husband, as if shaded by placing a hand on each side, and looking in at the window very earnestly. Supposing him really to be there, and that he taken that mode of approaching to give her a little start, she exclaimed, rather playfully, "Benjamin! Come in! Don't think that I am afraid; you do not frighten me

Saying this, she sprang from her chair, and ran out to meet him. As she went out, she saw him jump over the fence. She ran after him, jumping up on a pile of boards in order to see him more distinctly, when she beheld him, as if struggling in the water; and at the sight she fainted away.

The next week she had a letter from the mate of the vessel, saying that there was a severe storm on the night on which this happened; and in that very hour he was drowned. She was a remarkably good woman, very pious and conscientious. She had no direct faith in spirits, or spiritual agency, though she was a very impressible person, and often used the phrase, "Lam impressed," in describing her mental phenomena. She was very correct in all her statements.

Joshua Norton, a son of Capt. Benjamin Norton. seemed to inherit his mother's impressibility. He was deficient in physical courage, but nowise superstitious, or inclined to the belief in what was then called the supernatural. Returning home one evening, just on entering the door he heard his name called, when, under the influence of his natural timidity, he rushed into the house, and shut and locked the door.

Directly came a very loud rap, when he heard his name called again. He thought then that it was the voice of his brother, who had gone to sea, and struggling with his fears, he went to the door, really expecting to see his brother. But he saw no one; nor could he find any person about the house. Filled with a strange and indescribable terror, he again closed the door, ran up stairs, and jumped into bed with all his clothes on, never daring to rise or undress himself through the night. He continued to retain a very solemn impression of the scene until intelligence came from his brother, who was drowned that very same night and hour.

Power of Expression .- It is a judicious remark of Archbishop Whately, that the processes through which our own minds pass in coming to the apprehension of a truth, are commonly very different from those by which we attempt to carry the same truth into the mind of others. It is equally true that what is the most natural method of expressing our emotion is not always the best method of exciting emotion in others. Every man has the faculty, more or less, of so expressing his own feelings as to salisfy the instinct for expression; but the power of arousing and intensifying the feelings of others in a high degree is the gift of a few. The giving vent to one own feelings, however fervid and and intense, is not a thing which requires previous practice and drill, or the study of rhetorical and artistic principles; but to move the affections and passions of other souls,-this is the noblest of arts, including within itself the arts of poetry and rhetoric and music, and whatever else is excellent, and demanding for itself the utmost study and labor of the highest intellects .- N. Y. Independent.

CASE OF LETHARGY .- The Courier, of Lyons has the

"A young married woman of Culluire, near this city, after being ill for some time, fell, one day last week, into a complete state of insensibility, and was supposed to be dead. A medical man who was called in gave a certificate of the death, and the young woman was laid out, and, in due time, fastened up in a coffin. In the night, some women, who were sitting up to watch the deceased, heard subdued groans and sighs in the coffin. They fled in dismay, and the neighbors, on hearing their account of the matter proposed to have the coffin opened; but the husband of the woman would not hear of such a thing, as it would be, he said, a profanation of the dead. The mother of the young woman, however, broke open the coffin with a hatchet, and it then turned out the young woman was not dead, but had only been in a lethargy. Medical assistance was procured for her, and in a short time she recovered perfect consciousness. She is now, we are happy to state, going on well."

THE SOUL ITS OWN PROPHET.-We are never less lone than when we are in the society of a single faithful friend; never less deserted than when we are carried in the arms of the All-powerful. Nothing is more affecting than the instant succor of God. What He sends by means of his creatures contracts no virtue from the foul and barren channel; it owes everything to the source. And so, when the fountain breaks forth within the heart itself, we have no need of the creature. 'God, who has at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son,' (Heb. i. 1, 2.) Shall we then feel any regrot that the feeble voice of the prophets has ceased? O how pure and powerful is the immediate voice of God in the soul! It is certain, whenever Providence cuts off all the channels .- Fenelon.

NATURAL ACTING .- The following remarkable anecdote is extracted from "An Essay on the Science of

"In the town of North Walsham, Norfolk, 1788, the Fair Penitent' was performed. In the last act, where Calista lays her hand on the skull, a Mrs. Berry, who played the part, was seized with an involuntary shuddering, and fell on the stage; during the night her illness continued, but the following day, when sufficiently recovered to converse, she sent for the stage keeper. and anxiously inquired whence he procured the skull. He replied, from the sexton, who informed him 'it was the skull of one Norris, a player, who, twelve years before was buried in the church-yard.' That same Norris was her first husband. She died in six weeks."

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death of the physical body. III. That the disembodied can and do communicate sensibly with those still in the flesh.

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Vol. II.

FOR THE WEEK ENDING SATURDAY, FEBRUARY 41, 1857.

No. 46.

Phenomenal & Philosophical.

JOHN'S INSPIRATION.

MR. NEWTON :- The nature and processes of Inspiration are becoming subjects of marked interest in these days when multitudes give utterance to thoughts which seem to flow down from the spheres above, and purport to be communications from former dwellers upon earth. Is such a process something new? or can we find operations similar to it in the history of remote ages? My

opens the book as follows:

This passage implies that God is regarded as the originator of the revelation; but that he gave it to Jesus Christ; that Christ sent an angel with it to John; and that John recorded, or wrote it for the henefit of the seven churches of Asia, and of the world. If this be more definite or positive than this, to prove that Moses the true connection of the several statements,—and we and Elias were really and personally present and conthis true countered of the Cod nor Christ was the direct versed with Jesus at the transfiguration? Luke says and immediate communicator, but an angel uttered the words which John heard and recorded. And in what condition was John when he was fitted to hear and to see the heavenly visitant and other sounds and sights of the other world? Was he in his normal state, or was he entranced? Let him answer:

been in that state, why tutise such an expression, or any spoke to him of his decease or crucifixion which he expression descriptive of miss condition? He was "in should accomplish at Jerusalem. These three men testhe spirit," and those words mean something; and thy as to what they saw with their eyes and heard with when one will furnish us with an interpretation that is their ears. They give us the evidence of their senses. more natural and more in keeping with what he saw And they declare positively and unequivocally, that the and heard, then our inference, viz., that he was entranced two men, whom they saw and heard speaking to Jesus, as modern mediums are, we will consider his views were Moses and Elias. The evidence is as conclusive

bled to hear the voices and see the forms of spirits. scho was that angel? Let the answer come from his the "disembodied spirits" of Moses and Elias, existing

Chap. XIX. v. 10. "And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy."

