

NEW-ENGLAND SPIRITUALIST.

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"LIGHT! MORE LIGHT STILL!" — COETZEE.

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Phenomenal & Philosophical.

For the New England Spiritualist.

RESURRECTION OF JESUS OF NAZARETH.

MR. NEWTON:—I read in your paper a few months since a communication upon the subject of the Resurrection of Jesus of Nazareth, and recently like articles have appeared in several other papers; all seeming to admit that the Apostolic writings prove that the resurrection was of the physical body,—a conclusion which stands as no slight stumbling block before the teachings that no flesh should glory in God's presence. This conclusion has arisen perhaps not so much from the evidence of those writings, as from the admitted fact of the absence of the body from the sepulchre on the morning of the third day. It is a great error with investigators that they too often take for granted as true conclusions which sway, but do not necessarily follow. At this day the absence of the body under like circumstances, would lead simply to the belief which the Jews came to then, that the body had been removed by human agency; and the idea that it was reanimated and released from its rock prison through the special interposition of the Father, would be simple insanity. The present popular belief is the result of the desire of the mind to account for and establish the event in that manner in which all then supposed it must occur in fulfillment of prophecy—but which we now understand to be contrary to the natural order of things, and contrary to Christ's teachings. Conclusions growing out of preconceived opinions or mistaken doctrines, have often blinded commentators,—kept them from investigating into the truth—and may have oftentimes led to the adoption of strained forms of words in translation. The Apostolic writers themselves may not have been entirely above the influence of like considerations; they were ignorant and timid men—lived in an age of darkness, superstition, and violence, and taught doctrines in conflict with the powers and prejudices of their day. They did not themselves at all times understand well the teachings of their Master, or their teachings given through themselves. It was not the teachings of their own minds, for they were to take no heed as to what they should say. It was the spirit which taught through them. It seems to me, have never entered generally into the estimate which has been put upon their testimony. Matthew tells us that at the arrest of Jesus all the disciples forsook him and fled. John says that he followed him into the High Priest's palace, and that Peter also followed at a distance. The events concurrent with the arrest and trial must have shaken all former confidence between the disciples; at least John must have regarded them with doubt and suspicion. He witnessed the treachery of Judas. Thrice he heard Peter, with oaths and blasphemy, deny all knowledge of the Master. In the hour of trial all had forsaken him and sought personal safety, and probably during all those trying hours up to the death of his loved Master, they lay hidden in by-places, trembling in fear of violence and death. The knowledge which they obtained of passing events was from the relation of friends, from rumor, subject to every exaggeration and coloring which the temper of the informant or the passion of the moment imparted; hence the difference in their narratives of the same event, and the marvellous surrounding which some give to events simple as related by others. John claims to have been a witness to the crucifixion, and his account from that cause should be entitled to most confidence. The death of Jesus was under sentence from the Roman governor, and it is but reasonable to believe that in all its incidents it was under official direction and not left to chance, mob, or unofficial agents. The bodies were taken to the cross by soldiers, nailed up by soldiers, and the legs broken by soldiers; and no one but the centurion or officer who watched near by could fix the time or give the order for the taking them down when dead. It was unlawful for the bodies of criminals, or those executed as such, to remain exposed on the Sabbath, and its near approach limited the time upon the cross. If death did not ensue in season, then means would be determined upon by authority. If we may judge from circumstances given us, the officials were brought within a space of time barely sufficient for the object. John tells us that in the place where he was crucified there was a garden, and in it a sepulchre. There laid they Jesus, therefore, because of the Jews' preparation day, for the sepulchre was nigh at hand. Not that it was Joseph's tomb, and Joseph a friend and follower of Christ, but because of the little time allowed, that sepulchre in the garden being nigh at hand. This circumstance would lead to the belief that there could have been no ceremony at the time, but that it was a temporary depositing of the body; that the anointing, cleansing, or embalming the body, or those forms peculiar to the Jews, were yet to take place. The women, after seeing where the body was laid, went away to buy oil and spices, and to prepare for the ceremonies of sepulture; there was not opportunity to do it that night, and it was needful to put it off to the first day of the week; and on that morning the women did return with the means necessary to carry out the last sad offices of affection and respect towards the body, according to the customs of their people. They did not leave on the eve of the death until they saw where the body was laid. Now if these offices had been then performed by Joseph, they would not only have joined in them, but would not have gone away to procure means for doing it; Joseph's name would have then been connected with it, his presence would have been known, and his name men-

tioned as amongst the devoted ones then present. Those friends of the humble Nazarene would have in that hour of distress clung around the influential counsellor as their counsellor and their hope; they would have known of the oil and spices there, and would not have been permitted to go away to buy more to bring back on another day.

Nor could Joseph and his friends have taken possession of the body, anointed it with spices, rolled it in linen, and performed the customary forms of Jewish sepulture at that time, without the women having known of it. It is also evident that whatever Joseph subsequently did, was wholly unknown to these most devoted of the friends of Jesus. Whatever Joseph did, was done subsequently to the laying the body in the sepulchre by the officers when Mary and the other women were present, and done secretly. Until it was laid in the sepulchre in the garden, a centurion and soldiers watched. The two men in the shining garments asked Mary, upon looking for Christ in the sepulchre, "Why seek ye the living among the dead?" as though there were other bodies of the dead present. There were other bodies than that of Jesus to be taken down, for the law was equally as imperative as to the bodies of the two thieves. Their legs were broken that death should follow in season to remove them before the commencement of the sabbath. Unless some directions had been given by those in authority, the soldiers could know of no difference as to the bodies, nor would they be more particular with one than another in laying them out of the way. They would as well have used the sepulchre, nigh at hand, for all as for one. The proceedings were watched by a jealous priesthood and their minions, the Pharisees; any attention permitted, which would have distinguished the body of Jesus from the others, would have been marked, and any ceremony of honorable form would have tended to remove the odium of the peculiar form of execution. Suffered by the authorities, it would have given Priests and Pharisees cause for offence against the Governor; and we may safely conclude that the man who had not the power or courage to refuse condemnation to one whom he found guiltless, would never willingly have risked the effect of admitting the body, publicly, to an honorable burial after death. The opposing powers were of too much weight in the state. Yet there was an influence behind the throne, whose purpose it was to avert the condemnation, Pilate's wife admonished him to wash his hands of the matter, and the subsequent events would but have strengthened her woman's interest into more determined energy. It was a custom in ancient times, and with the Jews, to subject the bodies of persons executed under circumstances of peculiar odium, to mutilation and every kind of indignity; they were thrown to the dogs, stoned, dragged about by the heels, impaled, the bodies being given up to popular violence, &c. This kind of exposure was deemed to make the punishment more infamous, and to attach a character to it which reached the living sentiment of all sympathizers or connections. The near approach of the sabbath effectually prevented such an exposure then; but it could be dragged forth on the first day of the week at the instigation of the same influence which procured his death. It was but natural that the friends of Jesus should have been desirous to prevent such a possibility, and save the body, about which in those days a sanctity and consequence was attached, greater than at the present. Amongst those friends stood Pilate's wife, and Joseph, an influential counsellor. Is there any trouble, then, in seeing the way clear for the private removal of the body to Arimathea, six miles off from Jerusalem? John says that Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. And there came also Nicodemus, which at first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pounds weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as is the custom of the Jews to bury. This proceeding was far more of a ceremonial than could have taken place when the women were present and saw where the body was laid. This ceremony of burial is not one to be twice performed. It is the last sad tribute, the consigning the body to its last resting place, and if performed by Joseph when the body was taken down, why should the women not know of it? and, knowing it, why prepare for a second ceremonial of the same kind? It would be unreasonable, too, to suppose that Joseph, a rich and influential counsellor, should have his sepulchre in a garden in Golgotha, a place for the execution of felons, or that he, residing at Arimathea, should have his new sepulchre at Jerusalem. St. Matthew says that in the end of the sabbath, as it begun to dawn towards the first day of the week, came Mary, &c., and the body of Jesus was already gone from the sepulchre. If this be true, and the absence is to be taken as proof of its resurrection, it must have risen on the second day instead of the third; but as to its removal by Joseph and his friends, it stands almost as conclusive evidence of the fact. When Mary spoke to Jesus, supposing it to be the gardener, she said, If thou have borne him away, tell me where thou hast laid him, and I will take him away. There is but one inference from this. Mary knew where he was laid, and that it was but a temporary deposit by the soldiers, where it had no right to remain, and she supposed the owner or gardener had put it out, and she was there then with her spices, &c., to attend to its sepulture, and would take it from his way. If she had seen it laid in Joseph's sepulchre, she would not have expected any gardener to remove it, or thought of taking it from the care of so influen-

tial a believer. On the next day after the preparation day some rumors or suspicions arose in the minds of the Priests and Pharisees, that the body was to be taken away, and they went to Pilate to procure a watch. The next day this guard reported, or were instructed to report, that the disciples came by night and stole him away, and the account adds, that this saying is commonly reported among the Jews until this day. As to the guard, it was soldiers of the Governor's legion. The body may have been taken before, or it may have been taken after; with the favor of Pilate, the watch would have been no obstacle. This removal may not have been known to the disciples, although John would have been most likely, for many reasons, to have been in the secret, and perhaps remained at the crucifixion to mark the place, with a view to this end. To whom of the Apostles could he confide it? Its keeping was of importance. The Jews had no notion of a spiritual resurrection or presence. They could not understand it. The importance of this secret grew with subsequent time and with the opinions of those around. Many of the disciples believed in the physical resurrection. To discover the body would open anew the door to every hostile influence. By the Priesthood and the Pharisees the removal would have been declared a deception, and it could not have benefited the faith of the Apostles. It would be opening up for explanation a spiritual doctrine, which they could not understand, and weaken the hold (never strong) which the disciples had in the favor of their countrymen,—a doctrine, to the Jews a stumbling-block, and to the Greeks foolishness. This view of this portion of the Apostolic writings does in no way go to affect the question of the actual resurrection of Jesus, as by him foretold, but simply to prove that his body after death was deposited in a sepulchre near the place of execution, and subsequently taken by Joseph and others and carried to the new sepulchre, and there buried with all the forms customary with the Jews.

I have already consumed much of your valuable space, yet there are many other portions of the Apostolic evidence touching this question not yet noticed. My object, however, being simply to call attention to this view of the subject, and to engage in its examination minds more accustomed than my own to such researches, and trusting that I have said enough for such an end, I will not further, at this time, trespass upon the patience of yourself or readers.

CHRISTIANITY.

BY S. M. PETER, S. R.

If Christianity is true, the death (so called) of a Christian is a matter of rejoicing, and not of lamentation. If Christianity is true, there is no death, but the pilgrim of eternity, having finished the journey of the first phase of individual existence, merely drops the garments of mortality, and puts on the light and graceful drapery of the second life. If Christianity is true, the mourning weeds and woful faces that modern Christians wear on funeral occasions, are shameful mockeries, every way reproachful to the faith they profess. If Christianity is true, and if they believe it, they will rejoice every time an angel is born; and when they deposit the cast-off garments of the regenerated soul in the earth, they will wear white habiliments and wreaths of flowers. If Christianity is true, and if they believe it, they will look upward for the departed one, in the more ethereal spheres that surround our earth, and not downward to the grave among corruption and worms. Believe it, did I say? Belief is nothing; men who profess Christianity ought to know that it is true, and were they not wedded to worldly interests, and wrapped up in a mummy shroud of forms and observances, they would know it.

