AND PHILOSOPHY

SPIRIT-MANIFESTATION. AND ITS

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

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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 THE BOSTON COURIER VS. J. C. WOODMAN. ANSWER OF THE DEFENDANT.

mark:

"Now if the Courier is right, Mr. Woodman's argument amounts to just nothing at all, because it is based body, on any of the occasions to which I refer. entirely upon these assumed phenomena. But who is to decide, whether the Courier or Mr. Woodman is (though invisible to me,) and so able to testify, that 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 un. in denial of six alleged facts, of which he can have no believers. What has been done so that Mr. Woodman knowledge. If he has done this, it must be admitted, could see it, can be done again to the satisfaction of that he is perfectly willing to lie; and you can place no 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 | not. they have seen, or were deluded and cheated in the matter. If these spiritual phenomena can be produced, tion: "Who is to decide whether the Courier or Mr. 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 before competent judges." This is an insinuation that that "the position is fairly made out."

position "made out" by "Scripture," is true and judges. Many of these men, as judges, were "compefairly proved. In laying down the proposition, that tent" enough so long as they remained skeptics. But departed spirits can and do communicate with mon in as soon as they witnessed the facts, and stated the truths the body, then, I do not lay down any new and absurd they had seen or heard, they at once became "incomproposition, that is not to be considered susceptible of proof by any amount of evidence, however great. The Senators, Clergymen, Philosophers, &c., &c. But they 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 investigate for himself, and he does not need any judge 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 evi-

It is a rule of evidence that one disinterested, fair fair judges," says the Argus. witness, of ordinary intelligence and capacity, standing unimpeached and uncontradicted, is sufficient to establish ritualists in the world are all "unfair judges!"any fact that is susceptible of proof.

conflicting testimony from different witnesses, we should | tings with and without hand, can be seen by all somelook at the circumstances and situation of the witnesses, times. Writing without hand, however, is not common. and in giving weight to their testimony, should notice Still rarer is it, that such writing can be produced on a

my reply on page nine: "The testimony of one fair drawer where the light can be shut out. of witnesses, who negatively testify that they did not see | smell spiritual odors, unless the veil of matter, which the same facts."

parted spirits can and do communicate with men in the Portland, there are probably not more than one hundred body, I will lay aside all the testimony of hearsay, all who have ever had their spiritual senses opened, so as the testimony of History, Sacred and Profane, which, to see spiritual forms, hear spiritual sounds, touch spiso far as it goes, is all in the affirmative. There remain ritual bodies, taste spiritual fruits, or smell spiritual in the case only two witnesses, Jabez C. Woodman and odors. the unknown writer in the Courier. I have stated How can the writer in the Argus ever settle the certain facts that transpired, coming directly under my question, whether I saw the spiritual form of a departed observation in Portland. I have stated that I know friend in my chamber on Fast Day, 1855, if he refuses these facts occurred; that I witnessed them with my to receive my testimony? If he rejects my testimony, own senses. Why should not I be believed? Am I that will not disprove the fact. incompetent as a witness for want of intelligence? I The writer in the Courier falsely asserts that I "sosubmit that the writer in the Courier admits my com- phistically take for granted, what requires the most rigid petence in that respect, in the extract which the Argus proof." Not so. I have witnessed the facts myself, has quoted.* Am I not an honest witness: I submit and testify to what I have seen and heard. He does that he admits that also, for instance in the following not deny that I am supported by a thousand facts in the sentence: "We do not mean to charge Mr. Woodman | Scriptures. But I am supported in many of the facts with sitting down to pen a series of falsehoods, malice by millions of living witnesses. prepense." He also uses this expression in relation to The writer in the Courier asserts, that "Christianity me: "Such men, honest it may be, in the ordinary rests upon its own proper evidences." Indeed! What sense of the word." But if this writer had not admitted are they? And how have they been made out? Do my honesty, I am entitled to the common presumption, they not stand upon the testimony of men? Were not which arises in all cases, that a witness is fair and these men all strangers to us? Has not that testimony, honest, if nothing is brought to contradict or impeach | been transmitted through many hundred years, in manhim.

scious of any interest, distinct from that which is com- to the facts asserted in any Scriptures that were written mon to all other men. I acknowledge I have a desire | nearly 1800 years ago, than to the testimony of my own of immortality, and to be certain of it; but I suppose senses? 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 present tests; and we need not repeat that not one of its 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-"This was copied in the Spiritualist a few weeks since.

dence of a person in a mask - a man of no character. | seen none ?† Does he insist there are no high ranges | argue would be a very great dunce to pay a teacher for | Jude in this Bible." There was no wonder, for he was There can be no presumption in favor of his character, of mountains in Asia, because he has seen none? 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 In your paper of this morning, you quote certain know by Spiritualism and Clairvoyance, when and compliments to the writer and certain contradictions of where I allege those facts took place. If he does not his assertions from the Boston Courier, and then re- 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

> If he was present in the spirit on those occasions, 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, confidence in his testimony, whether he testifies truly or

> Under these circumstances, the Argus puts the ques-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 I am not a competent judge - and that the millions of He also admits by implication, at least, that this pro- witnesses, who have seen these facts, are all incompetent petent." Some of them have been Governors, Judges, 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 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 things, he avers, are known by intuitive perception of Some spirits affirm that this can be done and is done,

Here is another insinuation, that the millions of Spi-Nothing is gained to skepticism by such insinuations.

It is another rule of evidence, that where there is The movement of bodies, and the production of wriwhich was in the most favorable position to know the table or mantel. Still it has been produced in that way. The light is unfavorable to such manifestations. A third rule of evidence is one that I laid down in They are generally produced in the day time; but in a

witness, speaking positively to facts, which he has seen But no person can see spiritual forms, hear spiritual and known, will outweigh the testimony of any number | sounds, touch spiritual bodies, taste spiritual food, or covers his internal or spiritual senses, is partially re-In this case, upon the main proposition, whether de- moved for that purpose. Among all the persons in

uscript to us, being subject to the accidents of time? Am I not a disinterested witness? I am not con- Can it be, that I shall be called on to give more credence

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 have broken down."

has a long tail! Does he suppose he can make the investigation, is to perceive the necessity for mental la- which he named, in the book of Jude, which he also people believe that he has seen every thing and knows | bor to develop the philosophy, which itself knows noth- wished us to publish. He said no more, and we minded every thing? Does he suppose he can make people in- ing about. fer that I have seen no spiritual form, because he has seen none? that I have seen no writing produced withwithout hand, because he has seen none? that I have of which she knows not a word, nor can speak a word and we enquired what was the matter. He replied, seen no table moved without contact, because he has when she comes out of her trance? He who would thus rather peevishly: "I cant find any such book as effect than they can use them themselves, and

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

the table was not within eight inches of either of us. JABEZ C. WOODMAN.

