SPIRIT-MANIFESTATION, AND ITS USES PHILOSOPHY

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SCIENCE AND THE SPIRITS.

On Friday evening, Feb. 20th, an opportunity was and test the invisible intelligences by such questions on forms, create higher and more perfect forms. scientific subjects as they might choose to propound. follows:

a knowledge of principles, resolved into a system of One of these elements is conceded to be thought. It practical investigations. Philosophy implies the men- is well known through the science of mesmerism, magtality of those conditions and principles, resolved not netism and pyschology; that thought or mind operates on into practical investigations, but into thoughts and defi- mind as it operates on the principles of nature—that nitions; thus philosophy is the comprehension of science. the combination of the positive and negative produces Science is the practicability of philosophy, and both are remarkable results, which neither the one nor the other the effects of principles of thought, of investigation into could do without that combination. So spirit, when the laws and principles of nature, either mental or disembodied, or disencased from the external form, is natural, spiritual or external,-deep and indefinite, or supposed to be as much alive as when in the form-is comprehensive and distinct. External sciences have supposed to be as subtle and intelligent, and to possess resolved themselves into various forms, -those forms | the powers it had while in the external form. Why? are called classes or distinctions of science, and are Because when the spirit leaves the external form, the divided with regard to relative position between man heart ceases to beat, the eye to glisten with intelligence, and external nature.

heavings, stratifications and formation of external things; subject Chemistry, analyzing the principles of those things .-What then? Astronomy, Geology and Chemistry, as a bearing not upon thought, intelligence and life, but upon the effects of thought, intelligence and life, therefore thought, the mighty engine which calls forth the deep eternal powers of the soul-thought, that great ocean of living, breathing intelligence, still remains unaccounted for; still remains un-analyzed. How do we know there is thought, intelligence and soul? Because thought, intelligence, soul and life, perform their functions in a self-existent manner. The philosopher knows that there is no such thing in nature as a vacuumthat every particle of space is filled with matter. Yet the three sciences have failed to discover the myriad particles of matter pervading and being infused into each other. Then there must be something in narpre, corrething in areation which soince cannot define.

Ask the chemist what constitutes the perfume of the flower. He says, "I don't know; I cannot perceive it; I analyze the properties of the atmosphere-compare proportions-there is no difference that I can discover when the perfume of the flower is there and when it is gone." But the soul of man perceives the perfume of the flower. There is something which chemistry cannot find out! Ask the Geologist, while penetrating into the depths of the external earth, where the order, beauty and unfolding of properties come from. "I don't know. I only see such and such effects, such and such properties, and classify them." Then there is something Geology cannot find out! Ask the Astronomer, while he is gazing with his telescope at the rolling worlds teeming with light and glory, and revolving perfectly in their orbits, changing, unfolding, beautifying and enlarging-ask him whence comes the great central life and light, whence the forces which propel and keep them in their orbits. "I don't know! I only perceive the effects, and acknowledge and analyze the distinct mathematical distances of planets." So there is something, then, which Astronomy, Geology and Chemistry have failed to define!

We have been endeavoring to prove that there are some things in nature which theology has not defined,something relative to the spirit of man. Theology is no doubt still imperfect, and does not know whether Jesus of Nazareth was a man or a God. All these cannot ascertain the source of the living intelligence which pervades them all.

It is very evident why theology has failed to analyze mind,-because theology, like every other "ology," science and philosophy, has been directed, not to principles, but to external manifestations-not to truths, but to effects-not to deep and intrinsic love, but external forms of that love. They fail in their explorations and analyzations, because they perceive with the external vision, investigate with the external thought, not realizing that the deep and mighty elements of thought, of creation, of primitives, are still further and further into dividuality, yet being drawn to a common centre. the depths of creation.

With these few remarks the question will naturally arise,-If by theology, science and philosophy, we cannot obtain any knowlege of the human soul-any knowl-

not with external matter; by analyzing not man's ana- their particular centres, are attracted by the common tomical structure or physiological development, but by law of gravitation toward the great power; yet always endeavoring to see the causes of that structure,-the seeking to overcome that, and retaining within themcauses of that development; by penetrating into prin- selves the principles of the source, and striving to form ciples instead of effects-truths instead of external an axis of their own. manifestations.

ter the above remarks, that they were ready to answerany this. Every mind attracts to itself the thoughts and caquestions which might be proposed, having a bearing upon pacities of another mind, of another system of minds, mental or natural philosophy, and would state that they which are like to itself. That is the law through which defined their position as relating to principles, and should societies are formed—through which communities are answer questions according to principles, and not accord- built up-the law by which nations revolve around ing to external effects.

spirits or the intelligences communicating controlled the more distinct and positive formations, but always depenorganism and brain of the medium, Mrs. H. spoke as ding on a centre. This is the law of action and reaction

follows:

Thenomenal & Thilosophical. investigated the philosophy of Nature, that there are two distinct principles in Nature, through which she unfolds | investigated the philosophy of Nature, that there are two | her varied forms of beauty and of life. Those principles are termed the positive and negative forces-or the action and reaction of life, or intelligence, or power, -that through the combination of those two forces, afforded at the Melodeon, in this city, to witness the newer forms of life are unfolded, and thus by unfoldscientific phase of Mrs. Hatch's mediumship. A general ment of the principles of nature create themselves into invitation was extended to men of science to be present external forms; those forms again reunite with other

It is supposed that aside from these general principles Mrs. Hatch commenced with some general remarks, as which are perceived and understood, there are perhaps thousands and thousands of still more subtle, still more Science, in its strict and distinct definition, implies refined and active elements that have not been analyzed. and the brain to perform all the functions of thought. There are three distinct sciences,-Astronomy, Geol- The form is dead. What, then, is the spirit? It is the ogy and Chemistry. Astronomy, defined orbicular cir- life,-the intelligence,-the power which controlled cumferent, relates to planets; Geology, defined the up- that form. It was that thought which magnetized the

The intelligences who are now speaking to you possess powers of mesmerism or controlling another comprehended and analyzed by external minds having mind and producing unfoldments and thoughts which were foreign to that mind-the infusion of thought into the medium's brain-the expression of ideas through her organism. The control and action of the system is the result of these positive and negative forces as applicable in mesmerism and magnetism, and spirits use the same means in the operation of producing thought and controlling the medium as does the magnetizer, the mesmerizer, and the psychologist.

> A gentleman who inquired where the spirit of the medium was, and if she was capable of containing more than one spirit at a time, was informed that the magnetizer was not in the body of the subject, but that thought acts upon thought; but will-power being directed on the nerves which culminate in the brain, they were able to control ber thought, and acting on the abreige system soile which the human mind were abier to express their own-the medium not withdrawing in spirit, but yielding her brain to their control, and the thoughts and desires of every spirit present being expressed by the magnetizer.

Another gentleman stated that nature operating by general laws, and the brains of people being very much or atmosphere around us? alike in their physical formation, inquired why the tive. spirits produced such astonishing effects on the mind of Mrs. H., and an almost imperceptible effect on the

The reply was, that the laws of nature were always the same, but varied in their manifestation. Departed spirits operate on every mind. All were mediums, not apparently so to themselves and to the principles of nature, but to the manifestation of those principles,mediums, in accordance with their susceptibility,-their knowledge and desire for that knowledge.

Q. Will you explain the laws of gravitation as they relate to the spiritual and material world?

The laws of gravitation are perceived in every atom of matter. Every drop of water, when it is suspended, resolves itself into spheral form. All things in their natural condition, in their specific formation, seek a centre, resolve themselves into spheres. Therefore, it may be said that the law of gravitation is the law of spheres-the law of central specific action-the law which is the cause, and around which the operation of that cause revolves.

Yet there is another law which is always visible, always in action whenever the law of gravitation is in action. It is manifested in the throwing off of planets from the sun in their distinct formation on their axesthe seeking of a distinct positive point of gravitation.

The human mind, -the human soul, may be compared to planets, to worlds. Each a distinct and positive formation thrown off through the operation of this natural law from the soul of Deity-from the life-principle of nature, ever seeking to outwork a distinct in-

Thoughts are like satellites, each revolving around itself, still depending on a centre and life for its existence and continuation.

Therefore thoughts, like atoms-souls, like planetsedge of creation, or of Deity-how are we to obtain it? societies and communities, like systems and worlds of By self-investigation-by commencing with man, and people-nations, like systems of suns revolving around

You need not go out of your own mind, your own The intelligences speaking through Mrs. H. stated, af- family circle, and your own community, to perceive great common centres, yet create small and minor cen-In answer to an inquiry as to the manuer in which tres, and are ever seeking to shut themselves off into -of positive and negative forces.

divisible?

Matter has been arranged into distinct classifications and been analyzed. Chemists suppose they have divided the primitives of nature into sixty-four distinct and indivisible parts; but inasmuch as they have succeeded divided ad infinitum.

been reached. When you reach this, you may reach the point where matter is indivisible.

In chemical combinations, as analyzed by chemists, there are those which are called the isomeric compounds, spiritual world. which, when analyzed, are pronounced to possess the long as you please, it will never become chalk-chalk never become marble.

Q. Will the spirit state whether there is an open sea beyond the latitude reached by Dr. Kane?

and the revolutions around the sun, there is another motion indistinct and imperceptible to astronomers: yet nevertheless a motion of magnetic currents, a tendency to the North Pole. The operation of these positive and to certain distinct and positive distances.

In answer to the question how spirits operate on tangible substances, the intelligence referred to the operathe magnetic and electric forces of their battery, the Mrs. Tuite; some questions I will ask her about Alice result of which was the rappings, tippings and movements of various tangible objects. In proportion as form was more refined than electric currents and magn densed on external substal fined; but as in the roduced like effects-so in the other

Dr. Gardner stated resemblance to the human hand, wh ld, but had no tangibility above the at length withdrew from his grasp s sight. He would inquire how formed that corresponded to the b was: As within the earth theret capacity or every quality that so in the atmosphere there is a found is the cause and the distinct Lagnetic and electric qualities of the atmosphere are the means by which spirits produce that form of manifestation.

The question, Are we to understand that the hand is you from grandma, Aunt Lucy, and grandmother. produced from the emanations from our physical systems | all others near and dear to you. Little Alice, I will ask many quescred in the affirma-

sounds known as Q. What is the direct the wrappings?

The direct cause is actric currents, or positive and negati urce or cause of these causes, is the who is commu-

In further explanation sestion, the intelligences referred to the pherio of thunder storms.

After a few more inquiries had been answered, the investigations were brought to a close by the intelligen- many others, if their loving commuces exhorting all inquirers after truth to commence with self were truly from themselves or principles, to analyze the human soul, which was the key to the analyzation of all else in creation.

### COMMUNICATION FROM THE SPIRIT-WORLD.

The following communication is full of interest, as tending to demonstrate the actuality of communication them; and her last prayer will be know it is hard to remember every between this and the spirit-world. Mrs. Clara Smith, and shield them from temptation in vivid than all. I hope skeptics will daughter of Oliver Lovell, Esq., of Cincinnati, on the may we all meet in Heaven a joyful that we truly come to teach them and first of May, 1853, being in a condition physically, by which it became certain that she must soon enter the world of spirits, wrote a letter, sealed it and endorsed the following directions thereon.

Cincinnati, Ohio. Oliver Lovell, Esq., Three weeks after my decease, and after communications approved of by my father, this is to be opened.

Let everything communicated be faithfully written down word for word before opening this, and then perhaps skeptics will be satisfied that there is something in spiritual manifestations.

Mrs. Smith continued to live in the form until about the one it purported to be, Mrs. Clara Smith. April, 1855. A short time previous to her decease, she put the letter, sealed and directed as above, into the hands of her daughter, to be delivered according to the endorsed direction.

written by his hand:

COMMUNICATIONS RECEIVED THROUGH MR. REDMAN IN EXPLANATION OF MRS. C. SMITH'S LETTER.