These thoughts occurred to me as a funeral procession passed along the street. I stopped and examined the procession closely. At the head, a minister, with solemn face, marched to the time of a dead march. Behind the coffin followed the mourners, clad in gloomy black. A bereaved mother was there, following in an agony of grief her dead child,—dead to her; its affections, its sympathies were extinguished; its immortal being, an emanation of the eternal spirit of God, had become a thing of nought—to her. It was gone from her,—gone forever, she feared,—and her red, swollen eyes, and haggard visage, bore sad evidence of the consolations of religion. And that professed minister of the gospel of Jesus Christ was leading her to a place where the "dead bury their dead," and there he would leave her on this side of the grave; not a step beyond could he take her; nothing, in fact, could he do more than the most uncultivated pagan could do for that heart-stricken mother, when her soul was feeling around on every side for some struggling branch of hope to twine around and rest upon.

That fearless innovator and backslider from a popular church, Paul, the tent-maker, in one of his glorious hours of enthusiasm, asked triumphantly: "O death, where is thy sting? O grave, where is thy victory?" Had the great Apostle been here to-day, I could have answered him very readily, and said: Right there, Paul, in that funeral procession. These mourners are feeling the sting of death in their hearts, and the grave, with remorseless jaws, is about to swallow up their friend.

Saith the minister, "We commit our friend to the grave, there to sleep till the resurrection morn." When will that be? "At the last day." When will that be? "Seek not to fathom the awful mysteries of God. The Scriptures were given for a higher purpose than to gratify idle curiosity." That is just my opinion, exactly, and now let us see what the Scripture says on the subject before us.

"There is a natural body, and there is a spiritual body."

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed."

Can anything be plainer than that? And yet, eighteen hundred years after that doctrine was taught by Paul, the professed teachers of Christianity tell us that the dead will awake at some future time, and rise in the identical bodies that constituted their humanity during their earth-lives. Every bone, they say, every particle of flesh and blood will be restored precisely as it was before death. And this rank material doctrine passes current for Christianity in our day; while the man who proclaims that the doctrine taught by Jesus and Paul is true, is denounced from the pulpit as a blasphemer.

In the olden time angels conversed with men, and at a later period Moses and Elias, who had long before passed away from mortality, were seen and heard by three of the disciples of Jesus. Now, then, I insist that Moses and Elias when they appeared on the Mount of Transfiguration were veritable spirits. The body of Moses, according to Bible history, was buried in the valley, and the church does not pretend that the "last day" has arrived; consequently if Moses was there at all, he was a spirit. Elias, too, must have been a spirit; for the Bible says he went to heaven, and Paul says that "flesh and blood" cannot go there; so that the unavoidable conclusion is, that he left his body when he ascended, and we have no account of his resuming it.

And yet, at this late day, the facts of spirit-life and spirit-intercourse are scouted as most profound nonsense by men who get thousands of dollars annually for explaining the Bible. One of the "learned clergymen" that undertook to dispute Cora Hatch in the New York Tabernacle, stated that none but "bad spirits" or devils were spoken of in the New Testament. Did he place Moses and Elias in that class? A late number of *Frank Leslie's Illustrated Newspaper* contains a well written and respectful article on Spiritualism, as manifested through the mediumship of Cora Hatch. I have room for only a short extract. The writer says:

"Men of deep and varied science, learned theologians, and cautious men of the world—some of the boldest and clearest thinkers of the day—have been captivated

We are gratified to find by the above extract, that some of the conductors of the secular press are full as honest and almost as ignorant as Doctors of Divinity. "Strange belief," is it? Why, friends of the pulpit and the press, the fact of spirit-life and spirit-intercourse was the fact that Jesus demonstrated to his disciples after his crucifixion! He appeared to them as a spirit-man, to remove all doubts from their minds on the subject of immortality. He ascended before their eyes as a spirit, or else Paul is in error when he says that flesh and blood cannot inherit the kingdom. Strange belief, is it? It may be strange to "theologians," and "cautious men of the world," but it was not strange to the prophets and apostles,—neither is it strange to that class of people who live in natural and sympathetic relations with their fellow-mortals.

Human love, with all its selfishness, is a beautiful, an eternal principle, and the cold grave cannot sunder its ties. It twines still around the object of affection, and the contradictions and inconsistencies of modern theology increase our faith in the reliability of our intuitions. At one moment we are told that "the spirit of the departed brother is gone to a better world;" and the next moment we are told, "our brother sleeps the sleep that knows no waking till the resurrection." Here is a palpable contradiction that the most superficial observer makes a note of while listening to funeral sermons. And if we are among the mourners, we go home to wear out our grief by a plunge into worldly pleasure or worldly speculation; oppressed still more by the moribund reflection that religion, so called, affords no consolation whatever, when we most need a strong hand to lead us through the shadow of the grave. We are thrown upon our own resources in that dark hour, and our religion,—which is a mere educational affair,—shrinks from a controversy with the arguments of the heart. We feel that our friend is still alive; we have an innate perception of the fact that the human soul, that wonderful combination of life, love, and intelligence, is an eternal entity, and can neither die, forget, or cease to love. And when our intuitive perceptions are met by the popular theological assumption, that our departed friend is coasting about the misty shores of the unknown theological continent of Nowhere,—without chart or compass, latitude or longitude for its guide,—almost ignorant of its own existence, and totally ignorant of its friends left behind,—waiting for the blast of a trumpet to come back and resume that old cast-off body that he passed through the worms into the forms of the vegetable kingdom, and from these into the aroma of flowers, to be scattered on the wings of the wind,—when we hear this, I say, we are disgusted with sophistry and distracted with doubt, and to quiet our emotions we drop the spiritual and grasp the material, and grow worldly.

This is the precise condition of the modern, so called, church. Of the future life it knows nothing; its kingdom belongs to this world; it has no food for the spiritual wants of the age; and in the management of its theological institutions, in its dogmas and sectarian divisions, it has sown the seeds of its own dissolution and disappearance from the earth as an arbitrary organization. Its line of limitations confines only the weak devotee of forms, who fears to be wise above what is written, or

for the expediency remains with the loaves and fishes. Mr. Willis is not the last man to step over the boundary line of mythology; others will do the same, and the persecution that follows them will strengthen what it aims to destroy. We should not rejoice in the downfall of the church; we anticipate nothing of the kind; but we do expect that what is now merely professional will become practical; what is now faith, will become knowledge; and that such idle technicalities as Baptist, Methodist, and Presbyterian, will hide their diminished heads, and the simple name of Christian adorn the banner that waves over the universal brotherhood of man. For this object we are content to labor in an unpopular cause, fearing only that it will carry with it too much of the leaven of the old lump, and become popular and dogmatic. In this fear we are thankful to the opposers of our philosophy for exposing whatever may seem to be absurd or false. And we ask them to bear with us while we put their theology upon the platform of argument, and test its claims by the ordeal of comparison. Christianity is what we are after, and when that is found the sting of death is gone, and a heavy burden lifted from the shoulders of humanity.

Modern theology, by claiming to be a finality, constitutes itself a great stumbling-block. It claims to be a science, compassing all the relations, all the connecting links between the Creator and the created. But when we ask for positive information in regard to any fact beyond the visible world, it cloaks its ignorance by warning us to "beware of prying into the awful mysteries of God." Now, then, I hold the little forest flower up before the D. D., and ask him to explain the nature and operation of the law that unfolded and painted that thing of beauty. He cannot do it; and does he expect me to believe him when he assumes the ability to trace that or any other law, from the extremely external up to the interior Essence of the universe? Can he blame me for leaving him in search of information where it may be found? Can he blame me now, while the flowers bloom and the birds sing, for rejecting the doctrine of the "primeval curse"? Can he blame me now, while the smile of my infant children sweetens life and lightens toil, for rejecting the doctrine of "original sin"? Can he blame me, a guessing, calculating, Yankee descendant of the "Pilgrim Fathers," for rejecting the mathematical absurdity of the doctrine of the doctrine of original depravity, then, must be false, or else the kingdom of heaven is full of "total depravity." Jesus never claimed to be equal to the Father, but always admitted his dependence on Him. Where, then, did theology get such doctrines? They are not in the Scriptures, and consequently are not Christian doctrines.

But, says the *Springfield Republican*, "Root out from its deep foundations the Christian ideas of the personality of God, and the whole fabric of Christianity tumbles to the ground." If Christianity is true, it is safe, for truth never "tumbles." But is the *Republican* sure that the personality of God, either as one individual or three, is a Christian doctrine? I am not aware that Jesus ever taught any such doctrine. And if I claim to know as much as any D. D. on the subject, I frankly admit my inability to comprehend God. The comprehension of a man grasps nothing beyond the sphere of positive knowledge. Analogy carries a man but a step in advance of the known; it never establishes axioms, and therein lies the error of the *Republican*. He assumes that the Intelligence pervading and governing the universe must be a person with a brain-centre, or, as he expresses it, a "personal point of cognition to which flows back the knowledge of events transpiring in the broad creation." In assuming this he merely imitates John Calvin, by attempting to put Deity on a human platform, surrounded by human institutions and machinery. The *Republican* may be right, but he don't know it; neither do I know that he is wrong, but he certainly goes too far when he says, "A man who does not believe in the personality of God cannot pray." Evidently he is speaking only for himself, for he cannot know what others may do. I neither believe nor disbelieve in the personality of God; for the subject is beyond my knowledge, and yet I pray to an unseen Intelligence, that I feel to be ever present and cognizant of my every thought.

NEW BRUNSWICK, July 5, 1857.

LIFE'S IRRITABILITIES.—What's the use of it?—Don't worry yourself to death for what other people may say of you, as long as you know that it is not true. Take care of the truth; that's your business. All falsehoods go to the bosom of their father, the devil, and their framers soon follow. So much as to falsehoods of you. As to falsehoods to you, and as to every tale the most remotely prejudicial to another, treat it and the narrator with the utmost possible indifference, until you hear the story of the other party; this only is just, and wise, and kind.

Indulgence is accorded to our errors from characters and considerations widely different. The designing are indulgent to them from policy, hoping to profit by them; the depraved, from sympathy and wishing to share them; the wise, from knowing our weakness and the force of temptations; and the good, from natural charity.

An old author says, "I have cleared my mirror, and fixing my eyes on it, I perceive so many defects in myself, that I easily forgive those of others."

GOODNESS.—True goodness is like the glowworm in this, that it shines most when no eyes except those of heaven are upon it.—Anon.

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, AUGUST 1, 1857.

"INFALLIBILITY" PERPLEXED.

It is recorded of the Jews, that when a distinguished Spiritualist began to preach among them the worthlessness of their hollow formalities, and the truths of a more spiritual system, some said, "These are the words of one that hath a devil;" while others pertinently replied, "Can a devil open the eyes of the blind?" "And there was a division among them."

Modern Spiritualism has introduced a quite similar state of things among modern formalists and ritualists in general. We have our eye now more especially upon that embodiment of ritualism and infallibility, the Roman Catholic Church. This institution, by its highest and "infallible" authorities, has pronounced all communicating spirits devils, and anathematized all intercourse with them as a sin and a crime. At the same time it is a notorious fact that in Europe numbers of people have been led into the bosom of "Mother Church" through the teachings of these same spirits, while in this country some notable examples are before the public of the same result.