Again Chap. XXII w. 8 and 9. "And when I

servant, and of thy brethren the prophets," &c.

servant of John in baving "the spirit of prophecy"- their voices. If not so, then their testimony is not and also that he was either one of the prophets or their worth a straw. fellow-servant. That he was subordinate to God and It follows, that Moses and Elias were really in being, to Jesus, is shown in another text:

to testify unto you these things in the churches."

Such are the statements of facts in the book itself. They show beyond controversy that some finite spirit before this time, experienced the resurrection - that was John's teacher. And taken together they exhibit they had put off their "natural or animal" bodies, and John as having been in a condition very like that in had put on their "spiritual" bodies. Indeed, the ac-Spirit" he heard a spirit-voice and saw spirit-scenes, were not really Moses and Elias, in full, but only "the and his record of the things then seen and heard con- disembodied spirits" of these men who did and said stitutes one of the books of the Bible, and is a part of these things in an intermediate state between their the Inspired Volume. Such, then, as is here indicated, death and their resurrection. How could "disemwas the process of inspiration in days of Bible compo-bodied spirits" come and appear to mortal eyes? How sition. And in what does it differ from the processes of could "disembodied spirits" talk to Jesus? How could spirit-communication now? Who can point out any the disciples hear and understand the voices and words important difference? You may say that the medium of "disembodied spirits?" No. The truth is, these of old was purer and holier than ours. We have no men had put off mortality and corruption, and had put wish to contest that point. Grant it; but that is no on immortality and incorruption. argument showing that either the laws or processes We grant you that their animal bodies had not been of inspiration have been either suspended or changed, raised from their graves. The apostle teaches us, that Become as pure and loving and holy as John was, and there is, "first an animal body," and after the animal as bright an angel may be sent to you as the one who body is put off, "there is a spiritual body." His prespoke at Patmos.

facts? There are two; one addresses itself to all who is spiritual, but that which is animal, and afterwards believe in the ancient inspiration, and calls upon them that which is spiritual." 1 Cor. xv. 44, 46. But, to see to it that they do not by an unscriptural inter- where does he declare that the spiritual body is made pretation of the ancient process, close their minds out of the substance of the animal body? Can matter against a process which is truly identical with the one be changed so as to become spirit? We know not. The in which they have faith. Believing in the old, ought New Testament clearly teaches the resurrection of man they not to believe also, in the new, if both are under the -yea, of all that is essential to man-and of all men same laws, and wrought by the same general processes to immortality, but in vain do you search its pages, as and agencies? The second lesson is for those who it appears to us, to find the doctrine that this "earthy believe in a Spirit influx to mediums now, but question bouse of our tabernacle" is to be changed so as to bethe inspiration of those who wrote the Bible. What! come "the house not made with hands eternal in the "Observe the poetic fervor of that face—it is Pindar some opposition; that after it was read in the assembly drink, each atom is a thunder storm? Can dwellers in the spheres above communicate with heavens." Where does the Bible clearly teach the remen now, and do you deem it impossible or improbable surrection of "these bodies" from the literal graves in this lovely creature is Corinna, who conquered in poet man who would say—the rhetoric of our beloved teacher by methods far transcending our present powers of that they did the same in the days of Samuel, Isaiah, the earth? Jesus and John? To us it seems that a reception of the Bible as inspired in the way in which John explains confirm us in this view of the resurrection. Jesus

reception of faith in modern teachings by the spirits; showed at the bush." In this conversation, it would drel indeed: the very individual task-master whom ticipated objection by exclaiming, "Thou fool !" also it seems that the reception of modern Spiritualism ought to fit one for belief in that which came of old. Let inspiration take its interpretation from those texts of the Bible quoted above (and what better authority than the Bible itself?) and all conflict between the Bible and Spiritualism subsides into harmony. A. P. Roxbury, Jan. 19.

A POINT OF AGREEMENT,

The following article appeared editorially in the Chrisby some finite spirit who uttered in his hearing a large the cardinal points in our faith. Certainly we have part of the contents of the last book in the Bible. The reason to be encouraged that our sectarian friends con-Christian world holds that the book of Revelation was cede so much. Taking hands with us here, we ask given by Inspiration. We have no purpose to contest them to go a single step further, and we shall all be aethat point, but do design to show how the author himself knowledged Spiritualists together. If Moses and defined that inspiration. In doing this we shall quote Elias "were really and personally present and conversed his own words and let them exhibit his meaning. John with Jesus" on the mount, God's laws being immutable, the same or other spirits may be really and personally Chap. I, verses 1st and 2d. "The Revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God."

The Revelation of present and converse with men to-day. But we are in no haste. If our contemporaries have been sure of footing thus their far, there is no danger but they will stand with us shoulder to shoulder in due time. X.

THE RESURRECTION NOT ALL FUTURE.

In the ninth chapter of Luke, 30th verse, we are informed as follows: "Behold there talked with him two men who were Moses and Elias." Can language be

- 1. Two MEN TALKED WITH JESUS.
- 2. These two men were Moses and Elias.

We believe that Moses and Elias were really and personally present and talked with Jesus. It was not Chap. I. v. 10. "I was in the Spirit on the Lord's day, and heard behind me a great voice," &c. a mere vision, a deceptive hallucination, or a mere appearance in which there was no reality. Jesus was a Chap. IV. v. 2. "And immediately I was in the Spirit: and, behold, a throne was set in heaven," &c. living men. They really went with Jesus up into a The expression thus used and repeated by John-that mountain to pray. Jesus prayed and was transfigured he was "in the Spirit"-obviously has some distinct before them so as to present a bright, glorious appearsignificance, which will not readily harmonize with the ance. Luke testifies that these three disciples saw supposition that he was in his normal state. Had he there "two men,"-that they talked with Jesus, and candidly. Till that is done, we must look upon him that Moses and Elias were really there and conversed as having been mesmerized or entranced, and thus ena- with Jesus, as that Jesus himself was there, or that Peter and James and John were there.

