

NEW-ENGLAND SPIRITUALIST.

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

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"LIGHT! MORE LIGHT STILL!"—COETMEE.

[TERMS, TWO DOLLARS A YEAR, IN ADVANCE.]

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Phenomenal & Philosophical

[The following was written for the *Portland Argus*, but declined by that paper, and first published in the *Advertiser*, of the same city.]

THE BOSTON COURIER VS. J. C. WOODMAN.

ANSWER OF THE DEFENDANT.

In your paper of this morning, you quote certain compliments to the writer and certain contradictions of his assertions from the *Boston Courier*, and then remark:

"Now if the *Courier* is right, Mr. Woodman's argument amounts to just nothing at all, because it is based entirely upon these assumed phenomena. But who is to decide, whether the *Courier* or Mr. Woodman is mistaken? That's the question. We don't see but there must be another investigation before competent judges. The burden of proof is on Mr. Woodman. He is bound to substantiate what he asserts (so it seems to us) or let what he has done go for nothing with unbelievers. What has been done so that Mr. Woodman could see it, can be done again to the satisfaction of fair judges. A full and fair investigation, therefore, seems indispensable. Let the question be settled, whether Mr. Woodman saw what he and others say that they have seen, or were deluded and cheated in the matter. If these spiritual phenomena can be produced, let it be done before persons competent to judge, and to their satisfaction, or else let the whole thing sink into the oblivion which it merits."

The writer truly declares that "the burden of proof is upon Mr. Woodman." I am aware of it. The writer in the *Courier* says:

"Mr. Woodman answers him [Dr. Dwight] by attempting to show that the intercourse of disembodied spirits with living men, for a long series of ages, is expressly affirmed by Scripture;" and he frankly admits that "the position is fairly made out."

He also admits by implication, at least, that this proposition "made out" by "Scripture," is true and fairly proved. In laying down the proposition, that departed spirits can and do communicate with men in the body, then, I do not lay down any new and absurd proposition, that is not to be considered susceptible of proof by any amount of evidence, however great. The proposition is admitted to be susceptible of proof, if the evidence is sufficient.

The writer in the *Courier* says:

"Mr. Woodman is a lawyer, and ought, by his special training, to know the rules of evidence, and the value of testimony; in this discussion he constantly sets the former aside, and disregards the latter."

This writer having appealed to the rules of evidence, I suppose I may do the same. I commend to him and also to the writer in the *Argus*, some of the rules of evidence.

It is a rule of evidence that one disinterested, fair witness, of ordinary intelligence and capacity, standing unimpeached and uncontradicted, is sufficient to establish any fact that is susceptible of proof.

It is another rule of evidence, that where there is conflicting testimony from different witnesses, we should look at the circumstances and situation of the witnesses, and in giving weight to their testimony, should notice which was in the most favorable position to know the facts.

A third rule of evidence is one that I laid down in my reply on page nine: "The testimony of one fair witness, speaking positively to facts, which he has seen and known, will outweigh the testimony of any number of witnesses, who negatively testify that they did not see the same facts."

In this case, upon the main proposition, whether departed spirits can and do communicate with men in the body, I will lay aside all the testimony of hearsay, all the testimony of History, Sacred and Profane, which, so far as it goes, is all in the affirmative. There remain in the case only two witnesses, Jabez C. Woodman and the unknown writer in the *Courier*. I have stated certain facts that transpired, coming directly under my observation in Portland. I have stated that I know these facts occurred; that I witnessed them with my own senses. Why should not I be believed? Am I incompetent as a witness for want of intelligence? I submit that the writer in the *Courier* admits my competence in that respect, in the extract which the *Argus* has quoted.* Am I not an honest witness? I submit that he admits that also, for instance in the following sentence: "We do not mean to charge Mr. Woodman with sitting down to pen a series of falsehoods, malice prepense." He also uses this expression in relation to me: "Such men, honest it may be, in the ordinary sense of the word." But if this writer had not admitted my honesty, I am entitled to the common presumption, which arises in all cases, that a witness is fair and honest, if nothing is brought to contradict or impeach him.

Am I not a disinterested witness? I am not conscious of any interest, distinct from that which is common to all other men. I acknowledge I have a desire of immortality, and to be certain of it; but I suppose the same is common to all men. Four years ago I entirely disbelieved that spirits could communicate. Probably I was as great a skeptic as any in Portland, and required as much evidence. Was I in a situation to observe the facts to which I have testified? Nothing appears to the contrary. They all occurred in or upon houses where I was present.

I submit, therefore, that the case is made out by one witness of common intelligence, of common fairness and honesty, as disinterested as can be found on the earth, who was in a position to know the facts—that it is fully made out on the rules of evidence.

What is the evidence on the other side? It is evi-

dence of a person in a mask—a man of no character. There can be no presumption in favor of his character, because he stabs in the dark, and "will not come to the light lest his deeds should be reproved." He writes for a Boston paper. The presumption is that he resides in Massachusetts—probably Cambridge. He does not know by any statement of mine, when and where the facts occurred, to which I have testified. He can only know by Spiritualism and Clairvoyance, when and where I allege those facts took place. If he does not know by Spiritualism and Clairvoyance, when and where those facts occurred, he must be entirely ignorant on that subject. He was never present in a material body, on any of the occasions to which I refer.

If he was present in the spirit on those occasions, (though invisible to me,) and so able to testify, that the facts never occurred—such spiritual presence establishes Spiritualism. If he was not present in the spirit or by clairvoyance, then he has testified positively, in denial of six alleged facts, of which he can have no knowledge. If he has done this, it must be admitted, that he is perfectly willing to lie; and you can place no confidence in his testimony, whether he testifies truly or not.

Under these circumstances, the *Argus* puts the question: "Who is to decide whether the *Courier* or Mr. Woodman is mistaken?" According to the rules of evidence, if the writer in the *Courier* had a million of witnesses, situated as he is, to back him, the testimony of all these witnesses testifying negatively, as to that of which they know nothing, could have no weight at all in opposition to the testimony of Mr. Woodman. Nevertheless, every one must decide for himself.

The *Argus* suggests twice over an "investigation before competent judges." This is an insinuation that I am not a competent judge—and that the millions of witnesses, who have seen these facts, are all incompetent judges. Many of these men, as judges, were "competent" enough so long as they remained skeptics. But as soon as they witnessed the facts, and stated the truths they had seen or heard, they at once became "incompetent." Some of them have been Governors, Judges, Senators, Clergymen, Philosophers, &c., &c. But they have all become incompetent judges. If the writer in the *Argus* should witness the facts and acknowledge the truth, such acknowledgment would render him an incompetent judge. The writer has a perfect right to investigate for himself, and he does not need any judge better than himself to tell him what he sees or hears. We can warn him, that if he expects any interesting spiritual manifestation, to go to a good medium and investigate alone.

"What has been done so that Mr. Woodman could see it, can of course be done again, to the satisfaction of fair judges," says the *Argus*.

Here is another insinuation, that the millions of Spiritualists in the world are all "unfair judges!"—Nothing is gained to skepticism by such insinuations.

The movement of bodies, and the production of writings with and without hand, can be seen by all sometimes. Writing without hand, however, is not common. Still rarer is it, that such writing can be produced on a table or mantel. Still it has been produced in that way. The light is unfavorable to such manifestations. They are generally produced in the day time; but in a drawer where the light can be shut out.

But no person can see spiritual forms, hear spiritual sounds, touch spiritual bodies, taste spiritual food, or smell spiritual odors, unless the veil of matter, which covers his internal or spiritual senses, is partially removed for that purpose. Among all the persons in Portland, there are probably not more than one hundred who have ever had their spiritual senses opened, so as to see spiritual forms, hear spiritual sounds, touch spiritual bodies, taste spiritual fruits, or smell spiritual odors.