Sept. 12th, 1857. OLIVE GLEASON. We severally certify, that we have seen a ponderable body moved without contact with a medium, or any other person in the

George C. French, Clarissa French, Ellen I. French, A. Howard French, N. P. Cushman, Sylvina Cushman,

James Furbish. M. F. Whittier, N. A. Foster, Nathan Nutter, J. K. King, Thomas P. Beals,

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 abundantly evident that no mind, incarnate or excar-

George C. French, Clarissa French, Ellen I. French, A. Howard French, Enoch Carlton, J. C. Woodman,

Nathan Nutter, N. A. Foster, J. K. King, Thomas P. Beals, Phebe L. Simonton, 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

any language but their own vernacular, nor that to any Hence it is that the disembodied mind, which has had degree approaching perfection, giving utterance, in the the messary practice, can use the young girl's organs in trance state, to German, French, Italian, Spanish, Indi- the proper pronunciation of the words of different lanan, and various other languages and dialects. Now, if guages. Sometimes, and we may say generally, the these are not spoken through their organism by adisem- controlling spirit cannot use the organs of the medium bodied spirit, as the intelligence whence they come as well as its own spirit could use hem, if it had the affirms, how will the wise skeptic account for it? None necessary knowledge and practice. No mechanic can but a positive blockhead will presume to deny the fact; use another mechanic's tools as well as he can use his for occurrences of the kind are too general for any man own, to which he has been long accustomed; nor can of sense to even hazard a doubt in relation to them. any man walk as well in another man's boots, which Then all that remains is to discover whence the Ian- have been fashioned to the owner's feet, as he can in gungo comes, if the spiritual hypothesis must be re- his own. These are self evident propositions which In-

Here an unfledged philosopher, who has unfortunately made the boots. seized an idea by the tail instead of the head, volun- All communicating spirits tell us that they can and teers his umpireship and says: I can solve the mystery do speak through the organs of mediums. In this they for you, without any difficulty: it is Intuition that does agree, without a dissenting voice; and hence, if we beall these wonders. Ah, indeed, is it? Well, let us lieve anything that disembodied spirits communicate to see. There is nothing, you know, to be taken for us, we are bound to believe this, especially as it in granted, in these days. Every proposition must stand volves no necessary violation of nature's laws, nor any the test of investigation before it can be received as | philosophical absurdity. But there are some things in true, or decided in the affirmative; and the Intuition | which they disagree - one of which is possession, or the philosopher must not expect his theory to pass without ejection of the incarnate spirit and the occupation of inspection, any more than of er people's. All these the vacated form, of which we have spoken above.

out evidence or argument, that there was a cause to nate spirits should disagree in sentiment on that subject. the vision has two objects presented to it, Intuition de- conceive the practicability of such spiritual control of cost more than two pounds, at the same rate. Place a want of faith; but want of civility in their treatment of a child on the top of a high house, and it will not jump | those who differ with them in opinion, is not so excusable. off, and why? because Intuitiontells it at once that there Now let us take the cases of T. G. FORSTER and is great danger, if not certain doth in it. Indeed, Intu- Mrs. C. L. V. HATCH, and see what evidence we find ition is but another name for istinct. A dog will dis- in their mediumship, going to sustain either the affirmacriminate between a smaller and a larger piece of flesh, tive or the negative of the proposition in question. and seize the latter in prefereice, the qualities being And first of Mr. FORSTER. He, as all who are intiequal. When it rains hard he will run into the house mate with him are aware, is a well-bred and ordinarily if the door is open, because Intution or instinct tells him | well-educated man. He has known something of the it does not rain there. If Intition sees a ball rolling Latin language, but for want of use, has very few remdown an inclined plane, it requires no argument to con- nants of it left in his mind. This, as we understand vince it that it will continue relling till it reaches the him, is the sum of his pretensions to classic lore. His bottom of the descent, if there le no impediments in the | whole manhood, up to some three or four years ago, was way, and the grade of descent le uniform.

gravitation, and had the law explained to it-not else Louis, Missouri. Nor can it tell, without intellectual argument, or reason. Never having been religiously inclined, the study of out; but this is not Intuition. The mind has to call to never engaged his mind nor occupied his time.

Intuition taught the young girl the four or five languages, his countenance indicated displeasure about something;

educating his children. Intuition is all sufficient to leafing over, very busily, away back among the prophstore their minds with all kinds of knowledge. The cts! In fine, we know, not only from his own admisgerms of Hebrew, Greek, Latin, English, German, sion, but from nearly two years' of close intimacy and French, Italian, Indian, and all the languages of the very frequent conversation, that he had never spent the world are there; and all they have to do is to think aggregate amount of six hours in reading church history, them up into active being. So with the arts and or the history of the Christian religion, by the Christian sciences, history and literature in all its branches If fathers, in his whole life. And we also know, from the the girl speaks but what is in her own mind, without same evidences, that he knew comparatively nothing of adscititious aid, all the labor and expense of teaching the Bible. are foolishly incurred. But the idea of all the knowl- With a mind thus empty of these kinds of knowledge, edge which is passed through the organisms of media | we have seen him brought to his feet, in the trance being intuitive, and only brought into action when the state, and heard discourses come from his vocal organs, medium is deprived of his or her senses and knows in which there was manifested more knowledge of Scrip-

nate, can ever know any thing of science, philosophy logie, history, or current facts and circumstances till it sibly retain in his mind, in the regular connection in learns them. No man, woman or child can know and speak any language, till the knowlege thereof is gained look at, and with his eyes fast closed. Nor did we by study or by hearing and observing. Nor, when the ever hear from the lips of mortal, more powerful logic, 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 re-We hear young girls who never learned a word of quires the practice. So with the use of all instruments. tuition can comprehend at once; but it cannot tell who