At any rate an angel was the communicator. And These witnesses do not testify that "the naked souls," without bodies, between death and their resurrection

Again, Chap. XXII. v. 8 and 9. "And when I had heard and seen, I fell down to worship at the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellowthe apostles have beard them talk to Jesus? It is evi-From this it appears that the angel was the fellow- dent that these witnesses saw their bodies, and heard

as men, in the days of Christ-that they were seen by Chap. XXII, v. 16. I Jesus have sent mine angel mortal eyes, and that they were heard talking to Christ. Of course, they possessed a conscious existence.

2. We infer that these men, Moses and Elias, had which our modern mediums are often placed. "In the count of this matter contains no intimation, that these

cise language is, "There is an animal body, and there What lessons may be learned from these Scripture is a spiritual body: howbeit, that was not first which

that inspiration, ought to prepare the mind for the said, "Now, that the dead are raised, even Moses a strong proof of the accuracy of Blake-he is a scoun- nor prone to sarcasm, yet he begins his reply to this anseem that Jesus recognized the Patriarebs, Abraham, Moses slew in Egypt.—This head speaks for itself. It Isaac and Jacob, as then living in the immortal state- is the head of Herod."

BLAKE THE MATER.

attention has been given to some statements in the tian Repository, and has been copied into several other 1757. At ten years of age, to became an artist, and book of Revelation, which teach that John was visited by some finite spirit who uttered in his hearing a large book of contain the cardinal points in our faith. Certainly we have

Though Blake lost himself often in the enchanted love money," he said, "I might roll in wealth; my business is not to gather gold, but to make glorious shapes, expressing godlike sentiments." His wife, whom he married at twenty-six, believed him to be the finest genius in the world; to the wildest flight of his imagination she bowed the knee and was a worshipper. She learned, what a young and hardsome woman is seldom apt to learn, to despise gaudy dress, costly meals, pleasout the way to be contented and happy at home. She wrought off her husbands' plates from the press, colspirit of his style, and almost rivalled him in all things, save in the power which he possessed of seeing visions of any individual, living or dead, whenever he chose to see them. As he drew the figure, he meditated the song which was to accompany it; and the music to which the verse was to be sung was the dispring, too, of the same

nocence and Experience,"- work original and nat- and taste only, will look, in comparison, like a withered ural, and of high merit, both in poetry and painting -It consists of from sixty-five to seventy scenes, presenthighly poetical, -more alliet however, to heaven than manner of working, were those which he considered to made good use, when he invented his truly original and permaneutry meanin, in many instances, vividly and beautiful mode of engraving and tinting his plates. He was meditating, he said, on the best means of multiplying the sixty-five designs of his "Days of Innocence," and felt sorely perplexed. At last he was made aware that the spirit of his favorite brother Robert was in the visitor advised him at once. "Write," he said, "the be fulfilled, are the most powerful barriers that obcertain liquid, (which he named, and which Blake ever mended by this gracious spirit was adopted; the plates lustrous beauty, to which I know little that can be com- -it intrenches itself behind a clamorous and subtle pared. The size of these prints is four inches and a "how?" half high, by three inches wide. Sad to say, the original genius of Blake was always confined, through pov- tality. One of the chief obstacles to faith in that great

erty, to small dimensions. was from nine at night till five in the morning; and so straints it should lay on sin, and the cheer it should docile were his spiritual sitters, that they appeared at give the soul, is that men cannot send their imagination the wish of his friends.

ward too." Blake took another sheet of paper and it seems to come into natural and pleasant companionhis majesty politely vanished, and the artist finished the they stand by a dying bed, and watch the ebbing breath. head of Wallace.

Blake's friend tell the story, "was Sir William Wal- liberation of the soul from its feeble tenement, and our spirit? And after he had seen it, how could he lace a heroic-looking man? And what sort of a per- senses take no note of it? They see a frame bowed explain it? how can any man explain the phenomenon sonage was Edward?" The answer was: "There they | with age and infirmities, and wonder how an unwasted | now? are, sir, both framed and hanging on the wall behind soul can be hidden in such a tattered robe. They stand you; judge for yourself." "I looked," says my in- in the still enclosures that hold the community of the in us, entirely distinct from the corporeal organization, formant, " and saw two warlike heads of the size of com- dead, and ask how can it be, if the doctrine of immor- and which the cessation of the heart liberates to a higher mon life; that of Wallace was noble and heroic, that of tality be no delusion, that of all who have died since mode of existence, any more startling than the state-Edward stern and bloody. The first had the front of Adam, not one has returned to sweep away uncertainty, ment that in a drop of water, which may tremble and a god, the latter the aspect of a demon. I have sat and report something of the place and the occupations beside him from ten at night till three in the morning, of that dim realm? ing portraits of those whom I most desired to see. I Corinthian Church, his elequaent argument for immorwill show you some of these works." He took out a tality from the resurrection of Jesus, and the sufferings ry in the same place. There, that is a face of a differ- Paul is strong and inspiring, but here is the troublesome sight, speech and hearing, beset with more intrinsic dif-

not in hades -not their disembodied spirits - but as While Blake was indulging various strange fancies, experience of nature the measure of the possibilities of living in the resurrection state, and by virtue of their and seeing visions at the request of his friends, be connature? Yet this is what all of us do who object to having experienced the resurrection — having put off the animal body, and having put on the "spiritual body."

Leaved and drew and engraved one of the noblest of the doctrine of the soul's immortality, that we cannot conceive how it is released from its fleshy bondage, nor body."

He accomplished this series in a small room, what are the methods of its disembodied life. If we which served him for a kitchen, bed-chamber, and should hear me man soberly affirm the he did not entiry, where he had no other companion but his to a believe that any process could go on in this universe, William Blake, a native of London, was born in Katharine, and no larger income than some seventeen or anything be true, which baffled his powers of cominflictions of Satan, the representes of his friends, and the pleased God to endow us with five senses, through regions of song, he was always at work. "Were I to insults of his wife. It was in such things that Blake which we hold conversation with the created realm. We shone; the Scripture overawed his imagination, and he do not know that five other media, of communication was too devout to attempt aught beyond a literal em- might not be opened that would make the physical. bodying of the majestic scene. He goes step by step universe seem as different and as much higher than it with the narrative; always simple, and often sublime; now does, as if we were transported into another sphere. never wandering from the subject, nor overlaying the Who has told us that there cannot be any other avenues text with the weight of his own exuberant fancy. He between the soul and matter than the touch, the taste, reached the age of seventy-one years, and died in 1828, the ear, and the eye? Who has told us that all which Blake was a most splendid tinter, but no colorist, and exists right about us is reported by the limited apparatus ant company, and agreeable invitations. She found his works are all of small dimensions; and therefore furnished to our nerves? Conceive, for a moment, confined to the cabinet and partfolio. His happiest flights that the human race had been created without eyes. Of are thus likely to remain shut up from the world. If course, in that case, all the realities of nature would ored them with a neat hand, made drawings much in the we look at the man through his best and most intelligi- have been included in what the touch and the senses of ble works, we shall find that he who could produce the hearing, smell and taste conveyed to the mind. Let sessor of very lofty faculties, with no common skill in art; and moreover that both in thought and manner of moment. Of his music there are no specimens; he authors and artists rise to the proper, the graceful and wanted the art of noting it down. We have lost melo- the beautiful, for ten who ascend into the "beaven of dies of real value, if they equalled many of his draw- imagination." A work, whether from poet or painter, conceived in the fiery eestasy of imagination, lives