How can the writer in the *Argus* ever settle the question, whether I saw the spiritual form of a departed friend in my chamber on Fast Day, 1855, if he refuses to receive my testimony? If he rejects my testimony, that will not disprove the fact.

The writer in the *Courier* falsely asserts that I "so philosophically take for granted, what requires the most rigid proof." Not so. I have witnessed the facts myself, and testify to what I have seen and heard. He does not deny that I am supported by a thousand facts in the Scriptures. But I am supported in many of the facts by millions of living witnesses.

The writer in the *Courier* asserts, that "Christianity rests upon its own proper evidences." Indeed! What are they? And how have they been made out? Were they not stand upon the testimony of men? Were not these men all strangers to us? Has not that testimony, been transmitted through many hundred years, in manuscript to us, being subject to the accidents of time? Can it be, that I shall be called on to give more credence to the facts asserted in any Scriptures that were written nearly 1800 years ago, than to the testimony of my own senses?

The writer in the *Courier* writes:

"In our discussions of the subject in all its phases, we have been careful to hold its pretensions to their appropriate proof: we have brought its claims to real and present tests; and we need not repeat that not one of its pretensions has been sustained; that all of its claims have broken down."

This fellow is a great egotist! I wonder if his cat has a long tail! Does he suppose he can make the people believe that he has seen every thing and knows every thing? Does he suppose he can make people infer that I have seen no spiritual form, because he has seen none? That I have seen no writing produced without hand, because he has seen none? That I have seen no table moved without contact, because he has

seen none? Does he insist there are no high ranges of mountains in Asia, because he has seen none?

Sept. 10th, 1857. JABEZ C. WOODMAN.

"We certify that this evening we saw a mahogany table moved without contact with any person in the material body, except that the table stood on the floor and our feet touched the floor. The table was three feet square, standing on a pillar with four feet. There was no other person in the room. At the time it was moved, the table was not within eight inches of either of us."

Sept. 12th, 1857. JABEZ C. WOODMAN. OLIVE GLEASON.

We severally certify, that we have seen a ponderable body moved without contact with a medium, or any other person in the material body.

George C. French, James Furlish, Clarissa French, M. F. Whittier, Ellen I. French, N. A. Foster, A. Howard French, Nathan Nutter, N. P. Cushman, J. K. King, Sylvia Cushman, Thomas P. Beals, P. D. Cummings.

We severally certify, that we have been present where writing has been produced, purporting to come from a spirit, without the use of the hand of any medium or of any other person being in the material body.

George C. French, Nathan Nutter, Clarissa French, N. A. Foster, Ellen I. French, J. K. King, A. Howard French, Thomas P. Beals, Enoch Carlton, Phebe L. Simonton, J. C. Woodman, P. D. Cummings.

DO SPIRITS SPEAK THROUGH MEDIUMS?

A late number of the *Age of Progress* has an elaborate and ably argued editorial on the question, "Do Disembodied Spirits speak through the Organs of Mediums?" We make the following extract, which as it contains some facts relative to the antecedents of Mr. T. G. FORSTER and Mrs. CORA HATCH, will interest all our readers.

We hear young girls who never learned a word of any language but their own vernacular, nor that to any degree approaching perfection, giving utterance, in the trance state, to German, French, Italian, Spanish, Indian, and various other languages and dialects. Now, if these are not spoken through their organism by disembodied spirit, as the intelligence whence they come affirms, how will the wise skeptic account for it? None but a positive blockhead will presume to deny the fact; for occurrences of the kind are too general for any man of sense to even hazard a doubt in relation to them. Then all that remains is to discover whence the language comes, if the spiritual hypothesis must be rejected.

Here an unfledged philosopher, who has unfortunately seized his idea by the tail instead of the head, volunteers his impression and says: I can solve the mystery for you, without any difficulty: it is Intuition that does all these wonders. Ah, indeed, is it? Well, let us see. There is nothing, you know, to be taken for granted, in these days. Every proposition must stand the test of investigation before it can be received as true, or decided in the affirmative; and the Intuition philosopher must not expect his theory to pass without inspection, any more than other people's. All these things, he avers, are known by intuitive perception of mind.

Well, what is intuitive perception. We will ask our lexicographers whom we accept as authority for the meaning of words. Here is Worcester, who agrees with Webster and all other authorities with respect to the definition of this term. He says: Seen by the mind immediately, without the intervention of argument or testimony; perceiving at once; feeling, or seen, at once, with clearness." To illustrate: When Intuition is informed of a certain effect, it perceives at once, without evidence or argument, that there was a cause to produce it, or it could not have been produced. When the vision has two objects presented to it, Intuition decides at once which is the larger of the two, if they differ perceptibly in size. It perceives instantaneously that four pounds of butter at a shilling per pound, will cost more than two pounds, at the same rate. Place a child on the top of a high horse, and it will not jump off, and why? because Intuition tells it at once that there is great danger, if not certain death in it. Indeed, Intuition is but another name for instinct. A dog will discriminate between a smaller and a larger piece of flesh, and seize the latter in preference, the qualities being equal. When it rains hard he will run into the house if the door is open, because Intuition or instinct tells him it does not rain there. If Intuition sees a ball rolling down an inclined plane, it requires no argument to convince it that it will continue rolling till it reaches the bottom of the descent, if there be no impediments in the way, and the grade of descent be uniform.

But, query: can Intuition tell why it rolls down the hill? Yes, replies the philosopher, it will immediately attribute it to gravitation. Yes, if it ever heard of gravitation, and had the law explained to it—not else. Nor can it tell, without intellectual argument, or reasoning, how gravitation thus causes it to travel. To get at this philosophy the mind must go to work and study it out; but this is not Intuition. The mind has to call to its aid facts which Intuition knows nothing about, till it has learned them, either by experience or precept. It must first know that gravitation draws substances toward the centre of the earth, is a line perpendicular to its surface, if no local attraction turn the object aside. It then has to ascertain what part of the ball a perpendicular line would pass through, in order to cut the point of contact of the ball and the plane on which it was rolling. By this it would discover that the greater portion of the matter of the ball, and consequently of its weight, was continually on the down-hill side of that line, which must keep pulling it over and over till it reaches a level or an impediment, which amounts to the same thing. Now, all that Intuition has to do with this investigation, is to perceive the necessity for mental labor to develop the philosophy, which itself knows nothing about.

Who, then, will venture the absurd assertion that Intuition taught the young girl the four or five languages, of which she knows not a word, nor can speak a word when she comes out of her trance? He who would thus

argue would be a very great dunce to pay a teacher for educating his children. Intuition is all sufficient to store their minds with all kinds of knowledge. The germs of Hebrew, Greek, Latin, English, German, French, Italian, Indian, and all the languages of the world are there; and all they have to do is to think them up into active being. So with the arts and sciences, history and literature in all its branches. If the girl speaks but what is in her own mind, without adscititious aid, all the labor and expense of teaching are foolishly incurred. But the idea of all the knowledge which is passed through the organisms of media being intuitive, and only brought into action when the medium is deprived of his or her senses and knows nothing at all, is too preposterous for serious discussion.

To come down to plain, honest common sense, it is abundantly evident that no mind, incarnate or ex-carnate, can ever know any thing of science, philosophy, logic, history, or current facts and circumstances till it learns them. No man, woman or child can know and speak any language, till the knowledge thereof is gained by study or by hearing and observing. Nor, when the language is learned by either of these means, can the mind use the organs to pronounce it, till use has made it familiar and easy. Let it be understood that the organs themselves require no practice to learn to speak, any more than an axe requires practice to learn to chop wood. It is the mind which uses the organs that requires the practice. So with the use of all instruments. Hence it is that the disembodied mind, which has had the necessary practice, can use the young girl's organs in the proper pronunciation of the words of different languages. Sometimes we may say generally, the controlling spirit cannot use the organs of the medium as well as its own spirit could use them, if it had the necessary knowledge and practice. No mechanic can use another mechanic's tools as well as he can use his own, to which he has been long accustomed; nor can any man walk as well in another man's boots, which have been fashioned to the owner's feet, as he can in his own. These are self evident propositions which Intuition can comprehend at once; but it cannot tell who made the boots.