My Dear and Beloved Father :- Blessed are the you from Lucy and grandmother.

My Dear and Bereaved Sister Sarah :- I shall be permitted by my Heavenly Father to come and be with Their dear Mother, CLARA.

what I wrote. You know it is hard to remember every It is supposed by scientific men and these who have Q. Matter is made up of parts; are those parts indi- word; but my address to you is more vivid than all.

visible? If so, can we conceive of matter which is not | O I hope the skeptic will learn a lesson from this, and | know that we truly come to teach them, and rejoice the bearts of loved ones at home.

CLARA. ALICE. .Thy spirit daughter, THE ORIGINAL LETTER AS WRITTEN BY MRS. SMITH. Dearly Beloved and Honored Father: May 1, 1853.

"Blessed are the poor in heart, for they shall see in dividing and clasifying, it proves those parts may be God. Blessed are the peacemakers, for they shall be called the children of God." Such words as the above The qualities and primates of thought have never contains, my blessed father, in all sincerity, in every sense of the word, does your devoted daughter believe belong to you: and if permitted, will develop the same words, when this earthly incumbrance hath left me, and I go to that happy mansion prepared for me in the

My best and Dearest Mother :- I shall, if permitted, same primates as chalk and marble, but can never be send messages to you from grandma, Aunt Lucy, and made like each other. You may pulverize marble as all others near and dear to you. Little Alice, I will ask many questions of her concerning our former com-

Unto dear and Bereaved Sister Sarah:- I will, it permitted by my Heavenly Father, try and assuage her grief by delightful and soothing communications from Aside from the revolutions of the earth on its axis her beloved Reuben. I will also convey to him the love still borne unto him, as she wished me to do when I me him. I will ask him if he is not always near her; I wil send her messages from her children-everything that I can to make her happy.

Dear Sister Eliza: - I will, if permitted to communegative forces has caused the cold air and ice to recede | nicate with you, convince you, if possible, that it is myself and no false spirit that has made its appearance. I will ask those good men, that is, if I am pure enough to approach them, such as Father Hurdus, Mr. Watson, and a great many others, if these loving communications tion of the telegraph, and stated that the mediums were unto father through yourself were truly from themselves telegraphic machines, around which they concentrated or false spirits. I will try and send you a message from

Tell my darling children I shall often send messages to them, if such things are as have been developed unto me while residing among you all. I will tell them of spirit was more refined than their angel sister, and many other things that will conraphic wire, so the vince them that it is their sincere and devoted mother zy used and con- that is watching over them; and her last prayer will be vs be more re- unto her Heavenly Father, to guard and shield them from temptation in their earthly pilgrimage. And O, may we all meet in Heaven, a joyful company!

Your fond and affetionate Mother, CLARA. For the purpose of exhibiting the points, of resemblance and difference at one view, we will place them

side and side : My Dear and Beloved Father: Dearly Beloved and Honored Blessed are the pure in heart, for Blessed are the pure in heart, for they shall see God. Blessed are the they shall see God. Blessed are the peacemakers, for they shall be called cemakers, for they shall be called the children of God." I shall go to the children of God." Such words that happy mansion where angels the above contains, my blessed shall love and bless me,

My Best and Dearest Mother: - I Best and Dearest Mother: - I shall shall, if permitted, send messages to send messages to you from Lucy and tions of her concerning our former

Unto Dear and Bereaved Sister My Dear and Bereaved Sister Sarah :- I will, if permitted by my Sarah :- I shall be permitted by my Heavenly Father, try and asuage her Heavenly Father to come and be grief by delightful and soothing com- with you, and send you messages munications from her beloved Reu- from beloved Reuben, and ald thee to ben. I will also convey to him the be pure and holy. love still borne unto him as she wished me to do. When I meet him, I will ask him if he is not always near her. I will send her messages from her children-everything that I can to make her happy. Dear Sister Eliza:- I will, if permitted to communicate with you, convince you, if possible, that it is myself and no false spirit that has made its appearance. I will ask those good men, that is, if I am pure enough to approach them, such as Father Hurdus, Mr. Watson, and a great nications unto father through yourfalse spirits. I will try and send you a message from Mrs. Tuite; some questions I will ask her about Alice. Tell my darling children I shall often Tell my darling children I shall be while residing with you all. I will many other things that will convince

tell them of their angel sister, and them that it is their sincere and de-Your fond and affectionate Mother, home.

send messages to them, if such things near them and often send messages are as have been developed unto me unto them. Their dear mother,

Dear Father :- These are what I voted mother that is watching over can recollect of what I wrote. You unto her Heavenly Father to guard word; but my address to you is more their earthly pilgrimage. And O, learn a lesson from this, and know rejoice the hearts of loved ones at Thy spirit daughter, CLARA. ALICE.

There are several points in the foregoing to which attention is especially invited.

1st. It is most manifest, that by some means there was communication between the mind controlling the hand of Mr. Redman, and the letter written by Mrs. Smith more than two years previous to that time; and if that communication was not through the clairvoyance of some mind in the form, it must have been through the

It will be remembered that the letter was written by Mrs. Smith in May, 1853, and sealed up by her for the purpose of testing the faith of spiritual communications; that the contents of the letter were known to no person getting a communication from his daughter, Mrs. Smith, read. The differences and omissions are such as to forrespecting the contents of the sealed letter. Mr. Red- bid that solution of the problem. Had Mr. Redman, or wily. man immediately took his pencil, and the following was the mind dictating the communication, read from the sealed letter, the many omissions would not have occurred. The mind that could have clairvoyantly read, "Blessed are the poor in heart," etc., could have read what followed. The mind that could clairvoyantly have noted pure in heart, for they shall see God. I shall go to that happy mansion, where angels shall love and help me. sister and children, would not have omitted to notice Best and Dearest Mother:-I shall send messages to the address to sister Eliza. These numerous and striking differences and omissions demonstrate that the communication was not obtained through clairvoyance. There you, and send you messages from beloved Reuben. I will aid thee to be pure and boly. Tell my darling children I shall be near them, and often send messages Smith dictated that communication from memory; that she herself could not at that time read the contents of Dear Father: - These are what I can recollect of the letter written by her two years before.

\*Alice is a little niece of Mrs. Smith's in the spirit world.

These things being true, two other points are suggested by these phenomena: one, that the memory of the spirit is liable to be defective, as in this life; and the other, that spirits are not either universally or uniformly clairvoyant, respecting things pertaining to sense. That the disembodied as well as embodied spirit, must depend upon certain conditions for its perceptions, and when those conditions are not present, it can not perceive, and when but imperfectly present, its perceptions must be imperfect. If skeptics and believers would remember this, it might do a good work for both, by modifying the skepticism of the one and the credulity of the other .- Tiffany's Monthly.

#### For the New England Spiritnalist. MRS. HATCH ON RESURRECTION.

The discussion at the Melodeon, last evening, relating to Resurrection, exhibited some points of decided interest. The intelligences through Mrs. Hatch were obviously disposed to let the accuracy of the Scripture records, relating to the resurrection of Jesus pass unquestioned, and to show us how we ought to reason or philosophize in reference to the historical facts there presented.

The first point made was this: that Resurrection means an increase, an enlargement, an intensification of something that already exists. Jesus said "I am the resurrection." I infuse more life-a higher life. The resurrection of the physical body to life would mean resuscitation, or the waking up of dormant forces; and not the putting of life where there was strictly no life; this last would be creation, not resurrection. If, then, the gross body of the Son of man was reanimated by the indwelling Son of God, then that Son of God had not lost its hold upon the Son of man, or the body. Death had not actually occurred if there was resurrection; -if death actually occurred, then reanimation would have been creation, and not simply resurrection. Such was substantially the position taken.

This view was novel and interesting. Perhaps reflection and re-examination of the uses of the word resurrection may show an actual advance in biblical criticism. We did not, however, understand the spirits as maintaining that life was not extinct in the body of Jesus, -but only as maintaining that if it was extinct, then that body was not raised, and could not have been, without something more than a resurrection, namely, a creation. The if was persistently held to throughout the whole debate, and no opinion was given as to whether the armois whether astinal death, or only the appearation see the

There was certary describe the don adroitness in conducting the argument in such a way as not to invalidate the Scripture accounts, and at the same time to suggest to a large part of the Christian world that their philosophy and reasoning, in connection with the facts of Scripture, are not as broad and strong as the facis admit and require. It was not admitted that the conjecture of the sister in regard to the offensive state of the body of Lazarus, proved that the body had putrefied;—the idea seemed to be that the words of Jesus gave the truer account when he said, - "Our friend Lazarus sleepeth, and I go that I may awake him out of sleep." Here, then, the resurrection was such as the previous definition covered. Lazarus had been buried alive, or in a deathlike swoon, and was awakened out of such a sleep. If the body died and was reanimated, then there was a creation; if the body only appeared to be dead and was reinvigorated, then there was resur-

Such was the argument. And as one sat there and listened to the somewhat vague and various questions which came with perplexing rapidity from three or four different questioners, each having a distinct crotchet in his head, it was a noble and almost sublime sight to see the girl of scarce seventeen years, stand up in serene calmness and loving spirit, and remember each question and notice it in appropriate terms, and with thoughts so discriminating and broad, as to make these thinking men seem but as undeveloped children in her presence. All must have felt that there was a breadth and depth of thought, and a loftiness of soul, which marked some intelligence higher and more serene than belonged to the young lady. Other thoughts, too, thronged in upon the mind. Like Paul, the speaker seemed disposed, in a proper sense, to become all things to all men, that he mind of some spiritual being; and that probably through or she might, by all means, save some. The correctness of the Scripture accounts, as we said before, was assumed or rather left unquestioned, and thus prejudices and all the warping influences of education were touched with a gentle hand. The tone and spirit of the whole performance bespoke a heart of love, seeking to win to Sometime in the month of September, 1856, Mr. living in the form, unless clairvoyantly read by them. truth and goodness, and which yet could use much skill, Redman, a medium from Boston, was visiting Cincin- A comparison of the letter with that written through like his who of old bade a messenger "go and tell nati, when Mr. Lovell called on him for the purpose of Mr. Redman will show that it was not clairvoyantly that fox, behold I do cures to-day and to-morrow." There was skill enough to meet the craft of the most

> No attempt is made in these lines to give the words of the speaker; we design solely to present the novel point that was made in regard to the meaning of the term resurrection as used in the Bible, and to hint the breadth of the thoughts, the skill in debate, and the beauty of the spirit shown through the form of the scarcely more than

Roxbury, Feb. 20.

We may, perhaps, escape the censure of others when we do wrong privately, but we cannot avoid the reproaches of our own mind.

A picture of a man without aspiration, is as false as philosophy without gravitation, or chemistry without A. E. NEWTON, EDITOR AND PUBLISHER.

"I have yet many things to say unto you, but ye cannot bear them now." -- Jesus BOSTON, SATURDAY, MARCH 7, 1857.

#### CONTRADICTIONS OF SPIRITS-ANIMALS IN THE SPIRIT-WORLD.

HOPKINTON, N. Y., Jan. 18th, 1857. MR. NEWTON: Dear Friend :- I meet with some serious stumbling blocks in the contradictory testimony of modern spirits. I am not at all surprised that these differ so widely in moral and theological opinion. I should be somewhat surprised if they did not; as also on other kindred subjects, such as their elevation, or otherwise, in the spheres. But on questions of fucts there should be greater harmony. Common sense would teach us that spirits might know whether animals are, or are not in their upper spheres. There has been a multitude of comparatively intelligent spirits who have given contradictory testimony on this thing of factnot opinion. Many have declared animals to be really there. Many others insist that it is only in the minds of such spirits that they appear to be there. So far as we can know, the former are equally intelligent and trustworthy. I think Prof. Hare's spirit-father was explicit as to their actual existence there. I have believed the testimony that they did exist there. Since then Spiritualism mostly goes the other way. What would be done with such a set of witnesses in an earthly court? I have read the papers extensively from the first, and I have never seen this difficulty satisfactorily answered, either by the spirits or their friends. If either can do so, it will greatly oblige the writer and many others. Truly yours, AUSTIN KENT.