whilst others declare that it cannot be, and is not done. Well, what is intuitive perception. We will ask But these conflicting declarations involve no violation our lexicographers whom we accept as authority for the of truth, on either side; for both speak as they find the meaning of words. Here is Worcester, who agrees with facts in their own experience. The more highly devel-Webster and all other authorities with respect to the de- oped and progressed spirit can and does thus eject and finition of this term. He says: Seen by the mind im- take possession; whilst the less developed and promediately, without the intervention of argument or tes- gressed cannot, and consequently does not, do so. timony; perceiving at once; seeing, or seen, at once, And as no spirit on his plane can do it, it is evident to with clearness." To illustrate: When Intuition is him that it cannot be done. Hence the difference in informed of a certain effect, it perceives at once, with- their testimony. Nor is it more wonderful that incarproduce it, or it could not have been produced. When He or she whose plane of development is too material to cides at once which is the larger of the two, if they media, or who cling with tenacity to the early teachings differ perceptibly in size. It perceives instantaneously of spirits who had not reached the condition which was that four pounds of butter at a shilling per pound, will necessary to such control, can well be excused for their

spent in the South; much of it as an officer in the Texan But, query: can Intuition tell why it rolls down the war; some part of it as a clerk in one of the departhill? Yes, replies the philosopher, it will immediately ments of government, at Washington; and the balance attribute it to gravitation. Yes, if it ever heard of as commercial editor of a political newspaper at St.

ing, how gravitation thus causes it to travel. To get at | biblical learning, or of the history of Christianity, from this philosophy the mind must go to work and study it the days of Christ and the Apostles to the present time, its aid facts which Intuition knows nothing about, till it was full of life and gayety, as were and are all young has learned them, either by experience or precept. It gentlemen in the fashionable circles in which he must first know that gravitation draws substances to- moved; and if he had been sentenced to read Mosheim ward the centre of the earth, ia a line perpendicular to or be sent to scale the walls of Chepultepec, he would its surface, if no local attraction turn the object aside. probably have chosen the latter. As going to show how It then has to ascertain what part of the ball a perpen- intimately he had made the acquaintance of the Bible, dicular line would pass through, in order to cut the point | when the spirits were using him to deliver lectures on of contact of the ball and the plane on which it was scripture texts, we will relate a circumstance which rolling. By this it would discover that the greater por- happened in our office: He came in one day and tion of the matter of the ball, and consequently of its asked us if we had a Bible. We replied in the affirmweight, was continually on the down-bill side of that ative and handed it to him. As he took it he re-I.ne, which must keep pulling it over and over till it marked that the spirit of Stephen R. Smith had notireaches a level or an impediment, which amounts to the fied him that he should require the use of his organism This fellow is a great egotist! I wonder if his cat same thing. Now, all that Intuition has to do with this to give a lecture, on the following Sunday, from a text our own business, till we heard him grumbling about . Who, then, will venture the absurd assertion that something, when we turned to look, and perceived that

nothing at all, is too preposterous for serious discussion. ture and of the history of the Christian religion, and of To come down to plain, honest common sense, it is the Christian church, from their commencement to the present, than we ever heard come from any other man's month, and more than any man in the world could poswhich he gave it, so as to deliver it without a note to 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

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

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 certaintly 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 spiritcontrol, we conceive to be but a poor quality of nonsense. No one can be said to be enslaved who give his services voluntarily and willingly. These lend their organs to spirits who can use them to

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have yet many things to say unto you, but ye cannot bear 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 per-. sons who have become interested in modern Spiritual-- ism, 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 exersise 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 application of the "rules of evidence" which turns the 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 mere 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, approbativeness, 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 reliances, 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.

has become a hindrance in the way of our spiritual progress - a garment of self-righteousness with which But it is the height of folly - though characteristic of ful, and more spiritual endition; and there is no hope 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 | tact, in the house of an intimate friend, whose integrity 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 sustain that explanation we consider to have been herelying deep buried in our constitutions, we ought to look for outbreakings and eruptions, for internal commotions, upheavings, and discharges of molten lava, scorching not suppose that the venerable men who are personated York, and said to be an excellent performer on the 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 a needed discipline, and by the very law of progress, they may be expected them as the most ignorant. Professor Faraday, with all ven!"

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 phenomena wholly unaccountable. We hope to see the repeat the apostolic encouragement, that "no chastening day when the light of science will illuminate this chaos 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 selfrighteous religionist, as well as to the over-conservative Spiritualist, - to any and all who are disposed to deprecate 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 fused with a sweet spirituality. "Aurora Leigh," the to accomplish anything towards the breaking up of the materialistic tendencies of earth, and the elevation of eloquent with the truths of the inner life. Take the humanity to a higher state, - then it must produce just subjoined for example: 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 scale triumphantly in bis 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 America was lost; and refers the matter to psychologists dollars : Prof. Henry of the Smithsonian Institution of- for a solution :fered 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 - des- ny, did you cat sister's gros?' I did not add to the pite the warnings and denials of that modest class who would assume to do the thinking and the "observing" for the rest of mankind.

but seems to forget that its skeptical logic, when applied benumbed with cold, I heard it as plain as ever I heard to the so-called miracles of that book, sweeps them all away at once as "delusions" or "impostures." For it will unt 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 possibil- by thousands in the Western States, and is said to be ity of delusion, trick, or illusion of the senses;" neither also extending to other parts of the country. If we could the mediums of those days be induced to perform do not greatly mistake, this pestilence is one of the the alleged wonders, or to impart to others the secret, for "large sums of money."

of Spiritualism are being submitted to the most rigid ported as very prevalent this year also, so that but a scrutiny; for we would have every individual who ac- small crop will be realized. cepts them thrown wholly on his and her own personal responsibility. Mere hearsay belief in such a matter a large portion of the American people, will doubtless amounts to very little; though when one has observed, occasion much inconvenince, and perhaps some sufferand knows for himself, he can then rationally believe in | ing for a time; but that substitutes in all respects supethe observations and testimony of others to a similar ef- rior will be brought forward to take their places in due fect. If the savans of Cambridge, and the scientific time, there is little question; and the sconer the attenworld 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, If we have cherished a spotless reputation, until it | we must be content to leave them to grope in "outer darkness" until they are prepared to come to the light. Sadducees in all ages - for them to claim that nobody of great advancement until these things are outgrown. sees because they are blind!