The *Civiltà Cattolica*, in an article from which we have before presented some extracts, makes the following statements respecting the influence of the spirits in Bavaria:

"They condemn the errors of Protestantism one by one, forcibly recommend frequenting Holy Mass and auricular confession, inculcate devotion to the Blessed Virgin, openly defend the dogmatic definition of the Immaculate Conception; and as regards the authority of the Church, venerate it deeply as infallible in matters of faith. With this gloss of Catholicism, which, at the outset especially, was more apparent and less clouded by shades of suspicion, Psychography acquired a reputation in Bavaria, and made more proselytes than any other school of Spiritualism. To this was added, that its first cultivators and champions, though there were some Protestants and Jews among them, were men remarkable for a moral and religious tenor of life, at least that apparent religiousness which easily associates itself to the various credences. Besides this, in these its first fervors, Psychography succeeded in making several conversions. Catholics who, for ten, twenty, or thirty years had neglected every religious duty, after being roused by these prodigies, or touched by the discourses of these spirits, began to think earnestly of their souls, and with a general confession commenced a new life. Atheists and libertines, who for years and years had lived in the contempt of religion and of every virtue, on seeing the world of spirits thrown open before them with such new and speaking wonders, and the existence of that future life demonstrated, which they had been all along denying, immediately changed their belief, and their manners,—which conquests, as on the one hand they emboldened the spirits, who took advantage of them to confirm their authority; so on the other hand they misled and dazzled the eyes of some persons otherwise zealous and sincere Catholics, who honestly came to the conclusion, that God had really entrusted to these spirits this new kind of mission, and had raised them up in his Church to regenerate a corrupt world."

on "the formal prohibitions of the Church,"—cutting the Gordian knot by the very easy logic, that what the infallible Church prohibits must of course be wrong! He, however, intimates that after a time these spirits began to manifest progressive tendencies, or insubordination of some sort, and this was sufficient to show that there is a *cat under the meal* somewhere, and that "the spirits, whatever might be their origin, did not come from God!"

The New York *Freeman's Journal*, in recording the conversion of Dr. and Mrs. Nichols, in this country, (who were so willingly and cordially received into the bosom of Catholicity by that Most Reverend Father in God, Archbishop Parcell of Cincinnati,) made up a shockingly wry face at the thought of fellowshipping such wicked sinners; but consoled itself somewhat ungraciously with the reflection that "the Gospel net gathers of every kind!" The same paper, referring recently to Hume, — who is in full fellowship with Rome, and is under the control of devout Catholic spirits, as appears from the late reports of his *séances* at Paris, — applies some not particularly complimentary terms to the Catholic dignitaries of the French Court who have become interested in Spiritualism, — as will appear in the following extract: —

"The course run by Hume, thus far, who professed Catholicity at Rome, only to play now a more remarkable and subtle role as a Spiritualist among some titled fools near Paris, is full of warnings. Certainly, the grace of God can reach devil-worshippers as well as others. But it must be remembered that the delusion by which they have been led, is of the most subtle character of unbelief. In its cardinal principle, it differs essentially from Protestantism, and the declarations and assertions that would be most satisfactory against Protestantism, are of no avail against Spiritualism. An absolute and unconditional abjuration of all the forms, practices, and sources of the Rapping-Spirits, is the only course of safety for those who have been subjected to its delusions. Wherever this has not been obtained and ascertained, there cannot prudently be anything less than suspicion of a Catholicity taught through such channels."

If this advice be correct, then Mr. and Mrs. Nichols ought at once to abjure the spirits of St. Ignatius Loyola and St. Francis Xavier, throw up all their teachings, and retire from the Catholic Communion. "Catholicity taught through such channels," though it be so exactly identical with the Catholicity of Rome that neither priest nor bishop can tell the difference, is *suspicious and unsafe!*

But the *Italifax Catholic*, with the subtleness of a true Jesuit, has devised a very ingenious way of extraction from the difficulties of this subject. Its theory is that though "spiritual rappings" is "essentially bad," yet God permitted a special dispensation in the case of the *Nicholoses*, in consideration of their sincerity and earnest desire for the truth!!! The argument of the *Catholic* is too rare a production to be withheld from our readers, and here it is: —

"Spiritual rappings, therefore, is *esse* bad, and can never be used as a means to any end whatever. For, it must be remembered that, 'evil must not be done though good would follow,' or in other words, 'the end does not sanctify the means.' Consequently we cannot reconcile ourselves with the revelations made by Mrs. and Dr. Nichols, in exposing the reasons that induced them to become Catholics, on any other grounds than

that God might permit good spirits to manifest themselves to the *Nicholoses* as the reward of their sincerity and earnest pursuit in search of the *summum bonum*. — The same arguments cannot hold for the Catholic that might be adduced in favor of Mr. and Mrs. Nichols. The Catholic cannot be considered *bonâ fide*. The *Nicholoses* had not the good fortune of being instructed about the Church of Christ. Their good sense had exposed to them the hollowness of Protestantism — their prejudices prevented them from examining the tenets of the old, Apostolic Church — like the raven gone forth from the ark they could find no place for the sole of the foot, ultimately they associated themselves with the circles of 'the rappers.' The absurd, or the evidently evil they rejected, and ultimately — as they inform us — good spirits, or Catholic Saints, 'so clearly demonstrated, or rather placed before their intellects Catholic doctrine, that they should, if they would not reject truth, embrace the Catholic religion.' They also inform their friends they have found so much peace and consolation in their new position that they are amply compensated for the troubles and wanderings of many years. If they have found truth, if they have now that peace which Christ has bequeathed to those who know and love him — either God, as we have said, has miraculously interposed in their favor by sending them good spirits, or by compelling 'the evil one' to expound doctrines which he knows to be true, but which — of his own will — he would rather deny. We believe these remarks necessary, for Mrs. and Dr. Nichols' letter might have very bad consequences. Our readers should therefore remember: —

- "1. — Magic has existed, and is still possible.
- "2. — Spiritual rapping, mediums, and circles are condemned, and essentially bad — it is never therefore lawful to have recourse to them.
- "3. — We must make due allowance for the peculiarity of the *Nicholoses'* state before their conversion.
- "4. — If a witch evoked Samuel — the good God who permitted that fact for his wise ends, may also have permitted such an occurrence as the *Nicholoses* have related.

"With these remarks we dismiss the subject, and beg our readers to cling to God and His Church, and take care, lest by violating the duties of their respective states and not corresponding with God's graces, they may become the prey of evil spirits, and 'blown about by every wind of doctrine.'"

Now, it may be thought one of the "very bad consequences" of this case that we are so prompted, yet we cannot help asking, — Will not the good God be equally condescending to all other equally sincere and earnest inquirers after truth — at least among Protestants? We see nothing in the characters of either Saul of old, or Mr. and Mrs. Nichols of our own time, which indicates any greater sincerity of soul on their part than we believe is possessed by thousands of other Protestant truth-seekers. If Catholics are likely to fare worse than we, that is their look-out! We surely would not advise any one, Protestant or Catholic, to have anything to do with spirit-intercourse, except they are in "sincere and earnest pursuit of the *summum bonum*," — the highest good.

Yet what is all this but a recognition of the grand and glorious truth, — which the human mind always intuitively accepts in its better moods, — that "God will teach his creatures," — that the Father-Spirit ever responds through various instrumentalities — spiritual beings being but one) to the aspirations of the sincere soul, ever draws the humble and teachable towards Himself, as certainly as the magnetic currents guide to the polar star? All may not be led by one path, either that of Catholicism or Protestantism; but as surely as

Central Heart. Thus it is clear that the perplexity of both Catholic and Protestant theologians on this subject, arises, first, from too narrow views of the nature of universal truth, and secondly, from too limited notions of the spirit-world. Universal truth is not a mere straight line, a tangent, — it is a complete circle, or, better, an all-comprehensive sphere. Hence, though two may start in apparently opposite directions in search of the *summum bonum*, yet, if they keep moving, they are as sure to meet as are two travellers who start for Jerusalem, the one going east, the other west. The first may have the shorter route, and easier passage; but the faces of both are equally Zion-ward.

Again, the spirit-world is shown, by modern revelations to be, — not composed of merely two apartments, one for the instantaneously perfected, and another for the hopelessly lost, — but simply a state upon which men enter, possessed of just such mental and moral capacities and attainments as they had here, gradually to outgrow error, and to increase in truth and good, in proportion to their affections for the same. Consequently, its inhabitants are naturally attracted to mortals in accordance with the peculiar wants and affinities of the latter, just as in this life, — Catholics to those willing to receive Catholicism — Protestants to those in affinity with Protestantism — Mormons to those in affinity with Mormonism, and so on through the catalogue. The only safety, then, in communion with spirits out of the body, as in intercourse with those in the flesh, is to eschew all extrinsic authority, keep the affections pure, and the mind's eye single to the truth — to "prove all things and hold fast that which is good."

D. J. MANDELL addresses us, through the columns of the *World's Paper*, a series of questions relative to the meaning of the phrase "all love is free," recently used by us; and more than intimates a suspicion that some "mischievous" or immoral idea is implied by the expression. We have only to say that we think our views on that and associated topics have been too frequently and plainly stated in our columns to need any "clearer expression," or to admit of any impure or otherwise "mischievous" interpretation on the part of any reader whose vision is not veiled by prejudice or impurity. Friend Mandell is referred especially to articles in the *Spiritualist* Nos. 31, 33 and 35, of Vol. II, which we trust will suffice to show him that any evil surmising in the case are entirely groundless. We cannot be responsible for other people's *misuse* of terms, when our own use of them is distinctly defined, and philosophically correct.

Since the above paragraph was in type, an article from Mr. Mandell has appeared in the *Boston Journal*, in which he endeavors to produce the impression that we have advocated or covertly favored the gross and abominable sentiment commonly known as "Free Love," but which should be styled "Free Lust." If Mr. M. does not know that this is directly the opposite of the truth, we can have little respect for his intelligence. If he does know this, and yet has been willing thus to misrepresent us before the public, he has written himself down as a *wile slanderer*.

RESPONSIBILITIES OF SPIRITUALISM.

The *Boston Journal* quotes from a western paper some alleged extravagant utterances of individuals at a recent Spiritualist convention at Ravenna, Ohio, relating to "free love," the Bible, the Deity, etc., which it denominates "Practical Spiritualism," and works itself up to a pitch of virtuous indignation, — not very comfortable, to say the least, at the present range of the thermometer, — on the subject of the responsibility of Spiritualism for such "pernicious and revolting doctrines."

We would remind our excited neighbor, that Spiritualism, in its modern and generally accepted significance, relates simply to the subjects of *spirit-existence and communication*, together with the laws or principles directly involved in these two questions of fact. Hence, that when individuals, at Spiritualist meetings, introduce other and foreign topics, they do so on their individual responsibility. Such topics are no part of Spiritualism; and it can with no more justice be held responsible for them than the *art of printing* can be held responsible for the "odious and demoralizing" doctrines often put forth by the political press of our day.

