

NEW-ENGLAND SPIRITUALIST.

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

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"LIGHT! MORE LIGHT STILL!" -- GOETHE.

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Phenomenal & Philosophical.

R. P. AMBLER'S LECTURE,

DELIVERED AT THE MEL ODEON, SUNDAY AFTERNOON,
JULY 19TH, 1857.

The first prominent idea of theology is, the Existence of a Supreme Being; and the second, which naturally follows this, and is scarcely less conspicuous, is the Revelation which that Being is supposed to have made to his earthly children. A strong inferential argument may be formed to prove the probability and the necessity of a divine revelation, by referring to the spiritual needs of man, and the near relation which he sustains to God. As a dependent being, man requires the unfoldings of a higher wisdom than that which he is able to generate by his own unaided powers; and as an immortal child of God, possessed of faculties that are capable, to some extent, of scanning the divine perfections, he has a right to feel that the voice of the Father will be made known to him, and that the word of his truth will be given in a language which his own Godlike soul may interpret. Hence the idea of a divine revelation is natural, spontaneous, and consistent. If Deity is the fountain of truth, then there must be streams flowing from that fountain. If he is the Governor of the world, then his law must be expressed in some outward symbol. If he is the Parent of humanity, then the love he bears to his children must be revealed in unmistakable signs. I speak now of the principle of revelation as separate and apart from all the perversions of theology, and I say that this is a principle that outgoes naturally, from the very fact of the divine existence. When we come to ask, however, what is truly divine revelation, and where is the genuine word of God, we have raised an entirely separate and distinct question.

On this point the most diverse and conflicting opinions have prevailed. In fact, the ideas which have been prevalent at different periods on the subject of revelation, like the speculations indulged concerning Deity, have usually corresponded with the moral and intellectual development of the people, and for this reason we shall find almost as many different conceptions as to what constitutes divine revelation, as there have been distinct races of men. The various nations of the earth have all had their traditional revelations and sacred books, which have been supposed to emanate, more or less directly from the Supreme Being, and which have therefore been regarded as divine. Among these books may be mentioned the Vedas of the Hindoos, the sacred books of Hermes, the Zendavesta of the Persians, the Koran of the Mahometans, and the Bible accepted by the Christian world. For all of these books there has been set up the claim of a divine origin; in them the inspired thought of divinity has been supposed to be embodied; and for this reason they have been invested with a peculiar sacredness, which has rendered them distinct from all other books. Indeed, so profound has been the reverence paid to some of these ancient writings, that they were not allowed to be brought in contact with animal substances; they could not be read in the presence of a wicked man, nor in a place from which a corpse had been carried; they could only be used under certain prescribed regulations of this character. It cannot be denied that these so-called sacred books, considered apart from all claim to a divine origin, abound in passages of the most exquisite beauty, and often display a wisdom which could proceed only from a high state of spiritual illumination. In saying this, however, we go only so far as to show that the books themselves were so many embodiments of the highest religious and theological ideas of the time in which they were produced. The great question still returns to us, as we stand on the apex of this nineteenth century, and look down on the productions of former ages—what and where is the true word of God?

In returning an answer to this question, we must first of all consider the character of that expression which the Divine Mind must be supposed to give to his universal and everlasting thought. It is evident that in all Divine revelation, there must be a suitable correspondence existing between the thought to be conveyed, and the expression in which that thought is clothed. The character, therefore, of the Divine word or expression must always be in exact accordance with the nature of the Divine idea. Now let us consider first that the thought of God is infinite. It is the emanation and outflow of the universal mind, the all-expanding radiation that goes forth from the soul of the world, the circling wave of light that rolls on forever, without a bound. We can conceive of no limit by which the Divine thought can be restricted; the heaven of heavens cannot contain it; the walls of the universe cannot impede its flow; it is the glory of a sun, whose rays go out into the most distant space. The winds may take the course of electric tides, and worlds may revolve in the orbits which have been appointed for them, but the thought of God overflows the starry shores of immensity, restricted only by the circle of the Infinite. If this position be correct, and if, as we have stated, the representative expression must correspond in character with the thought itself, then what is the inference to be deduced from these premises? Nothing can be more clear than that the divine thought, being infinite in itself, can never be shut up within the lids of any single volume, that it can never be represented by the whole vocabulary of verbal signs, that it cannot be confined to the sacred books or the Bibles of any nation. It is plain that the infinite idea must require the infinite expression, and the effort to confine that idea within the limits of artificial language would be as vain as to attempt to crowd the ocean into the shells

that line its shores. If then the thought of man must be trammelled, let God's thought be free, not shut up in the shells of chapter and verse, nor imprisoned by the theologies of any age, nor the dialect of any nation, but expanding everywhere in the fulness of its truth and the glory of its divinity.

Again, let us consider that the thought of God is eternal and immutable, the emanation of a perfect and unchanging mind. The flight of ages casts upon it no shadow; amid the revolutions of earth and the shifting scenes of human history, it is ever the same, changeless and pure, like the eternal sky, which clouds may obscure, but which they have no power to change. Not only does the divine thought fill infinity with its vastness, but it covers the lapse of the ages with its immutability. That thought is like the light, which is ever the same, though the earth, when turned from it, may be clothed in shadows. Man's thoughts are fickle and changing; they take their form from every passing circumstance; they are brightened by the smiles, or darkened by the frowns of fortune; but in the peaceful stillness of the harmony that wraps the worlds in silence, the thought of God shines on above all change, fixed in the absolutism of its own glorious perfection. Well indeed was it written by the prophet, "For my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my thoughts higher than your thoughts, and my ways than your ways."

Now let us mark the conclusion to which we arrive. If, as we have shown, the thought of God is thus immutable, the same in all time, then it follows inevitably, that the revelation of that thought must be perpetual, given alike in all ages. No mind can consistently suppose that an idea which fills eternity with its vastness can be precipitated, as it were, upon any single era. The perfect expression of any idea must be co-extensive with the idea itself. Hence the thought of God, because thus eternal, requires an eternal revelation—a revelation not confined to any particular era, nor restricted to any chosen personages, which is not all poured through the special channel of selected minds, which is not subject to the changes constantly taking place in the forms of language, but which, day by day, and hour by hour, and moment by moment, rolls on in grand, majestic harmonies, like the murmurs of a shoreless sea. Divine truth does not change to accommodate itself to the measure of human progress, but man, through progress, grows into a perception of that truth. Deity lives and thinks now, as in past ages. Shall we not have the evidence of that life and the revelation of that thought, now as then? How can it be said that the word of God belongs to the past alone, when the thought of God is above all time, oversweeping the epochs of human history, as fresh, and bright, and beautiful to-day, as in Time's earliest morn. To be consistent we must say that the divine word is one eternal whole, that it is not to be divided into fragments, that it cannot be ended and sealed up in any single volume, but that it is the perpetual revelation of a perfect mind, the ceaseless outflow of the eternal thought. And this conclusion is based on the plainest deductions of reason. Opposed as it may be to the speculations of theology, and conflicting as it may with the fostered prejudices of all religionists, it is that which the mind must at last fall back upon, when the old altars of superstition have fallen; it is that, in fact, which reason must at last acknowledge and rejoice in, when God is seen in his eternity, when principles are recognized instead of dogmas, when the sun of truth is beheld shining beyond the mist of words, and when that wisdom which is infinite is breathed upon the soul, like the fragrance of an everlasting summer. With this view of the character of that expression which the Divinity must be supposed to give to his everlasting thought, we are now prepared to distinguish the true and essential word of God from the numerous volumes which have been labelled with this title.

What can be a true revelation of the divinity—that can be a revelation which can measure itself with his own infinite and eternal thought, but that which can be listened to in the deep melodies of being, and read amid the fields of nature, in the footprints of Almighty Power? Nothing less than this can express the beauty, grandeur, and majesty of the divine idea. Mere words—what are they? They are all poor, and weak, and worthless to represent that which the human mind cannot grasp in its feeblest imaginings. The divine word is identical with the divine work; it is that which God speaks in ceaseless action; it is the volume which he prints in letters of starry light, and which is open to be read by all his children; and the sublime ideas of that volume are not represented by artificial signs. God speaks not in Hebrew, Latin, or Greek; his is the universal language, which can be read by the souls of every age, and the inhabitants of every land. The language of man is arbitrary, conventional, superficial—and for this reason it is subject to various modifications, according to the changes that may take place in the habits, customs, and ideas of a people. The forms of expression which in one age of the world would be regarded as forcible, might in another age lose their significance, and even fall altogether of being understood. And this is true of much of the metaphorical language of the Bible; figures of speech and local allusions, which in the time of their origin were highly significant, have, in the lapse of ages, become so obscure that their meaning can only be ascertained by reference to historical data, while in many instances it is entirely lost; and from this fact we see how inadequate are all conventional signs in the expression of infinite and everlasting thought. The language of Deity, therefore, is a universal language—it is the language of

eternal law, outworking into form and order everywhere; it is the work which God performs in the silence of immensity, the direct and legitimate expression of that wisdom which no combination of words can fully represent, and of which the best books are only weak and imperfect translations.

If, then, I would find the word of God, I must look for it not merely in the sanctuaries of men, not simply in the volume labelled "Holy"—but if I would find the true word of God, I must go where God lives and breathes. I must trace the deep-working laws manifested in all his works. I must drink in the living sermons, uttered in his great temple every week-day. I must feel within my soul the breathings that come up from the hidden life of things, and listen to the low whisperings of Nature, and to the—

Voices that echo deep and long
Resound from all the steadfast hills,
And flow in all the laughing rills,
Translating Nature into song.