> from the Baltimore Sun, from which we make the fol- Divinity Student of Cambridge, is to speak in the lowing extract in point. The editor of the Sun is no Music Hall on Sunday next. It is expected that in the 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 the blush of shame to the cheek of his oppressors. heavy table or piano raised from the floor without conhe 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 pheno- correspondent of the Spiritual Age, relates the followmena of Spiritualism have their origin in the world of departed spirits. The arguments which are brought to tofore unsatisfactory. Altogether, the communications which are alleged to come from the spiritual world con- city, was on board at the time of the accident, and was tain such a mixture of truth and falsehood that we can- drowned. She was a singer in some choir in New can so far forget themselves as to deceive the dwellers piano. When her trunk was found and brought to this beneath the glimpses of the moon. But it is equally city, (she was coming to visit her friends here,) there certain that the phenomena of Spiritualism, taken as a was found in the top a package of music, and, separate whole, are some of the most remarkable facts of the from all the rest, were two pieces of music, done up in present age. They are thus far unaccounted for, and a cloth, and bearing the titles of, "The Mother's Lament scientific men are quite as much in the dark concerning for her Drowned Daughter," and "We are All in Hea-

estimation, utterly lame and impotent. Professor Lovering did very little better. To call the power which effects the physical phenomena, the "odic" force is no explanation. It is merely giving a name to a class of 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 delu-

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 inlast and most finished of her works, abounds in passages "Without the spiritual, observe,

The natural 's impossible : - no form, No motion! Without sensuous, spiritual Is inappreciable; - 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 so 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 yearns at Rome From marble pale with beauty; then persist, And, if your apprehension's competent, You'll find some fairer argel 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 trial 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 lichen beat So early in the race, or throw 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

"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 had n'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 bot-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 n't find the fruit for sister to soften her mouth within the night, and said, 'Johnmeanness 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 The Courier professes great reverence for the Bible; | had not thought of it, till when I was floating about, 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 agencies which are conspiring to the advancement and spiritualization of the race. The "potato cholera" We would repeat our gratification that the evidences has, for several years, been doing its work, and is re-

> The destruction of thee two great staples of life, for tion of producers is turnel 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 health-

Mr. WILLIS BEFORE THE PUBLIC. - It will be seen Since the above was written, we have seen an article by the notice that Mr. r. L. H. Willis, the expelled afternoon he will make 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

> Thrice is he armed that hath 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., ing interesting fact connected with the loss of the pro-

"Miss Robinson, a very lovely young lady of your

For the New England Spiritualist.

WHO OR WHAT CONTROLLED THAT BIRD? MR. EDITOR : - We have all rend that a little bird induced the captain of the Norwegian barque to change came among the struggling men from beneath whom the what the reader finds it. It consists in part of comsteamer Central America had sunk. This narration ments or reflections upon some of the teachings and 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 examination, we find it to be a treasury of spiritual then darted into my face. I, however, took no notice gems. The author has been working a deep mine of of this circumstance, and the same thing occurred again, truth; or, rather, he has climbed up into a purer and 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 manœuvers. vision of the interiors of things, and of the eternal veri-Upon this, I was induced to re-alter my course into the ties of existence, than pertains to the mere groveller in original one which I had been steering, and in a short the valley. The style of the work is sententious and time I heard noises, and on trying to discover what they proceeded from, discovered that I was in the midst apothematic; not faultless in a literary aspect, but 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, evinces a spiritual experience of no ordinary character if it does not state as a fact, that a small bird caused the experienced mariner to shift his belm, and by so doing bring his barque 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 those whose religious natures have been deeply stirred, 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 realter 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 tion of demand. Heaven is ready with the supply. given the story world-wide circulation. The actions of Ministering angels are constantly about us in toil, this little bird, amid the darkness and the surges, were | waiting for this poverty of spirit.' 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 of it." 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 impossibilty, where the improbability that some spirit - God, or some child of God - moved | ing 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 trength, all that God has made. This is the conand are, indeed, deep philosophies. Possibly the ra- stant endeavor of progressive spirits. Every step the vens obeyed a spirit influence - possibly the swine seraph takes is towards a deeper love for all spiritual 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 him, thou dost undertake to judge him. Thou mayst 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 spiritworld 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 Fawsil, of Down East, is expected soon to preach a discourse on the following text:

"Them that sins in a corner - shall be winked at; MARSH has it for sale and will furnish it, bound in cloth, but them that go agin public opinion cant go to Heaven for 75ets., from which price a discount will be made to at any price."

Can't the Elder make it convenient to visit Boston? | a number of copies.

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 few nor far between. Many thanks to our unknown "cou-

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.

Sunday next.

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

This is a unique little volume, which makes its debut the course of his vessel, and, as a consequence, she without preface or apology, willing to stand for just brings up with force a question often suggested before, miracles of Jesus of Nazareth, with brief essays on a vaviz., Do spirits ever control the movements of either riety of topics, such as Faith, Giving and Receiving, brutes or birds? The following little narrative of the | 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 clearer stratum of spiritual atmosphere than most people breathe, where he enjoys a keener and more clarified 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

> for depth and intensity. The volume contains little or nothing to interest the mere phenomenalist or the superficial rationalist, but 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 condi-

"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 "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 noth-

"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

"If the brightest seraph cannot judge thy neighbor, what art thou doing, when, in thy feeble love towards 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

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 societies and dealers, or to any individual who may wish

KIANA: a Tradition of Hawaii. By James J. Jarves, Author of a 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; The Editor expects to speak in Exeter, N. H., on every man has faults to conquer which he delays to

For the New England Spiritualist. LETTER FROM MR. WILLIS.

HENNIKER, N. H., Sept. 10th, 1857. write to you from this place ever since I arrived here; from which the God of Truth knows I was cruelly and

Words cannot do justice to the natural beauties of time, No. 1 Oak St., Boston, Mass. P. L. II. W. 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 trueness of life - is what makes heaven of all places. How richly blest that soul that finds in all things revelations of itself, the Way," from Sept. 12th, at which time I wrote you knowing, as they become translated into its being, that from Rutland. On Sunday, September 13th, I spoke Heaven is as wide as the universe and only waits the in the morning and afternoon, to not very large audisoul's finding.

cality, not realizing that the only heaven they will ever to the views which were presented. On the following find must be within their own souls; and that only as evening, Monday, I occupied a new hall, of very comthe soul grasps of truth, and possesses of beauty, and fortable dimensions, which has been prepared for spiritbecomes filled to the measure of its capacity, can it know ual uses, by our good friend and brother, John Landon, of heaven.