P S. I will say to you that I was converted to the belief in "the intelligent communication of spirits with minds in the flesh," some seventeen years ago. I hoped much from modern Spiritualism. It is doing much by destroying something worse-modern Churchism. But I think it has weakened in me the evidence of its own bottom truth-that spirits communicate. I say this with regret. This has seemed to be the effect upon my mind, of reading the various papers published in its defence and many books written by its inspiration.

The difficulties to which our correspondent alludes are very common among minds trying to grasp a clear and consistent idea of the grand realities of spiritual existence, from the stand-point of earth-life. Having travelled over some part of the same road, and met with the same stones of stumbling, we not only fully sympathize with our friend, but take pleasure in endeavoring to show him the process by which we have been enabled in a measure to surmount them. We have found that many of these "rocks of offence," which once seemed so formidable, are but the merest shadows,apparent only, and not real. We will try to make this evident to him and to others.

1. To our view, the evidence of the basis-fact of modern Spiritualism,-namely, "the intelligent communication of spirits with minds in the flesh,"-does not depend at all upon either the truthfulness or the agreement of their statements about any subject. Even should all who communicate agree in denying that there is a spiritual world, or that any spirits exist at all, that denial would be no proof of such non-existence: on the contrary, it would be a xresh letxes or corroborative evidence in favore great truth, that the right shall the testimony could not be supposed the minds of the mediums. The testimony itself must come from mind, and that mind must have existence. If not from the mind of the medium, or any one in the body acting through the medium, then it must be from a disembodied mind. The Cretans were once declared to be "always liars;" and yet nobody doubts that the Cretans bad existence, even though they themselves might affirm or deny the fact. The proof of communication from the spirit-world depends on the evidence of mental action aside from and beyond that of the medium, or any mind in the flesh-and not on the agreement, wisdom, or good-sense manifested in such communica-

2. But contradictions, even as to matters of fact, are often merely apparent, rather than real, arising from mutual misunderstandings as to the meaning of terms, and from too narrow and unphilosophical views of things. To illustrate our meaning we will repeat the substance of some remarks in relation to this very point from a philosophic spirit to which we listened a few days since. Said he:

"Suppose a being from another planet were to approach the spheres of this earth for the purpose of becoming acquainted with its inhabitants and its geography. Perhaps the first spirit he meets is one who dwelt, while on earth, in the empire of China. Accosting the Chinaman, our visitant asks, 'Did you once live on the planet Earth?' 'I did.' 'Please tell me, then, what sort of people dwell there, what costume do they wear, and what kind of a place is the Earth?' The Chinaman proceeds to tell of people with round heads, long queues, and pinched feet, and to lay open a picture of Chinese society, institutions, climate, productions, etc.,

"The inquirer, thinking he has learned all about Earth and its people, (his informant having been perfectly honest in describing it as he had seen it,) perhaps next meets with a Turk. Accosting him, the visitor is informed that he also is from Earth. 'Well,' he says, 'I suppose, when you lived down there, you wore a long queue and pointed shoes, had a smooth face, cultivated tea for a living, ate rice with chop-sticks, and believed in Foh, did you not?' The Moslem, thinking himself insulted, exclaims, 'No, indeed! who has been telling you such falsehoods as these? I wore a graceful turban, cultivated a flowing beard, had elegant sandals for my feet, smoked opium on a divan, and believed most devoutly in Allah and Mahomet his great Prophet.'

" Perplexed at these conflicting statements, the strangerspirit next sees a thick-lipped, woolly-headed being, bearing, as he thinks, some resemblance to the genus homo, but judges him to be, like himself, a stranger from some distant world. On inquiry, however, he is astonished to be assured that he, too, is a native of that planet called Earth; and from him he receives the statement that men on Earth are jet black, with curled hair and features like himself, that they wear neither queues, turbans, sandals, nor tight shoes, with scarco any clothing of any kind; that Earth is a place of desert wastes, with occasional habitable spots, but infested with ravenous beasts, venomous reptiles, and more dangerons buman beings.

inquirer begins to believe that 'all men are liars,' and dove-principle; and so on, through the whole catalogue to doubt if after all there is such a planet as Earth; of zoology. Now, post people can distinguish, even but in the midst of his lamentations over the awful con- with external perceptions, the predominance of these dition of depravity in which this out-of-the-way corner different characteristics in different individuals; and of God's universe must be sunk, be sees a bright and hence they often instinctively recognize persons as foxes, glorious intelligence approach, and thinks perhaps from lions, elephants, lambs or doves. this superior being he can learn reliably what he wishes It necessarily follows, then, that when persons' to know. To his utter confusion, this bright spirit an- spiritual perceptions are opened, either in this life or nounces bimself as also a child of Earth, a native of a the other, they distinguish these predominant characpart called Europe, and proceeds to give a glowing teristics more clearly; and hence human spirits themdescription of the place of his nativity, varying in al- selves often look like, and appear to be (in truth, really most every particular from all the others had told! Ho are) byenas, serpents, lambs or doves, according to their furthermore learns from this intelligent spirit, that Earth | ruling "affections." is a somewhat extensive globe, -that it has various races and nations of men, the masses of whom know as little from all individuals take form, by natural law, in accordof each other as they do of the dwellers on distant ance with their real characters. Thoughts are thingsplanets; and, moreover, that all which has been told living entities. Hence a person who is grovelling and him, and vastly more, is strictly true!"

W-ENGLAND SPIRITUALIST. -

Now, we would remind all who are perplexed with the statements of spirits in respect to the spirit-world, that it is doubtless vastly more extensive than earth, and hence may present a far greater variety of ob. jective realities, and of modes of life and thought, than pertains to the earth-life. And, furthermore, since the spirit-world is the world of causes, each external object must be to the beholder just what his perceptions make it, that is, it appears according to his power of he afterwards learned were but the emanations of his insight as to its uses and relations. Hence, the same object may appear as one thing to one person, and as quite another thing to a person differently unfolded.

This principle is exhibited to some extent in this rudimental sphere. For example, we have known two persons to attend the same concert of instrumental music, -one having little or no musical culture, the other possessing a very exquisite ear. To the first, some of the finest compositions were for the most part a mere jargon of inharmonious sounds which pained and tired the ear; while the other was by these same sounds transported to the seventh heaven of rapturous delight.

So of objects seen: to the child or the uncultivated clown, that most gorgeous of spectacles, the evening sky, is a solid dome of comparatively limited dimensions, in which are hung up a multitude of little lamps for man's sole use; while the astronomer sees worlds on worlds filled with life and beauty, among which this earth is but a tiny speck floating in immensity.

Ask Deacon Homespun the dimensions of the universe, and he might honestly estimate them at so many miles each way, according to his ideas; but ask the philosopher the same question, and he has no answer to give. So some spirits are ready to give the exact dimensions, in miles and rods, of the several "spheres" of spirit-existence, (which are but terms for successive grades of interior unfoldment, opening to the spirit's vision higher and still higher, or more interior qualities and beauties of the everywhere present appeared in God-the limitless whole), -while other and probably wiser intelligences will attempt to set no bounds, for the simple reason that they have found none.

Hence, when you ask spirits if there are animals in to the inj the spirit-world, one answers, "Yes," and another, "No," with just as much truthfulness as the Chinese and the Hottentot would answer differently questions asked them about the earth. But a truly philosophic of being directed by the teachings of Spiritualism—the her presence to produce their full effect. But with that spirit might (that is, if he had a suitable instrument of difference using this it is former ignores the exercise of presence, few speakers—many would say none—are so communication, and you were able to comprehend the Reason; the latter demands the constant employment of impressive and forcible. Her oratory is mild and explanation) explain to you the philosophy of animal existence, and enable you to see why these seemingly this error will have to be corrected, before the divine conflicting statements are made.

3. To come, then, to the question itself, " Are there animals in the upper spheres?" To our apprehension, this inquiry might be answered correctly either way, according to the meaning of the questioner. If he means, Do the animals of this world pass, as individu- Reason;" but y alized existences, to the spiritual state, and there have find, one of the identical immortality, as man is believed to have?—we should answer, with our present information on the subject, most emphatically, No. If we understand the matter, all animals below the human are but imperfect or incomplete formations-man being the only complete type of the animal kingdom. The lower animals, then, are but embodiments of some one or more of the numerous elements which go to make up the human being,and nothing less than a combination embracing in some degree the whole of these elements can constitute the "image of God" (who is the Universal Whole), and thus possess immortality. Thus man is an epitome of the universe, concentering all principles or elements within himself; and hence has that wholeness from which alone endless individualization or immortality can

But if the questioner means, Do those principles or elements which, when embodied and incarnated, produce the various animal forms of earth, exist in the spiritual world ?- our answer is, quite as emphatically, Yes. If they did not, there could be no animals on earth. For the spiritual world is the world of causes, and without causes there can be no effects. Nothing does or can exist in the external world, which has not its corresponding cause in the spiritual realm. And as all objects in the external world are but the effects, or correspondences, or symbols, of realities in the spiritual, it follows of necessity that when spirits speak of birds, beasts, trees, whom we would trust with untold gold, and we have etc., in the spiritual world, their language is symbolical, and must be understood as referring to the spiritual bers too-whom we would not trust out of sight.' principles or elements from which such objects in the external proceed. Our correspondent will find this idea expressed in the communication from Dr. Hare's spirit-father to which he refers.

Furthermore, since man is an epitome of all elements, he comprehends within himself the elements of all animal forms, and hence can and does project these from himself in the emanations, or (as Swedenborg has expressed it) "affections" which he throws out.

It is well known that the microscope has lately revealed the fact that the human blood contains myriads of living animalcula, in all the lower forms of animal existence. The blood is but the physical correspondence or instrument of the spiritual life-principle; and hence the latter must also contain the spiritual principles or elements of all forms of animal life.

Hence, those principles or "affections" which predominate in a person give their general characteristics week. to all emanations from that person. If one is selfishly shrewd and cunning, the fox-principle is prominent in him; if he is treacherous and cruel, the hyena-principle; if courageous and faithful, the dog-principle; if place of meeting has been changed from Chapman Hall bold and powerful, the lion-principle; if meek and to Horticultural Hall in School at.

"Confounded by these contradictory testimonies, our gentle, the lamb-principle; if loving and aspirational, the

Moreover, the emanations of thought and affection sensual, appears, to spiritual vision, surrounded by loathsome reptiles; and one who is loving, tender, pure and aspirational, appears surrounded by pets, lambs, doves, and bright and beautiful birds. These are not mere appearances; but are actual realities of the soul's life-far more real than any earthly objects can be. Thus it was that Swedenborg, when his spiritual vision was first opened, saw "the floor of his room covered with hideous reptiles, such as serpents, toads and the like," which own impure condition. Thus, also, is it that mediums now often perceive the presence of birds and other animals as spiritual enlities, whenever in the company

of certain individuals. To conclude this already too long article, we would remark that we consider all forms of life on earth as originating from emanations of thought or affection proceeding from intelligent beings,-from minds in lower or higher spheresof existence, -which emanations become embodied or incarnated in earthly matter; and these embodiments are beautiful or unsightly, useful or noxious, as they proceed from elevated and pure, or from low and impure sources. This is, we believe, substantially the philosophy of Swedenborg on this subject; and we know of no other which is adequate to

One further remark: We do not consider our opinion on this or any other philosophical question,-nor the testimony of any spirit, or the belief of any Spiritualist,-to be necessarily any part of Spiritualism. Spiritualism accepts the fact that spirits communicate; it by no means endorses what they communicate, nor what individual Spirite ats believe.