All communicating spirits tell us that they can and do speak through the organs of mediums. In this they agree, without a dissenting voice, and hence, if we believe anything that disembodied spirits communicate to us, we are bound to believe this, especially as it involves no necessary violation of nature's laws, nor any philosophical absurdity. But there are some things in which they disagree—one of which is possession, or the ejection of the incarnate spirit and the occupation of the vacated form, of which we have spoken above. Some spirits affirm that this can be done and is done, whilst others declare that it cannot be, and is not done. But these conflicting declarations involve no violation of truth, on either side; for both speak as they find the facts in their own experience. The more highly developed and progressed spirit can and does thus eject and take possession; whilst the less developed and progressed cannot, and consequently does not, do so. And as no spirit on his plane can do it, it is evident to him that it cannot be done. Hence the difference in their testimony. Nor is it more wonderful that incarnate spirits should disagree in sentiment on that subject. He or she whose plane of development is too material to conceive the practicability of such spiritual control of media, or who cling with tenacity to the early teachings of spirits who had not reached the condition which was necessary to such control, can well be excused for their want of faith; but want of civility in their treatment of those who differ with them in opinion, is not so excusable.

Now let us take the cases of T. G. FORSTER and Mrs. C. L. V. HATCH, and see what evidence we find in their mediumship, going to sustain either the affirmative or the negative of the proposition in question. And first of Mr. FORSTER. He, as all who are intimate with him are aware, is a well-bred and ordinarily well-educated man. He has known something of the Latin language, but for want of use, has very few remnants of it left in his mind. This, as we understand him, is the sum of his pretensions to classic lore. His whole manhood, up to some three or four years ago, was spent in the South; much of it as an officer in the Texan war; some part of it as a clerk in one of the departments of government, at Washington; and the balance as commercial editor of a political newspaper at St. Louis, Missouri.

Never having been religiously inclined, the study of biblical learning, or of the history of Christianity, from the days of Christ and the Apostles to the present time, never engaged his mind nor occupied his time. He was full of life and gaiety, as were and are all young gentlemen in the fashionable circles in which he moved; and if he had been sentenced to read Mosheim or be sent to scale the walls of Chepultepec, he would probably have chosen the latter. As going to show how intimately he had made the acquaintance of the Bible, when the spirits were using him to deliver lectures on scripture texts, we will relate a circumstance which happened in our office: He came in one day and asked us if we had a Bible. We replied in the affirmative and handed it to him. As he took it he remarked that the spirit of STEPHEN R. SMITH had notified him that he should require the use of his organism to give a lecture, on the following Sunday, from a text which he named, in the book of Jude, which he also wished us to publish. He said no more, and we minded our own business, till we heard him grumbling about something, when we turned to look, and perceived that his countenance indicated displeasure about something; and we enquired what was the matter. He replied, rather peevishly: "I can't find any such book as

Jude in this Bible." There was no wonder, for he was leading over, very busily, away back among the prophets! In fine, we know, not only from his own admission, but from nearly two years' of close intimacy and very frequent conversation, that he had never spent the aggregate amount of six hours in reading church history, or the history of the Christian religion, by the Christian fathers, in his whole life. And we also know, from the same evidences, that he knew comparatively nothing of the Bible.

With a mind thus empty of these kinds of knowledge, we have seen him brought to his feet, in the trance state, and heard discourses come from his vocal organs, in which there was manifested more knowledge of Scripture and of the history of the Christian religion, and of the Christian church, from their commencement to the present, than we ever heard come from any other man's mouth, and more than any man in the world could possibly retain in his mind, in the regular connection in which he gave it, so as to deliver it without a note to look at, and with his eyes fast closed. Nor did we ever hear from the lips of mortal, more powerful logic, more profound philosophy or more thrilling eloquence, than we have heard come from him, when he did not know one word he spoke.

In one of those discourses delivered in the manner above named, we listened whilst the spirit gave the history of thirty Councils of Roman Catholic prelates, with the places where and the dates when they were held, together with all the names of prominent actors on the sides of Arius and Athanasius, in all their contests in relation to the trinity and the unity of God. And we would be willing now to pledge our natural privilege to speak and write our own sentiments, against any man's right to censure us for doing so, that he could not, in his normal state, to gain a reward of ten thousand dollars, give as minute a history of five of them. Nay, we will reduce the number to three, and then he cannot do it to save himself from the torture, if that were the penalty.

The important question here arises, Whence comes all that knowledge? And the eternal truth of God responds: It comes from ministering angels, who borrow his organism, through which to speak what his own spirit cannot speak through it, for want of the necessary knowledge.

We have known Mrs. C. L. V. HATCH from the time she was between thirteen and fourteen years old; and a greener one, of her age, we do not remember to have seen. We hope she will not be offended at these remarks, for we mean no disparagement to her. Indeed, she might not have appeared to us as green as she did, had she not possessed a physical form so nearly approaching womanhood. She was then a medium, and spirits spoke through her organs many things of which she knew nothing. They spoke various languages through them, which she had not even ever heard spoken. What education she had, the sum of which was reading and writing the English language imperfectly, she had obtained before she arrived at the age of ten years. So we learn from her uncle, who knows her history from her birth.

Since the time we made her acquaintance, up to the time she was married and left this city, we know she never devoted any part of her time to the study of the sciences or of the philosophies of the schools; for if she had, we certainly should, in our frequent every-day calls upon her, have caught her with some scientific or philosophical work in her hand. Nor have we learned from her most intimate acquaintances, that she has ever been a Bible reader. Notwithstanding this want of education—this entire inattention to and non-acquaintance with works of science and philosophy—this total neglect of Bible reading, she now faces congregated thousands of highly intelligent minds; demands of them the most abstruse questions of science, philosophy and religion, and constantly invites the most learned divines and philosophers to discuss them with her. And of all those who have accepted the invitation and measured logic with her, not one has been more successful than to come off second best. Nor is the intelligence which speaks with her organs ever at a loss for rational and convincing argument, on any subject proposed for elucidation, or for ideas the most lofty and language the most pure and eloquent. And of all that is thus uttered through her, she knows not one word, nor remembers a syllable when she comes out of her trance. And the intelligences which thus use her organism, declare themselves to be disembodied spirits of men who once lived here on earth, as we do now. And who, under all these circumstances, will dare to say they are liars, or that she has all this knowledge herself, unknown to herself, knowing more than the wisest of mortals, when she knows nothing?

We speak of these two mediums because we have been long and intimately acquainted with them, and not because what is true of them is not as true of thousands of other trance mediums. Our conclusion is, that disembodied spirits of men and women do use the organisms of mediums, through which to speak the truths of science, of philosophy, of religion and of God, to their brethren and friends in the flesh. And we arrive at this conclusion by way of the very best evidence that can be presented to mortal mind, as weighed by our reason and common sense, which are the only guides which God has given us. So concluding, we shall so say and so write, till we are otherwise convinced.

The idea of being enslaved by this kind of spirit-control, we conceive to be but a poor quality of non-sense. No one can be said to be enslaved who gives his services voluntarily and willingly. These mediums lend their organs to spirits who can use them to great effect than they can use them themselves, and they call

withhold the use of them when they choose to do so. And if they do not feel that such spirit-control is slavery, no meddling mind need to complain for them.

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, OCTOBER 3, 1857.

SPIRITUAL DISCIPLINE.