distant throne of the universe, because they have not the beginning of a great work in Rutland and its vicicome into that condition where all things reveal and are inity. I hope all the friends of Truth will rally, and revealed - where life is beauty, and truth, and holi- sustain the friends here in their efforts for its advanceness, and purity. They cannot feel and know, that ment. I desire to express my gratitude to Brothers God is the present and all-surrounding life that gives to Ino. Landon and N. Weeks for their kind and generous everything its beauty and reveals the truth that under- hospitality. lies, and is in everything. Then it is not that we occu- On Monday I went to Danby, saw Brother George F. py the chief seats among the great ones - the mighty Kelly, and made arrangements for speaking there on and powerful of earth - that we become heirs of God, Sunday, October 4th. I found that Brother Fairfield inheritors of glory; but only that within the soul the had paid them a visit, and had convinced about twenty expression of all that we term God, or the beautiful, persons of the reality of Spiritual Intercourse by a the true, the perfect, he sufficient to include the soul's variety of very remarkable tests. I give you the folhighest and holiest aspirations. There all effort is lowing as I received it. Mr. F. called on a certain over, all struggles are at an end; and the peace and bles- family, and while sitting became entranced. He then sedness of attainment becomes to the soul what life is arose and passed on into another room-took down a to the flower. There is no consciousness of growth, but | band box-turned the contents over, and selected a paper only life; which life expresses the fulness of God's containing a lock of my hair, and returning with it to the being, and is the manifestation of divinity.

and glorify our divine Father.

here to test - is very beautifully situated upon the time controlling the medium. parts of the country.

is the God of Nature, often worshipped as acceptably as | this respect, is not in harmony with your highest duty | · He could possibly be in the most costly edifice ever to yourself, your brother, or your God. reared by human bands.

there, all eager to know of truth, and that too without | whose lady is a very excellent and acceptable trance a bill having been posted, or any other means of notifi- speaker, and is doing an important work in this region. cation resorted to, saving as it was talked of among the | Sister Horton first passed into the unconscious spiritual town's people. Religious services were conducted state, while praying in a Methodist church, of which morning and afternoon. The voice of prayer and the she was a member, and still remains one. sweet hymn of praise floated solemnly and beautifully on the clear atmosphere, and I know that the Infinite and blessed God that sister H. had enjoyed such an drew nigh unto us - that the effluence of Divinity was outpouring of the Spirit. On subsequent occasions she about us, and that listening angels responded to our was influenced to speak at considerable length, amidst prayers and re-echoed our notes of praise.

been so weakened by repeated hemorrhages, was put to some means or other-that the Spirit was indeed poured the test. An influence that I could not resist came out upon her-and the minister and people were from over me. It locked my external senses, and in a state of entire unconsciousness to all about me, a prayer and | tions of thanksgiving or gratitude from their lips. No! a poem upon Inspiration were poured through my lips, the REAL gift of the Spirit, they are not prepared to that have been the topic of conversation ever since among appreciate, or even to realize. Notwithstanding this, some who heard them.

tiful. I regretted very much that they were so utterly lost to me. But I hope to attain to that higher condi- guide thee. Persecution, reproach, nay, bitter scorn, tion soon, in which I may be conscious of that which is | may be thy lot on earth; but a bright hereafter is before given through my mediumship.

A gentleman from Concord gave a finished and beau- both thine own. tiful address in the trance state. In the afternoon Dr. Gardner, whose genial presence has added much to the of earnest listeners, and a more profoundly attentive enjoyment of the past week, addressed the assembly and audience I never had. Thence on Saturday I proceeded was listened to with profound attention as he gave some to the town of Ferrisburg, and was most cordially redetails of his experience in Spiritualism - his faith in ceived by our good brother Rowland T. Robinson-and its power to lilerate the soul from bondage and servility on Sunday spoke three times in the Wesleyan Meeting

believing that its water would prove unto me the water Brother Carpenter entertained me during the Sunday. of life; that I should find it a Bethesda, and I have not On Monday I proceeded to Vergennes, where I was met been disappointed. I have gained more during the by Bro. Lyman Clark, Jr., of Addison, who conveyed brief season that I have been here than I gained me to the dwelling of Bro. Hollis Thorne, with whom through all the weeks that preceded it since I left Bos- I staid during my labors in Addison. I lectured on ton on the 30th of June.

from the spring. It is very well kept by O P. Green- a spiritual religion to be propounded in. Materialism leaf, Esq., who is kind and attentive to the wants of his is more sacred in the sight of the churches nowadays guests. He has vehicles in readiness at all times to con- than Spiritualism. vey them to the spring. I hope there will sometime be a house nearer the spring, when it must become a fa- Rutland, I returned to this place, and on next Sunday

vorite resort. The beautiful Contoocook followed me all the way from Peterboro'. It runs close by the spring, parallel Danby. From thence I proceed westerly; of which I with the road, and flows for several miles over a bed of shall write you as I further proceed. 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.

n close.

Believe me in every good word and work, Yours sincerely, FRED. L. H. WILLIS.

P. S. - Sept. 14. - I am again rejoicing in the hope of being able to carry into effect my plan of lec-DEAR BRO. NEWTON: - I have been trying to for a time longer the intellectual course of discipline, but have had so much to enjoy in the beauty and glory unjustly driven. Permit me to state through your of nature around me that I have had time for nothing else. columns that after this week my address will be for a

> For the New England Spiritualist. NOTES BY THE WAY.

> > RUTLAND, Vt., Sept. 24, 1857.

DEAR BROTHER NEWTON: -- I resume my " Notes by ences; in the Town Hall, which is a very large room. Men talk of the future beaven, and even give to it a lo- The audience, however, exhibited the greatest attention Esq. Here the gospel of the new dispensation will in Men talk of God, as a far-off God, sitting upon the future be proclaimed to the inhabitants. May this be

room he had left-approached the lady of the house Thus then all goodness that is represented in the con- -addressing ber somewhat as follows: " Mother! this sciousness, all of love, of beauty, of holiness, and of is a lock of hair which you cut from my head after I wisdom, are the God in man; and the actualizing all had died." Then pointing out a certain ring upon the that is beautiful, true and pure in ourselves will be lady's hand, he said, "That ring I took from my hand making our lights to shine so as to cause others to honor just before I died and placed upon your finger where you now wear it." Both of which statements were ac-The spring - the healing virtues of which I came | tually true-the spirit of a deceased daughter at that