If persons who believe in Spiritualism adopt and advocate impious and demoralizing sentiments on other subjects, Spiritualism itself remains none the less true and pure; and these individuals must and do inevitably sink to the level where they place themselves.

Intelligent and philosophic believers in Spiritualism in general have so much confidence in the superiority of truth and virtue over error and vice, that they are usually willing to tolerate free and often erratic expressions of opinion on the part of individuals — trusting to the general intelligence and virtue of the people to sift the wheat from the chaff, the good from the evil. Those who would repress by force, as the *Journal* indirectly recommends, the advocacy of even the most "pestiferous" doctrines, thereby plainly evince their want of faith in the power of truth. The wish to thus limit freedom of thought and of speech indicates the bigot and the tyrant.

Nevertheless, we would here remark that when a meeting is called as a distinctly *Spiritualist* convention, it seems to us inappropriate and out of place for any speaker to introduce extraneous and irrelevant topics. If these topics are to be discussed, let meetings be called for such purposes distinctively, and let each movement or idea stand upon its own proper merits.

The *Journal* deduces the following solemn moral: — "We see in these doctrines the practical results of casting loose from that sheet-anchor of a pure religious faith — the BIBLE. When the teachings of that sacred volume are repudiated, and new and unknown lights are taken for guides, the ark of faith is at the mercy of every current of opinion, and drifts into the wildest extremes."

This is a particularly forcible deduction to the student of ecclesiastical history who recollects that not a single vagary or "wild extreme" has been developed in connection with the modern spiritual movement which has not been more than matched, perhaps a dozen times over, by the superstitions, extravagancies and devastating fanaticisms of people and sects who have "we trust these calumnies, insubstantial as smoke, a salutary, cooling effect upon our indignant neighbor, and any others who may have shared his warmth on this subject. Excitement should be avoided by weak and timid people, during the "heated term."

CLAIRVOYANT EXAMINATIONS.

The following question was laid upon our desk some little time since. We improve the first leisure we have had to reply, — our object being not so much to express an opinion on any pecuniary procedure of mediums, as to give a brief hint in regard to the philosophy of clairvoyant examinations.

"It is often asked why healing mediums charge more for prescriptions to persons absent than when present? Is there a just cause for so doing?"

E. W. KNIGHT.

The impression prevails with many that, when a person is examined and prescribed for, some spirit friend of the invalid impresses the medium as to the nature of the disease and the proper remedy. This may be, in some instances, but we think not ordinarily. If such were the case, it would naturally follow that the time or labor expended by the clairvoyant would not necessarily be more in the one case than in the other; whether the patient were present or absent, it would seem to make no difference. But the very term clairvoyance (clear-seeing) implies an exercise of powers of perception on the part of the examiner. Indeed he does look with his inner senses, he determines by perceptions more refined than the outward faculties, the condition of the sufferer.

It is an established truth that every person is constantly giving off emanations from every part of his system. This is not a simple moisture, as we might understand by the term "insensible perspiration;" but it is an atmosphere, impregnated with the healthy or diseased qualities of every vital organ. Now when this atmosphere is inhaled by susceptible persons, they can promptly determine whether it comes from a healthy or diseased system, and in proportion to their susceptibility will they be able to determine what the disease is, if any exist, and from what particular organ it proceeds. And the same results may be obtained without seeing the patient, if the impressible person can have some garment or other article which has been thoroughly permeated by these emanations.

But it will be readily understood that there must be all shades of facility and difficulty in determining the patient's condition, as in some states of the natural atmosphere it is much more difficult for the eye to perform its office than in others. If there be an insufficiency of light, or if the air be filled with mist and smoke, it will not be easy to define objects at a distance. So in the action of the spiritual sense. The emanations proceeding from some persons are luminous and strong, carrying at once to the clairvoyant a clear perception of their state, physical and mental; while others send forth feeble, dull, unelectric atmospheres which do not make so direct an impression on the clairvoyant.

But the power of the medium to decide upon the condition of another person depends not so much on the quality of the emanations which affect his interior senses, as on their being in sufficient quantity to stamp themselves on his perceptions; — the same as a determinate

quantity of light, of whatever nature, is necessary to define an image on the retina.

This brings us to the point. If the patient be present, the examiner has a constant and full supply of these magnetic emanations, which by their quality indicate the disease. If necessary, the clairvoyant can single out the currents which flow from any given portion of the system, and determine whether they are healthy or not. But in the absence of the patient, the examiner must depend on the comparatively feeble emanations which proceed from a lock of hair or perhaps from an autograph or something of the kind, even more imperfectly charged. The effort of the mind to grasp the conclusions from such feeble sources, to define a distinct image in so weak a light, is often very searching and painful; and the continued effort often seriously taxes the nervous system of the impresser. It certainly is as injurious in its effects, if injudiciously persisted in, as is the exercise of the eyes under the unfavorable conditions of too great distance or insufficient light. We take occasion here to remark that mediums in general do not exercise sufficient care not to over-tax or abuse these delicate susceptibilities. The interior senses should be cultivated and cared for with even more solicitude than the exterior.

Such is our view of this matter, derived from observation and experience. If it be a correct one, our questioner will readily conclude with us, that — those exercises which call for the keener perception and more severe labor of the system being the more arduous — the clairvoyant is right in requiring a greater compensation for his services when the patient is absent than when he is present. X.

MR. ROGERS, THE ARTIST MEDIUM.

The singular gift manifested in the mediumship of Mr. Rogers, of Columbus, O., is attracting much attention at the present time. The following statements respecting him, from a reliable correspondent, will be read with interest.

"Mr. E. Rogers has been among us, with his paintings and drawings, executed through him by the power and skill of the invisibles. He has a large number of spirit-scenes purporting to represent the spirit-world, which have been drawn, painted, and finished off while in an unconscious state, with his eyes closed and so covered as to preclude the possibility of seeing anything through the natural channel of vision, — which paintings and drawings would reflect honor upon any artist of this country. Strange to relate, many of these scenes that would require days and even weeks for the most expert artists to execute, he has painted in the short space of twenty and thirty minutes. These paintings exhibit a high degree of artistic skill. In the language of a recently converted skeptic, we would say, 'there is nothing too strange to believe.'

Mr. Rogers also paints likenesses of spirit friends. While here several were executed which were readily recognized by their friends in the form. These likenesses are generally completed in from fifteen to thirty minutes. They are painted in the dark, and finished up with a degree of accuracy and perfection that strikes the skeptic at once dumfounded; as no ingeniously devised theory of mesmerism, odylion or od force can possibly account for the wonder."

Two of these likenesses were exhibited at the Music Hall, on Sunday last, by Mr. Forster. If they had been shown as the elaborate productions of cultivated period of time, by a hand accustomed to ply the implements of the tailor's trade — entirely unlearned and unpractised in the painter's art — they may well call forth our admiration and astonishment. One of the paintings in the possession of Mr. Forster, is a portrait of his daughter who has been in the spirit-world several years, but whom the medium had never seen. It is so correct as to be at once recognized by those who knew the subject of it in life. It was executed in thirty-six minutes, in the presence of six witnesses, in the daylight, with the eyes of the medium closed.

We understand that Mr. Rogers intends making a tour of some of the principal western cities and towns, in company with Dr. A. Harlow, of Chagrin Falls, Ohio. Believers and skeptics in that part of the country will thereby have an opportunity of testing the accuracy of the above statements. Examine and decide for yourselves, you who have the chance. X.

SERIOUS MONOMANIA.

Professor Felton attended the recent annual examination of the State Normal School at Bridgewater, and in place of a speech appropriate to the occasion, mounted his hobby, and drove it "horns, hoofs and all," down the throats of his unfortunate audience. If an advocate of Spiritualism had chosen so inopportune a theme, and forced it in such a manner, would he have been considered a safe person to remain outside a mad-house? The following is from the *Journal's* report of the examination exercises: —

"Prof. Felton of Harvard University was then introduced. Having spoken a very few words in behalf of education, the speaker proceeded to illustrate the evils of ignorance by referring to Spiritualism as a superstition, which, originating in the cracking toes of two or three vulgar women, had enslaved about three millions of beings in our country. Commencing by denouncing Spiritualism as an atrocious humbug, the speaker continued at great length his denunciations, increasing in vigor and warmth as he continued. There was nothing supernatural at all about the wonders of spiritual circles, or devil's circles, as he chose to call them, for not a table could be moved by a spiritual medium, unless it was moved as less pretending mortals would do it — by force and arms. The mediums were characterized as coarse, vulgar, and brutal, and their communications in the name of the great departed as wishy-washy nonsense. After speaking at length in this style, the speaker closed by warning his audience, above all things, to beware of Spiritualism."

MR. MOODY'S SCIENTIFIC LECTURES. — We would invite attention to the proposal of Mr. Loring Moody, in our advertising columns, to lecture on topics connected with the philosophy of Spiritualism. Mr. M. is undoubtedly qualified to present with accuracy and ability the scientific bearings of the subject, as well as to speak from knowledge of the facts of modern Spiritualism; while the illustrations he is prepared to give, by the aid of the magic lantern, will greatly enhance the interest of his lectures. Mr. Moody will receive subscriptions for this paper, wherever he may lecture.

In the great plague at Basle, which occurred toward the end of the sixteenth century, almost everybody who died called out in their last moments the name of the person that was to follow next.

TESTS OF SPIRIT-PRESENCE.

Mr. J. L. Randall, of Binghampton, in a letter to the *Onondaga Gazette*, relates some tests of spirit-presence that he has been cognizant of. At a circle where Mr. R. was present, a young man was entranced and gave a communication to an elderly lady and gentleman in the room, who were visitors from some place in Pennsylvania. The communication purported to come from the spirit-daughter of the above-mentioned individuals. Mr. Whiting, the seeing medium, also present, gave a description of a spirit he could then see influencing the young man, which the father and mother said was a full and accurate description of their daughter.

Mr. Randall also mentions some successful experiments through the mediumship of Mr. Fairfield of Mass. We repeat his own words: —

"We were conversing while sitting in the back parlor, when the medium became suddenly entranced, and the spirit of a near and dear friend purported to be present. I said (mentally), 'if the spirit of S. M. is really here, will he cause the medium to take my hand and lead me through the front parlor and place it on the knob of the door leading into the hall?' He did so immediately, and then shook the hand with the heartiness of an old friend. The medium then said to ESTHER that she might select an object and she should have a test. The spirit of her brother purporting to be present, she said (mentally), 'if the spirit of my brother is here, will he influence the medium to place my hand on a certain daguerreotype on the table in the front parlor?' (the likeness of a person that she knew her brother never had seen,) and herself did not know its position on the table. The medium immediately took her hand, led her into the room, and selected it from under one and by the side of others, (all being closed) and said, 'this is the one.'

"The medium then said to Mrs. RANDALL, (still entranced, unconscious, with eyes closed,) 'I see the spirit of a lady standing by your side. Mrs. R. (having many friends in the spirit world) said 'she wished the spirit friend would give her some demonstration that she might know what one it was.' The medium then stooped as though he was trying to take something in his hand — held it before his face — and spoke distinctly her MOTHER'S NAME. The medium was almost a stranger; at least, he knew nothing of the name of the mother or family."

WHEN ARE WE TO HAVE THAT REPORT?