CLEVELAND !- Our corse, gives the following laborer, of the py ue,"-relative to the the call for which has

But the external of a scheme or es, which have been dis-In of failures, and which idably continue to result, have res of true philosophical Spiritdevelopment of thost engaged in such enterprises. The error, which lies at the oundation of all such plans, consists in being guided dining teachings of spirits, instead all its noble and God-given powers. Here is the grand mistake of many of our most estimable friends. And philosophy of Spiritualism can command the respect, or gain the attention of me ind."

Our cotemporary inform us whether he obtained this inforgate his quite new this way or "the exercise of -from "the tead ender" if he were to as made at least a slight " mistake!

AN EVIDENT No. D. W., of Londonderry, Vt., calls our at a loo an expression in a report of an address through Mr. Hatch at Baltimore, (copied from a paper of that city in the Spiritualist No. 40) in sired. He may be addressed at this office.

"If the spirit, while on earth, belonged to any particular denomination, it belongs to that sect still, and will continue firm in that faith until the end of time." This last phraseology, as our correspondent remarks, seems to clash with the prevailing belief among Spiritualists relative to spirit-progression after death. It was overlooked by us at the time, but we consider it an evident mistake on the part of the reporter. Judging from what we have heard from the eminently philosophical intelligences who speak through Mrs. H., we have no doubt they intended to say that spirits, after release from the body, adhere to their former faith, even if erroneous, until they learn better-which requires a longer or shorter period, according to the constitutional tendencies and surrounding circumstances of each.

LIBERAL SENTIMENTS .- The Boston Journal, a few days since, in arguing in favor of a law to allow atheists to testify in courts, gives expression to the following just and liberal views :

"We have known men calling themselves atheists known men calling themselves Christians-church mem-

"We find no fault with any man's belief or opinions. We do not undertake to say for others who are right or who are wrong-much less would we attempt to coerce others, if we had the power, directly or indirectly, into a profession of faith in any belief we may happen to

These sentiments hardly accord with some of the Journal's expressions about Spiritualists and Spiritualism. But we suppose that even Atheism is con-sidered respectable, beside modern Spiritualism, and hence it will do for the press to be just to it!

WILL BE REPUBLISHED .- The edition of our paper containing an account of the departure of WILLIAM KING LEWIS to the spirit-world, is exhausted. continued interest is manifested in the case; and being unable to supply the calls for that number of the Spiritualist, we have decided to republish the article next

Readers interested in the Progressive Conference to meet in this city next week, will, observe that the

A SPIRITUAL HUMBUG EXPLODED.

The town of Nassau, N. Y., has been for a week the scene of intense excitement, occasioned by alleged spiritual revelations. Some five years ago, a lad of 15, named Phillips, was found hung by the neck in his father's barn. It was considered very improbable that he should have committed suicide, and his family supposed that in attempting to mimic some of the gymnastics of a posed that in attempting to mimic some of the gymnastics of a yond the reach of you by mail, and feel somewhat incircus, which he had visited the previous day, he was accidently was invoked, and in answer to questions, he declared that he had been murdered by his own mother, who first drove a pail into his his disclosing to his father her illicit intercourse with another man. This astounding development of crime produced the wildwas thought best to test the truth of the affair by an examination of physicians, and on Monday the remains of the boy were taken sound, and no indication of violence was discovered anywhere. Thus was the terrible mystery at once exploded. But its conse-

This case should furnish a useful lesson to Spiritualcate of such matters, are, as a general thing, entirely travelled by boats in thirty hours. unworthy of credence, and hence should not be heeded. those who may have injured them, instead of cherishing revenge and bringing accusations to their harm.

Those who love to circulate "calumnies," and accusations against others, (whether true or false,) and those, too, who love to take up and act upon such accusations. do not illustrate the highest precepts of morality in such conduct, and are not fit for companions or teachers. If we have any intercourse whatever with such, it should tend, not to encourage such a spirit, but to elevate and editor of the Methodist paper here belongs to the them from it, to that position where they can say from circle, and is fully satisfied, and owns it in private conthe heart, "Father, forgive them, for they know not versation. One Episcopal clergyman was in to hear what they do."

is, that the wrong-doer, by the inevitable law of the fied. Dr. Gilbert, with whom I am stopping, is a classsoul's constitution, suffers the all-sufficient penalty of leader in the Methodist church, and has been for many every wrong within himself; and hence, that justice requires no external inflictions.

are confident that it is a true one, and that it will, ere long, wholly revolutionize the social habits and criminal codes of earth.

THE MELODEON LECTURES .- On Sunday last Mrs. Hatch closed, for the present, her labors in this city, with two discourses, which were considered by many as constituting the climax of the series. She took for her subject, in the afternoon, the "Power of Truth"; in the evening, the "Golden Age." Those who heard them need no new endorsement from us of their eloquence, appropriateness, or worth; while those who were not thus privileged, could form no just idea of ualism, and of necess apprevent, or greatly retard, the their merit from a brief notice. It is particularly the case in reference to the addresses of Mrs. Hatch, that they need to be pervaded with the magnetic power of sweet, without weakness; argumentative, without dryness; powerful, without rant; and beautiful, alike in conception, utterance and effect. We believe we speak but the general wish, in expressing the hope that she may visit us again, at no distant day, and help us to realize that "golden age" of which she has given us some gleams.

> The platform at the Melodeon will be occupied on Sunday next by Joel Tiffany, Esq., than whom no one stands higher, as a philosophical expounder of the truths of the new dispensation. Mr. Tiffany will make but a brief stay in Boston, speaking in the city for a single Sabbath only. He will be able to give a few discourses in the vicinity, if his services should be de-

WILLIAM A. HUME. - Dr. Potter, of Elmira, in a private note, thus refers to the services of this trancespeaker, in that place: - "If what he did here is his usual effort, and I suspect it is, he should stand far above his present valuation. He spoke as Lord Byron, in his "own manner, in verse," and with great satisfaction to such as may be regarded good judges of what Byron might do; especially if it be borne in mind that he was saying it through a speaking-trumpet - a medium, and so might not say everything with his usual precision. The poem was somewhat in form as a drama, with various characters, and making use of different measures or kinds of verse, and all very Byronic. Few trance-speakers can do better."

AN EXPERIMENT. - A correspondent writes us an interesting account of the experiences which led her to a belief in angel ministrations, and accompanies her letter with a dollar, as subscription to the New England Spiritualist. She says she has long desired to take the paper, but has been dissuaded from doing so, as it was said to have a tendency to make people insane.-She proposes to try it for six months, and, if it causes no insanity, will be likely to continue. She has our thanks for her courage; and we send her the paper with as little fear of evil results as would the baker in furnishing his customers with bread. The only sanity is in truth; and our foremost desire is to make our journal, so far as it may be, a channel for its flow .-Who else is bold enough to experiment in the same

LECTURES BY DR. PAIGE.-It will be seen by notice in another column, that A. Paige, M. D., will commence a series of lectures at Horticultural Hall, on Sunday evening next, on various topics connected with Spiritualism. This gentleman has been a popular public at 447 Broadway, N. Y., at fifty cents per amount. lecturer and teacher for twenty years, and possesses in an eminent degree the ability to treat the subjects proplace, much to their satisfaction; and these discourses will doubtless be listened to with deep interest.

crites of all nations.

For the New England Spiritualist. SPIRITUALISM IN TENNESSEE.

hanged. At a spiritual circle lately, the spirit of young Phillips | clined to try and prove it by scribbling an hour, while a gentle shower is pattering on the roof of Dr. Gilbert's head and then bung his body up, and that she did this to prevent beautiful home, where I am stopping for a few days. Dr. G., by the by, is the celebrated cancer-curer - the est excitement, and such was the state of public feeling that it most successful in the nation; and one of our most enof the remains. A coroner was procured from Troy, with a corps thusiastic Spiritualists. There is no snow here, no ice, of physicians, and on Monday the remains of the boy were taken no frost; families are planting their gardens, the gentle zephyrs of spring are waving over us, the forest buds quences are not so easily remedied. The woman, who was the are expanding, the birds are chirping in the gardens, come seriously ill from the fearful excitement through which she has passed, and may never fully recover from its effects.—Exchange. there is winter above; but I had other means of knowists, and all others. It is time the important truth had ing that fact, for I was thirteen days icebound on my been learned, that spirits who undertake to communi- way from Cairo, Ill., to this city-a distance usually

But what of Spiritualism? Think ye of New It may be that in some cases the truth has been England that the spirits have found mediums in this revealed; but we presume that hundreds of similarly region? It is certainly so, whatever you may false accusations have been brought, for mischievous, if think. Here they hold circles and have writing not malicious purposes, though it is, comparatively, and speaking and tipping and rapping. Several seldom, we are glad to say, that "circles" have been of the most prominent business men of this foolish enough to give any beed to them. Spirits who city are believers and hold communion with spirits. have sufficiently advanced in moral development to be Spiritual books and papers are read and valued about fit to be "invoked" or listened to, will have learned the as much here as in most of the northern cities. Oddgreat lesson of forgiveness and compassion towards fellows Hall, the only one in the place (for the people do not have lectures here as in the north, at all times and on all subjects.) is in the control of our friends. The same is true of spirits in the body, as well as out. have lectured twice here, and shall give two more to-

morrow, then start for New Orleans.

Bishop Oty resides in this place, and I understand is fully convinced of the fact that spirits do communicate with us; but circumstances prevent his preaching the new gospel yet. He is absent from the city now, and hence I have not seen him. A Methodist preacher me last evening, and at the close asked many questions, The proper feeling towards all crime and all criminals and seemed candid and honest, and I think well satisyears, and yet openly and boldly defends spirit-intercourse at all times and in all places. Dr. Carr, an edi-We are aware that this is a sweeping principle; but tor, a doctor and a daguerrean artist, and one of the most active minds in the city, is a writing and speaking medium, and openly defends the cause everywhere. By these items you can see that Spiritualism has already a foothold in this south-west corner of Tennessee; and like the leaven it will leaven the whole lump.

I am much pleased with the climate here at this season of the year, and find a kind and hospitable people, and should like the country were it not for the mud in which the soundings usually report " no bottom large." I have been for some time beyond the range of your excellent paper, and am quite anxious to know what you are doing this winter for the cause of God and humanity in New England. I expect to visit Vermont and New Hampshire next summer, and trust I shall again meet you and other devoted laborers of the east, and find the glorious gospel has been of wintry winds and drifting snows. My physical system has suffered some by the south-western climate, but my spiritual nature and mediumship are gradually and steadily unfolding. The presence and influence of spirits are becoming to me more and more real continually, until I am sometimes led to hope the time may come when they will converse with me directly. What a glorious thought! two worlds of living beings blending their intelligence and mingling their sympathies individuals standing on the verge of each, conversing about the relative conditions of the two, and seeking to barmonize and unite them for mutual support and instruction!

Many little incidents connected with this intercourse are yet unaccountable, and some tend to throw a doubt and distrust on the spiritual origin of the intelligence and the forms that appear in the manifestations; but still the great fact stands out in bold relief in the face of society and the age, defying all efforts to explain or account for it except as it accounts for itself. Once for all, and all at once, the intelligence declares its spiritual source and laughs to scorn every attempt to give it another origin; yet often throws out alluring baits to tempt the reasoner or the fanatic to seek elsewhere an origin, then, turning upon his weakness, displays the

folly of his reasonings or ravings. I often reflect upon how much better our spirit friends manage this intercourse than we could-how much more quietly and more effectually they deal with the opponents than we do. They quietly allow each writer and preacher against them and us, to coil up and sting bimself with his arguments against us, or wound his own body with the poisonous fangs designed for us. Slander, with its venomed tongue, has found its most congenial home with the Scribes and Pharisces of the press and pulpit, where it is most called in use, and there it bites most bitterly; while on the other hand, the angels come with healing in their wings and messages of love and gladness for the pure and charitable. How truly it was spoken, "The pure in heart see God."- " Love begetteth love," - " Charity bringeth charity."