This divine word of God, in Nature, I hesitate not to say, is divinely authoritative. That which God speaks in the action of eternal law is absolutely and sublimely true. It is by this standard that all human theories and opinions are to be judged. So far as the principles of nature can be discovered and demonstrated, so far reason has a substantial basis on which to rest; this is the only authority that comports with the dignity of the soul; all else is arbitrary and vain. If, then, we would attain to the highest truth, we must not regard so much what man has written, as what God, day by day, is teaching; we must not pore so long over the volumes of old philosophy, but look upon the manuscript which God has written in his own language, and where angels call precious flowers, to bind on earthly brows. Every idea which is in itself true, beautiful, and consistent, has its authority in nature. Look at the Gospels, whose teachings have been so revered, and what are they but transcripts, so far as their great moral truths are concerned, from the lessons contained in the divine works of God? The gems of truth to which Jesus gave utterance, were taken from the jewelled bosom of nature; the revelation which he gave of Deity, was only that which had been given long before in the sunlight and the raindrops; and the moral precepts that he laid down, were only the verbal expression of those laws which were already written on the human constitution, and responded to by the voice of conscience in the soul. And so it must ever be: the grandest truth which the human mind has ever conceived, the sublimest system of philosophy which the world can combine from the discoveries of all ages, and the most beautiful moral precepts which the soul can suggest, in its most advanced state, will be found to be transcripts or translations from the unwritten truths evolved in the revelations of nature. This is the authority to which all others must bow. It is the starting-point from which reason begins to act, and on which all its deductions are based. It is the exhaustless well-spring from which the highest angels draw the waters of everlasting life. But while it is true that the Divine Word of nature thus constitutes an authority absolute and infallible, the soul can find here no place of rest. The field which opens before it is unlimited. Every form is the symbol of a deeper meaning; there is a truth beyond the outward, and a beauty beneath the visible, which are ever waiting to be sought. The human soul is nature's great interpreter, and while it seeks it will forever find. While it cannot grasp at once the mighty meaning of Divinity, nor fathom at one sounding the infinite ocean of life, it can still embrace in its searchings all that is suited to its wants, waiting for the discovery of higher truth to be the result of its future progress.

Nature is a book inscribed with mystic characters, but if we labor to comprehend it, as we may, we shall find a divine meaning in them all; let us rightly interpret nature, and we shall find a deep interior sense lying beneath the garb of physical beauty. Let us look with the soul, and the caverns of the world shall open and disclose their wonders; let us listen with the spirit, and the great harp of God shall breathe from its trembling strings, the melodies that thrill the heavens. We need not look afar for God, nor go back to other ages for the word that he has spoken; he is near to every one of us, and he speaks in those low, deep tones that make the silence sweet. The echo of those tones doth fill the universe. We may hear it in the wind's mournful sigh, in the waving of the forest leaves, in the voices of all growing things. Shall we not listen? There is a power in these tones, which, if we heed every care, and melt the burdens of grief into sweet, hallowing tears. They come when the voices of the world no more can comfort, when the ebbing waves of passion have left the soul-bed bare, and they soothe with a healing balm the wounds which the world has made. These are the tones of wisdom, the voices that shall make us inly strong. Oh, then, amid the conflicts and struggles of this mortal life, amid the wearying burdens that press heavily upon us, when the clouds gather thickly, and the storms beat fiercely around us—let our thoughts be still, and the wild throbbings of our hearts be hushed, that God may speak!

A FACT IN CLAIRVOYANCE.—When Monsieur Six Deniers, the artist, was drowned in the Seine in 1846, after his body had been vainly sought, a somnambule was applied to, in whose hands they placed a portfolio belonging to him; and being asked where the owner was, she evinced great terror, held up her dress as if walking in the water, and said that he was between two boats, under the Pont des Arts, with nothing on but a flannel waistcoat: and there he was found.

Neither believe rashly, nor reject obstinately.

WHAT IS THE TRUE THEORY?

[Extract from a series of articles in the London Weekly Register, translated from the Civiltà Cattolica.]

It seems clear that among all the hypotheses and theories brought forward to explain naturally the phenomena included under the name American Spiritualism, there is not one sufficient for the object, that is to say, which explains them all; since if one of them happens to account for some of the phenomena, it always leaves not a few others altogether unexplained, and inexplicable. Certainly, we must make a great allowance in the facts which are related, for imposture, lies, exaggeration and hallucinations: but after this defalcation there still remains so large a surplus, that if we were to deny its reality, we should have to refuse all credit to our senses, and to human testimony. Of these facts a part may be explained by the mechanical or mechanic-physiological theory; but a much larger part remains behind which cannot be made to fit in with this explanation. Such are all those phenomena in which either the effects produced are evidently too great for the mechanical power which had to call them forth, as the dancing and violent agitation of heavy and well-balanced bodies are produced by a slight touch or pressure of the hands, or efforts and motions produced without any contact, and therefore without any mechanical impulse, whether mediate or immediate; or finally, the effects are such that they manifest in the author of them an intelligence and will, distinct from that of the experimenters.

To explain these three orders of effects there remains the theory of magnetism; but however generously we may make concessions to it, and even if we were blindly to admit all the gratuitous hypotheses upon which it is founded, and all the errors and absurdities of which it is made up, all the portentous faculties which it attributes to the human will, to the nervous fluid, or to whatever other magnetic agent, it will never be able with its principles to explain how a table magnetized by a medium, manifests an intelligence and will of its own in its motions; that is to say, one distinct, nay, sometimes contrary and superior to the intelligence and will of the medium.

How then are these phenomena to be explained? Must we also have recourse to some occult and unknown causes? to some new and unforeseen, unfolding of faculties and laws which have been hitherto almost inert or dormant in the bosom of creation? This would be openly to confess our own ignorance, and to send back the problem into the realm of those many enigmas which the poor mind of man has never been able, nor ever will be able to unravel. And we do not at all hesitate to confess our ignorance with regard to many of the phenomena, the nature of which is so ambiguous and so obscure, that it appears to us the wiser way to say nothing at all about them. But there are still others, in which we think it not difficult to find the way to the solution. It is quite true that it is impossible to find this in the circle of natural causes; but why should we hesitate in such cases to seek for it among those which are beyond nature? Or shall we be frightened at the difficulty which the adversaries of the supernatural and skeptics allege, saying in this, as in several other cases, that we cannot define the boundaries of the power of nature, that the field which physical science has yet to discover is boundless, that no one knows the limits of the natural order, so as to be able precisely to indicate when the preternatural order commences?

The answer to this difficulty is easy. Be it so that one can assign the precise line which divides these two orders of things, the natural and the preternatural; it does not follow from this that we can never define with certainty whether a given effect belong to one rather than to the other. Who can distinguish in the rainbow the precise limits where one color ends and another begins? or who can determine the exact instant in which the day dies and night is born? No one would be so simple as to infer from this that we cannot know if such and such a zone of the Iris be red or yellow, or if a given hour belong to the night or the day. And this for the simplest of all reasons, that to know the nature of an effect it is not at all necessary to pass through the limits of the beginning and ending of the category to which it belongs, but it is quite enough to see if it has the characters peculiar to that category. Now this same thing is true in the matter we are speaking about. We cannot tell to what point the forces of nature reach; but nevertheless, when we are given a fact, we can often discern its preternatural. And to speak of our own problem, among the phenomena of the speaking-tables there are several in which these characters are to our mind most manifest. Such are all those in which the agent which moves the tables operates as an intelligent and free cause, and at the same time shows an intelligence and will altogether proper to itself; that is to say, superior or contrary to, or in some other manner distinct from, the human intelligence and will, whether of the mediums and experimenters, or of the spectators and the attendants. In such cases we are obliged to admit that that agent is a spirit, and not a human spirit, and hence one placed outside the order of things which we are wont to call natural; that is, of those which do not exceed the forces of matter and of man. And these are those phenomena exactly, which have resisted every other theory founded upon merely natural principles, whilst in these they find a most clear and easy explanation; for every one knows that the power of pure spirits over matter very far surpasses that of man; and there is not one of the marvels related of modern "manifestations" which may not be attributed to their power.

We know very well that the mention of spirits here will make several persons put on a contemptuous smile.

Not to speak of those who like good Materialists have no belief whatever in spirits, and reject as fables and chimeras all that is not pure and palpable matter, and to say nothing of those others also, who though they admit the existence of spirits, deny that they have any influence upon or interfere with the affairs of our world; there are many in our own days, who though they grant to spirits that which no good Catholic can deny, that is, their existence and intervention at times in the affairs of human life in different ways, open or secret, ordinary or extraordinary, do nevertheless seem practically to renounce this their belief, and it appears as if they felt that to admit in any special case the intervention of spirits would be rather a mark of too great credulity or of womanish superstition, for they content themselves with not denying it in the lump. And to say the truth, people have so been in the habit for the last century or so of disclaiming against and making a joke of the easy credulity of the middle ages which were finding out spirits and witchcraft and witchery everywhere, that it is no wonder if some weak people who wish to appear strong-minded, should experience a reluctance, and, as it were, be ashamed of believing in the intervention of spirits. But this excess of incredulity is no less unreasonable than that which was perhaps the contrary excess in other times; and if too much faith in such things leads to vain superstitions, the believing nothing at all may lead one towards the impiety of naturalism. The wise man, therefore, and the prudent Christian must equally avoid these two extremes and walk steadily in the middle way in which virtue and truth may be found. Now, in this matter of ours of the speaking tables, what opinion does prudence counsel us to hold?