We hear the question asked on every hand, When are we to have the promised report of the scientific committee? We can only reiterate the question. There are no signs yet of its appearance. It was very easy for the professors to brand Spiritualism as a delusion, stigmatize its mediums as impostors, and cast a base imputation on the character of thousands of believers; it is quite another thing to justify such conduct by the facts in the case. We suspect that our Harvard friends find themselves in a tight place. They have had time for their excited prejudices to cool off a little, and probably now begin to see in what an awkward position they have placed themselves by their inconsiderate course. They would doubtless retract their hasty words, if they could do so with grace; but that would amount to a confession that their lofty wisdom had erred; they must, therefore, endeavor to make their position firm before the community by such props as they can find. It certainly takes them a long time to look up those things

SUNDAY LECTURES. — There is but one voice, and that of satisfaction and praise, in reference to the discourses preached last Sunday, through the mediumship of Mr. Foster of Buffalo. We shall be able to present in our next a photographic report of the afternoon discussion, of which the text was, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding."

Our friends will observe that a new arrangement has been made, by which meetings will be held forenoon and afternoon, at the usual hours, and none in the evening.

SINGULAR INCIDENT. — During the destructive flood, which visited Ithaca, N. Y., a few weeks since, a woman named Hawley, the wife of a brewer living on the river-side, heard above the roaring of the waters her husband's voice in tones of agony and grief, bidding her farewell. She looked from the window, but an intense gloom met her eye. The long night wore away, and when morning came she heard that he, with others, had climbed a tree for safety; the plunging torrent had uprooted the tree, hurled it against an island in mid-stream, and all the men clinging to it escaped upon the island, with the exception of Mr. Hawley, who was swept down the river. His lifeless body was soon after found, washed ashore.

THE PRINCIPLE. — We are pleased to see evidences that this faithful and fearless advocate of spiritual truth is going on in a prosperous course. Mr. Conklin has found it necessary to associate with himself in the conduct of the publication, Mr. Wm. Laning, a well-known friend of the cause in Baltimore. The *Principle* is hereafter to be published at No. 276 Baltimore street, Baltimore, Md.

PERHAPS. — A writer in one of the papers, referring to the credulity of certain persons who believe that all the manifestations are the result of trickery, says: —

"So credulous are these Cambridge people, that it would not surprise me in the least to find Professor Felton a regular attendant upon Dr. Gardner's soirees within a year; Eustis a travelling agent for the Foxes, and Lunt a bill-sticker for some strolling fortune-teller."

RUTLAND, VT. — Andrew Jackson Davis and his wife recently lectured to good audiences in Rutland. There have been but few believers in the spiritual philosophy in the place; and the town hall was opened for the first time free for such a purpose.

SECTS AND CREEDS. — It has been the fault of all sects, that they have been too anxious to define their religion. They have labored to circumscribe the infinite Christianity, as it exists in the mind of the true disciple, is not made up of fragments, of separate ideas, which we can express in detached propositions. It is a vast and ever unfolding whole, pervaded by one spirit, each precept and doctrine deriving its vitality from its union with all. When I see this generous, heavenly doctrine compressed and cramped in human creeds, I feel as I should were I to see screws and chains applied to the countenance and limbs of a noble fellow-creature, deforming and destroying one of the most beautiful works of God. — *Channing*.

For the New England Spiritualist.

LETTER FROM MR. WILLIS.

PETERBORO', N. H., July 24, 1857. DEAR BRO. NEWTON—You will perceive by my date that I have changed localities since last I wrote to you.

Peterboro' is a thriving little manufacturing town, hidden away among the mountains. The charming little Contocook River, and a much smaller stream joining in the unpoetic appellation of Goose Creek, furnish an abundance of water power to several fine factories.

The stage ride of fourteen miles, which the traveller from Boston to Peterboro' is necessitated to take, is a very beautiful one. The road lies directly over the Peterboro' Mountains, and winds along through low and sequestered vales, up over wooded hills and through fragrant pine groves, where the lightest zephyr is sufficient to keep up a continued murmuring.

Here and there a noisy little brook comes leaping down from the hill-tops, running a mad and merry race, its crystal waters gleaming in the sunshine, giving coolness to the atmosphere, freshness of life to its bordering verdure, and delicious draughts to weary, thirsty travellers, and heated, panting horses.

Occasionally we passed farm houses, surrounded by waving acres of grain and grass; and clover fields, whose rich fragrance borne to us on the wings of a passing breeze, would put all the Frangipanni and Attar Gul of Washington street to the blush.

At one of these places I saw an aged man at work haying. His venerable form was unbent; his long white locks floated upon the air—whitened by the snows of many winters. Yet he tossed about the fragrant swaths as vigorously as if but the first, instead of the fourth score of years rested upon his shoulders.

Significantly I contrasted his condition with my own. But little more than a score of summers have passed since I entered this sphere of existence, and here I am, a weak and trembling invalid, and in many respects that than venerable man. Forced to lie supine and listless, when I so long to be up and doing—so earnestly desire to put my shoulder to the wheel and help along the cause made doubly dear to me, by the suffering I have endured in and for it.

It is hard to learn the lesson of submission—to feel that God's will is sweeter than our wishes. Oftentimes the lesson must be learned through suffering. Thrice blessed the one who in the darkest hour of life can say, "I know in whom I believe. May His will be done."

The cause which lies so near your heart and mine, has its friends, though few in number, here in this beautiful village. Our mutual and much respected friend, Allen Putnam, Esq., delivered his admirable and scholarly lecture on Mesmerism, Witchcraft and Spiritualism, here a short time since to a small but attentive audience.

There are not wanting here, those through whom our angel friends can perform their noble ministrations, or improving very sweetly; and a plain, unlearned, but honest farmer and his wife are made the instruments, in the hands of angels, of great good to suffering humanity. Both have the gift of healing in a remarkable degree. Here, as elsewhere, the cry goes up, "Can any good thing come out of Nazareth?" and in Peterboro', as in Palestine, God makes use of the weak things of this world to confound the wise.

The cry of distress is never unheeded by this worthy farmer and his wife, although they have been toiling all day, he in his hayfield, and she in her dairy. Some most striking cures have been performed by them. Pain seems to fly the magic touch of his hands. A few days ago he relieved me of a paroxysm of suffering by a few simple passes. The lady has carried several persons most happily through severe diseases. Many messages of comfort are breathed through her lips, which fall lovingly and tenderly upon the heart of some bereaved and sorrowing one.

And where can we go and find those who have never stood by the grave of buried loves?—whose hearts have never responded to the singing of the post, "There is no flock, however watched and tended, But one dead lamb is there; There is no fresher house or defended, But has one vacant chair."

I never see a mourner but I long to ask him if he knows of the rich fountain of consolation that is open to him in Spiritualism. I never see a mother weeping for the little one, whom the angels have taken to make heaven more beautiful, but I long to say to her,—Oh, do not make your darling dead. Now, as ever, that little form is bounding about you. Now, as ever, that fair, sunshiny head nestles closely to your bosom. See, he comes to you now, a beautiful angel, and if you will, he will lead you close to God.

Not for the world would I give up my faith in Spiritualism. Thrice precious is it to me now in these hours of weakness. She, the beautiful being who in the freshness of youth yielded up her own life in giving me mine, comes to me all radiant from her home of bliss, and whispers me courage and cheer. Loved friends and companions of my early and later years bend over my couch, a hallowed band.

"They whisper tones of heavenly peace, Till bliss with pain is blended." The soffer may tell me that I am deluded,—that my imagination plays me tricks. If so—if Spiritualism be a delusion, then I know not what reality is. If it be a delusion, then it is one which, when death is right before the soul, stills each fear—calms each troubled sigh.

"If false, 'tis beautiful, the thought That spirits round are flying; That whispers in each dream are brought, Like summer zephyr sighing; Nor would I break so sweet a charm, For if no good, it leaves no harm."

You will be sorry to learn that I have had another hemorrhage since last I wrote to you. The hopes I then expressed are fading away. I fear it will be a long time before I am in a working condition. I have written this letter with a feeble hand, relying upon my couch, therefore you must excuse its imperfections.

Yours in the cause of truth, FRED. L. H. WILLIS.

For the New England Spiritualist.

RAMBLING THOUGHTS.

BY H. N. G.

In the quietness of my own home, at this moment, I seem to hear spirit voices. They speak of joy and peace, of home and heaven. They tell me that love is stronger than hate—that peace is more powerful than war—that truth will prevail—that right, not might, shall conquer. The angels would hush, with their own breathing melodies, the discordant elements which so distract our weary world.

Oh, could we lift the veil which hides the spiritual world from our vision, could we behold the beautiful and true gazing upon us with moistened eyes, when we turn a deaf ear to their loving words of counsel and reproof, we should be awed by that unexpressed tenderness, that untiring devotion with which those bright spirits regard us! When will mankind hasten to that sparkling fountain, which angel love has opened for all? Oh, let us hasten to that fount, and thirst no more! The immortal shore is not beyond our reach. Oh, that all earth's weary children could at this moment drink from that fountain of life and joy, which flows unceasingly in the paradise of God!

But the soul often wanders from its native hills, and feeds on husks and vanity. It strays from its Father's house, and perversely sings its own song of freedom. It forgets its God, its guardian angels, that watch in love, and guard it in temptation's hour. The soul can not live thus isolated. Green hills and sloping valleys change to barren wastes. The deep, blue sky becomes black as midnight darkness; the ocean roars, while tempests dark and fearful are gathering in the distance. The heart sickens amid all this desolation, and it weeps its own bitter tears when it remembers its Father's house; and it says, like the prodigal of old, "I will arise and go to my Father."

There are many sad and desponding spirits in this beautiful world of ours, for this is a beautiful world, notwithstanding mankind have done so much to mar and deface the noblest work of creation, which is man, and seems born for sorrow and suffering. They are unfortunately organized, and sometimes suffer most intensely, from what would seem to some, very slight causes; but to them it is real sorrow. I have sometimes thought it would be better to lay such weary forms in the grave in mournful silence. I know that such saddened spirits would find a more congenial home in the land of rest. This world oftentimes judges harshly. It does not often pause to weigh circumstances before casting reproach; but deals out its anathemas, censuring the sorrowful spirit, till it is crushed and heart-broken. Tenderly do the angels convey such spirits to their own peaceful clime. Soothingly they whisper of home and heaven. I rejoice that there is a land in this broad universe where justice, truth, love, and mercy walk hand-in-hand; that there is a home where earth's sorrowing children can find repose.

There are many souls whose interior natures have become softened and subdued by deep experiences. They know what it is to struggle with opposing forces. They have been almost overwhelmed by the ocean's dark and fitful surges. Such spirits know what is meant by heart-aching, and how often they are made the instruments, in the hands of angels, of great good to suffering humanity. Both have the gift of healing in a remarkable degree. Here, as elsewhere, the cry goes up, "Can any good thing come out of Nazareth?" and in Peterboro', as in Palestine, God makes use of the weak things of this world to confound the wise.

The cry of distress is never unheeded by this worthy farmer and his wife, although they have been toiling all day, he in his hayfield, and she in her dairy. Some most striking cures have been performed by them. Pain seems to fly the magic touch of his hands. A few days ago he relieved me of a paroxysm of suffering by a few simple passes. The lady has carried several persons most happily through severe diseases. Many messages of comfort are breathed through her lips, which fall lovingly and tenderly upon the heart of some bereaved and sorrowing one.