and sapless tree beside one green and flourishing. ing images of domestic sadness and fire-side joy, the himself, or only communicated to his wife, "His with light, the world is bathed in colors, and the brain gaiety, innocence and happings of childhood. Every modes of preparing his grounds," says Smith, in his is steeped in beauty, and takes in the image of the scene has its poetical accompanient, curiously inter-supplement to the "life of Nollekens," and laying them weren with the group or laws are The design are over his namels for painting, mixing his colors and

to earth, indicating a better orld and fuller happiness have been practised by the early fresco-painters, whose

THE SCEPTICAL "HOW ?"

BY REV. THOMAS STARR KING.

We often find that the difficulties of comprehending room. To him he applied for counsel; the celestial the ways and conditions in which a religious truth can poetry, and draw the designs upon the copper with a struct its reception, or at least its practical influence. Men cannot comprehend how God can be uncreated, how kept secret,) then cut the plain parts down with aqua- he could have existed from eternity, in what way his dependently of its vesture, as we now note the structure, fortis, and this will give the whole, both poetry and figures, in the manner of a stereotype." The plan recomhuman soul, nor how prayer is answered; and therefore and feel as immediately the presence, love and holiness were engraved, and the work printed off. The artist then their belief in these things wavers, and faith finds no of God, as we now feel the presence and temperature of added a peculiar beauty of his own. He tinted both vigorous soil. Scepticism not only urges a "but," the air. Why, tell me, would such a faculty be more the figures and the verse with a variety of colors, among and a "why," against the great propositions of the wonderful than that present power that enables me to ow prevails, the whole has a rich and New Testament; when these are smothered or satisted, have knowledge of a constellation that is myriads of

This is true especially of the question of immortruth, to the sanction it should give to our noblest sen-The most propitious time for these "angel visits" timents, to the nobility it should lend to life, to the reforward into a spiritual world and have it feel a foot-Blake was requested to draw the likeness of Sir hold there. Their thoughts cannot locate it. They William Wallace-the eye of Blake sparkled, for he cannot form any conception of the modes and habits, the admired heroes. "William Wallace," be exclaimed joys and pains of an unbodied existence. All their 'I see him now, there! there! How noble he looks winged speculations, like Noah's exploring dove, re--reach me my things !" Having drawn for some time turn weary to their tossed and drifting minds, and leave with the same care of hand and steadiness of eye, as if them still in doubt. They hear arguments about a a living sitter had been before him, Blake stopped sud- future life that for the moment seem plausible; they denly, and said, "I cannot finish him-Edward the read assurances of it in the gospel that have the rhythm First has stepped in between him and me." "That's of authority; they listen to the confession of it in lucky," said his friend, " for I want a portrait of Ed- prayers, and to the sweet breathing of it in hymns, and sketched the features of the Plantagenet; upon which ship with devout aspirations and elevated moods; -but wall? Before seeing the fact for the first time would and when it stops they ask where is the spirit fled? or and as difficult to be believed, as the return of a dead "And pray, sir," said a gentleman who heard how could such a wondrous miracle be wrought as the man to life before his eyes, or the appearance of a

cometimes slumbering, and sometimes waking, but Paul well understood this tendency. He foresaw, Blake never slept; he sat with pencil and paper draw- (and provided for the emergency,) that even in the

What more arrogant and presumptuous folly can there be than that which a person exhibits who makes his "Songs of Innocence and Experience," the "Gates of some being come and try to awaken a conception of a Paradise," and the "Inventions of Job," was the pos- different property of matter, and a different phase of the universe, from those which the four senses recognized, and speak of a state in which objects might be perceived. treatment, he was a decided original. Ten thousand far beyond the reach of the arm, yea, even millions of miles away, and what would these people say? They would not understand him. Their imagination could not interpret such a state. The eloquence of the stranger would be damped by the query, How can such The first fruits of his genine were the "Songs of Ingreat distance be given to beings who cannot stretch their hands three feet from their bodies? God gives His method of coloring was a secret which he kept to each one of them a pair of eyes, and the air is flooded

> Is it a wild speculation that another sense might be normal consition, but the superior development of his powers, knowledge of God's works and ways as splendidly as bearing would to a race without ears, or vision to a universe of the blind, and make the horizon of the imthe line where it seems to resent ince us not be hasty in urging with an air of triumph a sceptical "how?" I do not know that it is wild to imagine that a sense might be given us which would enable us to see through things as easily as we now look at them; to see causes as plainly as we now perceive results; to behold the soul and read its thoughts, and understand its superiority to the body, and comprehend at once how it can live inleagues in space, or that mysterious capacity by which the present motions of my pen become instant ideas in

It has been truly said by another that we should easily believe in a life to come, if this present life were the wonderful thing to us it ought to be." Here is the point. Not that there are startling difficulties in the way of conceiving a future existence, but that we lose the fine sense and the nice relish of the mystery and miracle that invest us here. There are a thousand scientific facts that would seem as marvellous to a cultivated mind, if they had not been demonstrated and published in veracious treatises, as the continued existence of the body. What would Plato have said could he have seen a man, without using any flame in the experiment, cause fire to burst out of a lump of ice? Suppose that Newton had never heard of a loadstone, what would he have thought could he have seen an iron weight, in defiance of the law of gravitation which he had just demonstrated, spring from the floor to the not the proposition have seemed as surprising to him,

Is the statement that there is an enduring spirit withglisten on the tip of the finger, seemingly the most feeble thing in nature, from which the tiniest flower, gently nurses its strength while it hangs upon its leaf which a sunbeam may dissipate, contains within its tiny globe electric energy enough to charge \$00,000 Leyden jars, energy enough to split a cathedral as though

Is the idea of spiritual communication and intercourse

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

"There got many things to say unto you, but ye cannot hearthen now,"-Jeens

BOSTON, SATURDAY, FEBRUARY 14, 1857,

" MORE LIGHT " WANTED.