The shower has passed, the sun shines again, and I must out and enjoy it; so adieu to these thoughts for the present. In the field of human redemption,

WARREN CHASE. I am ever thy brother,

THE PRINCIPLE. - Among the various publications devoted to the cause of Spiritualism, The Principle certainly stands in the front rank. Persons who have advanced beyond the phenomenal plane, and are seeking for higher and more interior truth, will find in its columns just the food they crave. It is published monthly,

PUBLIC MANIFESTATIONS IN LONDON .- We learn posed. He has at previous times addressed the audi- from the English papers, the a Mr. Turley recently deence accustomed to assemble at the above-mentioned livered a lecture on gentual manifestations, in St. Martin's Hall, Loudon. After the lecture, demonstrations of spirit were given, persons were invited, from among the audience, to assist in the experiments. Ta-The Moslem creed divides hell into seven stories bles were moved, rappings effected, and answers given sunk one under another, the lowest being for the nypo- to questions. The London News testifies that "the seance was fairly conducted."

### SPIRITUALISM IN NEWPORT, R. I.

Bishop Clark, of Providence, R. I., lectured in this MR. EDITOR :- In your paper I have lately noticed a place about a week since on Form and Force, or Body number of tests, in the way of letters, that have been anand Soul. It was a well-wrought production in the swered by spirits through the celebrated test medium, way of philosophie light, as showing that spirit is the Mr. Mansfield. A great many persons wonder why it motive power in whole and in particulars of the uni- is that the spirits cannot answer one scaled note as verse. Man, the microcosm on the earth-plane, a soul well as another through this medium. The fact is, acting through flesh and blood with omnifold mechanical people (skeptics in particular) think that, if we do have appliances, typical of the great whole, and growing by communication with the spirits, they can and will do elaboration, accretion and development, till, ripe in its almost anything. But such is not the case, as will be material encasement, it is born into the spirit-land.

Such is the normal condition of the soul in its physical, moral and spiritual relations. If it meets the package containing six sealed notes, to be answered for conditions of its law, it is happy here, - it is happy in a friend of mine. The questions which he wanted anfuturity. If these conditions are perverted to wrong- swered were of no benefit to him or any one else, (at doing, indulgence in low appetites, &c., there is dark- the time I carried the notes I knew nothing about was ness, there is suffering, till repented of in works meet in them). I called at Mr. Mansfield's house a few for repentance; and the shroud upon the soul is carried days afterwards, and was much disappointed, as also to its life in spirit-land, while its dead body goes to kindred elements, only to live again in vegetative and animal growth, in multifold chemical mutations.

The Bishop showed in the same light as moderm Spiritualism, that spirit-life is substantial and tangible to spirit-touch, as is grosser matter to our gross senses; and that our spirit or angel-friends are not the mere fogs or exhalations, without form and void, which material science, philosophy, and our dead churches, would assure us.

Those who were versed in the higher order of spiritintercourse, in its literature and unfoldings from the kind generally. The answering of such as enclosed, more developed sources, could readily see, in listening to the Bishop, that he too had drunk of that fountain that is welling up into everlasting life; and that Christ is more unfolded to-day in the comforter he has sent, shines more brightly into the darkness that comprehendeth not, than when his star rose bright and beautiful over the fossil remains of old Jewry.

The same subject was dilated on Sunday afternoon and evening last, at the State House, through Mrs. R. M. Henderson, of Newtown, Conn., a trance speak- best to advise you of what I thought to be your duty, ing medium.

She is certainly a chosen vessel of great power. Roger Williams in the afternoon, and Samuel Stratton in the evening, were the angel-instructors. The ministry of angels was realized. Both discourses were sound and beautiful in their moral, religious, and philosophical character. That of Mr. Stratton was in outline like Bishop Clark's discourse. That of Roger Williams was beautifully Christ-like in its moral and religious aspect, - not in that gospel that cries Lord! Lord! but in that which leads to the resurrection and the life,—that gospel which comes with Christian equality, binding up the broken hearted, breaking every yoke, and letting the oppressed go free.

Again, at Aquidneck Hall, holding about 800 persons, and crowded, Mrs. Henderson appeared on Wednesday evening. Dr. Wm. E. Channing was the angel minister on this occasion. This was very apropos; for the Aquidneck Hall was formerly the Presbyterian church of the descendants of parson Hopkins, who some hundred years ago preached infant damnation instead of "suffer little children to come unto me." His bones are still preserved as sacred relics of the remain- angels down to hold converse with you in your sleep, ing church, and are supposed to have some talismanic you must labor in the cause of virtue during the day. power against modern Spirituanem. There has been some merry boasting to that effect; but most thoroughly has the laughter been turned to the other side of the mouth. The dead bones availed nothing against the quickening spirit of Dr. Channing, who was philosophic and surpassingly eloquent and beautiful, exceeding, through this medium, any thing we recollect of his earth labors; deeply religious, deeply liberal, deeply pathetic for the noble, the just, and the true; and the audience thankfully received this bread of everlasting life.

The spiritual seed that is being sown by mediumship and the press, is everywhere springing up, some thirty, H. Maddocks, Cincinnati; M. E., Great Falls; J. H. Clayton; C. B. Pecksome sixty, and some a hundred fold, insomuch that the dead churches are getting alarmed in seeing whereunto this thing will grow.

Mrs. Henderson will probably remain several Sundays with us; and, during the intervening week, will visit the regions round about wheresoever she may be С. В. РЕСКНАМ.

#### For the New England Spiritualist. THE CONTEST INEVITABLE.

WOODSTOCK, VT., Feb. 22, 1857.

BRO. NEWTON:-In the last number of the New England Spiritualist I find a well-written article from the pen of E. W. C., headed, "Suicide of Hugh Miller." I have thought it not improper, just at this juncture, when the great theological minds of this, as well as the old country, are contemplating (as I have no doubt they do, with sorrow and regret,) this melancholy catastrophe, to call the attention of this class of minds especially, to the very pertinent views entertained and expressed by this great, good, and much-to-be-lamented author of the "Footprints of the Creator."-With a keen perception of the necessity of effecting a reconciliation between the long and bitter conflictions which have, for so many ages, distracted the religious and scientific minds of the past, and, in consequence, done more to create skepticism and infidelity than almost any other cause, he says, on page 45, American edition of this work :

"The clergy, as a class, suffer themselves to linger far in the rear of an intelligent and accomplished laity, daughter requested her, if she knew them all, to press her hand, a full age behind the requirements of the time. Let which was quickly done. At 11 o'clock she sweetly passed them not shut their eyes to the danger which is obvi- away, and naught remained before our material eyes but the ously coming. The battle of the evidences (of Chris- clay form of that levely woman. tianity) will have as certainly to be fought on the fields of physical science as it was contested, in the last age, on that of metaphysics. And on this new arena the combatants will have to employ new weapons, which it will be the privilege of the challenger to choose. The old, opposed to these, would prove of but little avail."

If the above is worthy of notice, you can, if you think proper, insert it in your valuable paper. Yours in the cause of truth,

THOS. MIDDLETON.

A SPIRIT SURGEON .- In Horst's collection of trials for witchcraft, we read of a girl who had long suf-Nothing was found efficacious, till, one night, the bone became straight of itself. The child waked her mother something had stroked her bone, whereon it became straight; and, from that time, her lameness coased.

#### A PROPER MOTIVE NECESSARY.

CHELSEA, Feb. 12, 1857.

seen by the following.

A few weeks since I carried to Mr. Mansfield a was my friend, in not receiving any answers. I received the following communication, which explained the reason why they were not answered; and I thought if this communication were published, it might be of some benefit to those who wish sealed notes answered. The communication was addressed to Mr. Mansfield from his guardian spirit, as follows:

"MY DEAR Young FRIEND :- You have a package, the contents of which are purely selfish, and such you you will not be permitted to respond to. And, again, have a tendency to elevate or benefit the race of manwould merely gratify idle curiosity; when we find the desire of the dictator or author of sealed notes to be benefited in a spiritual sense, then we often work through the media to converse; but when the object is simply idle speculation or curiosity, we never do. Then, again, we do not wish to overtax your physical constitution; having drawn extensively on it of late, we would much prefer to have you recruit your strength, or leave it for those who would appreciate it, rather than to exhaust your vitality on such as enclosed. I see no one that will answer the questions, and I have thought as your guardian."

> Yours truly, FRANCIS M. GODBOLD.

How to Live.—Live earnestly—live truly—live for thy neighbor as well as for thyself. Remember one who "went about doing good," and follow His example as long as you may. And if To-Day is a terrible mistake, and Yesterday was only full of dreamy beautyselfish in its very nature, -let thy good deeds shine out and fill To-Morrow with a light that shall guide thy faltering steps down the steep hill of life, and show thee the pathway to Heaven.

JUDGMENT.-Never let it be forgotten that there is scarcely a single moral action of a single man, of which other men can have such a knowledge in its ultimate grounds, its surrounding incidents, and the real determining causes of its merits, as to warrant their pronouncing a conclusive judgment upon it.

A French writer has said that to dream gloriously, you must act gloriously when you are awake; and to bring

To Correspondents .- C. Abbott, Westford-Your paper is

J. CARRUTHERS .- The individual referred to is not worth the

S. C. C., Hallsville, O.-We hardly think your case requires S. BARRY, Philadelphia : - Your letter did not arrive in sea-

son for insertion in this number, - will appear in our next.

Our friends will hereafter find the reception of their letters acknowledged as below, when not otherwise responded to. LETTERS RECEIVED, NOT OTHERWISE ACKNOWLEDGED .- D. D. W., Londonderry; N. Clark, Hudson; J. N., Haydensville; D. T. Wood, Fowlerville;

J. Bigelow, Concord, Mich.; N. Soule, Duxbury; C. H. Short, New London; S. C. Child, Hallsville, O.; H. Barber; J. M. Kennedy, Philadelphia; W. ham, Newport, 2, A. A. D., Sunbury, O.; S. Barry, Philadelphia; R. C. P. Dover; F. M. Godbold, Chelsen; T. B. Neibert, New Orleans; Topaz, Burlington; M. E. Manchester, Randolph, Vt.

MARRIED. - In this city, 27th inst, by Rev. J. T. Sargent, Mr. Wilmot Wilson, to Mrs. Nancy Curby, both of Boston.

### PASSED TO THE SPIRIT-LIPE.

MRS. MARGERY ANN THAYER, wife of Rufus Thayer, Esq., of Randolph, Mass., aged forty-two years. She was beloved by all who knew her. In her daily walk she was meek and humble, manifesting the lowly spirit of Jesus. In her deeds of charity to the poor, she was governed by the same spirit, ever shunning the applause of the world.

Her disease was consumption. During her long confinement she was ever calm and pleasant. Sabbath evening, at about 12 o'clock, as her friends stood around her bed, awaiting her bodily dissolution, she suddenly exclaimed, "I see mother! She is pleased to see me coming!" After expressing his joy at their meeting each other, her husband asked her if she saw Mary. "Yes," she said; "sister Mary is pleased too." (Her mother and sister had passed to the spirit-home some fifteen years since.) Immediately she said,-" Music, music! Oh, how sweet! Don't you hear it?" Being told that we did not, she asked her two sisters to sing the hymn, "Come, Holy Spirit." They complied. -while expressions like the following escaped her lips in broken utterances: "Home," - "coming," -"heaven,"-"happy,"-"hasten, mother"-oh, the bright sparkles,-the room is full!"