The fact can hardly have escaped the notice of even superficial observers, that a large proportion of the persons who have become interested in modern Spiritualism, and in the practical interior truths to which it leads, have, in connection with their interest therein, been the subjects of various adverse and afflictive experiences. Some, and the number is not small, have been stripped of property, by circumstances over which they could exercise no control, and sometimes even seemingly by the direct agency of invisible beings. Others, and a still greater number, have been stripped of reputation—having had their names cast out as evil—losing all that men and women are wont to hold most dear in the estimation of relatives, neighbors, and former equals in social and religious circles. Almost all have lost friends—at least those who professed themselves such, while floating together in the popular current. Not a few have been victims of physical suffering—enduring, for weary days and months, the fires of bodily pain; while a more numerous class have been plunged into internal fires of mental anguish and spiritual desolation, in comparison with which mere bodily pain would be esteemed a pleasure.

Some may have, as yet, borne the weight of but one of these trials; while others have felt the whole, with more than can here be specified, either successively or as combined in one terrible and crushing blow. And perhaps it may not be too much to say, that those whose aspirations for truth and purity have been most deep and ardent—whose susceptibility of temperament has made the new unfoldings most welcome, and whose loyalty to truth, when perceived, has rendered them most impatient of their own imperfections, and most earnest to be purged of all error and evil—that such have soonest found themselves overtaken by these trials, and have felt most deeply their intensity.

By the more externalist, these experiences are looked upon as unmitigated calamities, lamentable evils, and, to a great extent, they are set down as so much to the discredit of modern Spiritualism. So they must appear to those whose only idea of good is in worldly possessions, external enjoyments, the smiles of friends, bodily ease and sensuous pleasures. But they who have in any measure, learned that there are higher goods than these, can readily see that these very sufferings may be but the discipline necessary to wean from the lower, and bring to an appreciation of these higher goods.

It is a proposition which few will deny, or fail to understand, that those who are absorbed most completely in external pleasures—in the gratification of appetite, ambition, pride, approbation, acquisitiveness, and the like—know least of the internal life; and hence, that in proportion as we are to experience the inner and higher, our hold must be let go upon the outer and lower. If we are ascending a ladder, we cannot reach a loftier round until we have relinquished our grasp upon the lower. Now, it is not always an easy thing to do this. Especially when the spiritual vision is dim, and there exists but a faint realization of the value of internal good in comparison with external, is it hard to relinquish voluntarily the latter for the former. It is only as the vision becomes clarified by the purging out of earthliness that the true worth of internal good can be perceived. Hence that law, or that agency, whatever it may be, which wrests from us the worldly good, or incapacitates us to enjoy it, that we may take in its place the spiritual, even at the expense of much suffering, is a benevolent law or power, tending to our highest welfare.

If, then, we are under a government of Infinite Wisdom—if we are watched over by wise and loving guardians who know our true needs, and who, as agents of the All-wise, in any measure direct our steps and arrange our surroundings—we should expect that our earthward tendencies, our external reliance, and our fondness for inglorious, unprogressive ease, will meet with such checks and correctives, painful though they may be, as shall effectually turn the life-current into other and higher channels.

If our thoughts become too much engrossed in the harassing pursuits of business, we may anticipate being disengaged from its toils, even at the risk of the lesser evil of disaster and penury.

If we have cherished a spotless reputation, until it has become a hindrance in the way of our spiritual progress—a garment of self-righteousness with which we are striving to hide some internal disease or deformity—we shall be very likely, in an unexpected moment, to find it sadly rent and foully besmeared, and it may be by some unguarded act of our own.

If we have nursed a self-complacency and spiritual pride which have led us to look contemptuously, instead of compassionately, upon the sinning and the vile, and to feel in the presence of any, "I am holier than thou," it will be no marvel if, in some way, our pride is brought low, and our haughtiness laid in the dust.

If we have been wont to find the chief fountains of our life in the society and smiles of friends, rather than in the resources of our own inmosts, it will not be strange if these friends are somehow caused to turn coldly from us, however strongly we may desire to cherish their friendship.

And if our physical comfort and mental repose have been merely the result of apparent or superficial bodily and moral health, while the seeds of corruption, implanted by our own or our progenitors' errors, have been lying deep buried in our constitutions, we ought to look for outbreaks and eruptions, for internal commotions, upheavings, and discharges of molten lava, scorching and desolating, for the time, the inner world, until a thorough purging of our whole natures to their inmost depths has taken place.

All such seeming calamities are but blessings in disguise; all such sufferings are but needed discipline, and by the very law of progress, they may be expected

to come with the greatest rapidity and intensity upon those whose aspirations are highest and strongest.

Such, in our view, is the simple philosophy of that ancient saying, "Whom the Lord loveth he chasteneth;" to such as are enduring this discipline, we need only repeat the apostolic encouragement, that "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceful fruit of righteousness unto them which are exercised thereby."

We say, then, to the materialistic world and to the self-righteous religionist, as well as to the over-conservative Spiritualist,—to any and all who are disposed to depreciate the disciplinary experiences to which we have alluded,—that if Spiritualism is what it claims to be, introducing us into nearer communion and sympathy with the wise and good of higher spheres,—and if it is to accomplish anything towards the breaking up of the materialistic tendencies of earth, and the elevation of humanity to a higher state,—then it must produce just such results as we find it working in simple and earnest souls all over the land. And it may be, that those who are wont to felicitate themselves on having escaped all such seeming reverses and lapses, by virtue of their superior judgments, or politic conservatism, only thereby proclaim their own want of lofty aspiration, or lack of truthfulness to the light they have received.

PHASES OF THE CONTROVERSY.

We print, on the first page, the answer of J. C. WOODMAN, Esq., to the Boston *Courier*, and another journal, which called in question the reliability of his testimony to some of the facts of Spiritualism. The candid reader will not fail to see that Mr. W. makes an application of the "rules of evidence" which turns the scale triumphantly in his favor.

It is proper to mention that the *Courier* reiterates its denial of Mr. W.'s statements alleging that he "has not applied [the rules of evidence] with precision; he has not applied them at all;" that his declarations are incredible, because they are "contradicted by a physical law." It also declares, what so many thousands know to be untrue, that whenever such arrangements have been made as to exclude the possibility of delusion and trick, the phenomena have never taken place; and refers to the demonstrations of "such men as Arago, Faraday, Liebig, Agassiz, Pierce, Horsford, Gould, Henry, Paige, and hundreds of others," and last, but not least, to "the great result [!] of the investigation by the Committee at the Albion," as utterly disproving all such testimonies as that of Mr. Woodman. More than this—

"Large sums of money have been offered to any medium who would produce any one of the alleged phenomena, no other condition being required except that of actually doing the thing. We offered five hundred dollars: Prof. Henry of the Smithsonian Institution offered a thousand dollars: Dr. Hall of New York offered five thousand dollars: and another gentleman offered ten thousand dollars. Not one of these things has ever been done."

Such is the negative testimony brought to bear against the positive declarations of thousands of witnesses from all ranks of society. The editors of the *Courier*, the Professors of Harvard University, and some other "scientific observers" have not seen the alleged phenomena—therefore, nobody has!

But we are tired of showing up the absurdity of this monstrous assumption. Nor is there any need of it,—for people who have common sense and common senses will use them, and will be guided by them—despite the warnings and denials of that modest class who would assume to do the thinking and the "observing" for the rest of mankind.

The *Courier* professes great reverence for the Bible; but seems to forget that its skeptical logic, when applied to the so-called miracles of that book, sweeps them all away at once as "delusions" or "impostures." For it will not deny that the testimony of Biblical writers to the miracles therein recorded is "contradicted by physical laws," nor will it claim that either Prof. Felton, or any of his corps of "scientific observers" were present to "make such arrangements as to preclude the possibility of delusion, trick, or illusion of the senses;" neither could the mediums of those days be induced to perform the alleged wonders, or to impart to others the secret, for "large sums of money."