MALONE, N. Y., January 21st, 1857.

EDITOR OF THE N. E. SPIRITUALISET Respected Sir,-In your valuable paper of the 17th inst., I noticed my former article, with the reply of Mr. "X The reply as a whole appears to be based on the ground that a healthy moral character is a sufficient guard against the obsession of evil or undeveloped spirits. Now, if such he the fact, why is it that I have known

false and perplexing communications flow through the hand of a medium whose moral character stands unimpreached? I need but refer you for other instances of the kind to Judge Edmonds' first volume on Spiritual-ism, wherein it appears that the Judge himself has been troubled with this phase of Spiritualism. I cannot but believe that the Judge's moral integrity is good—in fact,

Then, again, I have known, even in my own humble village, falsities and miserable absurdities, at different times, coming through the hand of those whose moral character is worthy of imitation.

Again, I would ask, must I conclude that all our public mediums, especially our trance speakers, are of a high moral character? I do not write on this, to me, important point, merely to criticise; for you are aware, doubtless, long before this, that criticism is not my sphere. But it is for light I ask, and who will refuse? We wish to know all we can in our spiritual progress; not to satisfy a morbid curiosity, but for the sake of

Before I close allow me to add that I have known more than one instance, where spirits, seemingly of a out of the mortal body; and, also, that positiveness in high order, have imparted good moral precepts through good which will repel all evil. But these come of exa medium whose character was very doubtful, judging from every-day life. This being the case, then, why will not your rule work both ways? Why does not the character of such mediums of necessity repulse the higher class of spirits? Or does a fountain send forth at the same time salt and fresh water?

I trust you will forgive, if I have trespassed upon your patience in asking you to elaborate a little more on this subject, and by so doing you will oblige more than one, who are seeking for further light.

R. M. WEST.

REMARKS.

he flakes, till in a pal The Danae-earth is hid!

pleasure to impart whatever of "light" we may possess on this or any other topic, especially to honest inquirers. with this marter and the subject in any messure of doubt and difficulty in such minds.

We are confident that the general principle laid down by our assistant, in his reply above referred to, is correct,-though like all other general principles, in its ap- conceive. The old saying, "By faith are ye saved," eation to II modifications. As we know nothing of the facts in either instance cited, (not having ever read the volume referred to,) we will not undertake to explain these specific which we think will not fail to cover all this class of

In the first place, the requisition of perfect physical, mental and moral health, or harmony, includes a great and Wisdom, which comes from conscious purity of asdeal. We presume few if any mediums of any class will claim that they, more than other people, are always, if ever, in that condition; and inharmony, disturbance. or disease, in either department, may and must, to its the frivolous, and those who use mediumship mainly degree, mar the operations of the wisest and best in- as a source of amusement. Persons who know little fluences, or it may open the way for the inroads of the unwise and the discordant.

It is inconceivable that an "evil" or gross and malignant spirit should be attracted to and obtain control of any one, except there be something in that person for such a spirit to be attracted to, and to act upon. How can such a control be established, except through the power of attraction? It is not always safe to judge of a person's health, either physical or moral, by merely external appearances. We repeat only a common proverb when we say that people do not know what is in themselves until circumstances bring it out,-much less do they know what is in others, by merely external observation. No one will, of course, take offence at this statement, since we acknowledge its application to ourself as well as to all others. Internal evils, to a greater or less degree, (and hence susceptibility to temptations, or outward attractions to evil,) are the common heritage of humanity, at least in its transitional stage. To eradicate these entirely,-to bring the whole being under the control of the higher or spiritual nature,-may cost weeks of "fasting and prayer," and years of struggle; -but it is a condition worth all it costs.

Too many mediums, through ignorance of spiritual laws, and for want of any positive spiritual growth with-in themselves, are in the habit of becoming passive to any and all sorts of spirit-influences; whereas there is such a thing as being positive to all evil, and at the same time receptive to all good. There is a condition,-, though attainable often only "through much tribulation,"-wherein one can say with a sufferer of old, " The prince of this world cometh, and hath nothing in me." This is the condition implied by perfect physical, mental and moral health, or entire dominion of the higher over the lower nature.

Thus our correspondent will see that the cases cited may furnish no exceptions to the general rule,-and yet they may imply nothing against the external moral character, or the common integrity and love of truth of the parties concerned.

Mediums, like other people, are usually compounds of

side, or of making a shought girdle the globe in a sweeping conclusions should be drawn either for or

For example, a person may be very honest and truthwonderful parts in the economy of the world, each of loving, and yet get into such a condition, through phy- we have witnessed much more than we can account for sical or mental infirmity, as to afford ingress to untruthful and unwise spirits. Again, the sphere or magnetism of some gross or inharmonious person present may, unless the medium is able to detect and repel it, insinuate itself into his or her organism, and thus form a channel for the entrance of undesirable influences-Thus a single person in a circle or audience will often do much harm, or prevent much good; and thus it often happens that uncandid investigators,-those "shrewd" people who think they can prove the whole affair a "trick," and others of a like class, -obtain, as they as to generals, is as we second it. Many of them aver, "nothing but falsehoods," where others get nothing but truth. On the other hand, persons whose external character may be bad, have yet something of good in tives of the most of them are pure, their character above them; and under appropriate conditions that good may reproach, in all that is kind, brotherly, humanizing." be reached, and they may be controlled by good and

Other considerations should also be taken into account Spirits unskilled in communication, or using an imperfeet medium, may make mistakes, and say what they do not intend to say, -as the beginner at a piano often strikes keys which do not give the response designed. The human nervous organism is a very delicate instrument, and what wonder that beginners in this method of using it should make some blanders? Again, it often happens that unwise or undeveloped spirits, with no really bad intent, but either from cariosity, from a desire to learn, or in mere playfulness, obtain control of a medium. Such should be kindly treated, and may be much benefited; and even those who seem positively evil may, in all cases, be best "overcome with good."

painful trials and deep internal purifications,-which too few, alas! have as yet had the courage to pass through. Until, however, something of this condition has been attained,-or, at least an earnest yearning for it is felt,

dition, is the cherishing of an earnest devotion to truth dence. and purity for their own sake, and an implicit faith in goodness, or "confidence in God," if any prefer the the rounds:

door through which these enter. So long as neonle fear are pretty sure to be surrounded by them. These should be shut entirely out of the mind, and the thoughts serenely fixed on the good, the pure, the holy,-the aspirations continually going up to the highest embediment of Purity and Goodness of which the mind can dreamed of.