The first and wisest rule which prudence dictates to us, is that we are only to have recourse to preternatural causes to explain extraordinary phenomena, when the natural are not sufficient; which is the same thing as saying, *vice versa*, if the natural causes are found to be insufficient, we are to admit the preternatural. Now, this is exactly the case in our present subject. In fact, among the phenomena of which we are speaking, there are many which it is not possible to explain thoroughly, by any merely natural theory or cause, as appears from what we have said and argued upon already. It is then not only prudent, but necessary, to see the cause of them in that order which is beyond nature, or, in other words, to attribute them to the agency of spirits, since beyond nature no other causes exist except spirits. The other rule and infallible criterion to judge of an effect, whether it be natural or preternatural, is to examine the characters which it exhibits, and from them to infer the nature of the cause. Now, those more marvellous effects which no other theory can explain, have such characters as show not only an intelligent and free cause, but one endowed with an intelligence and will not human. This cause cannot therefore be other than a simple spirit.

Thus, by two ways, the one an indirect and negative one, that is, by exclusion, the other direct and positive because founded upon the nature of the facts, we are brought to the same conclusion—viz., that in the phenomena of modern manifestations there is one class at least of facts which doubtless have spirits for their cause. And we are led to this conclusion by such a natural train of reasoning, that so far from suspecting that its reception is due to our having gone too far through credulous imprudence, we should, on the contrary, deem it an excusable incoherence and weakness of mind were we to reject it. Nor would there be a lack of other arguments to strengthen our position still more, if the brevity which is imposed upon us allowed us to bring them forward. But what we have already said must suffice; the sum and substance of which, in a word, may be condensed under the following heads.

First. Among all the facts of modern manifestations, after making the necessary deductions of what may be reasonably ascribed to imposture, hallucination, exaggeration, and deceit, there still remain many, the truth of which cannot be denied without violating every law of sound criticism.

Secondly. To give an adequate explanation of these facts, all the natural theories which we have propounded and discussed are insufficient, because if they explain some, they leave many of those the most difficult, altogether unexplained and inexplicable.

Thirdly. These last, as they manifest an intelligent cause, not human, cannot be otherwise explained than by attributing them to the intervention of spirits.

Fourthly. Finally, all the facts may be grouped into four classes. Many as false or feigned ought to be entirely rejected. Of the remainder, some, the most simple and easy, as the turning of little tables in certain circumstances, admit of a merely natural explanation; for example, mechanical impulses. Others more extraordinary and mysterious are doubtful, in so far as though they seem to exceed the forces of nature, they have not, however, such characters as evidently demand a preternatural cause. Others, lastly, which manifestly present these characters, must be attributed to the invisible operation of spiritual beings.

MIND AND BODY.—It is necessary to that perfection of which our present state is capable, that the mind and body should both be kept in action; that neither the faculties of the one nor of the other be suffered to grow lax or torpid for want of use; that neither health be purchased by voluntary submission to ignorance, nor knowledge cultivated at the expense of that health which must enable it either to give pleasure to its possessor, or assistance to others.—*Johnson's Rambler*, No. 85.

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, JULY 25, 1857.

LETTER FROM PROFESSOR GREGORY.

The following letter may have been designed only for our private eye; but as the writer lays us under no restrictions, and we see no good reason why our readers are not equally entitled to it, we lay it before them—begging the pardon of the distinguished author if in so doing we have gone beyond his wishes. A few lines of a merely private nature are omitted.

EDINBURGH, SCOTLAND, June 22, 1857.

DEAR SIR:—I am obliged to you for a copy of the *New England Spiritualist*, containing an article on my letter to Mr. S. B. Brittan.

Your article gives but a very incomplete idea of my letter, and tends to make me appear more opposed to the spiritual hypothesis than I am; or than I express myself in that letter. The fact is, that I may almost say that I feel Spiritualism to be true, but that I am as yet unable to find proofs which logically demonstrate that it is true, that it must be true, and cannot possibly be otherwise. This is what I should wish to have, this is what I aim at.

Now, so long as the facts that have seen admit of any other explanation, I do not say as probable, but as possible, there is something wanting to the solidity of my conviction.

In my letter I attempted to show that there is a great analogy between certain spiritual communications, or other facts, and the phenomena of clairvoyance.

I showed, further, that in several cases, I had found persons in a clairvoyant mesmeric state to be good mediums; indicating, not only an analogy, but a connection between the two sets of phenomena.

I pointed out the fact of the occurrence, in other cases, of *unconscious clairvoyance*; that is, of clairvoyant visions, arising before the mind's eye of the subject, not only without any act of volition, but while the subject was at the same time awake and engaged in ordinary conversation on other matters. I instanced the case of a lady who, while in a room full of company, in her own house, and while conversing on other matters, saw the burning and loss of the Amazon steamer, which took place 500 or 600 miles off at that moment, with all its details. Now, of course, she was conscious of seeing what she described, but she had no consciousness of how she came to see it, nor any desire or volition to do so. This I call unconscious clairvoyance.

But during the phenomena, the subject was also awake and conscious of all about her, and could reason on the strangeness of the vision.

Hence I conclude that two distinct mental operations were going on at the same time, and the same subject has often exhibited this fact. But I know of no explanation of the possibility of such twofold mental action, except that of supposing the two halves of the brain to be capable of acting separately; and one of them without consciousness, or at least without volition. We know that the brain is, in fact, double; that the two halves are two brains; and my conclusion is, that they may and do, occasionally, act separately, that is, receive separate and totally distinct impressions, which are conveyed to the mind. In ordinary life, they act together and in the same way, or one is dormant; and I believe dreaming often depends on the action during sleep, of that brain which had been dormant during the day.

But you will observe the above is a fact. I mean the ordinary action of the mind accompanied by a spontaneous vision of a distant event, not connected with volition, which latter I call unconscious action, although the seer is conscious of the result.

Now, having shown that clairvoyance and mediumship are connected, in some way, and that unconscious clairvoyance, as above explained, may occur, it is evidently possible that in spiritual manifestations, or rather in experiments of this nature, the medium may, like the lady above mentioned, come into a state of unconscious clairvoyance, while yet fully awake, as the lady was, to all around, and may thus give mental answers to questions. It is also conceivable that the medium may unconsciously, by some power allied to mesmerism, embody these answers in raps, tipplings, &c., and all this unconsciously. I assert that all this is conceivable, and I demand some decisive argument to prove that the answers are not so given, but proceed from disembodied spirits.

In Major Raines's brief notice of his researches, in No. 2 of the "Sacred Circle," I find, among other sentences to the same purport, the following: (p. 116.)

"What renders the matter still more doubtful, is the well-ascertained fact, that some individuals are clairvoyant in their ordinary state, and hence may possibly be the source of the communications unconsciously to themselves."

Such is precisely, not my belief as a fact, but my conviction as a possibility. And if this be possible, how do we ascertain that it does not, in any given case, occur?

To prove that this difficulty is not one of my making, I stated in my letter that Judge Edmonds, in a Lecture on the Abuses of Spiritualism, declared in the strongest terms, that certain media, impelled by self-esteem, or vanity, obtained, as they thought, communications from spirits of the highest rank, even from our Saviour and the Apostles, which communications Judge Edmonds ascribes to the minds of the media, while he admits that they had previously had genuine communications of a more modest origin.

Now, I asked, how did Judge Edmonds distinguish the genuine from the spurious communications? What is the criterion? Surely if the higher are spurious, the lower may also be so? And how is it possible to ask for the rule by which the communications from his own spirit (I presume of course unconsciously) is to be ascertained.

I trust you will see that my sole object is to ascertain the truth. My feelings are entirely in favor of Spiritualism, but I cannot feel thoroughly and logically satisfied until facts or arguments are produced which render every other theory untenable.

Since I wrote to Mr. Brittan, I have been fortunate enough to see many very striking facts, for example, at the house of Mr. Rymer. I have not, indeed, yet seen the highest class of phenomena, but what I have seen has still further confirmed me in the opinion that the hypothesis of external, disembodied spirits, as the best. I cannot, however, as yet, give to that hypothesis compelling every candid mind to the adoption of that of my experience in the subject, it is not a probability, but a possibility that interferes. I admit that but I wish to see that probability, already very great, converted into a certainty.

Some of the facts adduced by Mr. Rymer in his lecture recently published, as well as many of the statements and arguments of Major Raines in the paper above referred to, are very striking; and Major Raines, who seems to have investigated the subject most carefully, makes a nearer approach to demonstration than I

have yet seen. I think that when I shall have seen as much as Mr. Rymer or Major Raines, I shall probably feel the demonstration complete; but the question is, will it suffice to satisfy any candid mind?

Finally, I wish it to be clearly understood that I am not one of those who deny facts because I am unable to explain them, nor one of those who raise up mere hypotheses in opposition to facts. In the present case, I have observed certain facts, such as what I call unconscious clairvoyance, accompanying ordinary mental acts, and the question forces itself upon me, how far these facts may be capable of explaining certain phenomena of mediumship, independently of spiritual agency.

I have shown that Judge Edmonds asserts the possibility of a medium who receives genuine communications from without, receiving also spurious ones from within, but does not tell us how to distinguish the two cases; and that Major Raines clearly perceives the same difficulty which he notices almost in my own words. Consequently what you call my hypothesis, but which was really only an inquiry into the bearing and extent of certain observed facts, is, in all essential points, identical with the difficulty noticed by Major Raines, and with the fact vouched by Judge Edmonds.

I only desire to know fully and precisely how these writers get rid of this difficulty; and I believe if I could see Major Raines's argument at full length, I should be satisfied.

Believe me to be,
Yours, very sincerely,
WILLIAM GREGORY.