And where can we go and find those who have never stood by the grave of buried loves?—whose hearts have never responded to the singing of the post, "There is no flock, however watched and tended, But one dead lamb is there; There is no fresher house or defended, But has one vacant chair."

I never see a mourner but I long to ask him if he knows of the rich fountain of consolation that is open to him in Spiritualism. I never see a mother weeping for the little one, whom the angels have taken to make heaven more beautiful, but I long to say to her,—Oh, do not make your darling dead. Now, as ever, that little form is bounding about you. Now, as ever, that fair, sunshiny head nestles closely to your bosom. See, he comes to you now, a beautiful angel, and if you will, he will lead you close to God.

Not for the world would I give up my faith in Spiritualism. Thrice precious is it to me now in these hours of weakness. She, the beautiful being who in the freshness of youth yielded up her own life in giving me mine, comes to me all radiant from her home of bliss, and whispers me courage and cheer. Loved friends and companions of my early and later years bend over my couch, a hallowed band.

"They whisper tones of heavenly peace, Till bliss with pain is blended." The soffer may tell me that I am deluded,—that my imagination plays me tricks. If so—if Spiritualism be a delusion, then I know not what reality is. If it be a delusion, then it is one which, when death is right before the soul, stills each fear—calms each troubled sigh.

"If false, 'tis beautiful, the thought That spirits round are flying; That whispers in each dream are brought, Like summer zephyr sighing; Nor would I break so sweet a charm, For if no good, it leaves no harm."

You will be sorry to learn that I have had another hemorrhage since last I wrote to you. The hopes I then expressed are fading away. I fear it will be a long time before I am in a working condition. I have written this letter with a feeble hand, relying upon my couch, therefore you must excuse its imperfections.

Yours in the cause of truth, FRED. L. H. WILLIS.

For the New England Spiritualist.

AN INQUIRY.

MR. EDITOR:—Have you heard anything lately from the spirit of Geo. W. Duncan, the "Philosophical Member of Philadelphia," with whom I had an encounter last April? I never gave him but one shot, and he has never been heard from since. I presume that it was fatal, and that he is now in the spirit-world, continuing his experiments in "Natural Philosophy," to which he was most attached while in the body.

In his letter of April last he stated "that he could prove all he should say;" and as I am anxious for that proof, you will confer a great favor on me if you will apply to Mrs. Conant for a communication containing it. I desire her to ask him in particular if he has yet been able to produce the "fulcrum experiment," in relation to which his mind seemed to be as clear as is the Mississippi River in June!

If I recollect aright it was gas which moved the table when it tipped—or, if not, I am certain that it was gas that moved him to write that letter.

I am sincerely anxious to hear from this shade of a "Philosopher," and would esteem it as a personal favor if you could scare him up for me.

Respectfully, A. MILTENBERGER. St. Louis, July 20, 1857.

We cannot learn that Mr. Duncan has ever been heard of from the spirit-world, and hence incline to the opinion that he has gone into that self-induced mesmeric state of which he wrote so profoundly. If so, it is quite problematical when he will wake up; but some of these eternities he will doubtless open his eyes with a Rip-Van-Winkle stare at the wonders of the spiritual realm which he has so long ignored.

LETTERS RECEIVED NOT OTHERWISE ACKNOWLEDGED.—A. Chidgey, Dayton, O.; A. M. Perkin, Elmira, N. Y.; J. Joseph Ryder, Plymouth, Mass.; A. H. Perkins, Nashua, N. H.; N. B. Storer, Scotts, N. Y.; C. Hall, Woodstock, Vt.; J. Le Ferre, Jr., Phila.; B. Quincy, Mass.; J. M. Ewing, Delphi, Ia.; C. Barton, Grantham, Mass.

The Gift of Healing.

To the Editor of the New England Spiritualist: DEAR SIR:—I wish to give to the public, through the columns of your valuable paper, a few facts relative to my disease, and the benefit I have received through the mediumship of Dr. C. C. York.

Ten years ago I was afflicted with a fever; this, with a scrofulous humor, affected my spine, causing severe female weakness and hemorrhage; also weakness in the bowels and a chronic diarrhoea, attended with severe pain and distress of the entire system, with faintness and loss of mind. I employed many physicians who were called skilful, but they failed to cure or benefit me, except for a few days at a time, and often made me worse. In this way I suffered nine years,—at times getting a little better, then worse again.

In January, 1856, I wrote my name and sent it to Dr. York, then in Concord, Mass., for an examination (not writing one word relative to my case). I received a letter from him, in which was a correct statement of my disease, and a prescription, which he said would greatly benefit me, though it would take some time to effect a cure, as the case was of long standing. I immediately sent to him for the medicine prescribed. It proved as he had said; I have done my work one year, for five, and part of the time for eight, in the family; which I had not been able to do for nine years, except for a week or two at a time. I have had none of those severe attacks, and no illness to cause me to keep my bed twelve hours at any one time since the day I came under Dr. York's treatment. The laying on of hands, I think, has been the most beneficial.

I was not a believer in Spiritualism at the time I applied to him. I would say to others who are afflicted, try the remedies he prescribes, even if you do not receive the laying on of hands, as I learn that many have been cured who have never seen him. My husband and children have received a great benefit by taking Dr. York's medicine for the scrofula, with which they are afflicted.

Yours, for truth, BERTSEY T. BALLARD. I hereby certify that the above statement of my wife, Bertsey T. Ballard, is true.

DEANDER BALLARD, which was prepared to make such statements as they may think proper at the termination of treatment, whether benefited or not. We make the following extracts at random. Persons wishing more full information will be permitted to examine the record for themselves by calling at the Asylum.

DR. CHAS. MAIN.—DEAR SIR:—I am happy to acknowledge to you that you have helped me very much. My disease (prostration of the nervous system, and hump,) though not a severe one, was sufficiently uncomfortable to cause me to feel very grateful for the ready relief which your treatment afforded me. I had tried the various remedies for nervous diseases, without effect, until I was weary; and was thankful to find one who so perfectly understood my case, and could at once relieve me. I am daily thankful that God directed me to your dwelling; and that you may be blessed in your mission to humanity, is the wish of your sincere friend, C. P. KIDDER. Boston, Feb. 14, 1857.

DR. CHARLES MAIN.—DEAR SIR:—My little boy has been under your care for a few weeks, with a scrofulous glandular swelling; I am pleased to say, that I consider the cure (I feel confident in pronouncing it a cure), perfectly marvellous, for he has now only a slight scar left, caused by the lance, to show of the swelling that had disfigured him for months; he is now strong and healthy, where before he was languid and dull. I feel thankful to you for your kindness to him, and would cordially recommend all mothers to come to the good doctor (as my little boy calls you) whose children are troubled with any scrofulous affection.

My youngest boy improves, but slowly; having weakness in the limbs we cannot expect so rapid a change for the better, but I feel confident that as you have helped him thus far, I shall soon be able to congratulate myself on having him perfectly strong. I shall hope for the best, with your kind assistance.

Respectfully yours, C. P. SMILLER. PASSED TO THE SPIRIT LIFE.—July 13th, Mrs. LUCY, wife of CAPT. WILLIAM BARNICOAT of Boston, aged 64 years 7 mos. During her last sickness, Mrs. Barnicoat became convinced of the reality of communication with the spirit world. This faith removed all shadowy doubts and fears of the future, and she approached the final change, with the confidence of one whose faith she knew. Though she often suffered severely in body, yet at no time did the sweet serenity of her mind disappear; and to the last moment she was self-collected and happy in her sustaining trust. To see her calm departure made the witnesses forget the gloom that once attended to death, and realize it as indeed passing to the embrace of loved ones gone before.

SPECIAL NOTICES. SPIRITUALISTS' PIC-NIC.—At ABRINGTON GROVE, on Friday, August 7th, inst. A special train of cars will leave the Old Colony Depot for the Grove at 8.30 o'clock, A. M., stopping at Harrison Square, Neponset, Quincy, Braintree, and South Braintree to receive passengers. Tickets for the excursion, 50 cents; half tickets, 25 cents. Other stations, half the usual fare, if obtained at ticket office. Good Music will be provided. It is expected that THOMAS GALE FOSTER of Buffalo and other eminent trance speakers will be present and address the audience.

WARREN CHASE lectures in Montpelier, Vt., August 24; in S. Royalton, August 29th; in Newbury, Vt., 10th; in Unity, N. H., 23d, and at Athol, Mass., 30th. During the month of September he may be addressed at Boston. 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.

For the New England Spiritualist.

LECTURERS AND TRANCE SPEAKERS.

Let it be understood that in announcing these names, we make no endorsement of the teachings of these several speakers. Those who speak in the normal state are expected to present their individual views of truth, each in his or her own way; while those who are used as instruments for disembodied intelligences do not themselves undertake to be responsible for what is spoken. Truth must bear her own credentials.

LECTURERS. DR. JOHN MAYHEW, travelling in New England. D. F. GODDARD, Chelsea, Mass. J. W. H. TOOMEY, Salem, Mass., box 219. ALEN PUTNAM, Esq., Roxbury, Mass. S. C. HEWITT, Chelsea, Mass. Miss C. M. BERBE, (now travelling in N. Y.) GIBSON SMITH, South Shafsbury, Vt. STEPHEN MORSE, Springfield, Mass.

A. E. NEWTON, Editor N. E. Spiritualist, Boston. S. B. BRITAN, Editor Spiritual Age, New York. Rev. T. L. HARRIS, 447 Broome st. Wm. FISHER, Telegraph Office, New York. R. P. AMBLER, " " " " CHARLES FAIRBIRD, " " " " DR. J. M. ORTON, " " " " HENRY H. TATOR, " " " " DR. R. T. HALLOCK, corner Christie and Broome Sts., N. Y. Mr. and Mrs. U. CLARK, Ed. Spiritual Clarion, Auburn, N. Y. R. P. WILSON, New York. JOEL TRIPPANY, 655 Broadway, New York. DANIEL PARKER, M. D., Billerica, Mass. R. D. CHALFANT, Esq., 836 Race St., Philadelphia.

TRANCE SPEAKERS. Mrs. B. F. HATCH, at present in New York. Dr. C. MAIN, 7 Davis Street, Boston. (Healing Medium.) WILLIAM E. RICE, Boston. (Healing Medium.) Mrs. J. H. CONANT, Boston. Miss ROSA T. AMEY, Roxbury, Mass. L. K. CONNELL, Portland, Me. (Healing Medium.) F. L. WADSWORTH, Portland, Me. JOHN M. SPEAR, Melrose, Mass. Mrs. SARAH B. ELLIS, Hanson, or Quincy, Mass. (Healing Medium.) Mrs. JOHN PUFFER, North Hanson, Mass. (Healing Medium.) Miss A. M. SPRAGUE, Plymouth, Vt. Mrs. M. S. TOWNSEND, Bridgewater, Vt. (Healing Medium.) Mrs. M. F. BROWN, South Royalton, Vt. (Healing Medium.) AUSTIN E. SIMMONS, Woodstock, Vt. Mrs. R. M. HENDERSON, Newtown, Ct. (Psychometrist.) N. S. F. HUNTLEY, Providence, R. I. Mrs. H. GREENLEAF, Haverhill, Mass. HERVEY BARBER, Weymouth, Mass. JOHN G. GLEASON, Plymouth, Mass. H. P. FAIRFIELD, Wilbraham, Mass. (Healing Medium.) Wm. A. HUME, Collins Depot, Mass. Mrs. BECK, 383 Eighth Avenue, N. Y. city. Mrs. C. M. TUTTLE, Albion, Mich. GEORGE ATKINS, Charlestown, Mass. (Healing Medium.) Mrs. ALMIRA F. PRASE, S. Wilbraham, Mass. (Psychometrist.) J. A. BASSETT, Salem, Mass. ABRAHAM P. PIERCE, Augusta, Me. Mrs. SARAH A. HORTON, Brandon, Vt.