By this faith, we do not mean that open-mouthed credulity with which some people receive whatever cases; but would mention some general considerations comes from the spirit-world. By no means. Every sentiment uttered from that source should be as thoroughly scrutinized as if it were from any other source. But we mean that calm confidence in Infinite Goodness, Truth piration and rectitude of purpose, and which feels that truth and right are always safe. This is a condition, we are aware, not to be expected of the inexperienced, of spiritual culture or discipline may be unable to understand or realize it; but the first duty of such, before expecting to become guides to others, would seem to be to make sure of having light within themselves.

> SPIRITUALISM IN GLOUCESTER. - The Gloucester Advertiser says: We understand that several of our citizens who are firm believers in Spiritualism, together with quite a number who are willing to give the subject a candid investigation, have procured a room, wherein they hold regular meetings and have communion with the spirits of their departed friends. Their meetings are said to be very interesting, and the subject is treated in a fair and impartial manner. Spiritualism, although it has received the ridicule and frowns of a great proportion of society, is slowly but not the least doubt that in a few years its doctrines will any longer. We'll own right up-make a clean to a great extent prevail throughout the world.

> THE NEW ORLEANS PRESS .- Mr. T. B. Neibert, writing us from New Orleans, comments with some se- way of the Sub-marine Telegraph and Underground verity on the course pursued by the press of that city- Railroad. So great has been the demand, that friend more especially the Bee and Delta - in reference to Spiritualism. Its teachings are misrepresented before the public eye, and the writings of some of its most prominent advocates denounced as senseless jargon. It has always been the case that fruit trees had the most Temple at Nauvoo, superintended by a certain "Giant," stones thrown at them; and if the tree of progress pre- whose private residence is not a thousand miles from sumes to fructify, it will be sure to incur many peltings. there.

Advocate, published at Victoria, Texas, relates that the for "flooring their cottages," but have, times without spirits advised some members of his family not to take | number, floored their opponents with the same. passage on the train that evening, but declined giving | Our returned traveller omitted to state that the any reason for imparting this advice, save that the trip | Egyptian Sphynx was originally carved of this marvelwould be profitless of enjoyment. He also affirms that lous wood - since petrified. The statue of Memnon when the train was about four miles from town, the lo- was of the same substance. Every morning at sunrise desperate fellow had placed across the track. The en- sounds similar to a stove-pipe when heated; listeners

CHANGES OF OPINION.

Our old friend, Mr. J. W. EMBRY, editor of the Provmay be all around us, though our senses take no impression of it, what is there to embarrass the intellect nor despised. Conditions and surrounding influences who has been "partially, if not wholly" a believer in in accepting it, when we know that within the vesture may at times call into activity susceptibilities within spirit-agency in the modern manifestations, announces of the air which we cannot grasp, there is the realm of them, for good or bad, of which themselves may be untable is now in a state of "unbelief or extreme doubt" on the subject. He says :

"We do not doubt the facts of Spiritualism, so-called; or can possibly attribute to trickery or deception. We simply deny or doubt the conclusions based upon these manifestations; and if it shall appear necessary, we will give our reasons hereafter."

Mr. E. is, however, constrained to bear the following testimony in relation to Spiritualists as a class :

" Our experience has taught us, that in mental develnent, in morals, in desire to know and to live the Truth, they are behind no other class or sect. There are deceptions, there are vagaries, there are errors, there is some humbug, in and among them; but our testimony perhaps most of them - are over-credulous, some of them are visionary, and all of them, we now think, more or less deluded; but we must think that the mo-

We respect and commend the candor and courage pure influences. Though the same fountain may not which enables a man to frankly confess his mistakes and avow his changes of opinion on any topic. We aqueduct may convey both kinds of water. The bitter, suppose friend Emery believed in spirit-communication however, will be very likely somewhat to impregnate (if, indeed, his leaning that way can be called belief) because of a preponderance of evidence in his mind; and if he has ceased to find the evidence, or to feel its in judging of false and perplexing communications. weight, -why, disbelief is the inevitable consequence, and we honor him for its avowal. We shall claim the right to be equally frank and out-spoken, when evidence shall change our convictions.

Of this, however, there seems no probability; if there were any, it would grow less and less every day. We took good care in the outset to yield no assent, and especially to take no public position on this question, until we were sure that our feet rested on solid ground - that our evidences were as positive as those on which we believe in any fact outside of internal consciousness. These evidences have been accumulating ever since, each day or each week not only adding fresh proof, It is, indeed, exceedingly desirable that all mediums "deluded," then our compition is utterly hopcless, and, but subtracting nothing from the former. If we are should attain that keen susceptibility which will enable if possible, is growing more and more so day by day. them at once to distinguish the character, whether gross If we are mistaken in regard to intercourse with spirits or pure, of all spirits who approach them, whether in or disembodied, then we are obliged to conclude that we good which will repel all evil. But these come of ex- the body, - in fact the whole external world may be perience, of pure living, of self-denial, and usually of an illusion, and existence itself a chimera. This is strong language, but it is deliberately used; and it expresses the sober conclusion of years of experience, observation and thought.

While, therefore, we have no censures for those who -mediums are poorly fitted to become teachers of, or are unconvinced, nor for those whose convictions change instruments for teaching, moral and spiritual truth to through lack of evidence, we can do no otherwise than adhere to our position on this subject, so long as we re-Among the requisites to the attainments of this contain enough of mental capacity to feel the force of evi-

In addition to the above, we find the following going

retending to be so. Do, learning to be so. Do term. Faith is receptivity; and s faith in God " is receptivity to all goodness, purity and truth. It is the door through which these enter. So long as repole for pings has been brought to see the error of his ways; and finally he and his principal followers have come out in a card, and owned their conviction that the whole is an imposture and delusion.'