road-side, beneath a hill through which its waters fil- From thence I passed, on Tuesday, to Pittsford, trate and gush out as clear as crystal, and as pure. The where I was kindly received and entertained by several gentleman who was sent here by spirit direction, given friends, amongst whom were the following-H. L. through the mediumship of a person somewhere in the Barnes, John Brophy, S. Griswold, G. Hendee, and West, and upon whom the water performed a remarka- Messrs. Manly, Mead, and Tafts. I lectured here in the ble cure, very nobly purchased several rods of the land Baptist meeting house three evenings to very good and enclosing the spring, in order that it might be kept out attentive audiences. At the close of my lectures a genof the hands of speculators, and free for the suffering | tleman arose and denounced me, because I had said noforever. I frequently find parties of from six to twenty thing about the atoning blood of Jesus. To which I there, drinking the water, and enjoying the rare beau- made a brief reply, according to my own perception of ties of the place. Barrels of the water are sent to all | the Truth and left the audience to decide for themselves. I do not wish to give this gentleman's name, but I wish On the opposite side of the road, a platform and seats | to ask him, -Is it not barely possible, my friend, that have been constructed beneath the overarching foliage | there is something beyond you in the future, which the from either side. And there in Nature's temple, whose part has failed to reveal to you? Would it not be a pillars are the everlasting hills; whose dome is the ser- more honorable employment to aid in liberating-rather ene blue of heaven; whose music is the rustling of fo- than in enslaving the minds of men? Believe me, the liage, the singing of birds, and the soft ripplings of water, FUTURE WILL REVEAL to you that all you are doing, in

From thence I proceeded on my journey to Sudbury Last Sunday about three hundred persons assembled | -to the cozy dwelling place of Bro. John Horton-

The minister was enraptured with her performance, the 'Glory to Gods,' 'Bless the Lords,' 'and amens,' In the morning the strength of my lungs, that have of both priest and people. But finally it leaked out by henceforth " mute as a mackerel." No more exclamahowever, our sister occupies so high a position in the They were pronounced remarkably finished and beau- esteem of the public, that her faithful labors must result in great good. Go on, my dear sister; holy spirits thee. Thy earthly cross, and thy heavenly crown are

I lectured on Friday evening to a good company and bearing it into an atmosphere of freedom and life. House at the North Village. The day was quite un-But to return to the spring. I came to it in faith, propitious, and the audiences consequently rather small. Monday and Wednesday evenings in the basement of The hotel at which I board is about a mile and a half the Baptist church—the upper part being too noLy, for

From thence, having finished my labors north of commence my final route in Vermont.

I lecture on Sunday 27th in Clarendon; 24th in

I am yours for Truth and Humanity, JOHN MAYHEW.

The tick of a clock is the click of the "reel" that shows the rate we are running; or it is the footfall of But I am becoming tedious, I fear, and must draw to the minutes, as one by one they leap to the brazen threshold; or it is the ring of the hammer and anvil of Time, as he forges the golden hours, while the little smithy sparkles with the seconds as they fly.

For the New England Spiritualist. WORTHY OF ATTENTION.

ESTREMED EDITOR, N. E. SPIRITUALIST:-Permit me through your columns to call the attention of those specially and beneficially interested in pure and unfolded mediumship to one of this class in a neighboring city. Unsolicited I feel to speak of such an one.

On a late visit to Portland, I became acquainted with a lady of the name of Mrs. SLITE of some_35 years of age, who, though of very humble life externally, is ping, Writing, and Trance. Rooms No. 46 Ellot street. Hours from 9 in the possession of and graced by a beautiful and useful mediumship. This latter is various : physical clairvoyance induced by the congenial magnetic manipulations of those in the body, spirit sight opened by the spiritual touch, mechanical or automatic writing, and speaking in the unconsciously entranced state. Of the latter of these gifts I had a very satisfactory and pleasing personal experience when visiting Mrs. S. Accompanying the first of these unfoldings is the ability to prescribe for the sick and diseased. Not acquainted with this sister's power in healing and cognizing distant localities, scenes and occurrences, I may not speak so confidently thereof; but of her powers as a mechanical writing medium, and for giving communications while unconsciously entranced, I may and can. Though comparatively externally uneducated and uncultured, Mrs. S., when controlled for utterance, uses languages of a refined and not unfrequently of a lofty character. Of a pure feeling and devotional spirit, she is enabled to be controlled at times by high, not to say, holy intelligences. She is, too, to an extent, a test medium; and needs but a different and less externally engrossing position to unfold rapidly, I think, in a sphere of great mediatorial usefulness.

My object in writing this is, if possible to call the attention of the humanitarian to one much gifted in spiritualities. Mrs. S. has upon her the burden of a family of four children, all young, and is thus, as at present situated, unable to devote that time and attention to her spiritual powers necessary to their full unfoldment and persistent use. In fact, she is very poor in the world's wealth, though rich in a dissimilar and spiritual kind. Perhaps some one beneficently disposed, and wishing to personally profit by a beautiful and useful mediumship, may feel to lend the helping hand. It will pay-in more than one essential sense.

> Fraternally thine, L. JUDD PARDEE.

Boston, Sept. 21, 1857.

For the New England Spiritualist. 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 perjoicing in the freedom of the spirit-home, borne on the fect 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 XXIII. Practical Applications-"The Electric Motor." own garments of light, and wreathed 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 libe a corkling 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 felds of rest, And strike our harps in endless praise, That thus we all are blest.

> From your spirit-child, MIRIAM FIDELIA.

Will Mr. H P. Fairfield be able to lecture in Burlington, Vt. soon? If so, when? Mr. F. will please direct an answer to this office or to H. W. Ballard, Burlington.

LETTERS RECEIVED. - R. E. Winn, Panapa, N. Y.; H. W. Ballard. Georgia, Vt.; J. Josselyn Tyson, Furnace, Vt.; E. Cushing, Warwick, Mass. H. Snow, Rockford, Ill.; Wm. F. Green, lake City, Min.; J. V. Mather, Columbus, Pa.; C. Parkhurst, Royalton, ft.; G. T. Hawes, Beverly; J Merrill, Pine Bluff, Ark.; T. Moore, Plymenth, Vt.; Dr. Mayhew, Rutland, Vt.; A. Winchester, E Westmoreland, N. I.; C. B. Peckham, Newport, R. I.; G. S. Guernsey, Rochester, Vt.; J. C. Woodman, Portland, Me.; S. L. Everett, Cleveland, O; M. W. Weeks, N. Sanbornton, N. H.; J. G. Russell, Andover; W. B. Stearns, Bartonsville Vt.; G. G. Odiorne, Exeter. N. H. ; L. Moody, W. Gioucester ; E. E Gibson Bangor, Me.; L. S. Morrill, Lawrence ; R. Barron, Palmer; A. C. Stiles, Bidgeport, Ct.; N. Randall, St. Johnsbury, Vt.; D. Diekson, Wilmington, N. C.; W. H. Brigham, Barre; W. Henderson, Bucksport, Me.; W. C. Beden, Beverly; A. Green, Concord ; H. G. Thompson, Greenbush, Mich.