We would repeat our gratification that the evidences of Spiritualism are being submitted to the most rigid scrutiny; for we would have every individual who accepts them thrown wholly on his and her own personal responsibility. Mere hearsay belief in such a matter amounts to very little; though when one has observed, and knows for himself, he can then rationally believe in the observations and testimony of others to a similar effect. If the savans of Cambridge, and the scientific world in general, either through the blinding influence of excessive skepticism, or any other cause, are unable to find satisfactory proof of spirit-presence and power, we must be content to leave them to grope in "outer darkness" until they are prepared to come to the light. But it is the height of folly—though characteristic of Sadducees in all ages—for them to claim that nobody sees because they are blind!

Since the above was written, we have seen an article from the *Baltimore Sun*, from which we make the following extract in point. The editor of the *Sun* is no Spiritualist, as will be seen, but he probably speaks the general sentiment of candid minds among the yet unconvinced portion of the community:

"It is in vain for a few men, however high they may stand in the scientific world, to expect that their *ipse dixit* is to destroy the belief of multitudes in the testimony of their own senses. A man who has seen a heavy table or piano raised from the floor without contact, in the house of an intimate friend, whose integrity he cannot for a moment distrust, will continue to believe what he has seen, though a thousand professors should assure him to the contrary."

"We are no advocates for the belief that the phenomena of Spiritualism have their origin in the world of departed spirits. The arguments which are brought to sustain that explanation we consider to have been heretofore unsatisfactory. Altogether, the communications which are alleged to come from the spiritual world contain such a mixture of truth and falsehood that we cannot suppose that the venerable men who are personated can so far forget themselves as to deceive the dwellers beneath the glimpses of the moon. But it is equally certain that the phenomena of Spiritualism, taken as a whole, are some of the most remarkable facts of the present age. They are thus far unaccounted for, and scientific men are quite as much in the dark concerning them as the most ignorant. Professor Faraday, with all

his science, came to a conclusion concerning them, in our estimation, utterly lame and impotent. Professor Lov- ington did very little better. To call the power which effects the physical phenomena, the "od" force is no explanation. It is merely giving a name to a class of phenomena wholly unaccountable. We hope to see the day when the light of science will illuminate this chaos and reduce to order the facts which a wide observation has ascertained. But no progress will be made so long as the ground is taken that it is all humbug and delusion."

ELIZABETH BARRETT BROWNING.

It is currently reported that Mrs. Browning, the poetess, has acknowledged her belief in Spiritualism. The statement can excite no surprise in one who has read the productions of her pen. Her poems are infused with a sweet spirituality. "Aurora Leigh," the last and most finished of her works, abounds in passages eloquent with the truths of the inner life. Take the subjoined for example:—

"Without the spiritual, observe,
The natural is impossible;—no form,
No motion! Without sensations, spiritual
Is appreciable;—no beauty or power!
And in this twofold sphere the twofold man
(And still the artist is intensely a man)
Holds firmly by the natural, to reach
The spiritual beyond it,—fixes still
The type with mortal vision, to pierce through,
With eyes immortal, to the antetype
Some call the ideal, better called the real,
And certain to be called as presently
When things shall have their names. Look long enough
On any peasant's face here, coarse and lined,
You'll catch Antinous somewhere in that clay,
As perfect featured as he years at Rome
From marble pale with beauty; then persist,
And, if your apprehension is competent,
You'll find some fairer angel at his back,
As much exceeding him, is he the boor,
And pushing him with empyreal disdain
Forever out of sight."

Or the following touching lines, whose sentiment will find an echo in many a heart:—

"That was true enough.
Of graves, I would not visit, if I could,
My father's, or my mother's, any more,
To see if stone-cutter or trowel beat
So early in the race, or threw my flowers,
Which could not out-smell heaven, or sweeten earth.
They live too far above, that I should look
So far below to find them; let me think
That rather they are visiting my grave.
This life here, (undeveloped yet to life)
And that they drop upon me, now and then,
For token or for solace, some small weed
Least odorous of the growths of paradise,
To spare such pungent scents as kill with joy."

PROBLEM FOR PSYCHOLOGISTS.

The New York *Times* records the following account, as given by Mr. George, one of the survivors, of a scene which occurred on that awful night when the Central America was lost; and refers the matter to psychologists for a solution:—

"We heard a passenger describe his sensations in this wise:—I guess I had been about four hours in the water, and had floated away from the rest, when the waves ceased to make any noise, and I heard my mother say, 'Johnny, did you eat sister's grapes?' I hadn't thought of it for twenty years at least. It had gone clean out of my mind. I had a sister that died of consumption more than thirty years ago, and when she was sick—I was a boy of eleven years or so—a neighbor had sent her some early lot-house grapes. Well, those grapes were left in a room where I was—I ought to have been skinned alive for it, little rascal that I was—I devoured them all. Mother came to me after I had gone to bed, when she could not find the fruit for sister to soften her mouth with in the night, and said, 'Johnny, did you eat sister's grapes?' I did not add to the meanness of my conduct by telling a lie. I owned up, and my mother went away in tears, but without flogging me. It occasioned me a qualm of conscience for many a year after; but, as I said, for twenty years, at least, I had not thought of it, till when I was floating about, benumbed with cold, I heard it as plain as ever I heard a voice in my life. I heard mother say, 'Johnny, did you eat sister's grapes?' I don't know how to account for it. It did not scare me though. I thought it was a presage of my death."

DESTRUCTION OF SWINE AND POTATOES.—A disease called the "hog cholera" is sweeping off swine by thousands in the Western States, and is said to be also extending to other parts of the country. If we do not greatly mistake, this pestilence is one of the agencies which are conspiring to the advancement and spiritualization of the race. The "potato cholera" has, for several years, been doing its work, and is reported as very prevalent this year also, so that but a small crop will be realized.

The destruction of these two great staples of life, for a large portion of the American people, will doubtless occasion much inconvenience, and perhaps some suffering for a time; but that substitutes in all respects superior will be brought forward to take their places in due time, there is little question; and the sooner the attention of producers is turned to such substitutes, the better.

When mankind shall have outgrown the use of pork and potatoes, with some other gross and grovelling habits, which are their usual concomitants, they will have taken a long stride towards a higher, more healthful, and more spiritual condition; and there is no hope of great advancement until these things are outgrown.

MR. WILLIS BEFORE THE PUBLIC.—It will be seen by the notice that Mr. F. L. H. Willis, the expelled Divinity Student of Cambridge, is to speak in the Music Hall on Sunday next. It is expected that in the afternoon he will make a statement of the proceedings which ended in his unjust expulsion from the Divinity School. We are glad that his health is so far restored that he can vindicate his own cause; and though still feeble, we doubt not that he has strength enough to call the blush of shame to the cheek of his oppressors.

THREE HE ARMED THAT BATH HIS QUARREL JUST; AND HE BUT NAKED, THOUGH LOCKED UP IN STEEL, WHOSE CONSCIENCE WITH INJUSTICE IS CORRUPTED.

A REMARKABLE COINCIDENCE.—A New London, Ct., correspondent of the *Spiritual Age*, relates the following interesting fact connected with the loss of the propeller, J. N. Harris:—

"Miss Robinson, a very lovely young lady of your city, was on board at the time of the accident, and was drowned. She was a singer in some choir in New York, and said to be an excellent performer on the piano. When her trunk was found and brought to this city, (she was coming to visit her friends here), there was found in the top a package of music, and separate from all the rest, were two pieces of music, done up in a cloth, and bearing the titles of, 'The Mother's Lament for her Drowned Daughter,' and 'We are All in Heaven!'"

WHO OR WHAT CONTROLLED THAT BIRD?