If this be true of Mr. Harvey, it would much please us to see from him a reply to his own published arguments in favor of Spiritualism. And, too, we would like to have him inform us of the exact value of the testimony of a self-convicted impostor on this subject.

THE SECRET OUT AT LAST.

The Christian Index gives the following account of a remarkable wood found in Africa, on the authority of

A brother who was lately with brother Bowen, related to us a remark made by himself of a certain tree in Africa which is mostly employed by the natives in poisoning each other. The wood of this tree is, how-ever, sometimes employed for flooring their mud cottages, from the fact that it is the only tree which they can employ that the ants and other vermin will not destroy. There is, however, but little use made of it for any other purpose than poisoning on account of a singular property which it possesses. Bro. Bowen reports that a table made of this wood will at times give forth raps with as much distinctness as if made by the knuckles or a hammer upon it. When asked for the reason of this singular phenomenon, he replied that none appeared so satisfactory to him as this, that it was owing to some singular property of the wood, which at certain times caused it suddenly to expand or contract—and thus emit sounds similar to a stove-pipe when heated. We understand that tables made of this wood have been seen to move about over the room, like those of the spirit rappers in this country. Those who know Bro. Bowen never question the truth of any statement made by him.

When folks talked of "toe-joints," "secret machinery" and the like, we repudiated the slander, as in duty bound; but now our missionary friend has made the all-important discovery, it is of no use to stand out

Two millions of people have been surreptitiously supplied with furniture manufactured from this wonderful wood-large cargoes of it having been imported by the Vulcan has left the blacksmith business and gone to cabinet-making. The principal depot on the other side is in the third story of the newly discovered Tower of Babel - branch establishment in vaults of Mormon

Such are the peculiar properties of this material, THE SPIRITS IN TEXAS. - A correspondent of the that many persons in this country have not only used it

emotive came in contact with two planks which some it suddenly expanded and contracted, and thus emitted most delightful music.

THE RESULT OF ILLIBERAITY.

We learn from our exchanges, that recently sent to the directors of the Lyceum, in that city, a proat liberty to break an engagement already entered into, and suggested to the clergymen some considerations in regard to the matter which must have told with humiliating effect upon those champions who were so desirous of keeping the enemy at a safe distance. The following pungent paragraph is worth reading twice:

"While there is, perhaps, no member of our committee who can be considered as endorsing Mr. Parker's peculiar will prevail; that it can occasionally afford to be generous, and to give a candid hearing, on neutral subjects, even to the advocate of error, and if, as may sometimes occur, a bold and unscrupulous man, by implication and others, and from facts of his own observation. or assertion, advances sentiments at war with the truths The defence appears to have overwhelmed and of the Christian religion, we recollect that that religion has in our city able and fearless champions. We recollect that on every Sabbath day you come before our people, standing on no neutral ground, but on the con- charge against him "not sustained," but his pastor trary, having the utmost liberty, nay, absolutely required gave him and his family (as they were about to remove by considerations the most solemn and momentous to from the place) a certificate that they were "acceptable contend earnestly for what you believe the Eternal members of the M. E. Church." er covert implication nor bold asseveration can subvert it. We should therefore be paying but a sorry compliment, either to you personally or to the dectrine you advocate, by withdrawing Mr. Parker from before a Manchester audience for such reasons as you suggest.

As a result of this intolerant step on the part of these | founders of their church :clergymen, a number of the citizens of Manchester have clergymen, a number of the citizens of Manchester have invited Mr. Parker to give a course of lectures in that John Wesley, the founder of Methodism, believed in it, city on theological subjects, and have raised a fund and his brother Charles sung of it in some of his beausufficient to throw these lectures open to the public free tiful hymns. [Here I was interrupted by a brother, of charge!

While we have no special sympathy with Mr. P.'s which gave C. Wesley as the author:] peculiar theological notions, and while he opposes Spiritualism with all the power of his vigorous intellect, we yet rejoice in this forcible illustration of the effect of illiberality. It always, sooner or later, defeats its own end. They who, through fear of error, refuse free investiga. tion and free promulgation of all opinions, and seek to deter others from it, thereby reveal either a want of confidence in the superiority of truth, or a consciousness that themselves are in error.

CONFERENCE OF PRIENDS OF PROGRESS.

In another column will be found an announcement which we presume will interest some portion of our readers,-namely, that of a Conference to be held in this city the ensuing month, for the consideration of several topics of a philosophical and practical nature. Though these topics form no part of what is distinctively termed modern Spiritualism, yet they have doubtless received more or less attention from every thoughtful mind among Spiritualists; and if any portion of the class so named feel disposed to enter upon their investigation, and to avail themselves of the aid of spirits for their elucidation, we presume others can have no reason-

(should any be reached), or to make our paper the or- learned sage across the creek asserted to the contrary. gan of any sectarian or party movement. So far, however as its results may be of general interest to our readers, they may expect to be informed thereof.

The range of topics presented for consideration, is almost limitless, and worthy the best efforts of the able to those who participate.

We trust the occasion will not be seized upon, as has Spiritualists, as an opportunity for profitless disputations, visionary extravagances or acrimonious attacks upon

MOVEMENTS IN SALEM .- We learn that the Spiritin that direction will do well to call on friend Toohey, who will be happy to make such arrangements with them as may forward the interests of the cause.

reasonable mind of the truth of spirit communion

A WORD FOR THE CENSORIOUS .- It was a saying of a great divine that he had found more good in "bad" people, and more bad in "good" people, than ever he expected.

new Jerusalem, announced himself as the spirit of a man—"I am thy fellow servant"—"no higher in dignity than thyself," says Dr. Clark.

ignorant; it cherishes youth, delights the aged, is an ornament in prosperity, and it yields comfort in adaptation and adaptation of different and adaptation of the series of different cavillers, free-thinkers and bound-thinkers of different and ornament in prosperity, and it yields comfort in adaptation of the series of different cavillers, free-thinkers and bound-thinkers of different and ornament in prosperity, and it yields comfort in adaptation of the series of the ser good and (comparative) evil. All are subject to the contest of these two principles within;—and hence no any injury.

good and (comparative) evil. All are subject to the gine was materially damaged, but no person sustained being mysteriously psychologized, imagined it the most delightful music.

x. versity. x. versity.