P. S. I may mention that a friend of mine, deeply interested in Spiritualism, lately died. Soon afterwards, at a circle at my house, his presence was announced, unexpectedly to me, as I was looking for quite a different result. I asked the time that had elapsed since his death, which I did not know. The answer was five days. On inquiry I found that five days expired at the hour of the meeting. No one present had ever heard of him, except my wife and myself, and we had not known the date of his decease. I have had several communications from him.

REMARKS.—We were aware that we did not represent Professor Gregory's position (see *Spiritualist*, June 6) so favorably to Spiritualism as his language to Mr. Brittan would have justified us in doing; but we wished not to incur the charge of endeavoring to make capital for our cause by overstating the case. Most gladly, however, do we permit him to state his own position, in his own words; and it is gratifying to know that a man so eminent for scientific attainments is free from that unscientific aversion to Spiritualism (amounting in some cases to an almost insane and malignant spite) which so generally has manifested itself among the would-be-esteemed scientific classes in this country.

The tone of the above letter contrasts very markedly with that of recent ebullitions from the dignitaries of old Harvard. In the one may be recognized the simplicity and teachableness of the true philosopher; in the others the arrogance and self-conceit of pretenders. We perceive that Prof. Gregory uses the term "*unconscious clairvoyance*" in a somewhat different sense from that in which we understood it,—meaning what we should call *involuntary* or *unintentional* clairvoyance. But this does not, that we see, weaken the force of the point that we endeavored to make. If there is *real* clairvoyance, or true perception by an interior sight of objects not discernible by the external vision, as our correspondent admits, then is not its testimony equally good when spirits are seen as when other objects are described? It is no uncommon thing for mediums of one class to see spirits, involuntarily, sometimes unwillingly; when wide awake and in the normal use of their faculties,—to converse with them, hear them converse with one another, feel their presence, see their action on inanimate objects or on other persons whose senses corroborate this perception,—also to see and accurately describe as present individuals of whom they had previously no knowledge. Raps are heard, and clairvoyants see spirits making the electrical detonations by the use of appropriate apparatus. Physical objects are moved, and clairvoyants see spirits making the movements with the use of apparatus. Communications are made, and clairvoyants see and recognize as living personalities the beings from whom these purport to emanate, controlling the hand or influencing the brain of the instrument.

Now if there is such a thing as interior vision, it doubtless has its degrees, or planes. For example, one clairvoyant sees *material* (or external) objects only, as seems to have been the case with the lady instanced by Prof. G. Others see *spiritual* objects only. Some have the power of discerning *moral* qualities, while others do not. Some have at one time one plane of perception in use, and at another time another; and neither of these is always, if ever (according to our observation) entirely subject to the volition of the seer. It seems to depend much upon surrounding conditions and persons, both visible and invisible; and may be supposed to be, in this respect, quite analogous to the external vision. If the external eye is opened, either intentionally or unintentionally, objects are seen, whether the seer will or not. The presence of solar light, or any luminous body, tends involuntarily to open the eyes, and its absence to shut them. So the presence of luminous spiritual beings may have an influence to open the spiritual sight, (especially if they exert a will-power at the same time,) though such opening may be involuntary knowledge, by means of the interior perceptions, and very possibly without the aid of disembodied minds; but when it distinctly perceives the persons and cognizes the agency of the disembodied, then its perceptions furnish some evidence, to say the least, of their presence.

Again, our main point was that the *mind*, being "the intellectual or intelligent power in man," must be cognizant of its own intellectual acts and operations, else there is no such thing as personal identity and responsibility. When, therefore, the medium is *unconscious* of putting forth the mental acts requisite to gather information and to make communications by raps, or tips, etc., and when, moreover, the power or mind which does this, *claims* to be a distinct identity and a disembodied spirit,—it seems to us that we have a "decisive argument" in favor of spirit-agency.

The supposition of a *dual* action of the brain, even if it could be demonstrated, would not explain all the phenomena of spirit-manifestations, and therefore we doubt if it can be properly considered as explaining any. For example, an intimate friend of ours, of the utmost reliability, who has had a varied experience in mediumship, has had both his hands controlled at the same moment, to write communications on two distinct subjects, claiming to be from two individual spirits,

while at the same time his mind or brain was perfectly free to converse with persons present, on other subjects. Hon. C. W. Cathcart mentions a similar instance in the *Spiritual Age*, No. 10. Such facts—if these are to be attributed to merely cerebral action—call for a *treble* partition of the brain, each part acting as if it were a whole, and counterfeiting mind; or if attributed to *mind*, they indicate that it is capable of assuming at least three distinct personalities or independent consciousnesses at the same time!

Besides, what can be supposed to induce *brains*, (or *minds* either,) which are honest on all other subjects, (as some mediums must be admitted to be,) to set up and pertinaciously adhere to false pretensions on this?—continually claiming to be disembodied spirits, and sometimes furnishing curious and labored proof of the claim, while they are nothing but mere brains, or parts of brains, and no spirit at all? The theory seems too absurd to be tolerated for a moment.

As to the difficulties presented in the citations from Major Raines and Judge Edmonds, we cannot say what is their method of disposing of them; but will only indicate our own. We should say, respecting the first, that in all cases where clairvoyants do not distinctly perceive the presence and agency of spiritual beings, or where communications do not, *in themselves*, clearly evince something beyond the production of the medium's mind, there is no satisfactory evidence of spirit-interposition. In determining what is or is not attributable to the mind of the medium, the fundamental principle should be applied, that mind is and must be conscious of its own volitions, and of acts involving volition; hence, that volitions and acts of which it is *unconscious* must proceed from some other mind, especially when they make the claim of a distinct origin.

The same principle should apply, we think, in the case cited from Judge Edmonds. We do not see that the extravagant claim of an exalted authorship (as from Jesus or the Apostles) is of itself a proof that the communications came from the medium's own mind. The medium could not forge the messages and append these names fictitiously, without knowing it. If then the medium was *unconscious* of being the author, such fact would seem a conclusive proof that the real forger must be looked for beyond the medium; namely, in the intelligence, whoever it might be, which used him or her as an instrument. In such cases the medium's general character must be taken into account. If through self-esteem, vanity, or the indulgence of any other vice, he or she has become so untruthful that no confidence can be placed in his or her testimony as to personal participation in a communication, or so corrupt as to attract deceivers with high-sounding names, then surely such a one is an altogether unfit instrument to be used in these investigations, and should never be applied to for such a purpose. Only the modest, the humble, the truthful, the pure-minded, and the intelligently conscientious,—those whose upright lives justify an implicit confidence in their integrity,—can be employed with satisfaction. True, a self-conceited and unreliable person may be, and doubtless has been sometimes, used as the instrument of giving unmistakable proofs of spirit-agency; but the "criterion" must be in all cases the *investigator's own best judgment in relation to all the facts in the case*, in the light of a sound mental philosophy. We think such a philosophy will never ascribe productions evincing skill, forethought, argumentative power, research, memory, and other distinctively intellectual operations, to either *brains* or *unconscious minds*; nor will it recognize the possibility of a medium's receiving spurious communications *from within*, except as they wilfully fabricate them.

It may seem somewhat presumptuous for us to do anything which has the appearance of an attempt to instruct a mind so gifted and so well-informed on all topics connected with mental science, as is our distinguished correspondent. Yet we cannot well do less than submit to his consideration such views as seem to us well-founded, sincerely asking his criticism upon whatever he may deem unsound. And in order to bring the subject to a focus, we would sum up some of the more prominent points on which the evidence of spirit-agency seems to rest, in the following propositions:—

Mind, or "the intelligent power in man," is and must be, from its own nature, conscious of all its own properly intellectual and other voluntary acts.

Intellectual productions, or mental phenomena, evince the action of mind.

When, therefore, intellectual productions or mental phenomena of any kind, occur (whether by raps, tips, writing, or speech) in the presence of (visible) persons, of which no one of them is conscious of being the author, it follows that *some other mind* (invisible and perhaps disembodied) is the author.

When such mental production or phenomenon in itself includes the claim that it proceeds from a disembodied mind, this claim affords a strong probability of a spirit-origin.

When it besides includes the statement of facts at the time unknown to any one visibly present, but which may be supposed to be known to the spirit purporting to communicate, this greatly strengthens the probability

When, further, his claim is adhered to, and labored effort is made by the intelligence putting it forth to establish it, even against the skepticism of all visibly present (as has been sometimes the case), the evidence is stronger still.

When, as a part of the phenomena, there are sounds and movements of physical objects, indicating at times a great outlay of power guided by mind, and yet this power not consciously proceeding from or guided by any visible person, but claiming to be controlled by a spirit-intelligence, this adds an increased probability of spirit-agency.

When the personal characteristics of deceased persons are accurately evinced or imitated through mediums wholly unacquainted with them, this affords another ground of probability that they, as spirits, are the real actors.

When, lastly, through the use of well-tested spiritual perceptions (and sometimes through the external senses), spirits are clearly and vividly seen, felt, heard, conversed with as real personalities, accurately described even by those who knew not of their existence before,—and are seen to make detonations (raps), to move articles, to affect persons, which latter are sensible of their action,—then the accumulated proof becomes

irresistible, that *spirits exist, and that they can and do manifest themselves to and communicate with mortals.*

But the question, whether this proof "will suffice to satisfy any candid mind?" is a hard one to answer. We have learned that the degree of force with which all evidences of this nature reach different minds greatly differs with their habits of thought, their previous theories, their prevailing modes of perception. Minds of a prominently mathematical, positive cast, accustomed to the application of the measuring rule, the weighing instrument, the crucible, and the algebraic formula, whose spiritual perceptions have been but little cultivated, and who have little idea of or yearning for a spiritual state of existence, are often little influenced by what seems overwhelmingly conclusive to one of different characteristics and habits. While, then, it may be truly said of modern Spiritualism, that its proofs cover a wide range, and are adapted in some of their phases to meet the demands of almost every class of minds, yet the most candid may doubt where others are convinced, and the most skeptical may be convinced where others doubt. Our motto therefore is, Let each prove all things for himself, and hold fast that only which abides such tests as he is able to apply.