MEETINGS IN BOSTON AND VICINITY. SUNDAY MEETINGS.—MR. THOMAS GALE FOSTER, formerly of St. Louis, now of Buffalo, will lecture in the unobscured 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 Purpose and Plans are cordially invited to attend.

MEETINGS IN CHAPELIN HALL, School St.—On Sunday after-noon, 10 o'clock. Admittance to all meetings, 6 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 FREMONT HALL, Winnisimmet 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 LYCUM 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. MANFIELD, 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, WAITING MEDIUM, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 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 for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, \$1.00.

Mrs. J. H. CONANT, Spirit Medium, has removed to Room No. 22, National House, Haymarket Square, where she will hereafter sit for medical purposes only. All previous engagements, however, will be fulfilled. Mrs. C. will answer calls for trance speaking on the Sabbath in Boston and vicinity. Miss E. D. STARKWEATHER, Rapping, Writing and Trance Medium residence No. 215 Harrison Avenue. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 6 and 7 to 9 P. M. N. B.—Public circles on 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, DISEASES OF THE THROAT, BRONCHITIS, and all diseases caused by impurity of the blood. Dr. Russell's Spirit Remedies (made from instructions received from Prof. Hare's Laboratory) Philadelphia. CURE OF CONSUMPTION BY NUTRITION AND INHALATION. With the following remedies: Dr. Russell's Pulmonic Vapor for Inhalation. Dr. Russell's Balsam and Sarsaparilla with Hyd. Potassa. Dr. Russell's Wild Cherry Pectoral for Consumption. Dr. Russell's Corrector for Dyspepsia and Liver Disease. Dr. Russell's Strengthening Powders for Disease 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. 15-8t. Wm. S. WEYMOUTH, HEALING MEDIUM, has taken rooms at No. 2 Central Court (formerly occupied by Mrs. C.) the simple process of the laying on of hands. Hours from 9 A. M. to 12 M., and from 1 to 5 P. M. 17

THE CRISIS. A New Church family periodical, published semi-monthly at one dollar per annum. By WILLIS & SON, La Porte, Indiana. This is a liberal New Church paper, and will commence the 7th volume on the first of August next. In addition to original discourses, and communications from highly talented writers, this volume will be enriched with the religious, spiritual, and clerical experiences of the author-editor, H. Waller, which having been of a most marked and peculiar character, cannot fail to be intensely interesting to the general reader. Address WILLIS & SON, La Porte, Ind. 15

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For the New England Spiritualist.

General Advertisements.

"THE PSALMS OF LIFE." A compilation of Psalms, Hymns, Chants, &c., embracing the Spiritual, Progressive, and Refractory sentiments of the present age. By JOHN S. ADAMS, Price, 75 cents. Just published and for sale by BELLA MARSH, 15 Franklin Street. Also, "THE HARMONIA" and Sacred Melodist, 100 pages. Price, in Boards, 85 cents single, \$2.50 per dozen. 13

MRS. YORK, Medical Clairvoyant, Healing Medium. Psychometric Delinater of Character. Mrs. Y. does not profess to be clairvoyant in the ordinary sense, but she is able to attend to physical and mental conditions of the patient, and prescribe remedies, operating particularly on the nervous system. It is also a developing medium, and will disclose for this purpose every Tuesday evening. Terms liberal. Residence, No. 14 Pleasant Street; entrance on Spear Place. Oct. 25

THE SICK ARE HEALED WITHOUT MEDICINE. JAMES W. GIBSON, Clairvoyant, Healing Medium, Rooms No. 15 Tremont Street, opposite the Museum. Office hours from 9 A. M. to 5 P. M. Other hours he will visit the sick at their homes.

FIFTY OIL PAINTINGS of various sizes, representing the plants and animals that existed on this earth in the early epoch of its formation; also, the first type or form of man on this earth, and the Representatives of the inhabitants of the Sun, and the people or angels of several stars or planets. These paintings have been executed by spirit aid, and are now on exhibition at No. 45 HAZARD AV. Terms, \$1.00. Hours from 9 to 11, and 2 to 6.

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 in most cases very marked, and such as to give him strong confidence in the healing power exerted through the medium of the hands. Terms for Clairvoyant examination, \$1.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M. to 4 P. M. Rooms No. 110 Cambridge Street, 3d door east of Western Hotel.

TO THE AFFLICTED. DR. A. C. DRESSER, Clairvoyant and Healing Physic. Dr. Dresser's 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, 83 Charter Street, Salem, Mass.

TO THE AFFLICTED. DR. S. CUTLER, assisted by Mrs. G. W. WALKER, Clairvoyant and Healing Medium, assisted by the wants of the sick, on Wednesdays, Thursdays, Fridays and Saturdays in Lowell. On other days he will visit Billerica, Westford, and other places, where he is wanted, until further notice. Office 22 Central Street, Lowell, Mass. 59

AT DR. ABBOTT'S BOTANIC AND ECLECTIC DEPARTMENT, 214 HANOVER STREET, may be found one of the most extensive varieties of Herbs, Barks, Roots, &c., in the United States; also, a valuable amount of manufactured medicines of approved worth. Spiritual and Mesmeric Experiments put up with particular attention. 12

A. B. CHILD, M. D., DENTIST, No. 15 TREMONT Street, Boston, Mass.

HEALING INFIRMARY. DOCTOR BARRON cures Cancer and Cancerous Humors, without the use of the knife or tormenting caustics, and with little pain and inconvenience to patients, by applying a certain which has a chemical action on the diseased tissue, causing a separation between the cancer and the surrounding 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 skin will heal up in a short time, soundly, leaving no traces of the cancer behind. Over 250 cases have been cured by this process. The Doctor continues to attend to Scrofula, Erysipelas, and all cases in which he has had great success for the last twelve years. Clairvoyant examinations attended to as formerly. All and satisfy yourselves of the unremitting effort and determination of the Doctor to cure and subvert disease by the above process. RUBEN BARRON, Botanic and Clairvoyant Physician. 13-3m Palmer, Mass.

DENTISTRY. DR. N. H. SWAIN, Dentist, Columbus Ohio. Satisfaction guaranteed in all cases, and prices reasonable. AN ASYLUM FOR THE AFFLICTED. Healing by the laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 7 Davis Street, Boston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms. Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival. Those sending locks of hair to indicate their diseases, should inclose \$1.00 for examination, with a letter stamp to prepay their postage. Water from the Fountain House, which has been analyzed by the highest intelligence from the higher life that it possesses strong magnetic properties, and is useful in negative conditions of the system. Office hours from 9 to 12 A. M., and from 2 to 6 P. M. H. F. GARDNER.

FOUNTAIN HOUSE, CORNER OF BEACH STREET and Harrison Avenue. Spiritualist's Quarters in Boston. Charge \$1.25 per day, or \$7.00 per week, for 2 or 3 weeks. F. M. MRS. L. W. KEMLO, HEALING MEDIUM, No. 27 Main Street, Boston.

Interesting Miscellany.

MY LITTLE ANGEL BOYS.

BY H. P. SHILLABER.

I may not see their features, Save in memory's faithful glass, But I feel that they are with me Each moment that doth pass.

I feel them in the promptings Of good which thrill my heart; I hear them in the voices Which pleasure most impart.

When the sun beams bright around me, And my soul is full of joys, I then discern the presence Of my two angel boys.

They whisper solace to me, When sorrow's cloud is dark; They fan hope's fading embers, When dwindled to a spark.

Their voice is sweetest music, But it greeteth not the ear; The heart alone receives it,— The heart alone can hear.

As I lay me down to slumber, Peace in my breast doth reign, For I know my angel watchers Amid the gloom remain.

Spirit eyes gaze on me, Eyes that know not night; Spirit hands unite to bless me, Hidden from my sight.

Hidden, but, O, happiness!— Faith assurance brings!— Living, loving, still they're round me, Borne on willing wings.

THE OLD PHILOSOPHER'S ADVICE TO A YOUNG ONE.

BY CHARLES MACKAY.

Who was afraid to speak his mind on a great question.

Shame upon thee, craven spirit! Is it manly, just, or brave, If a truth has shone within thee, To conceal the light it gave?

Speak thy thought if thou believ'st it, Let it jostle whom it may, Even though the foolish scorn it, Or the obstinate gainsay;

Where would be triumphant Science, In the soul that unrepents— Soul of Beauty, soul of Greatness, Wisdom of the earth and skies?

Where would be all great Inventions, Each from by-gone fancies born, Issued first in doubt and darkness, Launched 'mid apathy or scorn?

Where would be our free opinion, Where the right to speak at all, If our sires, like thee, mistrustful, Had been deaf to duty's call,

Should an honest thought unspoken, Lead thee into chains or death— What is life compared with Virtue? Shalt thou not survive thy breath?

It demands thy thought in Justice, Debt, not tribute of the free; Have not ages long departed, Groaned, and toiled, and bled for thee?

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UNEXPLAINABLE FEATS.

Madame Pieffer in her "Second Journey Round the World" gives the following description of certain unexplainable feats of jugglery witnessed by her whilst she was sojourning in the East Indies.

"At the close of the entertainment, the performance of Hercules was really curious in its way. He appeared with nothing on but a pair of drawers, and a cord was passed around his neck, and with this his hands and arms were so firmly tied behind him, that he could not make the smallest movement.

"He came to us to have the knots examined, and then he crept under a high covered basket, beneath which various garments were placed; and after the lapse of a few minutes the basket was lifted up and the Hercules made his appearance completely clothed in them.

"What a curious production would a chemical analysis of many latter-day sermons furnish! Somewhat like this: 1 part Bible; 5 parts logic, badly kneaded; 20 parts city milk; 14 parts arid of rose; 60 parts yeast. Now, this is a nice mixture to feed immortality on. It couldn't live a day on such food."

Lies are hillless swords, which cut the hands that wield them.

CURIOS RECORD OF YE OLDEN TIMES.

[The following capital hit at the scientific investigators recently appeared in the Boston Traveller. It is decidedly rich:—]

SCIENCE versus FACTS.

To the Editor of The Traveller:—

The following abstract of an ancient record has never been republished since the year 1784, when it is supposed that a few copies were secretly printed from the original parchment by Monsieur Bailly, to affect his then modern controversy with Messieurs Mesuree and Deslow, whose atrocious purposes and infamous crimes can only be paralleled by those of the still more modern "table tipplers."

ANTI-HUMBUG.