-pointing upwards,-" See! Heaven is open!" The soft, plaintive voices of these sisters, tremulous with emotion,-the smile of joy upon the countenance of the dying woman in the still midnight hour, presented a scene, impressive and indescribable. She remained in that state through the night. Towards evening of the following day she again expressed the desire that we might hear that heavenly music. "Be still," she said; "listen, and hear this music, so sweet, so charming." She retained the most perfect consciousness, recognizing every one, as they approached her bed, -giving her hand and a word of tender counsel to all. After the power to speak was gone, her Randolph, Feb. 9th, 1857.

On the morning of the 18th of February, 1867, JAMES L PAINE, of Leicester, Vt., aged 24 years, 8 months and 14 days. Perhaps a few words in reference to the influence of Spiritualism upon him who has gone on, previous to his departure, and on the immediate friends left behind, in connection with the funeral ceremony, may not be uninteresting. For three years past said Paine has been gradually failing, from the effects of a fall which injured him internally. His injuries were not such, however, as to prevent his being about, but wholly incapacitated him for labor. Since the winter months set in, disease hurried on with its work, till the morning of the 18th, when the freed spirit escaped its tenement of clay, and was received into those circles of purity and love, so congenial to his nature. He had lived a very exemplary life, and the final dissolution of the body had no terrors for him. fered from lameness, occasioned by a distorted bone. - Being a visionist, or discerner of spirits, he had continual evidence of the presence of spirit friends,

Of the funeral I have to say it was a happy one, and many will bear witness to the fact. The text for the occasion was, "Wha and brother, and asked if they had seen and heard the is Death?" Those who witnessed the calm and even cheerful angel that had been with her. It appeared to her that resignation of the parents and friends as they listened to the inspired words at the speaker on the present occasion, and the almost insupportable among and distress that tortured the same on Sunday evening, March Sth, at 7 o'clock. Admission 10 souls but a few years ago, on the occasion of the death-to use conts.

the old term-of a son of about the same age, but which proved to be the golden key that opened the doors of heaven and revealed to their gaze the glories of the future world,—those, I say, who witnessed all this, need no other answer to the question—What good does Spiritualism do?

Feb. 13th, 1857,—MAADELMA JAELMA, infant daughter of Jacob Rich, of Winchester, N. H., aged 4 months and 6 days.

On the occasion of the funeral, an eloquent and feeling dis-course was given through the mediumship of Mrs. French, in which were portrayed, in beautiful language, the enjoyments and employments of the inhabitants of the celestial spheres. In glowing colors were shown the harmony, the progressive and elevated character, of those who pass to those regions in innocence and love, -seeming to take away the fear of the dissolution of the material body, and to make certain to the understanding of every unprejudiced mind that happiness was laid up in store for earth's inhabitants in those blissful abodes of peace and love.

During this time the spiritual eyes of the writer were opened, and he saw a beautiful grove, in which were to be seen, neatly and tastefully arranged, walks and lawns of great beauty and sublimity. Within that grove, under an awning of exquisite workmanship, stood a couch. Upon that couch lay the spiritbody of the little one, whose early departure had called us together; and beside it reposed a beautiful white lamb. By the head of that infant form grew an elegant rose-bush, on which were seen buds and flowers,-the latter as white as the driven snow. A bird of the finest plumage soared lightly upward as far as the eye could discern, singing melodiously songs of peace and love. Then was seen advancing a beautiful female form, apparently from twenty to twenty-five years of age. She approaches, her countenance beaming with joy and love; she takes the little one in her arms; she turns to its earthly mother, and says affectionately, "I take this, your little one, and as its spirit-mother, I shall supply its every want, and shall educate and train it up for you." She then turns to me and says, "The lamb that was shown you is an emblem of this child's innocence; the rose an emblem of its purity; the bird in its flight upward, we do not intend to tax you with that which will not | with a song of gladness, an emblem of its continued progression and happiness in this sphere of harmony and love." She then gracefully and triumphfully passed from view. After the close of sister French's remarks, the writer arose, and briefly related the vision and its explanation to the audience there assembled.

The next day the writer called on the bereaved family; and the father, who is not a professed Spiritualist, said to him, "I am so glad you gave your vision to us at the time, as it is to me the greatest test of spirit-communion and spirit-vision that I ever heard; for I myself saw, at the same time, most of the things mentioned by you, and I should have supposed it all imagination had no one seen the same but myself. He then brought an ambrotype picture of the little one's body, taken visionist; and he feelingly said, "Had you not spoken of what this picture : but now I feel that I am something of a medium, spoken. Truth must bear her own credentials. and I am more convinced than ever that spirit-communion is a reality, as you knew nothing of our having this picture."

Orange, N. H., Feb. 24th, 1857. Left the earthly form, and passed on to the higher life, Feb. 19th, Dr. WILLIAM T. MITCHELL, aged 51. His disease was consumption. He departed in the full belief that he was attended by the spirits of his departed friends, which was a great consolation to him.

HERVEY BARBER.

Our friends who furnished the es will pardon us for ored to retain the somewhat abbreviating them. most essential features of each CONFERENCE OF COPICS.

The undersigned, a Comp number of persons, interest with the Spiritual unfoldi preparations for a series of Boston, to commence on the I gith a view of considering the following to 1st. The relation which Man and animal kingdoms.

2nd. The grand principles of the Masculine and reminine, as exhibited in each and all of these kingdens, 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, 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 organs of respiration, their origin and cure. 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 be-

lieved to be intimately related to Advancement at its teachings of the present stage), in connection higher class, are cordially invite and take part in or listen to the deliberation sot. Communications relating to any of thes may be unable to be present, and from spir Persons desirous of subm ers on either

of these subjects are re-Dommittee, (to care of A. E. Newton,) at ace. The Coms as shall secure mittee will endeavor to make deliberation, and opportunity for calm, orderly for the elucidation of important r practical guidance in the interesting future now open Humanity. The meetings will open in Hortles, ural Hall, School St., at 10

o'clock, A. M., on the day above named, and continue two or more ELIZA J. KENNY,

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

The Committee have the pleasure of announcing that Dr. W. F. CHANNING, of Boston, has consented to repeat his valuable lecture on "The Principle of Life and Mediation," before the Conference, on Wednesday evening, March 11th, at 71 o'clock, at the hall named above.

### MEETINGS IN BOSTON AND VICINITY.

JOEL TIFFANY, of New York, will lecture at the Melodeon, on Sunday afternoon, next, at 3 o'clock, and in the evening at 7 o'clock.

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.

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.

POPULAR LECTURES !- EXPOSITION AND DEFENCE OF SPIR-TUALISM,—a Series of Lectures. By DR. A. PAIGE. Each lec- Terms, 25 cents each visitor. Evening sittings with families, If desired. ture to be followed by a brief oral discussion, upon any point assumed in the lecture, by any one who may take exceptions, and volunteer in controversy.

- 1. Nature of the Argument. 2. Existence of Spirits.
- 3. Nature and Capabilities of Spirits. 4. Sphere of Spirits, or their Habitations.]
- 6. Spiritual Manifestations. 6. Practical Teachings of Spiritualism.
- 7. Its Influence upon Christian Faith-
- 8. Divinity of Christ. 9. Christ's Atonement for Man.
- 10. Our Spiritual Individuality.
- 11. What is Death? 12. Duty of the Public in reference to Spiritualism.

To render each meeting quiet, profitable and harmonious, the following order of exercises will be observed: 1st, Singing. 2d, Lecture by Dr. Paige, for one hour. 3d, Singing. 4th, Any one disposed will be permitted, by giving the name, to occupy ten minutes in stating questions or objections relative to the subject of the lecture, to be responded to in the next ten minutes by Dr. Paige. The exercises to be continued in this order, until the proper hour for concluding them shall arrive.

LECTURERS AND TRANCE SPEAKERS. LECTURERS.

Dr. JOHN MAYHEW, travelling in New England, D. F. GODDARD, Chelsea, Mass. J. W. H. Toomer, Salem, Mass., box 219.

ALLEN PUTNAM, Esq., Roxbury, Mass. S. C. HEWITT, Melrose, Mass. Miss C. M. BERBE, (now travelling in N. Y.)

GIBSON SMITH, South Shaftsbury, Vt. STEPHEN MORSE, Springfield, Mass. A. E. NEWTON, Editor N. E. Spiritualist, Boston, (after mid-

S. B. BRITTAN, Editor Spiritual Telegraph, New York. WM. FISHBOUGH, Telegraph Office, New York. Rev. T. L. HARRIS,

CHARLES PARTRIDGE, " Dr. J. R. ORTON, HENRY H. TATOR,

Dr. R. T. HALLOCK, corner Christie and Broome Sts., N. Y. Mr. and Mrs. U. CLARK, Ed. Spiritual Clarion, Auburn, N. Y R. P. WILSON, River Styx, Ohio. JOEL TIFFANY, 553 Broadway, New York.

TRANCE SPEAKERS. Mrs. B. F. HATCH, at present in Boston. WILLIAM E. RICE, Boston. (Healing Medium.)

Mrs. J. H. CONANT, Boston. Miss Rosa T. AMEDEY, Roxbury, Mass. L. K. COONLEY, Portland, Me. (Healing Medium.)

F. L. WADSWORTH, Portland, Me. Joun M. SPEAR, Melrose, Mass. Mrs. SARAH B. ELLIS, Hanson, or Quincy, Mass. (Healing

Mrs. JONH PUFFER, North Hanson, Mass. (Healing Medium. Miss A. M. SPRAGUE, Plymouth, Vt. Mrs. M. S. Townsend, Burlington, Vt. (Healing Medium.) Mrs. M. F. Brown, South Royalton, Vt. (Healing Medium.)

AUSTIN E. SIMMONS, Woodstock, Vt. Mrs. R. M. HENDERSON, Newton, Ct. (Psychometrist.) Mrs. H. F. HUNTLEY, Providence, R. I.

N. S. GREENLEAF, Haverhill, Mass. HERVEY BARBER, Warwick, Mass. JOHN G. GLEASON, Plymouth, Mass.

H. P. FAIRFIELD, Wilbraham, Mass. (Healing Medium.) WM. A. HUME, Collins Depot, Mass. Miss EMMA FRANCIS JAY, (now travelling in the West.)

Mrs. Beck, 383 Eighth Avenue, N. Y. city. Mrs. C. M. TUTTLE, Albion, Mich.

Let it be understood that in announcing these names, we make no endorsement of the teachings of these several speakers. after the departure of its pure spirit to the celestial spheres, on | Those who speak in the normal state are expected to present which were to be seen several of the things spoken of by the their individual views of truth, each in his or her own way; while those who are used as instruments for disembodied intelliyou had seen I should ever have thought that I took my view from | gences do not themselves undertake to be responsible for what is

#### SPECIAL NOTICES.

WM. E. RICE will lecture in Providence on Friday, Feb. 27th and Sunday, March 1st; in Pawtucket on Wednesday, March 4th; and in Worcester on Sunday, March 8th.

Miss M. Munson, Clairvoyant Physician and Trance medium, will be at the Fountain House for a few weeks, where she may be consulted each day from 9 A. M. till 3 P. M. Clairvoyant examinations or trance sittings, S1.

HARRISON HAPGOOD, Healing Medium, whose wonderful powers when under spirit influence, have been thoroughly tested in Western New York and Ohio, has taken rooms for a few weeks at the Fountain House, where he may be consulted any day, from 8 to 10 A. M., and from 2 to 4 P. M. Terms for consultation at room, from \$1 to \$2, according to time and labor spent; and \$2 have made for each visit in the city.