PROCEEDINGS OF THE EDITORIAL COMMITTEE.

It is now a familiar fact, not only to our readers, but to the entire community, that a committee of Harvard professors accepted a proposition to investigate the phenomena known as "spiritual;" and that they were expected to make a thorough examination of the subject, and place the result before the public in such a light as to settle the question, at least of their genuineness. Dr. Gardner, of this city, undertook the task of employing such mediums as he thought fitted to represent the various phenomena. It is equally well known that the "award" of said committee entirely failed to meet the rational demands of inquirers. It took the form of a decree, rather than a decision. Such being the facts Dr. Gardner thought it due, not only to himself, but to the community, to make another effort to have the matter fairly and deliberately tested. Accordingly, immediately after the appearance of the committee's award, he invited the editors of the principal newspapers in the city to attend seances, and witness manifestations through the same mediums he had employed before the professors.

The gentlemen who responded to this invitation were:—Messes. CARTER, ROBINSON and BROWN, of the *Boston Traveller*; STOCKWELL, of the *Journal*; BULGER, of the *Post*; CLAPP and SHILLABEE, of the *Gazette*; MARSH, of the *Bee*; TRACY, of the *Herald*; HILL, of the *Ledger*, and the editors of the *Banner of Light*, and *New England Spiritualist*. There were also present at a portion of the sittings, Hon. L. V. BELL, A. PUTNAM, Esq. ALVIN ADAMS, Esq., and others.

FIRST SESSION.

The first session of the committee was held on the forenoon of Wednesday, July 1st. MR. G. W. REDMAN, of New York, was present as medium. The company were advised to commence by making a thorough inspection of all the appurtenances of the room, to satisfy themselves that there was no machinery or hidden apparatus by which the phenomena could be produced. This done, they were prepared to take their seats at the table with Mr. Redman, to witness any manifestations that might be produced. The conditions imposed—simple in their character, only requiring the persons to join hands for a time, and afterwards occasionally to rest their hands in concert upon the table—were cheerfully complied with by all. The result was that the circle was readily harmonized, and the sounds, so well known by Spiritualists as the "rappings," were promptly produced.

At the request of the medium, each member of the circle wrote the name of one or more of his spirit friends on a small piece of paper, carefully concealed not only from the medium but from all others. The papers were then folded, rolled into small pellets,—each one performing the operation for himself,—and thrown promiscuously together upon the table. Any one present, except the medium, was permitted to mix and confuse them as much as he chose. It was now an acknowledged impossibility for any one to distinguish the paper on which he had written. Hereupon the medium indicated with the point of his pencil one after another of the pellets, inquiring of the unseen intelligences if the spirit were present whose name was written upon it. After perhaps a dozen had been passed aside without response, three distinct raps were heard on the table, showing that he had touched the right one. Each person then made the inquiry in turn, "Is it a friend of mine?" To one of the gentlemen an affirmative was returned. "Will that spirit write out his name through my hand?" asked the medium. "Yes." Mr. Redman's hand was seized by some invisible power, and rapidly wrote the name *Edward*. The ballot was opened, and *Edward* found written upon it. A double test will be noticed here; both the name and the person who wrote it were designated before any one in the room could have known either. The spirit was then asked questions, as to his age, occupation upon earth, number of brothers and sisters, disease of which he died, etc., all of which were answered correctly.

Other ballots were designated in a similar manner, the names written through the medium's hand, and test questions answered,—with unexceptional success. To enter into particulars in reference to these would be but a repetition of the preceding experiments.

One of the most satisfactory tests at this session was caused by Mr. Clapp. The medium's hand was caused to write a name, the raps signifying that it was a friend of Mr. C. Inquiry was made whether the name was written on a ballot. "Yes," indicated by the sounds. "Will the spirit select the ballot which has that name written on it?" "Yes." One after another was pointed out by the medium till one was fixed upon. Mr. C. commenced to unfold the ballot, but soon remarked, "It is not mine; for I remember the way I folded them, and this is folded differently." "Is the spirit sure?" "Yes." Mr. C. was advised to proceed. The pellet unrolled, it was found to be, in fact, one Mr. C. had written,—his impression to the contrary notwithstanding. This was regarded by the gentlemen as going to prove it was not mind acting on mind. Mr. C. asked the spirit various questions, and received correct responses, either in writing or through the sounds.

The writing was always executed with great rapidity; sometimes upside down and from right to left, again with the words reversed in the sentence and spelt backwards. After various successful experiments, Mr. Clapp, sitting at the farther side of the table from the medium, wrote something on a piece of paper which he kept concealed from all in the room, and made a mental request of the communicating spirit. The medium's hand was seized and rapidly made a succession of parallel lines. This seemed only partially to satisfy the questioner, and the medium was impressed to repeat the lines. Mr. C. evidently still unsatisfied. Mr. Redman's hand was again controlled, and he rapidly sketched a *bridge*. "That is satisfactory," said the experimenter; and unfolding his paper he disclosed the following, which he had written, mentally requesting the spirit to complete it:

"I last saw you at Cam—"

The picture of a *bridge* suggested the missing syllable. It was afterwards explained that the parallel lines made by the medium in the first place, were designed to represent the planks of a bridge.

As a further experiment, Mr. Clapp then stated that he had received singular communications under various circumstances unknown to any one present, and they had been invariably signed with a certain name;—he wished, if that spirit were present, he would write his name through Mr. Redman's hand. Mr. R. wrote a short communication, and signed a name in full. The exclamation of surprise that escaped Mr. C.'s lips showed that the right one had been given.

After experiments of the above character, designed to test the question of an independent intelligence, it was proposed to try the influence of the mysterious power on material objects. For this purpose a steelyard was procured. The hook being attached to the side of the table opposite the medium, it was found that it required a force of sixteen pounds to elevate it from the floor. In other words, it weighed sixteen pounds. The spirits being requested to "make the table light," the indicator rose to eight pounds; at the request to make it heavy, it descended to *forty-eight*. Upon being attached to the side of the table next the medium the results were still more marked. The indicator starting at sixteen pounds, went up to eight, then down to fifty, the full power of the balance, and, as the experimenters, Dr. Bell and others, testified, exerted an additional force of at least twenty-five pounds. This experiment was tried by all who chose, and invariably with a similar result; and the persons present can testify that Mr. Redman was not in contact with the table, except to touch it lightly with the tips of his fingers. Partial results were attained even without this contact.

One of the editors present on this occasion, a skeptic as to the spiritual origin of the phenomena, writes thus to the *Springfield Republican*:—

"Dr. Gardner and his friends give sittings this week to gentlemen connected with the press. I had the pleasure of attending one of them on Wednesday. The medium was Mr. Redman, a gentleman I never saw before, or heard of until this week. I received what purported to be intelligence from a very dear friend who died some ten years since, and whose name and existence were not probably known to any person in the room except myself, and all the intelligence given was correct. I cannot say that it was important, or that it was evidence of the spiritual character of the phenomena, or that it was more wonderful than the marvels that have been seen in half the households of half the villages in the State; but it was sufficient, with similar marvels which I have before witnessed, to assure me that the jugglery theory, which is so gravely put forth by the *Courier* and the Harvard professors, is a stupid delusion, unworthy of men professing to be sane. I am, for one, by no means anxious for the spread of 'Spiritualism'; yet facts are facts, and are not to be winked out of sight by three or four big wigs or little wigs who write for the *Boston Courier*, against the actual experience of thousands of men quite as intelligent and candid as themselves."

SECOND SESSION.

At the second session, on Thursday afternoon, July 2d, Mrs. BROWN and Miss KATE FOX were present as mediums. The precaution was taken again to examine the furniture and appliances of the room, to guard against any mechanical trickery. The company then seating themselves, raps were in a few moments heard upon the floor and table. The sounds were various and complicated, from the lightest tap to quite heavy blows. The heavier sounds had a peculiar softness, as if they had been made by a padded drum-stick worked by a spring.

The next step was to test the intelligence manifested through the sounds. The method of doing this will be understood from the following, which is but a small part of the proceedings—as a report of the whole would be but a repetition of questions similar in their character, and eliciting equivalent results.

A spirit friend of Mr. Marsh announced himself as present.

Mr. Marsh:—"Will you tell me your name?"

By the sounds:—"Yes."

A list of names was written by Mr. M., and as he pointed to them separately the spirit designated that of Le Grand Smith.

Mr. Marsh:—"Will you tell me the manner of your death?"

"Lost at sea." (Correct.)

Mr. M.:—"Will you tell me where I last saw you?"

"New York." (Correct.)

"Have you any other acquaintance in this room?"

"Mr. Clapp."

Mr. C.:—"Will Mr. Marsh ask him where I last saw him?"

Answer obtained by Mr. Marsh,—"Boston." (Correct.)

Mr. C.:—"I have seen him when he was sick:—can he tell at what place?"

Mr. M.:—"Will the spirit tell where Mr. Clapp has seen him sick?"

"New York." (Correct.)

"Where else?" (No answer.)

"Whom were you intimate with in Boston,—the Chickerings?"

A weak affirmative was returned, which was supposed to indicate that he was acquainted with them—perhaps not intimately.

"Did you know Col. N. A. Thompson?"

"Yes."

"Any other persons, in this circle?"

"Dr. Gardner"—and others.