MR. EDITOR:—We have all read that a little bird induced the captain of the Norwegian bark to change the course of his vessel, and, as a consequence, also came among the struggling men from beneath whom the steamer Central America had sunk. This narration brings up with force a question often suggested before, viz., Do spirits ever control the movements of either brutes or birds? The following little narrative of the captain, is interesting and suggestive. He says—

"I was forced by the wind to sail a little out of my course before I came up with you, and on altering it, a small bird flew across the ship once or twice, and then darted into my face. I, however, took no notice of this circumstance, and the same thing occurred again, which caused me to regard the circumstance as something extraordinary, and while thinking on it in this way, the mysterious bird for the third time appeared and went through the same extraordinary maneuvers. Upon this, I was induced to re-alter my course into the original one which I had been steering, and in a short time I heard noises, and on trying to discover what they proceeded from, discovered that I was in the midst of people who had been shipwrecked."

Let this be the language of excitement and earnestness, engendered by the terrific scene; grant that it may not be very exact—yet it becomes quite meaningless, if it does not state as a fact, that a small bird caused the experienced mariner to shift his helm, and by so doing bring his bark into the midst of those who were ready to perish. The small bird caused a change in the ship's course. Was this action of the bird accidental? The captain, necessarily familiar with ocean birds, read in the thrice repeated movements something more than chance or accident, for by this he "was induced to re- alter his course." Not only so, but he deemed the facts worth telling; and those who trace the preservation of their lives to the little feathered pilot, have promptly given the story world-wide circulation. The actions of this little bird, amid the darkness and the surges, were to this noble seaman, so distinct a command to put his ship upon her former course, that he obeyed, and by obeying he became instrumental in saving many lives. Did instinct—bird instinct—feel for drowning men, and act for their deliverance? or was there an intelligence higher than the bird's controlling its actions and making it an unconscious agent of rescue from the waves? The latter supposition seems needed to meet the facts as given and implied. And where the difficulty? If ravens were employed to feed the prophet of old, if the swine were made suicides by some spiritual influx, where the impossibility, where the improbability that some spirit—God, or some child of God—moved the wings of that small bird.

The facts of cases like this are worthy of preservation.

A collection of them might show that some of the superstitions of the world in reference to the occasional actions of birds and brutes, have their foundation on facts, and are, indeed, deep philosophies. Possibly the ravens obeyed a spirit influence—possibly the swine were moved by demons, and our little bird may have been controlled by some departed spirit that saw kindred or friend struggling in the fearful waves, and did the most it could to bring deliverance from death.

Roxbury, Sept. 22.

MOTHER AND CHILD REUNITED.—We have the following from a personal friend:—A family in Wilmington consisted of three children and their parents. The mother and youngest child passed to the spirit-world one year since. The eldest, six years old, was afterwards taken sick, and finally passed on to rejoin those gone before. Just before her departure she spoke with animated cheerfulness, and said, "Father, there is mother! Can't you see her?" "Where?" asked the father. "There she is," the child replied—and passed smilingly into her arms.

Could there be a sweeter consolation to the father's heart, than this assurance that his little one, though taken from his embrace, had passed to that of the still loved and loving mother?

A POWERFUL SERMON EXPECTED.—We learn from Ethan Spike, of the Portland Transcript, that Elder Fawell, of Down East, is expected soon to preach a discourse on the following text:

"Them that sins in a corner—shall be winked at; but them that go again public opinion cant go to Heaven at any price."

Can't the Elder make it convenient to visit Boston?

SIGNS OF THE TIMES.—A correspondent of the *Congregational Journal* says that the Congregational Church in Shelburne, N. H., is reduced to three female members. He also gives a list of about twenty churches in other places, which are not much better off.

ACKNOWLEDGMENT.—"Cousin Benja's" choice bouquet of white and green, symbols of purity and immortality, fresh from a remote rural region, where, in the donor's language, "Nature sports in her undisturbed beauty, and the innocent with angels touch palms," came safely to hand, and now graces—not the sanctum at 14 Bromfield street—but a little sanctum sanctorum in the suburbs, where angels' visits are neither far nor far between. Many thanks to our unknown "cousin."

CONTENTS OF "THE EDUCATOR."—In our advertising columns will be found a full list of the contents of this new work. In so extensive a bill of fare as is there presented, it may be fairly presumed that readers of very different tastes and capacities may find something to interest, if not instruct, to the amount of the price of the volume. It is now ready, and may be obtained at this office.

DR. MAIN'S ASYLUM.—It gives us pleasure to observe, (see special notice, elsewhere,) that extra measures are taken at this establishment to relieve gratuitously the sufferings of the poor, and especially of a class who are too generally made to feel themselves outcast from the sympathies of the dominant race. It is now about one year since the opening of this asylum in its present location, and we hope a full report of its beneficent doings for the period will be given to the public.

The Editor expects to speak in Exeter, N. H., on Sunday next.

NEW PUBLICATIONS.

THE KINGDOM OF HEAVEN; or the Golden Age. By E. W. Loveland. Boston: Published by the Author. For sale by Bela Marsh.

This is a unique little volume, which makes its debut without preface or apology, willing to stand for just what the reader finds it. It consists in part of comments or reflections upon some of the teachings and miracles of Jesus of Nazareth, with brief essays on a variety of topics, such as Faith, Giving and Receiving, Healing Diseases, the Ages of Iron, Silver, and Gold, Creation, Good and Evil, Spirit Impression, The Messengers of God, Guardian Spirits, Accepting the Father's Will, Progression, etc., etc. On a cursory examination, we find it to be a treasury of spiritual gems. The author has been working a deep mine of truth; or, rather, he has climbed up into a purer and clearer stratum of spiritual atmosphere than most people breathe, where he enjoys a keener and more clarified vision of the interiors of things, and of the eternal verities of existence, than pertains to the mere groveller in the valley. The style of the work is sententious and apothematic; not faultless in a literary aspect, but respectable; and it bears more resemblance, both in manner and spirit, to the *Healing of the Nations*, than any other work with which we are familiar. We know nothing personally of the author; but this production evinces a spiritual experience of no ordinary character for depth and intensity.

The volume contains little or nothing to interest the mere phenomenal or the superficial rationalist, but those whose religious natures have been deeply stirred, and who hunger and thirst after wholeness of character, will here find much of the bread of heaven and the waters of life. We copy a few passages, almost at random, as samples of its contents:

"The poor in spirit are blessed. Blessings can only go to those who are in this condition. This is a condition of demand. Heaven is ready with the supply. Ministering angels are constantly about us in toil, waiting for this poverty of spirit."

"The meek inherit the earth. This was truth two thousand years ago; it is truth forever. The meek love God, and love all that God loves; in this way they become the true inheritors of all that God has made."

"The pure in heart shall see God.... To see God, is to know the revelation that he makes of himself in the green grass, and the trees; in the sun, moon and stars; in everything above, in everything below."

"Never worry about God's truth; God will take care of it."

"If thou hast the true light, it will shine; for it will permeate and fill thee with love. Thou wilt not go in contention and tell people what they have not, but what thou hast, and give it to them. Thou wilt invite them to an experience of which they know nothing."

"Dost thou seek to be famous, through the beauty of thy speech? thou art but accumulating sorrow of which thou now knowest nothing."

"Thou dost commence thy progression when thou dost go from thyself, to love, with all thy mind, might and strength, all that God has made. This is the constant endeavor of progressive spirits. Every step the seraph takes is towards a deeper love for all spiritual beings."

"If the brightest seraph cannot judge thy neighbor, what art thou doing, when, in thy feeble love towards him, thou dost undertake to judge him. Thou mayest judge thy neighbor and thy enemy, when thou lovest him as God loveth him. Cease to judge. Go not to thy neighbor to judge him; go to awaken in him the new commandment of love."

"THE PSALMS OF LIFE," a collection of words and music, for the use of Spiritualists and independent churches, by John S. Adams.