"By their fruits ye shall know them."

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 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 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. It 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 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.

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

Mrs. B. K. Little, (formerly Miss Ellis) Test Medium, by Rapping, Writing, and Trance. Rooms No. 46 Eliot street. Hours from 9 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 Diseases and Prescriptions, \$1.00.

Mrs. J. H. Conant, Spirit Medium, has removed to Room No. 22, National House, Haymarket Square, where she will hereafter sit for Medical purposes only. All previous engagements, however, will be ful-

Mrs. C. will answer calls for trance speaking on the Sabbath in Boston

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 13 a. M., 2 to 5 and 7 to 9 P. M.

N. B .- Public circle on Monday and Wednesday evenings at eight o'clock.

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 wil attend to examining and prescribing for disease; also curing by laying on of hands. Charges - For examination and prescriptions when the tient is present, 50cts.; by letter, \$1.00.

YOW READY. THE PSALMS OF LIFE. A Compilation of PSALMS, HYMNS, ANTHEMS, CHANTS, &c., embodying the SPIRITUAL, PROGRESSIVE, and REFORMATORY SENTIMENT of the Present Age. This work is adapted to Public and Private Religious Worship, Social Gatherings, Reform Meetings, Special Occasions, and the Family Circle. It is a "Hymn Book" and "Music Book" combined, containing upwards of 500 Psalms, Hymns, &c., and nearly 200 Tunes. The former comprise the These Lectures are intended for the purpose of presenting a full, clear, systematic and intelligent exposition of the various phases of Spiritualism, and will involve new and harmonious arguments drawn from revelation, philosophy, or earthly surroundings, and the intuition of man, three fountains from which gush forth well-springs of eternal, redeeming truth. A three fold cord is not easily broken.

Tennyson, Mackay, Dana, Sicaia, Missey, Harris, Eliza Cock, Alice and Phase Carey, Mrs. Osygood, Mrs. Sigouracy, and many others. It has been prepared with special reference to the already large and rapidly increasing demand for a volume that should express the sentiments and views of advanced minds at the pre-cent time. It is entirely free from all sectarianism, is prefaced with very full and complete Indexes, giving First Lines, a Classification of Subjects, Tunes, and Metres, contains 2d2 pages, library three fold cord is not easily broken. best lyrical productions of the old writers of "Sacred Poetry," together with lettered. Price, 75 cents. Also in leather, filleted sides, and lettered. Price, (C) Copies will be forwarded by Mail; and Societies or Individuals pur-

chasing in quantities will be allowed a discount from the above prices. Published by OLIVER DITSON & CO., 115 Washington Street, Boston. TO THE AFFLICTED Dr. A. C. Dresser, Clairvoyant and Healing Physician, so celebrated for remarkable cures, may be General Advertisements.

TIFFANY'S MONTHLY. Bela Marsh ear now supply I Tiffany's Monthly as heretofore, cither in single numbers or to annual

J. W. GREENWOOD, Healing Medium. Rooms, No.

MAGNETIC HEALING MEDIUM. JOHN B. PRATE. VI will give careful attention to all diseases which can be relieved by Spiritual magnetic influence. Terms for manipulations \$100. Office of

A. BASSETT, CLAIRVOYANT AND HEALING O PHYSICIAN, No. 14 Webb street, Salem, Mass.

NEW MUSIC.

66 THE PSALMS OF LIFE." A compilation of Psalms, Reformatory sentiments of the present are. By John S. Adams. Price 75 cents. Just published and for sale by BELA MARSH, 15 Franklin st. Also, "The Harmoniad" and Sacred Melodist, 160 pages. Price, in Boards, 38 cents single, 83,50 per dozen.

MERRILL'S EQUALIZING EXTRACT An inval-IVI uable remedy for 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 Shaking, Nervous Headache and Deafness, Asthma, Epileptic Fits, Palpitation of the Heart, Mental Inquietude, Description of the Plant of the Plant of the Heart, Mental Inquietude, Description of the Plant of t termination of the Blood to the Brain, Spinal Diseases, Fallure of Memory and General Debility. For Firs, St. Vitus' Dance, Neuralgia, and Tie Doloreaux it may almost be regarded as a Specific. Price \$1.00 per Box. For sale by Bels Marsh, 15 Franklin st. 41-tf.

CEORGE 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 hair, with the name, age, and place of residence, the patient will obtain an examination and pre-cription written out with all requisite directions. Patients visited at their abodes when desired, on liberal

Terms, when the patient is present \$1.00; when absent \$3.00. Payment HOWARD, CLAIRVOYANT PHYSICIAN, CAN D. be consulted at his residence, Thorndike, Mass., the first, third and fourth weeks in each month.

terms. Hours for examinations from 10 to 12 A. M , and from 2 to 5 P M.

AYING HANDS ON THE SICK. Dr. W. T. Osborn, Clairvoyant and Healing Medium, cures the sick by the laying on of hands; Chronic, Consumptive and Liver affections, and every disease which has baffled the Medical faculty, have yielded to his treatment. His success has been in most cases very marked, and such as to give him strong confidence in the healing power exercised through him. Terms for each Clairvoyant examination, \$1.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel

TYEALING AND CLAIRVOYANT PRESCRIPTIONS. C. C. YORK and wife continue to heal the sick by the laying on of hands; also to give Clairvoyant examinations and prescriptions, by receiving the name, age and residence of patients in their own handwriting. They will also visit the sick whenever desired Terms \$3.00 for examination in a prescription; 82.00 when present. Address in care of Bela Marsh, 15

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

TRS. 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 n uch time and trouble. Her charges are made to suit the N. B .- Examinations are made in the natural or wakeful state. Consul-

tations and Examinations free of charge.

R. C. MAIN will attend to obstetrical cases when desired. He will be assisted by a woman who has had long experience 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 Satur-

UFFOLK DYE HOUSE. Corner of Court & Howard

days in Lowell. On other days he will visit Billerica, Westford, and other places, where he is wanted, until further notice. Office 221 Central Street,

MRS. E. J. FRENCH, Clairvoyant and Healing Physi-IVI cian, office 780 Broadway, second floor, front room. The morbid conditions of the human organism delineated and prescribed for with un-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.

C. STILES, M. D., Physician and Surgeon, Bridge-Character. Dr. S. is not enable him clearly to see the 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

INR. 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, f. Intness at the stomach, and is an excellent Tonic Cordial Our Panacea will cure Coughs, Cold, and Asthma. The Canker Cordial will cure the Canker in the mouta and stomach and Cauker Humors in the Blood. "Female Restorative"-for Female Debility

J. & BENJ. F. ABBOTT, 214 Hanovor St. REMLO, WATCHMAKER, AT GEO. B. FOSTER'S, No. 33 Tremont street, Boston. N. B. Mr. K. has for many years been first workman and foreman for S. Willard & Son, 9 Congress st.

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

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knowing it to be one of he great inventions of the age. Office and gen consulted upon all diseases that flesh is heir to. Terms for examination eral depot, 116 Commercial Street, Boston. Price 82 60 per box of Christ when present, \$1.00; when absent, \$3.00. Patients will be visited in the city and vicinity, if desirable. Medical House and Office, 83 Charter street, Sub-depot at No. 244 Washington street, up one Sight, door No. 2 SAMUEL W. GLEASON

# Interesting Miscellany.

#### THE MIDNIGHT PRAYER.

The following sweet and touching lines are from the pen of an accomplished and beautiful woman, well known in the magic circle of good soclety. They refer to an actual scene, which she very pathetically parrates. Her little boy was dangerously ill of fever. At midnight he suddenly awoke from a troubled sleep, and called wildly for his mother. Perceiving that she sat near him, he became calm, and soon afterwards uttered a little prayer she had taught him in his cradle. The lady had already lost two children, to which affliction she alludes in her own supplication to Heaven This child recovered, and still lives )

'Mid the deep and stifling sadness, the stillness and the gloom, That hung a veil of mourning round my dimly-lighted room, I heard a voice at midnight, in strange tones of anguish say, "Come near me, dearest mother! Now, my God! oh, let me

And, soft as vesper music, wailing sadly through the air, In plaintive utterance, then tolled forth his simple evening The same sweet hymn his lisping tongue so oft to me had said,

When, but an infant still, he knelt beside his cradle bed.

Methought the Almighty's love must bless that graceful little Whose budding tendrils I had taught around His throne to twine. Methought an angel's gentle hand the silver chime did toll, That called to prayer each thought within the temple of his soul.

And by the tearful beaming of his eyes I seemed to trace The spiritual worshippers within that holy place, As solemn light will sometimes through cathedral windows pour, And reveal the pale nuns kneeling upon a marble floor.

A ra iance seemed to gather o'er his mournful face the while, Like starlight stealing sadly down a consecrated aisle, And, round his pale, high forehead, hung a halo, soft and faint, As falls from holy tapers on the image of a saint.

And that frail, suffering, patient child, so full of faith divine, His soul lit up with holiness-that saint-like boy was mine; And like the broken chrysalis, my heart was only probed To see its nursling heavenward spring, in shining vesture robed.

He prayed-and dumb with anguish, did my trembling spirit

Till that low wail had entered at the everlasting gate; And then I cried " Oh! Father, throngs of angels dwell with thee, And he is thine-but leave him yet a little while with me.

"Two buds has Azrael plucked from out the garden of my love, And placed them in the living wreath that spans thy throne above; Twice o'er love's consecrated harp have swept his cold dark wings, And when I touch it now, alas! there are two broken strings.

"Twice have his strong, sharp arrows pierced the lambs within

And now in his unerring grasp another shaft behold!" Two prayers went up at midnight-and the last so full of woe, That God did break the arrow set in Azrael's shining bow. Home Journal.

#### STEPS OF PROGRESS.

BY B. J. BUTTS. TUNE - " Sweet Afton."

Step forward, dear brothers - keep time with the truth ! Be manly as men in the armor of youth : Step forward - not backward, nor ever aside, At bidding of Fashion, or Riches, or Pride; Step boldly, but truly, erectly and well, The fruit of your labors the future will tell, If you are but faithful, and never despair, But live for the Truth, and its glory declare.

Step forward, dear brothers - keep time with the right! Leave Error behind you, like angels of light: Step firmly, but gently, nor never in ire,-The bush on Mount Horeb burned not with the fire! Step onward and upward; what others have done But opens the way to fresh labors begun ; -O learn the great truth, that the right shall prevail,
If you will by

Step forward, dear brothers - keep time with the good! That cometh to you in your loftiest mood -Step gently, but nobly, on errands of peace, Till anarchy, warfare, and hatred shall cease -Step truly, and firmly, and boldly, but light ! Ne'er crushing a worm by your cautionless might; Step kindly, but step - and you'll surely proceed, The true, and the right, and the good will succeed.

### THE IDEAL IS THE REAL.

"God never yet permitted us to frame a theory too beautiful for his power to make pract cable."

Men take the pure ideals of their souls And lock them fast away, And never dream that things so beautiful Are fit for every day ! So counterfeits pass current in their lives, And stones they use for bread, And starvingly and fearingly, they walk Through life, among the dead,

Though never yet was pure Ideal

Too fair for them to make their Real!

The thoughts of beauty dawning on the soul, Are glorious Heaven-gleams. And God's eternal truth lies folded deep In all man's lofty dreams : In thought's still world, some brother-tie which bound

The planets, Kepler saw, And, through long years, he searched the spheres, and there He found the answering law. Men said he sought a wild Ideal,

Aye, Daniel, Howard, all the crowned ones That, star-like, gleam through time, Lived boldly out before the clear-eyed sun, Their inmost thoughts sublime!

The stars made answer, "It is Real!"