Dr. G. seemed willing that all failures should pass as

such, and promptly said, "That is a mistake, gentlemen; I don't know any such person."

A desultory conversation here sprung up; after which Mr. Marsh resumed:—"In whose employ were you when I first knew you?"

"Jenny Lind's."

Dr. G.:—"Oh! Is that the man? I know now. I saw him in Springfield once—had some sharp words with him too."

Mr. Stockwell:—"Is there any other spirit present who was lost at sea?"

"Yes."

Mr. S.:—"An acquaintance of mine?"

"Yes."

"Will be told in what steamer he was lost?"

Correctly answered.

"If I write a list of names, will he indicate his?"

"Yes."

Mr. S. wrote a list of names; but neither of them was indicated by the spirit, though he went through the list twice. A moment or two after, an earnest response was heard. Mr. S. had spelt the name wrong in the first instance; but instantly, on correcting it, the affirmative came. The last mentioned facts were then stated to the company, no hint having been given in the course of the proceeding whether it was satisfactory or not. The name indicated was that of Samuel Stacy.

Another friend of Mr. S. announced his presence. His name was correctly given; and a list of towns was written with the request that he would point out where he died. No response came; but on changing the word Cambridge, in the list, to Cambridgeport, the sounds were promptly returned. In these last two instances was an accuracy of intelligence beyond what was looked for by the experimenter.

"Will the spirit tell his birth-place?"

"Yes."

A list of towns being written by Mr. S., was passed to Mr. Brown, with the request that the response might be given him, Mr. B. being totally ignorant of the matter.

Various tests of this nature were tried. The questions were asked by those ignorant of their answers, and the result was without exception correct.

The question of a separate intelligence having had due consideration, experiments were tried with regard to the sounds. The mediums, by request, moved to various portions of the room; and the sounds were produced, varying in quality according to the different substances from which they apparently proceeded. The "toe-joint" theory being suggested by some one, the mediums were requested to stand on the spring cushion of a sofa. This they did, and merely touching the tip of a finger abundantly heard on, or rather in, the wall. They were equally distinct to a person in the adjoining room. That the ladies had no other contact with the wall than to touch it lightly with the tip of a single finger, all present can testify.

We quote the following from the Boston Post, as fair and independent testimony:—"The press was largely represented, and the strictest attention was given to the proceedings. Without volunteering any opinion on the subject of Spiritualism, we will give a brief statement of what transpired, as it appeared to our understanding."

In the afternoon, at 3 o'clock, the mediums, Mrs. Brown and Miss Kate Fox (sisters) were present. At the suggestion of Dr. Gardner, the visitors examined the tables and fixtures in the room. The company, with the mediums, then sat around a large table, and in a short time a very brisk rapping, in a variety of tones, assailed the ear. A series of questioning of certain spirits now commenced through the instrumentality of the 'raps,' and under the direction of the lady mediums. The answers were in almost every instance straight and satisfactory, and from the system adopted of transferring the questioning from one to another, a suspicion of collusion between the mediums would be difficult to arrive at, by even the most skeptical."

THIRD SESSION.

On Thursday evening, July 24, the committee reassembled to witness experiments through the two Davenport boys. A box, some eight feet in length by three in breadth and five in height, with a door in the centre, and raised on legs to about the height of a common table, had been previously prepared. Inside, at each end of the box, boards were nailed at a convenient height for seats. Through these seats, as well as through the boards behind them, were bored small auger holes, for purposes which will presently appear. The door was furnished with a bolt for fastening it on the inside.

The boys entered the box, taking their seats at either end. The lights extinguished, and the company seated in a circle around the room, the spirits were requested to tie the boys. Several pieces of clothes-line had been previously thrown in for the purpose. This request was not complied with.

The lights were restored and a new experiment proposed. Messrs. Brown and Tracy were selected to secure the boys with the ropes. They performed the task in the most thorough and workmanlike manner. Each wrist was first tied separately, then crossed behind the back and firmly secured together; another rope was tied from arm to arm immediately above the elbows; a third wound repeatedly about the ankles, confining the feet closely together. The boys, then unable to move hand or foot, were lifted into the box and seated in their respective places. The tying process was now continued. Ropes were passed around their thighs, with which they were strongly bound to the seat. The cords about the ankles were also secured to the seat, to prevent their throwing their feet forward. Lastly, cords were drawn around their bodies, the ends passed through the auger holes, and tied on the outside of the box, one of them with six square knots. All the company satisfied themselves by examination that the boys had been thoroughly secured—any that chose were allowed to add knots or ropes. It would certainly seem to any person not versed in modern wonders, that had the boys now been deserted, they must have starved to death before they could have extricated themselves.

The company again seated themselves, the gas was shut off, and almost instantaneously the door of the box was closed, the bolt slid, and the sound of busy hands plying the ropes to and fro was distinctly heard. There was, after a few minutes, a cessation of the process, the rappings were heard inside the box, and the communication "Be passive," was spelt out. This would seem to be a natural direction in the case, for the minds of the company were not a little excited by the strange riddle. The work soon went on, and fifteen minutes

from the beginning of the operation, the light was re-produced, and the boys found perfectly free.

After a short intermission the boys again entered the box; the ropes were thrown in, door shut and bolted by them on the inside, and the lights again extinguished. A bustling of the ropes was again heard. In six minutes the bolt was thrown back, the door opened, and upon instantaneously striking a light the boys were found tied as before—ankles, thighs, bodies, wrists, and elbows, each in his place at the end of the box. The most rigid inspection did not discover any chance for them to have aided each other, or to have slipped their arms and limbs into their present position. This was unanimously regarded an impossibility.

Several musical instruments were then put in the box, and the company once more seated themselves—light extinguished. The boys, it will be understood, remained tied. The door of the box was closed and bolted instantly; and in a few moments the sound of music, not over charming, was heard on the violin and tambourine.

Shortly after, the door of the box was again thrown open, and the light being immediately produced, the boys were found tied as before. The door again shut for two minutes, it was re-opened to find the boys again completely untied. No person present would have undertaken to release them in less than fifteen minutes' time from their complicated tethering.

Below is the Post's account of the affair:—"In the evening the manifestations were of a different character.—Two boys were placed in a box with seats at each end, and the lights put out. It was then desired that 'John' (the spirit) should tie them together, ropes having been placed in the box for that purpose. But 'John' wouldn't do it, and the experimenter failed. The boys were then tied together in the most secure manner, with many knots exceedingly intricate, and the lights again put out. The request this time was that the spirit should untie them, and while the investigators held those having charge of the exhibition, the boys were separated amid a great pulling and rubbing noise, (like rattling of ropes,) and much to the astonishment of all present, who with the greatest care were unable to detect any trickery. This transpired within fifteen minutes."

The next feat was to tie the boys up, which failed before, and it was accomplished in six minutes. They were examined, and the lights were once more extinguished. In accordance with a request, the spirit (and when we say 'John' did this or that, it is only for convenience, based on general supposition) closed the doors of the box and bolted them. A tambourine had been placed on the floor of the box, and upon its top, outside of course, was a violin. The latter article then fell through, and the two instruments came in contact. In a second they were playing 'Pop goes the Weasel.' The doors were then unbolted, and flew open, and almost instantly the room was lighted.—The company rushed towards the scene of action, and, wonderful to relate, found the boys as intricately tied as at first.

The lights were again put out, and the boys untied in two minutes, the shutting and bolting operation being again performed. This was the last experiment of the evening, and the company departed, perfectly bewildered at what they had seen. We submit the whole matter for what it is worth."

SUBSEQUENT SESSIONS WITH THE DAVENPORTS.

On the following evening, further experiments were tried through the mediumship of the Davenports, and were continued at three subsequent sessions. The results were not dissimilar to those elicited the first evening. On one of these occasions, marline was used in the place of clothes-line for securing the mediums, as being smaller and more pliable, and therefore could be tied more closely and firmly. At another time the knots after completion were sealed with wax, in order to be sure that the boys did not untie themselves by any means, to perform their feats. The wax was undisturbed; yet a jargon was kept up on the musical instruments which seemed as though several hands were at liberty. Perhaps the most thorough tying was performed on one occasion by Captain Ayling. After the process previously described had been completed for securing the boys he added a small rope about the wrists of one of them, which he wrought into a complicated, sailor's knot, of some six or eight inches in length. This knot alone, he said, would require any man fifteen minutes to untie in the light. But in less time than that, not only this knot but all the others were untied, and the rope was formed into a solid ball, called by sailors a swab. A marline-spike is always used for making swabs on ship-board; but nothing of the kind could be found in the box, nor about the persons of the boys.

It is proper to state that on several occasions the precaution was taken to pass a cord round the circle through a button-hole of every person's coat, to prevent collusion with the mediums.

SESSION WITH MR. MANSFIELD.

On Monday afternoon, 6th inst., Mr. J. W. Mansfield, and Miss Kendrick, of Chelsea, were the mediums present. As previously agreed upon, each gentleman had prepared a letter which was to be submitted to Mr. Mansfield, to be answered through his mediumship. These were re-enclosed in uniform envelopes so that no one should know his own. It was hoped that one or more of these would be answered in the presence of the company; but they were not.

Mr. Mansfield was then called upon to write a communication which he passed to Dr. Gardner. It proved to be an answer to a letter left at Mr. Mansfield's office that morning, by a gentleman then stopping at the Fountain House, Dr. A. C. Stiles, of Bridgeport, Ct.