This volume was published about six months since, and has been adopted by numerous societies throughout the United States, and, to some extent, in the British provinces. The poems number upwards of five hundred, and have been selected with great care, and much labor also, since hundreds of volumes were consulted in their compilation. There is nothing in the English language adapted to a spiritual and progressive faith that may not be found in this book, and it is on this account we would direct the special attention of our readers to it as a work that may be read or sung with pleasure and profit. Spiritualists will soon resume their regular Sabbath gatherings and evening circles, and in these music should hold a prominent part, knowing, as we all do, its harmonizing and spiritualizing influence. We have in the "Psalms of Life," the best of all previous collections, and hundreds of new pieces. BELA MARSH has it for sale and will furnish it, bound in cloth, for 75cts., from which price a discount will be made to societies and dealers, or to any individual who may wish a number of copies.

KIANA: a Tradition of Hawaii. By James J. Jarves, Author of History of the Hawaiian Islands, Parisian and Italian Sights, Art-Hints, &c. Boston and Cambridge: James Munroe & Co.

Mr. Jarves, while a resident of the Sandwich or Hawaiian Islands, became acquainted with a tradition among the people that some three hundred years ago, a white Priest, probably a Spanish monk, with some other persons, had been cast ashore on Hawaii, and there lived for many years, acquiring great influence among the people. Coupling this tradition with the historical fact that two vessels fitted out at a corresponding date by Cortez, on the western coast of Mexico, to explore the then rumored golden regions of California, never returned, Mr. J. finds ample material for a lively romance, replete with entertaining descriptions and thrilling incident. Much interesting information relative to the topography and productions of the island, and the character, customs, and superstitions of the ancient inhabitants, are interwoven with the story. Its moral tone is elevated and invigorating; its theology and religious sentiment are liberal and truly catholic, coinciding with the views generally held by intelligent Spiritualists; while in the death-scene of its heroine, it contains a clear and emphatic recognition of the relations of the earthly to the spiritual state, as inculcated by modern Spiritualism. The author, whose previous works have gained him an eminent position in the world of literature and art-criticism, is evidently familiar with and an acceptor of the Spiritual Philosophy, as well as of the expanded religious faith which usually grows therefrom.

We have received from Mr. Woodman a second reply to the *Courier*, which has been rejected by that journal. It is, if possible, more thoroughly pulverizing than that we print this week, and may be looked for in our next.

Every man has something to do which he neglects; every man has faults to conquer which he delays to combat.

LETTER FROM MR. WILLIS.

HENRIKER, N. H., Sept. 10th, 1857.

DEAR BRO. NEWTON:—I have been trying to write to you from this place ever since I arrived here; but have had so much to enjoy in the beauty and glory of nature around me that I have had time for nothing else.

Words cannot do justice to the natural beauties of Henniker. They must be seen—their beauty must be recognized by the beauty that is within the soul of the observer. To translate the glory of the universe, the loveliness of all external things by this interior beauty, is what makes the wealth and truthfulness of life—is what makes heaven of all places. How richly blest that soul that finds in all things revelations of itself, knowing, as they become translated into its being, that Heaven is as wide as the universe and only waits the soul's finding.

Men talk of the future heaven, and even give to it a locality, not realizing that the only heaven they ever find must be within their own souls; and that only as the soul grasps of truth, and possesses of beauty, and becomes filled to the measure of its capacity, can it know of heaven.

Men talk of God, as a far-off God, sitting upon the distant throne of the universe, because they have not come into that condition where all things reveal and are revealed—where life is beauty, and truth, and holiness, and purity. They cannot feel and know, that God is the present and all-surrounding life that gives to everything its beauty and reveals the truth that underlies, and is in everything. Then it is not that we occupy the chief seats among the great ones—the mighty and powerful of earth—that we become heirs of God, inheritors of glory; but only that within the soul the expression of all that we term God, or the beautiful, the true, the perfect, be sufficient to include the soul's highest and holiest aspirations. There all effort is over, all struggles are at an end; and the peace and blessedness of attainment becomes to the soul what life is to the flower. There is no consciousness of growth, but only life; which life expresses the fulness of God's being, and is the manifestation of divinity.

Thus then all goodness that is represented in the consciousness, all of love, of beauty, of holiness, and of wisdom, are the God in man; and the actualizing all that is beautiful, true and pure in ourselves will be making our lights to shine so as to cause others to honor and glorify our divine Father.

The spring—the healing virtues of which I came here to test—is very beautifully situated upon the road-side, beneath a hill through which its waters filtrate and gush out as clear as crystal, and as pure. The gentleman who was sent here by spirit direction, given through the mediumship of a person somewhere in the West, and upon whom the water performed a remarkable cure, very nobly purchased several rods of the land enclosing the spring, in order that it might be kept out of the hands of speculators, and free for the suffering forever. I frequently find parties of from six to twenty there, drinking the water, and enjoying the rare beauty of the place. Barrels of the water are sent to all parts of the country.

On the opposite side of the road, a platform and seats have been constructed beneath the overhanging foliage from either side. And there in Nature's temple, whose pillars are the everlasting hills; whose dome is the serene blue of heaven; whose music is the rustling of foliage, the singing of birds, and the soft ripplings of water, is the God of Nature, often worshipped as acceptably as He could possibly be in the most costly edifice ever reared by human hands.

Last Sunday about three hundred persons assembled there, all eager to know of truth, and that too without a bill having been posted, or any other means of notification resorted to, saying as it was talked of among the town's people. Religious services were conducted morning and afternoon. The voice of prayer and the sweet hymn of praise floated solemnly and beautifully on the clear atmosphere, and I know that the Infinite drew nigh unto us—that the effluence of Divinity was about us, and that listening angels responded to our prayers and re-echoed our notes of praise.

In the morning the strength of my lungs, that have been so weakened by repeated hemorrhages, was put to the test. An influence that I could not resist came over me. It locked my external senses, and in a state of entire unconsciousness to all about me, a prayer and a poem upon Inspiration were poured through my lips, that have been the topic of conversation ever since among some who heard them.

They were pronounced remarkably finished and beautiful. I regretted very much that they were so utterly lost to me. But I hope to attain to that higher condition soon, in which I may be conscious of that which is given through my mediumship.

A gentleman from Concord gave a finished and beautiful address in the trance state. In the afternoon Dr. Gardner, whose genial presence has added much to the enjoyment of the past week, addressed the assembly and was listened to with profound attention as he gave some details of his experience in Spiritualism—his faith in its power to liberate the soul from bondage and servility and bearing it into an atmosphere of freedom and life.

But to return to the spring. I came to it in faith, believing that its water would pour into me the water of life; that I should find it a Bethesda, and I have not been disappointed. I have gained more during the brief season that I have been here than I gained through all the weeks that preceded it since I left Boston on the 30th of June.

The hotel at which I board is about a mile and a half from the spring. It is very well kept by O. P. Greenleaf, Esq., who is kind and attentive to the wants of his guests. He has vehicles in readiness at all times to convey them to the spring. I hope there will sometime be a house nearer the spring, when it must become a favorite resort.

The beautiful Contoocook followed me all the way from Peterboro'. It runs close by the spring, parallel with the road, and flows for several miles over a bed of rocks, making rapids excelled in beauty by none that I have ever seen save those in the river Niagara. The gurgling of the waters among the rocks may be heard some distance, making the Indian name, Contoocook, or Singing Waters, beautifully appropriate.

But I am becoming tedious, I fear, and must draw to a close.

Believe me in every good word and work,

Yours sincerely, FRED. L. WILLIS.

P. S.—Sept. 14.—I am again rejoicing in the hope of being able to carry into effect my plan of lecturing, in order to obtain means wherewith to pursue for a time longer the intellectual course of discipline, from which the God of Truth knows I was cruelly and unjustly driven. Permit me to state through your columns that after this week my address will be for a time, No. 1 Oak St., Boston, Mass.

F. L. W.

NOTES BY THE WAY.

RUTLAND, VT., Sept. 24, 1857.