METHODISTS MUST ENDORSE SPIRITUALISM

We have received a small pamphlet entitled "Pro six "evangelical" elergymen of Manchester, N. H., ceedings of the Methodist Episcopal Church at Bridgeborough, N. J., in the case of John CARRUTHERS. test against the employment of Theodore Parker of this charged with endeavoring to sow Dissensions among the city, as a lecturer, lest he should take advantage of the Members, and Promulgating and asserting his Belief in lecture room to "insinuate" some of his peculiar thee- Spiritualism; with his Defence and Acquittal, Dec. 12, logical views. The directors replied that they did not feel 1856." It appears that Mr. Carrothers, in consequence of his practical acceptance of the belief of the early Methodists in the reality of spirit communion, became obnoxious to some of the more narrow-minded of his brethren in the church; and they, instead of confronting him boldly on the real question of the truth or falsity of his convictions, took the less honorable course usually pursued in such cases, and trumped up a charge against his character as a member of their hody. This charge he views, but, on the contrary, there are many who are had no difficulty in disproving at once, by the very wit equally decided with yourselves in the condemnation of nesses cited to substantiate it; and he then proceeded those views, we yet believe that truth is mighty and to defend his faith in Spiritualism, from the Scriptures, from the writings of those great lights of Methodism, John and Charles Wesley, Adam Clarke put to shame his persecutors; for not only did the tribunal at which he was arraigned, declare the

Mr. Carruthers makes no literary pretensions, but tells his story in sufficiently plain English. The following paragraphs will suffice to show the strength of his positions, and make it clear that Methodists must either become Spiritualists or repudiate their Bibles and the

who denied that he sung of it, when I read the following from the hymn book of the Methodist Church, and

"Redeemer of mankind, Who on thy name rely A constant intercourse we find Opened 'twixt earth and sky.

"Which of the petty kings of earth Can boast a guard like ours, Encircled from our second birth, With all the heavenly powers?

Our steps, whate'er betide, With watchful care their charge defend, And evil turn aside.

"A sudden thought t' escape the blow, A ready help we find, And to their secret presence owe The presence of our mind.

"Their instrumental aid unknown
They day and night supply,
And free from fear we lay us down,
Though Satan's host be nigh.

"Our lives the holy angels keep From every hostile power; And unconcerned we sweetly sleep, As Adam in his bower."

Moreover, the clergy in the Methodist church free quently preach the doctrine of a spiritual friend's pre-sence. Who that ever attended a revival in the church, Tary! Log War well was region of meetings is called as we have not heard the preacher exhorting young men and has not heard the preacher exhorting young men and understand, at the instance of a body of philosophic women to come to the Lord, and as an inducement for and philanthropic spirits, who have suggested the pro- them to come now, assert that the spirit of a sainted gramme of topics for consideration, and who, we pre- mother was hovering around their heads, and was then sume, intend to present, through such instrumentalities as they may select, some thoughts or treatises, bearing relation to the several points—though as will be seen that they never heard any such thing—I have, relation to the several points,-though, as will be seen, often, during the last twenty years-but I told them then the best thoughts of minds in the body are at the same to listen to the following.] Moreover, a short time ago a time solicited. Having had ourself, some knowledge of clergyman of the M. E. Church, from Philadelphia, in Moreover, a short time ago a the ability of these spirits to treat upon such topics with interest and instructiveness, we have consented to not as interest and instructiveness, we have consented to act as his pillow at night;" and added, "this is no delusion, a member of a committee in making arrangements for for are they not all ministering spirits sent forth to minister for them who are heirs of salvation?" Let it be understood, however, that we do this in our any one deny this? And besides all this, I have in my Rev Mr. Bowen, a missionary, lately returned from that individual capacity, without intending to commit our own experience witnessed sufficient to convince any self in any manner to the conclusions of this Conference there was a spiritual intelligence manifested, even if the

> Our Rev. brethren assert that this spirit communion is contrary to the Scriptures and doctrine of the Methodist Church. I assert that it is not contrary to the Scriptures, nor to the belief of John Wesley, the founder of Methodism, and shall endeaver to prove from the ablest minds; and should these topics or any one of sacred writings and the works of Mr. W. that spirits them, be treated with anything like justice, by either spirits or mortals, the gathering cannot fail to be profitand can do so in these days. In the different texts quoted, I understand the word Angel (or messenger) in most, if not all cases, to mean the spirit of a man been too frequently the case with conventions called by who once lived upon earth, which the Rev. Mr. Ferguson and others say, is not only the usual significati but the one which of all others is most clearly justified existing institutions; but rather for the deliberate affirmation of self-evident, practical truths and constructive will there find three men called Lord, and two angels called men, and who had many of the peculiarities of men, for they not only sat down and talked like men, but ate and drank like men? But perhaps the preacher will tell you that in the case of Abraham, it was the nalists of Salem who have heretofore held meetings in Lord himself who was addressed, and who spake to Kinsman's Hall, are now occupying the Lyceum Hall, Abraham; but if he does, I ask you to read for yourwhere they will probably continue for the remainder of selves, and tell me if the Bible does not tell you, that the winter. Bro. Toohey, formerly Editor of the Chris-tian Spiritualist, has up to the present time been their er, milk, and veal, as a mortal man? I think not. constant lecturer; but we understand it is proposed Well, then, they were not the Lord, nor were they morhereafter to call in the assistance of others whose ser- tal men, for they told future events and possessed the vices may be available. Any speaker who may travel power of smiting men with blindness, showing their superior and spiritual power over those who were seek-ing to injure them. What then were these men? I answer, they were Angels, or messengers of God, and were spirits of men who once lived upon earth. That I am correct in this opinion, I refer to Acts x. 3, where There is argument and evidence enough on the first of God coming in to him," and of which Dr. Clark says, page alone of this number of our paper to satisfy any "the text is as plain as it can be, that an angel of God did appear to Cornelius," and in verse 30 of the same chapter, Cornelius himself says, "a man stood before me in bright clothing." In Revelation xix. 10, and xxii. 9, the angel who showed John the holy city, the

> In Matthew xiv. 26 it is recorded, that when the Dis-I think it one of the greatest and best of human actions to remove prejudices and place things in their truest and fairest light.
>
> Left had been known to appear, or they never would have thought it was a spirit; and on this passage Drd Clark again says, "That the spirits of the dead might Useful knowledge can have no enemies, except the and did appear, was a doctrine held by the greatest and

> > fail me to quote all the passages in the Scriptures, which

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