[It may not be out of place here to state that Dr. Stiles called on the writer of this next morning, and brought with him the letter, which he had taken from Mr. Mansfield's room, and the answer written as above mentioned. Dr. S., let it be understood, was a total stranger to Mr. Mansfield. We were permitted to open the letter, which we found enclosed in two separate envelopes pasted together, and the inside one pasted to the letter; so that it was utterly impossible to get at the writing without destroying the envelopes and considerably mutilating the letter.

Six questions were asked, four of which were appropriately answered in this communication. We are permitted to copy one of them, with the answer received, the remainder being of a strictly private nature.

Question:—"Am I in the way of duty?"

Answer:—"You ask if you are doing your duty. What says the inward monitor? Let that decide."

Though this answer contained less of a test than either of the others, yet it is quite sufficient to show it came from an intelligence that perceived the question.]

As Mr. Mansfield received no further impression to write, it was agreed to seal the letters with wax and permit him to take them to the quiet of his own room, and answer them if possible.

The next day one of the letters was sent, seal unbroken, with an answer, superscribed to Mr. Brown, and signed Stephen C. Phillips. Mr. B.'s letter had been

rightly selected, and appropriately answered, the name signed by the medium being the one to whom it was addressed.

Subsequently, Mr. Carter had his letter returned, the seal undisturbed, with "Blank" written on the outside. He had enclosed a blank piece of paper in his envelope. The letter written by Mr. Hill was also returned with an answer containing appropriate replies to eight questions, and signed with a *fac simile* of the autograph of the person to whom they were addressed.

A FIRE IN THE REAR.

At the recent Commencement at Harvard College, Mr. Edwin Grover, of Lawrence, a graduating student, delivered a dissertation on "The Influence of Men of Science and Learning on the Popular Opinions of their day." In this he had the temerity to speak in pointed terms of dogmatizing doctors and learned sneerers at new things. The manner in which he received is indicative of the estimation in which the conduct of certain dignitaries is generally held. We copy from a report in the Post:—

"The speaker thought that men of science, as a class, were a check on the popular opinions of their day, nor was this conservative element to be deprecated, for though progress was a healthy state yet there was a tendency in men to outrun progress itself, and this it was useful to check. In discussing the influence of conservatism, the speaker said he thought educated men were apt to be too dogmatical; to attempt to carry their opinions by force of arms, and make their scholastic skill like the sword of Mahomed; to decapitate all who do not at once accept their dogmas. But a scientific man should be a man of self-sacrifice; should not expect to see public opinion crown and enthroned him; for it oftener waits until he has passed away. When the learned, seeing the follies of the mob, attempt to crush them out by autocratic decrees, their attempts are vain. The speaker thought that academic doctors might pronounce the verdict of sublime imposture on the doctrines of the spiritual table dance; but the followers of animated upholstery will still swell their train, delve in dungeon rock, and correspond with Menander until the learned consent to investigation; and then the humbug, if such it be, will explode. The speaker used for illustration, also, the case of the new quadrant; and among other things, he said that a popular error should never be opposed by a sneer. The theme was handled with ability and boldness; the delivery, which was excellent, elicited vehement applause."

STRIKING PRESENTIMENT.

A late number of the Troy Whig states the following: The daughter of Gov. Marcy spent the fourth in that city. While all the others were in cheerful spirits, it was observed in the forenoon that Miss M. appeared depressed in mind. So obvious was this to her companions, that it was made the subject of remark, when she said her mind was unaccountably impressed with the fear that a signal calamity had overtaken some member of her family. Early in the afternoon the news of the death of Gov. Marcy reached the city, and it was known to gentlemen composing the party in which Miss M. was, sometime before it was communicated to her. While the gentlemen were in a room, discussing the manner of conveying to the daughter the sad intelligence, and before she could by any means have received the least intimation of the event, she suddenly threw her handkerchief over her face, and evidently in deep grief retired alone up stairs. Such instances of presentiment are not of unusual occurrence, and they furnish an interesting subject of investigation.

SUNDAY MEETINGS.—Our friends will observe that the place of meeting has been transferred from the Melodeon to the Music Hall. The latter hall will be found more desirable in every respect, particularly during the hot months. Its ample accommodations, perfect ventilation, shady coolness, with the clear resonance of its walls, are all an improvement on the former place of meeting.

It will be seen that Mr. T. G. Foster of Buffalo, is announced to lecture next Sunday. The western papers speak of him as an able and powerful orator, and we anticipate a full audience to welcome him.

NO STATEMENT YET FROM EITHER SIDE.—We announced last week Dr. Gardner's intention to state the facts relating to the "scientific" investigation, and we confidently hoped to lay them before our readers this week; but Dr. G., on further reflection, has decided not to bring out his statement until after the promised report of the committee has appeared. There are no signs of such a report yet. What can be the occasion of such delay? Does it take all this time for the professors to prepare a sufficient charge to kill off this "weak and shallow imposture?"

A SPIRITUAL PICTURE.—Says the Springfield Republican:—"An amblyopic copy of a colored crayon, said to have been drawn by a spiritual medium in a trance state, has been laid on our table. It purports to be a representation of a lady who has been 83 years in the spheres. A letter from the lady's brother states that the portrait resembles her, according to the best of fact that this...The only thing peculiar about it is the least artistic knowledge."

A JEWISH SUPERSTITION.—A brother of Isaac Jackson, the man who was murdered by Charles E. Jones, at Russell, was peddling in the wagon that Isaac drove when shot, a few weeks since, and stopped at a village in this vicinity. In the course of showing his wares he discovered upon a piece of goods a single drop of blood. Overcome by his feelings, the poor fellow cried for a few moments like a child, then he folded up the cloth, and said that he must go immediately to Hartford, take up the body of the murdered man, and bury the blood-besprinkled article with him; that by Jewish laws all bloody garments or other cloths must be interred with a murdered man, and that all that they had previously noticed had been.

SUICIDE.—Mr. John Walker, of Alton, N. H., committed suicide by hanging to a tree near his dwelling-house on Sunday morning, July 5th. He was about fifty years of age, and leaves a family. For a few days previous to his death he showed signs of aberration of mind.

HE WAS A MEMBER IN GOOD STANDING IN THE FRESHWELL BAPTIST CHURCH—AND NOT A SPIRITUALIST.

The way to cure infidelity in another is to be a Christian one's self.

HOW TO LIVE.—Just step out of yourself and live for and in others. Go out with a brave spirit into the world and minister to the wants of humanity. Every where hearts are reaching out to you for help; every where bleeding hearts are needing the balm of sympathy and tenderness.

The little children want your smile, the old people want some comforting word; and the strongest and the best have their hours of weakness and of need!

So don't sit still, we pray you, for this is not living. But "whatsoever your hand findeth to do, do it with your might," with a true, honest heart and purpose; and no matter how heavy may be the darkness of the night through which you are walking, the morning will rise, the flowers will blossom and the birds sing about you.—Arthur's Magazine.

SYBILS.—Dr. Emenness says that there is no doubt of the ancient Sybils having been clairvoyant women, and that it is impossible so much value could have been attached to their books, had not their revelations been verified.

A HAPPY THOUGHT.—The Sierra Citizen, speaking of the death of Dr. Kane, says:—"The adventurous navigator has embarked upon his last voyage. He has found Sir John Franklin!"

In our age, with our lights, success is a duty.—N. P. Banks.

LETTERS RECEIVED, NOT OTHERWISE ACKNOWLEDGED.—S. GURNEY, E. TURNER, M.; A. KENT, HOPKINTON, N. Y.; H. F. M. BROWN; C. SNYDER, BRIDGEWATER, N. S.; L. S. EVERETT, CLEVELAND, O.; S. BARRY, PHILA.; J. M. KENNEY, PHILA.; A. T. KNEELAND, ANDRICH, MICH.; J. M. LORD, PORTSMOUTH, N. H.; W. A. DUNKLES, RATTAND, VT.; D. MORRELL, ATHOL, MASS.; C. KEENE, AUGUSTA, ME.

SPECIAL NOTICES.

TO CAPITALISTS.—A young man who has invented a novel and economical application of Electro-Magnetism as a motive power, considered superior to any invention yet before the public, desires to obtain the means to enable him to construct a working model. Address "Inventor," care of J. V. Mansfield, No. 3 Winter st., to whom inquiries may be made. 15—2ms.

THE "DAVENPORTS" have taken rooms at No. 3 Winter St. and will hold public circles each day at 3 P. M., and private circles at 8 P. M.—Tickets for private circles may be had at the Fountain House;—for public circles, at the rooms.

Dr. C. C. YORK will be at South Hardwick, Vt., for a short time after July 18, and will receive applications for his services in that vicinity. 1t.

For a short season, JOHN M. SPEAR will be at the office of practical Spiritualists, Fountain House, corner of Beach street and Harrison Avenue, for the examination and counsel of diseased and disharmonized persons, for delineations of character, and for such other beneficent labors as the spirit world may desire to do through his instrumentality.

Office hours from 9 to 12, and from 2 to 4. A competent person will be present to record such messages as may be transmitted. May 9th

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS.—Mr. Thomas Gales Foster, formerly of St. Louis, now of Buffalo, will lecture in the unconscious trance state in the MUSIC HALL, on Sunday next, at 3 and 7 o'clock, P. M. Singing by the Misses Hall.

Mr. Foster will exhibit two spirit likenesses, one a pastel portrait of Prof. Edgar C. Dayton, the other an oil painting of a daughter of Mr. F., and will explain the process by which they were obtained.

WEEKLY MEETING OF PRACTICAL SPIRITUALISTS.—A regular weekly meeting of persons interested in the Practical Application of Spiritualism to Individual and Social Life, now convenes every Thursday, P. M., at half-past two o'clock, at the office of Practical Spiritualists, Fountain House, Boston, corner Beach street and Harrison Avenue. All desirous of learning of Purposes and Plans are cordially invited to attend.