Those truths, to them, more beautiful than day, They knew would quicken men; And deeds befitting the millennial trust They dared to practise then,

Till they who mocked their young Ideal, In mockness owned it was the Real.

Thine early dreams, which came like "shapes of light," Came bearing Prophecy : And Nature's tongues, from leaves to "quiring stars," Teach loving Faith to thee : Fear not to build thine eyrie in the heights Where golden spiendors lay : And trust thyself unto thine inmost soul, In simple faith alway, And God will make divinely Real,

The highest forms of thine Ideal.

### A NEW ALLY.

On Monday evening last, a sleight-of hand performance came off at Dickinson's Hall in this city. The principal performer, who sports the name of the "Whizzard of Isis," among other things treated the audience to some specimens of what he called "spiritual manifestations." He hung a drum and a glass bell upon a cord, to which was attached a small wire. A female confederate stood behind the curtains and pulled the wire so as to produce a piece of mechanism, a rhyme of melody, or a subtle sudible sounds upon both instruments. It might have passed off as a very clever trick provided the Whizzard had given the bell a glass, instead of an iron clapper.-It being of a different color, was visible to all.

The above constituted the principal features of that department of the entertainment, which by the way was the best of the whole. The learned Whizzard then stated his opinion to be that there never had been any spiritual manifestations except such as he had given .- Waukegan, Ill., Excelsior.

# NEW-ENGLAND SPIRITUALIST

For the New England Spiritualist. "WHAT GOD HATH JOINED."

put asunder.'

morning within the richly carved walls of an earthly things fair and exquisite arose in their path; sweet deltemple, through whose stained windows the softened icate flowers and little glistening dew-drops; diamonds, sunlight streamed gloriously, and whose lofty dome in the earth; pearls, in the sea; stars, in the sky; resounded with the soft strains of sacred melody. bright things gleaming and flashing every where; joy-It was yet early, and I was well-nigh alone. Alone? ous faces and graceful forms moving to and fro, more freno, the mellow light and the low sweet music were my companions; the spirit of peace and beauty came down into my heart, and I felt that it was good for me to be there.

Presently there came thronging in a tide of human. ity, the old and the young, the grave and the gay, some with pleased and happy faces, some with care and they beheld a fisherman's child, so strangely, so enchantsorrow upon their brows, and some encased in garbs of ingly beautiful that they were amazed, and bent over indifference and iciness. A jingle of bells,—a bustle him in silent admiration. At length their leader spake, at the door, and there sweeps up the aisle a gay girl enveloped in a cloud of lace and muslin; and by her side, he who is to "love, cherish and protect" her as long as he lives.

pray. With his lips he asks God to bless them; perhaps with his heart also; but his flowery words and smoothly polished phrases seem more fit for the ears of man, than for the Great Father on whose name he calls. He knows full well that this maiden has been reared in a home of fashion, vanity and folly; perfect gift?" And so the angels waited till the child that she is a creature of impulse and passion, whom became a man. Then pain and sorrow came upon the no fixed principle ever governs, and no high purpose ever guides. She has been trained up in the belief his cheek; and anguish bowed his frame and care plantthat the chief end of woman is to be married to a man. ed furrows upon his brow. Then, when all his soul was She has looked about her, and she has found one well- dark, the angels drew near and whispered of unspeakestablished in some lucrative business, into whose able bliss, so that his heart grew strong and earnest; and pockets the dollars seem to roll as if by magic. She has practised all the pretty airs upon him that are usually employed in such cases, and has succeeded, as she thinks, in enchaining him.

What matters it that he is getting old?—that he and pronounced it fit for Heaven! has run a race through the whole course of dissipation and licentiousness?—that he has purchased his wealth by raining many a young man whom he has entrapped at the gaming table?—that the long grass is waving of the Scientific American: above the head of many a fair girl, sent to her grave by his perfidy and wickedness? All these are of no consequence; -he is rich; he is willing to make her his "wife"; and she has come up hither to-day to exhibit her laces and orange-blossoms, to call forth the flattery space, whose temperature is 225 degrees below zero; of some, the caresses of some, the envy of some, and to be married.

The preacher is well aware of all this, and yet, cold observed in with a self-approving smile upon his lips he pronounces grees below zer over them the hely words, "What God hath joined to- produced. In gether, let not man put asunder." Oh, it is impious! that we can it is most sinfully false! God doth not join them to- At this tem gether; it is but a bartering of body and soul, for sor- substance like did gold. The gaudy butterfly may flaunt for a season, same effect she may indeed glitter through a long life-time, bedeck- the finge ed and bespangled plentifully without; -but within,

within are the dead men's bones, and all uncleanness. If the laws will sanction such bargainings, let them freezes. The solid mercury may then be treated as be made in the name of the law, and not in the name other metals, hamme'ed into sheets, or made into spoons; of the Lord. But if any man dare to say that the such spoons, however, would melt in water as warm Most High God bath joined them together, -the truth as ice. It is protty cortain that every liquid and gas is not in him.

### THE SYMPATHETIC MIND.

after the truth by laborious reasonings, we shall find ourselves freely seeing things by a kind of intuition. This is a state of mind which it is very desirable for all to come into. It is this state that Christ refers to when he says, "I speak to the world those things which I have heard of him. I do nothing of myself: but as my Father hath taught me I speak these things. And he that sent me ing effects of is with me." Here is described a state of clairvoyance. and unity between the mind of Christ and that of the Father, which precluded the idea of any labored effort on Christ's part to get at the mind of the Father and so be able to express his thoughts. A thought in the mind of the Father was instantly daguerreotyped in the mind of Christ, and he was able to transmit it immediately to those around him. It is very desirable that that kind of unity should be established between our minds and Christ's, and between the minds of all among us; so that when one mind receives a charge of the heavenly electricity, he will be able to transmit it to those around him with undiminished power.

### PERSECUTION.

The history of persecution is a history of endeavors to cheat nature, to make water run up hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob. A mob is a society of bodies voluntarily bereaving themselves of reason, and traversing its work. The mob is man voluntarily descending to the nature of a beast. Its fit hour of activity is night. Its actions are insane, like its whole constitution. It persecutes a principle; it would tar and feather justice, by inflicting fire and outrage upon the persons of those who have these. It resembles the pranks of boys, who run with fire engines to put out the ruddy aurora streaming to the stars. The inviolate spirit turns their spirit against the wrong-doers. The One of these subtle, but absolute conditions of health, is tongue of fame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. Hours of sanity and consideration are always arriving to communities, as to individuals, when the truth is seen and the martyrs are justified .- R. W. Emerson.

TRUE WORSHIP.—Whoever looks steadfastly into bis soul, and transmutes that bodiless thing into shape and and so he will remain while the world lasts. substance, whether it be a temple or a poem, a painting, discovery of the human brain-in what shape soever he has rendered the truth within him-that man has worshipped and sacrificed: he has laid the offering of his intelligence on the altar of the Highest Intelligence, and the gift of his being is repaid-in the Book of books shall it be set down to him.

With every regenerating man sensual things are in the last place, and are esteemed only as servants to those things which are interior and spiritual.

### THE MISSION OF THE ANGELS.

Once a little band of angels descended to this earth, "And what God hath joined together, let not man and wandered over its beautiful places in search of something so purely beautiful that it should be an acceptable What hath God joined together? I stood this offering before the throne of the Eternal. And many quent than all, and also more beautiful. But the angels passed on; for nothing which can fade or be destroyed is worthy of Heaven. On, on they wandered-on through the great forests over the bright seas, searching everywhere for that lovely thing that was to add fresh beauty even unto Heaven. At length on the seashore - "Shall we bring a mortal and perishing gift to the throne of our Immortal Father?" "Our High Father is all-powerful; He could give him immortality," replied another. "Innocence and love are heavenly beauties; They pause at the altar, and the minister rises to but they can live only in Heaven. Shall we not snatch him from this bad world's temptations?" said a third.

Thus spake the tender pitying angels. But their leader said-" There is a beauty far transcending innocence, a beauty which childhood and innocence may never possess. Shall we wait for this, or offer to our God an imman and drove the light from his heart and the rose from faith was the first gem in his crown of beauty. Still they poured temptation upon his pathway; and as he rose triumphant from every struggle, his beauty grew more godlike, and they looked with awe upon their work

#### THE COLD OF SPACE.

The following facts are furnished by a correspondent

"For every mile that we leave the surface of our earth the temperature falls five degrees. At forty-five miles distance from the globe we get beyond the atmosphere, and enter, strictly speaking, into the regions of and here cold reigns its power. Some idea of this intense cold may be by stating that the greatest ircle is from 40 to 60 deny surprising effects are ratory the greatest cold degrees below zero .id gas becomes a solid it produces just the red-hot cinder; it blisters

reezes at 40 deg. below zero; Quicks that is, 72 des below the temperature at which water that we are acquainted with would become solid if exposed to the cold of the regions of space. The gas we light our streets with would appear like wax; oil would We may come into a state, where instead of feeling be in reality, "as hard as rock;" pure spirit, which we have never yet solidifed would appear like a block of gen gas would become quite transparent crystal solid, and rese we should be able to turn butter in a last ivory; and the fragrant odors of flow made hot before they would vield a few of the astonish-

> chmond, Virginia, a large A FALSE AT congregation bad to hear a stranger of some notoriety. Soon after lad introduced his subject, the cry of "fire! fire!" in the street, yery much disturbed the congregation, and many were about to retire, when an elderly lay brother rose and said:

"If the congregation will be composed, I will step out and see if there is any fire near, and report."

The congregation became composed, and the minister proceeded. Taking advantage of the occurrence, he called attention to a fire that would consume the world a fire that would burn forever in the lake that is bottomless; and had just concluded a sentence of terrible import, and not without manifest impression on his audience, when a voice from the other end of the church, as if in flat denial of all be had said, bawled out:

" It's a false alarm !!" The effect was ludicrous in the extreme. The old man had returned ; but his inopportune response spoiled the force of the eloquent appeal from the pulpit, and even the preacher could scarce refrain from joining in the universal smile that passed over the congregation. -Meth. Protestant.

NEEDS OF THE BODY. - The human body, besides its grosser wants of food and covering, has its more delicate needs, robbed of which, it perishes more slowly and subtly, but as sorely as when frozen or starved .light. Without light, the body of a blind man pines, as pines a tree without light. Without light, man's body perishes; with insufficient light, it droops. Another of the body's absolute peeds is work. Another is conversation with human beings. If, by isolating a vulgar mind that has collected no healthy food to feed on in the time of dearth, you surve it to a stand-still, the body runs down, like a watch that has not been wound up .-Against this law of nature, it is not only impious, but idiotic, to struggle. Almighty God has made man so,

MINOR VICES. To aim a large spear at a shield will make a large hole but will not impair the brightness of its surface. But puncture it all over with little needles, and its lastre becomes blurred and dimmed .-So with our moral natures. It is not great crimes and sins, but those ten thousand contemptible little everyday meannesses of which every man is full, that destroy the tone and dim the brightness of our moral natures.

The truly generous are those who first execute justice, and then impart their benevolence.

## MARCH 7 1857.

THE PROPERTIO FIRE.—Chrysostom, speaking on the composition of a sormon, says, in a reverie: "I had a vision: I thought I saw the communion rails crowded with angels listening to the aermon." When a man speaks as in the sight of God, with an open beaven, with Christ and angels before him, he catches the true prophetic fire; he offers a present salvation, from a present Saviour; the spirit of glory and grace descends, and the flame, communicating to his auditory, accompanies them to their houses.

#### 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, etlculated to throw "more light" on the great problems of Human Life, Duty, and Destiny. Those who write in a kindly, truth. seeking, rather than dogmatic spirit, free from censoriousness and needless harshness, with a due appreciation of the value of the Past, notwithstanding its errors, will be most welcome to a place in our columns.

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