PASSED TO THE HIGHER LIFE .- Of the 27th inst., Mr. EBEN-EZER WHITE, of this city, aged 71 years. His diaease was

SPECIAL NOTICES.

L. JUDD PARDEE will speak twice at Washington Hall, Cambridgeport, on Sunday next.

GRATUITOUS SERVICES POR THE POOR .- Mr. Baxter, Healing Medium, from Quincy, will be in attendance at Dr. Main's Asylum, No. 7 Davis Street, on Wednesday and Saturday afternoons, for the purpose of attending gratutously to the needs of very poor persons, who may be suffering from disease. Sons of Africa are especially invited to availthemselves of this invitation MR. DAVENPORT has removed to Vo. 6 La Grange Place. Cir-

cles at 3 o'clock and 8 o'clock, P. M Arrangements can be made for private circles when desired.

MEETINGS IN BOSTON AND VICINITY. SUNDAY MEETINGS .- ME. F. L. H. WILLIS, formerly Divinity

Student at Cambridge, will lecture in the Music Hall on Sunday Student at Cambridge, will lecture in the Music Hall on Sunday

Of Sulphur; Of Gold; Of the Silvers; Of Polishing and Refining.

IV. Philosophical: Origin of the Seas; Of the Sun; Of the Moon; Of the North Star; Of Community Of the Sun; Of the Moon; Of the 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 desirons of learning of Purposes and Plans are cordially invited to attend.

MEETINGS IN CHAPMAN HALL. School St .- On Sunday afternoons, Conference Meetings, relating strictly to the Phenomena and Philosophy of Spiritualism. In the evening, Discussions of Philosophical and Reform questions. Circles for development in the morning at 10 o'clock. Admittance to all meetings, 5 cents MEETINGS IN CHELSEA, on Suadays, morning and evening

IN CAMBRIDGEPORT .- Meetings at Washington Hall, Main street, every Sunday afternoon and evening, at 3 and 7 o'clock. IN MANCHESTER, N. H .- Regular Sunday meetings in Court Room Hall, City Hall Building, at the usual hours.

MEDIUMS IN BOSTON.

Mrs. R. H. Burt, Writing and Tranco Medium, 163 Washington, posite Milk St. Hours from 10 to 1, and from 2 to 7. Mr. J. V. Mansfield, Test Writing-Medium, No. 3 Winter Street, over G. Trumbull & Co.'s, Boston, or at his home, Chestaut st., Chelses. Terms \$1.00, in advance. All letters sent by mail must contain a postage stamp to prepay the postage.

Mrs. Knight, Warring Medicu, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5. Terms 50 cents a scance. Mrs. Bean, Rapping, Whiting and Thance Medium. Hours from 9 A. M. to 9 P. M. No. 10 Chickering place.

Mrs. B. K. Little, (formerly Miss Ellis) Test Medium, by Rapto 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.

Miss E. D. Stark weather, Rapping, Writing and Trance Medium realdence No. 11 Harrison Avenue. Terms, 50 cents each 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.

> NOW READY. THE EDUCATOR:

Being Sugrestions, Theoretical and Practical, designed to promote Man-CULTURE AND INTEGRAL REFORM, with a view to the ultimate establishment of a DIVINE SOCIAL STATE ON HARTH. Comprised in a series of Revealments from organized Associations in the Spirit-Life, through John Mua-

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, to any great extent, go into the ordinary channels of trade, but 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 Bromfield Street. Postage, 37 cts.

CONTENTS. Biographical Sketch of J. M. Spear,

Introductory Chapter, by the Editor

VI. Requisites to a True Organization.

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VII. Preparatives to Social Organization. VIII. Of the Church, as the Centre of the New Social System. IX. Of Cooperation. X. Of Commerce, with outlines of a System of Equitable Exchange. XI. Plans and Details for a Commercial Enterprise: Of a Structure, with

Diagram; Organization, Stock, etc., Employees, their Character, Habits, Dress, etc.; Credit, Banking, and Currency; Of a Central Location, Name, Branch Establishments, etc.; Records and Accounts; Concluding Appeal to the Philanthropic XII. Practical Application.—"The New England Association of Philanthropic Commercialists."—An Appeal to the Intelligently Humane.
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IV. Electricity in the Production of Sound, Feeling, Sight, Smell, and

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X. Wombology, or the Universal Law of Generation. XI. Hunger-ology, or the Law of Want and Supply.

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XIX. The Law of Vision; Of Prophetic Vision; Of Interior Vision; Of Celes tial Vision; Of Angelic Vision.

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VI. Of Germs, Procreations, Impartations, etc.

VI. Of the Laws of Health, including Exercises, Ablations, Postures, etc. VII. Of Methods of Teaching in the more unfolded Conditions. VIII. Of Language, embracing Thought, Mind, and Expression. IX. Of the Transmission of Thought in the Higher Conditions-The Spirit

X. Of the Advantages and Disadvantages of conveying Thought through Media, embracing Instructions to that class of persons. XI. Of the Order of Education, from Physical to the Celestial. YII. Of the New Social State, embracing an Educational Church. XIII. Practical Applications.—Architectural.