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.

IN CHARLESTOWN. Meetings will be held regularly at Washington Hall, every Sabbath afternoon. Speaking by entranced mediums.

MEETINGS IN CHELSEA, on Sundays, morning and evening at FRESHWELL HALL, Wintham 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.

IN SALEM.—Meetings in Sewall Street Church, for Trance Speaking, every Sunday afternoon and evening.

AT LYCERUM HALL, regular meetings every Sunday afternoon and evening, under the supervision of J. H. W. TOOMEY.

IN MANCHESTER, N. H.—Regular Sunday meetings in Court Room Hall, City Hall Building, at the usual hours.

MEDIUMS IN BOSTON.

Wm. S. Weymouth, Healing Medium, No. 2 Central Court. 17

Miss M. Munson, Clairvoyant Physician and Trance Medium. At No. 5 Hayward Place. Hours from 9 A. M. to 3 P. M.

Mr. J. V. Mansfield, Test Writing Medium, No. 3 Winter Street, over G. Trumbull & Co.'s, 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 postage.

Mrs. Knight, WRITING MEDIUM, 15 Montgomery place, upon a flight of stairs, door No. 4. Hours 9 to 12 and 2 to 5. Terms 50 cents a seance.

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 Elliot 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 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 fulfilled.

Mrs. C. will answer calls for Trance Medium, 50 cents each person for a seance. No. 218 Harrison Avenue. Terms, 50 cents each person for 9 to 12 A. M. sitting. Hours from 9 to 12 A. M., 2 to 5 and 9 to 11 P. M. N. B.—Public circles Monday and Wednesday evenings at eight o'clock. Terms, 25 cents each visitor. Evening sittings with families, if desired.

Mrs. Churchhill, Botanic Physician, assisted by Mrs. DICKINSON, Trance and Healing Medium, who will explain her Drawings on Creation. Circles every Thursday evening, from 8 till 9.

Communications when desired, No. 6 La Grange Place (from Washington Street, near Boylston Market, Boston, Mass.) 9—3m.

DR. RUSSELL'S (Graduate of the University of Pennsylvania) LUNG INSTITUTE; Boston, 659 Washington St., corner Common St. For treatment of Consumption, SCROFULA, DYSPEPSIA, AND THE THROAT, BRONCHITIS, and all diseases caused by impurity of the blood. Dr. Russell's Spleen Remedies (made from instructions received from Prof. Hays's Laboratory) Philadelphia.

CURE OF CONSUMPTION BY NUTRITION AND INHALATION. With the following remedies: Dr. Russell's Pulmonic Vapor for Inhalation with Hyd. Potassa. Dr. Russell's Balsam and Sarsaparilla with Hyd. Potassa. Dr. Russell's Wild Cherry Pectoral for Consumption. Dr. Russell's Corrosive for Dyspepsia and Liver Disease. Dr. Russell's Strengthening Powder for Diseases of the Heart. Dr. Russell's Medicated Inhaler for the Lungs. A pamphlet gratis, Medical advice free from 11 to 12 M. 16—1

MRS. O. J. PUTNAM, HEALING, WRITING AND TRANCE MEDIUM, 15 Beach St. Terms liberal. 15—8t.

MRS. D. C. FRENCH, RECENTLY FROM WINCHESTER, N. H., having secured an office at the Fountain House, may be consulted as a Test Medium or for medical purposes, from 9 to 12 A. M., and from 2 to 6 P. M. Terms \$1. Boston, July 6, 1857. 15—8t.

C. H. COLLAGAN'S AMBROTYPE AND DAGUERREAN GALLERY, 142 Washington Street, Boston, Mass. 9—3m.

Wm. S. WEYMOUTH, HEALING MEDIUM, has taken rooms at No. 2 Central Court (formerly occupied by Mrs. Conant), where he will attend the healing of persons afflicted by disease, by means of the laying on of hands. Hours from 9 A. M. to 12 M., and from 1 to 5 P. M. 17

General Advertisements.

MRS. YORK, Medical Clairvoyant, Healing Medium, Psychometric Delineator of Character. Mrs. Y. does not profess to hold intercourse with the departed, but perceives both the moral, mental and physical condition of the patient, and prescribes remedies; operating particularly on the nervous system, and employing magnetic and vital oil circles for this purpose every Tuesday evening. Terms liberal. Residence, No. 14 Pleasant street; entrance on Spear place. O. t. 25

THE SICK ARE HEALED WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing Medium, Rooms No. 15 Tremont Street, opposite the Museum. Office hours from 9 A. M. to 6 P. M. Other hours he will visit the sick at their houses.

FIFTY OIL PAINTINGS of various sizes, representing the plants and animals that have existed in the early epochs of the formation of the globe, the first type or form of man on this earth, and the beasts that in the progress of God's laws were the progenitors of man. Representations of the inhabitants of the Sun, and the people or angels of several stars or planets. These paintings have been executed by Spirit Power, and are now on exhibition at No. 45 Harrison Av. Terms, \$1.00. Hours from 8 to 1, and 2 to 6. ELIZA H. TAPP, Secy.

LAYING 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, 50 cents, postage, 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

TO THE AFFLICTED. Dr. A. C. Dresser, Clairvoyant and Healing Physician, so celebrated for remarkable cures, may be consulted upon all diseases that flesh is heir to. Terms for examination when present, \$1.00; when absent, \$3.00. Patients will be visited in the city and vicinity, if desirable. Medical House and Office, 38 Charter street, Salem, Mass.

TO THE AFFLICTED. Dr. S. CUTLER, assisted by Mrs. G. W. Walker, Clairvoyant and Healing Medium, will attend to the sick, on Wednesdays, Thursdays, Fridays and Saturdays in Lowell. On other days he will visit Billerica, Westford, and other places, where he is wanted, until further notice. Office 221 Central Street, Lowell, Mass. 32 1/2

AT DR. ABBOTT'S BOTANIC AND ECLECTIC DISPENSARY, 214 HANOVER STREET, may be found one of the most extensive assortments of Medicines, Botanic, Eclectic, &c., in the United States, also a valuable amount of manufactured medicines of approved worth. Spiritual and Mesmeric Prescriptions put up with particular attention. 12

A. B. CHILD, M. D., DENTIST, NO. 15 TREMONT STREET, Boston, Mass.

HEALING INFIRMARY. DOCTOR BARRON cures Cancers and Cancerous Humors, without the use of the knife or torturing with caustic, and with but little pain and inconvenience to patients, by applying a certain which has a chemical action, destroying the vitality of the cancerous separation between the cancer and the surrounding healthy tissue, and an opening of the integuments over it, so that in a few days the tumor will escape, root and branch. The opening in the flesh thus made heals up in a short time, soundly, leaving no scars. Over 200 cases have been cured by this process. The Doctor continues to attend to Scrofula, Erysipelas, and all cases, in which he has had great success for the last twenty years. Clairvoyant examinations attended to as formerly. Call and satisfy yourselves of the unremitting effort and determination of the Doctor to conquer and subdue disease in his power. REUBEN BARRON, Botanic and Eclectic Physician, 15 Palmer Mass. 13—3m

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

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

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

These sending locks of hair to indicate their diseases, should include \$3. for the examination, with a letter stamp to prepay their postage.

Water from the Healer's Spring will be supplied by Dr. M. He has been assisted by intelligence from the spirit world, in the selection of the most magnetic properties, and is useful in negative conditions of the system. Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

FOUNTAIN HOUSE, CORNER OF BEACH STREET and HARRISON AVENUE. Spiritualists' Headquarters in Boston. Charge \$1.25 per day, or \$7.00 per week, for 2 or 3 weeks. H. F. GARDNER.

SPIRITUAL, CLAIRVOYANT, AND MESMERIC PRESCRIPTIONS, carefully prepared by O. W. KING, Esq., at the Apotheary, 654 Washington street, under Pine Street Church, Boston. All of Mrs. Mettler's Medicines for sale as above. 26—1

MRS. L. W. KEMLO, HEALING MEDIUM, NO. 2 BULFINCH STREET, opposite the Bevere House, Boston. 14—1

REMARKABLE TEST. At the sitting of a circle a short time since, Dr. Charles Main being present and having at the time a patient under his care that had long baffled his medical skill, required of the Spirit Intelligence what medicine it would prescribe for the case in question. The spirit gave his name (as having formerly been well known as a celebrated physician in the earthly sphere) and replied, "Go to Dr. Cheever, No. 1 Tremont Temple, Tremont St., and procure his Life-Root Medicine." This was done by the Doctor, and with complete success. At that time, the Doctor, the medium, nor either of the circle knew any thing of Dr. Cheever, or that there was such a medicine as "Life-Root Medicine." Dr. Main has formed an acquaintance with the doctor, he has informed him of the fact and here gives him the full benefit of it. The above is true in every particular.

CHARLES MAIN, No. 7 Davis Street, Boston. This invaluable medicine has long been used as an infallible remedy for Consumption, Scrofula, Salt Rheum, Erysipelas, Cough, Disease of the Throat, Syphilis, Cancer, Mercular Disease, Piles and all gross acid humors.

A letter enclosing one dollar will procure a bottle; or five dollars for six bottles. Will be sent to any part of the Union. All orders directed to Dr. J. Cheever, No. 1 Tremont Temple, Boston, Mass. 23—1

A. C. STILES, M. D., BRIDGEPORT, CONN., INDEPENDENT DISPENSARY. Terms: Clairvoyant Examinations and Prescriptions, \$2. By a lock of hair, if the most prominent symptom is given, \$2; if not given, \$3. Answering sealed letters, \$1