DEAR BROTHER NEWTON:—I resume my "Notes by the Way," from Sept. 12th, at which time I wrote you from Rutland. On Sunday, September 13th, I spoke in the morning and afternoon, to not very large audiences; in the Town Hall, which is a very large room. The audience, however, exhibited the greatest attention to the views which were presented. On the following evening, Monday, I occupied a new hall, of very comfortable dimensions, which has been prepared for spiritual uses, by our good friend and brother, John Landon, Esq. Here the gospel of the new dispensation will in future be proclaimed to the inhabitants. May this be the beginning of a great work in Rutland and its vicinity. I hope all the friends of Truth will rally, and sustain the friends here in their efforts for its advancement. I desire to express my gratitude to Brothers Jno. Landon and N. Weeks for their kind and generous hospitality.

On Monday I went to Danby, saw Brother George F. Kelly, and made arrangements for speaking there on Sunday, October 4th. I found that Brother Fairfield had paid them a visit, and had convinced about twenty persons of the reality of Spiritual Intercourse by a variety of very remarkable tests. I give you the following as I received it. Mr. F. called on a certain family, and while sitting became entranced. He then arose and passed on into another room—took down a band box—turned the contents over, and selected a paper containing a lock of my hair, and returning with it to the room he had left—approached the lady of the house—addressing her somewhat as follows: "Mother! this is a lock of hair which you cut from my head after I had died." Then pointing out a certain ring upon the lady's hand, he said, "That ring I took from my hand just before I died and placed upon your finger where you now wear it." Both of which statements were actually true—the spirit of a deceased daughter at that time controlling the medium.

From thence I passed, on Tuesday, to Pittsford, where I was kindly received and entertained by several friends, amongst whom were the following—H. L. Barnes, John Brophy, S. Griswold, G. Hendee, and Messrs. Manly, Mead, and Taft. I lectured here in the Baptist meeting house three evenings to very good and attentive audiences. At the close of my lectures a gentleman arose and denounced me, because I had said nothing about the atoning blood of Jesus. To which I made a brief reply, according to my own perception of the Truth and left the audience to decide for themselves. I do not wish to give this gentleman's name, but I wish to ask him,—Is it not *barely possible*, my friend, that there is something beyond you in the future, which the part has failed to reveal to you? Would it not be a more honorable employment to aid in liberating—rather than in enslaving the minds of men? Believe me, the FUTURE WILL REVEAL to you that all you are doing, in this respect, is not in harmony with your highest duty to yourself, your brother, or your God.

From thence I proceeded on my journey to Sudbury—the cozy dwelling place of Bro. John Horton—whose lady is a very excellent and acceptable trance speaker, and is doing an important work in this region. Sister Horton first passed into the unconscious spiritual state, while praying in a Methodist church, of which she was a member, and still remains one.

The minister was enraptured with her performance, and blessed God that sister H. had enjoyed such an outpouring of the Spirit. On subsequent occasions she was influenced to speak at considerable length, amidst the "Glory to God," "Bless the Lords," and "amens," of both priest and people. But finally it leaked out by some means or other—that the Spirit was indeed poured out upon her—and the minister and people were from henceforth "mute as a mackerel." No more exclamations of thanksgiving or gratitude from their lips. No! the REAL gift of the Spirit, they are not prepared to appreciate, or even to realize. Notwithstanding this, however, our sister occupies so high a position in the esteem of the public, that her faithful labors must result in great good. Go on, my dear sister; holy spirits guide thee. Persecution, reproach, nay, bitter scorn, may be thy lot on earth; but a bright hereafter is before thee. Thy earthly cross, and thy heavenly crown are both thine own.

I lectured on Friday evening to a good company of earnest listeners, and a more profoundly attentive audience I never had. Thence on Saturday I proceeded to the town of Ferrisburg, and was most cordially received by our good brother Rowland T. Robinson—and on Sunday spoke three times in the Wesleyan Meeting House at the North Village. The day was quite unpropitious, and the audiences consequently rather small. Brother Carpenter entertained me during the Sunday. On Monday I proceeded to Vergennes, where I was met by Bro. Lyman Clark, Jr., of Addison, who conveyed me to the dwelling of Bro. Hollis Thorne, with whom I staid during my labors in Addison. I lectured on Monday and Wednesday evenings in the basement of the Baptist church—the upper part being too noisy, for a spiritual religion to be propounded in. Materialism is more sacred in the sight of the churches nowadays than Spiritualism.

From thence, having finished my labors north of Rutland, I returned to this place, and on next Sunday commenced my final route in Vermont.

I lecture on Sunday 27th in Clarendon; 24th in Danby. From thence I proceed westerly; of which I shall write you as I further proceed.

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Fraternally thine,

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Boston, Sept. 21, 1857.

FROM A SPIRIT-CHILD.

DEAR MOTHER:—Clothed in the sunlight, and rejoicing in the freedom of the spirit-home, borne on the wings of that deathless love which finds its more perfect exercise in the developments of the higher life, I approach the earth to breathe a short message, which I would have given before this had I found the opportunity. Daily have I left my beautiful home, and clad in the strength of its inspiration, thrown around you my own garments of light, and wrestled your aching brow with the bright hopes of a better life. When sorrow and doubt have thrown their own darkened impressions over your mind, spirits have been near to strike, with their own soft fingers, the harp within your spirit, and bear your thoughts high above the clouds of earth-life, where you with us will, ere long, bathe your weary form in fountains of everlasting rest. Then the reward for every duty well performed will be realized, every bright thought return to you—a sparkling gem to deck your crown of rejoicing, every injury which you forgive, every besetment you conquer, will be as wings of light to your spirit in its progression; every cup of water given in the name of the Friend of Humanity, shall receive its reward. Tell my brothers and sisters that it is the prayer of my spirit, that they might all come into the light that beams from the spirit-land, and by communion with the bright messengers of truth and holiness, angel-friends, who have entered upon the glowing realities of spiritual existence, be prepared for a glorious union there.

One family of angels bright,
We'll roam the fields of rest,
And strike our harps in endless praise,
That thus we all are blest.

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MIRIAM FIDELIA.

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MEDIUMS IN BOSTON.

Mrs. R. H. Burt, Writing and Trance Medium, 153 Washington, opposite Milk St. Hours from 10 to 12, and from 2 to 7.

Mr. J. V. Mansfield, Test Writing Medium, No. 2 Winter Street, over C. Gould and Co.'s, Station, or at his house, Chestnut St., Chelsea. Terms \$1.00, in advance. All letters sent by mail must contain a postage stamp to prepay the postage.

Mrs. Knight, Writing Medium, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 12 and 2 to 5. Terms 50 cents a session.

Mrs. Bean, Reading, Writing and Trance Medium. Hours from 9 A. M. to 9 P. M. No. 10 Chelmsford place.

Mrs. H. K. Little, (formerly Miss Ellis) Test Medium, by Reading, Writing, and Trance. Rooms No. 46 Elliot street. Hours from 9 to 12 A. M., and 2 to 5 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.

Miss E. D. Starkweather, Reading, Writing and Trance Medium, residence No. 11 Harrison Avenue. Terms, 50 cents per person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 and 7 to 9 P. M. N. B.—Public circle on Monday and Wednesday evenings at seven o'clock. Terms, 25 cents each visitor. Evening sittings with families, if desired.

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THE EDUCATOR:

Being Suggestions, Theoretical and Practical, designed to promote Material and Intellectual Reform, with a view to the ultimate establishment of a Social State on Earth. Compiled in a series of Reclamations from various Associations in the Spirit-World, through John Murray Spear.

The volume is finely printed, and well bound. Retail price \$2.00. Its authors desire that, as far as practicable, the name and address of each purchaser be obtained by the Publishing Committee; hence the work will not be sent until the names of the purchasers are received. It will be sold by the Committee, and by such agents as they may appoint. It may be had at the Office of PRACTICAL SPIRITUALISTS, Fountain House, Boston, or of the Editor, at 14 Broad Street. Postage, 50 cts.

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