"And thus did ye Venetian Doctors circumvent ye lying varlet, Marcus Paulus, in ye year of our Redeemer 1260, and put to shame all ye believers in ye devylish engine y'cleped ye compass. This Paulus, whom some would have to be noble, and others an ignorant fisher, made pretence of a wire, which balanced on a morsel of wood, would, as he falsely sayde, floate freely till it stode Northe and Southe, withouten ye helpe of Manne. And ye common people gave in to his senseless clamor, and ye braying of a godless crew of false witnesses, who purposed by ye report of this magic to pervert ye morals of ye yonge and to gette possession of ye Doges. And ye delusion was suffered to spreade without lette or hindrance, until it appeared by ye averment of ye learned Doctor Helvetius, that by ye fame and credite of this devylish engine, churches were despoiled and maydes daily deflowered in ye highway, by Paulus and all ye believers in ye compass, among whom, so merrily did Satanne work, were Clerks and Writers, and certain mad Doctors of ye Physickes. Also certain practisers of ye Laws juridical, (an infamous craft, ever and justly contemned by ye man of science, because they do credite human testimony, and hence convict of crimes which they have not scene, whence many thefts and murders, which would have been yproven to be no theft or murder by 'experimente' are judged upon ye 'observation' of ye untrained and simple)—having scene or heard of Paulus and ye Satannie wire, fell into ye deep damnation of his heresy, and many other weak minded with them.

"But, as in a sore time of ye chosen people, smoothe lipped David did leave his sheepe to discomfite ye goets of Israel, so at ye height of Paulus his triumphe, did four Doctors of ye Physickes, full of solemne egotisme and fired by mutual laudation, leave ye cloisters where they nursed ye children of Venice during ye mischievous years of Puberty, and hurled ye gauntlet at Paulus and ye host of Satanne.

"And thus it happened, and these are ye names of ye four Doctors. There was ye learned Helvetius, who had broughte greates repute to Venice, while he sojourned there. For he came, full of years and honors, from ye mountains, and beside alle manner of cunning lore and excellent science, by which he knewe ye relation of ye Moor to ye Babboon, he had, more than all men, pryed into ye sea cattle y'cleped ye Crabbe and ye Turtle. And there was ye Alechigiste, Hiarweyve y'clerke, he well knewe that lithotomy would sometime bring to light ye Philosopher's stone. And there was ye Doctor Ghoule, cunning in bugges and ye cryptogamic of plantes, for one so yonge, and well knowing ye starres and ye mysteries of ye Chaldeans. And foremost in ye onslaught upon ye varlet Paulus, was ye Professor Bore, whose intellectuals were a machine to mark out ye path of ye Comete, that he should not hitte ye moon, and who did ever chewe upon ye roots called cubes. And to ye most his teachings were emetical, and inflicted ye torturing dolors of ye calculus, whyche is a species of gravelle. And from ye bitterness of ye roots which he chewed upon, and ye paine of ye calculus in his head, he was sometime cholericke. And added to this, to holde their treasure, was ye noted civilian Lumpe, who would have been a greates bard, if unkind nature had not refused him ye power of language, and ye gifts of imagination. For ye trunkmakers did much affect his poems, which are many, and are by them handed down to our day. And alle these persons, albeit somewhat urged on by their self esteem as was meet, were ye instruments of others, above all of a learned Grecian, a merry man of a pleasant wit, albeit he was a scholar, and valiant at potts and trencher, and who with Lumpe and others, whilom merged in things Politicke, were wont to play prettily on a penny trumpet y'cleped 'Ye Currier,' diverse tunes at ye same moment.

"And thus spake ye Doctors to Paulus and his vile sette. 'We know all ye laws touching matter; and it is fixed that no matter at reste will change its place save by ye greater force of ye greater masse or ye greater quickness. But since ye aver that your compass wire doth move from its reste without visible touche, ye are a liar, or it is ye worke of Satanne.' Thereupon spake Paulus and sayde, 'I knowe none of your laws of science; but I know ye fact. My needle doth move to ye Northe and hundreds have scene it.' And so hardened in vice had ye belief in ye compass made them, that one ventured to say that it was no newe thing, but that Jobbe, ye holy man of Godde, wrote of 'ye topaz, ye stone, that turned.' But ye fowl-mouthed varlet was straightway stoned to death as a blasphemmer, in that he spoke of Jobbe and Paulus together. And ye first stone was cast by Lumpe.

"And when many testified to ye compass, out spake one of ye whistlers upon ye penny trumpet, (a learned man, swart and sturdy, and of an excellent self-conceite, and who had before caught Paulus his friende in ye acte of turning ye compass to ye Northe,) and sayde, 'Myself and ye four Doctors, with ye Civilian Lumpe, are ye only men in ye world fitte to observe this thing. All ye worlde but we is ye victim of a 'false consciousness,' except in our presence; when it is not thenne 'false consciousness,' but a 'juggle.' 'Men are not trained to feel and see and hear, if we are not by.' And as he sayde these words with ye dogmatism of one inspired, all ye varlets held their peace, save one wretched limb of Satanne, who rashly sayde, 'All motion of matter ultimately results from an invisible intangible force. Though a weight, held in ye hand and raised, is moved by ye muscles and ye veins, ye ultimate cause of ye motion is an invisible intelligent force, which no man has scene or handled, and which acts through ye muscles and ye nerves, upon ye masse of ye arme and ye weighte, as certainly as a like invisible unknowne force acted upon matter, when ye first worme commenced to crawl. If invisible spirit can move matter into place, so as to take ye shape of machines, joyntes, nerves and muscles, for ye purpose of raising matter, who can say that invisible spirit cannot move ye weighte without first making ye machine?'

But ye scornful cackling of ye facetious Grecian and ye Rootgrinder, who had a pleasant wit, soon put him to shame. "And ye Doctors, being wearied with ye scurrilousness of ye last imp his argument, said, 'We will not challenge or bette in forme, for it is vulgar and against ye laws; but we will challenge and bette in fact, and will give five hundred shin-plasters, a Venetian coin of great value, to Paulus or any scoundrelle of his packe, who will make ye compass to budge an inch to ye Northe under ye rules and conditions that we will impose. And some of ye cunning of Paulus his crewe, dissuaded him, under ye specious and lying pretence, that ye compass sometimes refused to work; and that only certain needles of wire enjoyed ye magical faculty; and that he was too little versed in ye subject matter to know ye possible and ye fatal conditions. But ye mad pretender, unwisely trusting to Satanne, essayed ye ordeal, and ye compass was set upon a table, before which, to protect it from ye machinations of ye infamous horde of Paulus, was stretched a grating of steel-wire. And lo! when they were cut off, by this means, from their devylish trickes, ye compass would never budge, but pointed to ye Easte, as it had been sette downe though ye experiment was continued and ye civilian Lumpe held ye shin-plasters in ye bosom of his tunie, many days! And thus was Antichriste overthrowne, and ye lying invention of ye compass yproven a delusion; and ye Doctors and ye blowers of ye trumpet achieved much glory; and ye grateful people adorned them with medales of bullockes hide, and decreed that they might thereafter, forever, appear in public and on ye canals of Venice with pointed caps, like ye mitres of ye Jewish priesthood, and ye sound of ye bells went with them."

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DREAM POETRY.—Sir John Herschel, the famous scientifician, avers that the following stanza was made by him in a dream (November 24th, 1841,) and written down immediately on waking:—"Throw thyself on thy God, nor mock him with feeble denial; Sure of his love, and oh! sure of his mercy at last; Bitter and deep though the draught, yet shun not the cup of thy trial, But in its healing effect, smile at its bitterness past."

Little drops of rain brighten the meadows, and little acts of kindness brighten the world.—Alice Carey.

Never accuse others to excuse yourself.

force, which no man has scene or handled, and which acts through ye muscles and ye nerves, upon ye masse of ye arme and ye weighte, as certainly as a like invisible unknowne force acted upon matter, when ye first worme commenced to crawl. If invisible spirit can move matter into place, so as to take ye shape of machines, joyntes, nerves and muscles, for ye purpose of raising matter, who can say that invisible spirit cannot move ye weighte without first making ye machine?'

BEAUTIES OF SPURGEON.

Spurgeon, the celebrated London preacher, when he gets "warm," talks in this way. A pretty theology, is 'at it?—

That was a dreadful dream which a pious mother once had, and told to her children.—She thought the judgment day was come. The great books were opened. They all stood before God. And Jesus said, "Separate the chaff from the wheat, put the goats on the left hand, and the sheep on the right." The mother dreamed that she and her children were standing just in the middle of the great assembly. And the angel came and said, "I must take the mother, she is a sheep; she must go to the right hand. The children are goats; they must go to the left." She thought, as she went, her children clutched her, and said, "Mother, can we part? Must we be separated?" She then put her arms around them, and seemed to say, "My children, if possible, I ing natural affection, being rendered supernatural and sublime, resigned to God's will, she said, "My children, I taught you well. I trained you up, and you forsook the ways of God, and now all I have to say is Amen to your condemnation." Thereupon, they were snatched away, and she saw them in perpetual torment while she was in heaven!

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GETTING TO HEAVEN BY WAY OF NEW ORLEANS.

The Philadelphia correspondent of the New York Dispatch gives the following:

We have a Methodist preacher there who is a jolly wag. A few days ago, a young man who had long been attached to his church, and who was about to leave for New Orleans, came to bid his pastor farewell.

"And so you are going to that degenerate place, New Orleans, are you?"

"Yes; but I don't expect to be influenced by any extraneous pressure of any kind," responded the young man, with considerable earnestness.

"Well, I am glad to see you so confident. I hope the Lord will guide you. But do you know the temptations which exist there?"

"Not particularly, sir."

"Well, I do. You'll find wanton women in the guise of Paris, tempting the very elect; and rare wines and ardent drinks; and you'll find gay company and night brawling, and gambling, and dissipation, and running after the lusts of the old man Adam."

"Still, sir, I hope to combat these successfully."

"I hope you will, my dear Christian brother," was the reply. "I hope you will. And let me give you this much for your consolation, in case you should fall from grace. The tempter is much worse than the sin, and the greater the temptation, the more merit there is in resisting it. The man who goes to heaven by way of New Orleans, is sure to have twice as high a place in eternal glory as he who reaches paradise through the quiet portals of Connecticut or Pennsylvania."

A MIRACLE WORKER.

The well-known French missionary, Father Bridaire, was always poor, for the simple reason that he gave away everything he had.

One evening he asked for a night's lodging of the curate of a village through which he passed, and the worthy man having only one bed, shared it with him. At day-break Father Bridaire rose, according to custom, and went to say his prayers at the neighboring church. Returning from this sacred duty he met a beggar, who asked an alms. "Alas! my friend, I have nothing!" said the good priest, mechanically putting his hand in his breeches pocket, where to his astonishment he found something hard wrapped up in paper, which he knew he had not left there. He hastily opened the paper, and seeing four crowns in it, cried out that it was a miracle! He gave the money to the beggar, and hastened into the church to return thanks to God. The curate soon after arrived there, and Father Bridaire related the miracle with the greatest unction; the curate turned pale, put his hand in his pocket, and in an instant perceived that Father Bridaire, in getting up in the dark, had taken the wrong pair of breeches; he had performed a miracle with the curate's crowns!

A little girl hearing her mother observe to another lady that she was going into half mourning, inquired if any of her relations were half dead?

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