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North Star; Of Comets; Of the Northern Lights; Of the North, and the Origin of Man; Of Man's Unfolding; Of Gravitation. Moral and Reformatory: On the Treatment of Dumb Animals; An Address to the Working People; An Address to the World; Of Hu-VI. Of Woman - Her Needs, Capacities and Duties: Address from Frances Wright; The Mission of Woman in the Mineteenth Century; Of Di-

vine Motherhood. VII. Religious and Devotional: Of Spirituality; Of the Divine Existence; Of the Divine Character; Man's Relation to the Divine Existence; Of Inspiration; Of Matter and Spirit - Origin of the First Man - Death Of the Defects of Christianism; Of Religious Teachers; Of Catholicism and Protestantism; The True and the False Church; Of the Life of Faith; Of the Life of Holiness; Of Worship; Forms of Prayer and Thanksgiving for various occasions. APPENDIX -- Catalogue of Papers Remaining in Hand,

TOR. WOODWARD, an efficient trance medium, cure by magnetic manipulations, and removes depression of mind at FREMONT HALL, Winnissimmet Street. D. F. Goddard, regexperience. Also Electro-Chemical, Medicated Vapor, Pack, Warm, Cold
and Shower Baths. Invalid's Home, No. 6 La Grange Place, from Washing-Persons can avail themselves of all the facilities of Mrs. Churchill's lonington street, near Boylston Market, Boston, Mass. M. Churchill, Bounte Physician.

> 27-3m MRS. D. C. KENDALL, ARTIST, No. 2 Central Court, Boston. Flowers, Landscapes, etc., painted under Spiritual Indu-

General Advertisements.

CONTENTS of the Principle for October; Thoughts on Married Life, The Infinite Republic, continued Presslytism; Cusory Reflections upon Spiritualism, Message from Tyrone Power, who was lost in the steamer President; Message from George Fox; Message from Thomas Paine; Communication from Channing; What we do and what we do not believe; To our Friends, &c. (Publication of the Publication of the believe ; To our Priends, &c Publication office, 270 Baltimore street, Balti-

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WOODMAN'S THREE LECTURES in reply to Dr. Dwight's sermon on Spiritualism. Price 25 ets. For sale by BELA MARSH, 14 Browfield street.

LADY, highly accomplished as a Lecturer, and Teach-Il er of Singleg, the Piano, Organ and Elecution, desires to find a home for herself and her mother, where the services of both could ensure them a comfortable and permanant residence. The younger lady would require the privilege of occasional absence in her capacity as a public lecturer; and she could act as organist in the neighborhood, if desired. Highest references exchanged. Locality no object. Address "Young" care of S. T. Musson, Publisher, &c., 5 Great Jones St., New York. 25

200 DOLLARS REWARD. This sum is offered to any Medium power, who will correctly describe and cure the afflictions of a middle-age I man, who has lost, in a great measure, the use of his limbs for about two years past, and is also suffering from other infirmities. For further information address,

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THIS DAY PUBLISHED : - "WHAT'S O'CLOCK?" Spiritual Manifestations. Are they in accordance with Reason and Revelation? Where on the dial-plate of the Nineteenth Century points most significantly the finger of God? 5 Great Jones st., N. Y.

NEW BOOK, entitled THE KINGDOM OF HEAVEN; or The Golden Age, by E. W. Loveland, is now ready for the public. It is divided into nine Books. BOOK L -- Contains an Explanation of the Teachings and Miracles of

BOOK II. - Gives an account of the Ages of Iron, Silver, and Gold. Book m. - Of the One Family in Heaven and Earth, etc. The work contains nearly 200 pages, will be printed on good paper, and neatly bound in cloth. Price 75 cents. For sale by BELA MARSH, No. 15 Franklin st.,

YEW DEPOT FOR SPIRITUAL AND REFORM PUBLICATIONS, No. 5 Gt Jones St., New York. S. T. Musson would inform the friends abroad that he has established an Agency at the above Number, 2 doors East of Broadway, and near the La Farge Buildings, for the sale of all Spiritual and Reform Publications, where a complete assortment will be kept constantly on hand of all works pertaining to the subject of Spiritualism, and an early notice given of all new

Books in the course of publication. MISCELLANEOUS BOOKS AND PUBLICATIONS. In addition to the foregoing, Mr M. will be able to supply orders for all other publications. All business entrusted to his care will be attended to with despatch.

SPIRITUAL PAPERS AND MONTHLIES. Mr. M. is authorized to receive subscriptions for the following New England Spiritualist, Boston. A. E. Newton. 820% per year. Spl. Telegraph, New York. Chas. Partridge, Editor and Proprietor. \$2.00 Spl. Age, S. B. Brittan, Editor and Proprietor, \$2.00. Banner of Light, Luther Colby & Co., Boston, \$2.00 Herald of Light, Mr. T. L. Harris, New York, \$1.50.

Tiffany's Monthly, Joel Tiffany, New York, \$1.50. THE SICK ARE HEALED WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing Medium, flooms 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 houses.

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

TO THE AFFLICTED. DR. S. CUTTER, assisted by MRS. G. W. WALKER, Clairvoyant and Healing Medium, will attend to the wants of the sick, on Wednesdays, Thursdays, Fridays and Saturdays in Lowell. On other days he will visit Billerica, Westford, and other places, where he is wanted, until further notice. Office 221 Central Street, A T DR. ABBOTT'S BOTANIC AND ECLECTIC DE-

POT, 214 Hangven Sames, 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 Prescriptions put up with particular attention. B. CHILD, M. D., DENTIST. NO. 15 TREMONT

Street, Boston, Mass.

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

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.

for the examination, with a letter stamp to prepay their postage.

Water from the Henniker Spring will be supplied by Dr. M. He has been assured by intelligences from the higher life that it possesses strong mag-

Detic properties, and is useful in negative conditions of the system.

Office hours from 9 to 12 a. m., and from 2 to 5 p. m. TOUNTAIN HOUSE, CORNER OF BEACH STREET 2 and Harrison Avenue. Spiritualists Head Quarters in Boston. Charge \$1.25 per day, or \$7.00 per week, for 2 or 3 weeks.

H. P. GARDNER. S PIRITUAL, CLAIRVOYANT, and MESMERIC PREcary, 654 Washington street, under Pine Street Church, Boston.

MRS. L. W. KEMLO, HEALING MEDIUM, No. 2 Bulfinch Street, opposite the Revere House, Boston.

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

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

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19-3 m. p. 3 THE REMEDIES OF NATURE. Wm. E. Rice, Clairyoyant Medium for Medical Examinations. Careful and thorough examinations will be made in all cases, and prescriptions given with ful. directions relative to diet, habits, &c. Hours for Examinations from 10 A.M. to 2 P. M. Office, No. 98 Hudson street, Boston. In cases where sickness or distance prevents personal attendance, examination will be made from a lock of hair, accompanied by some of the leading

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ment is so well known throughout the Northern, Eastern and Maille States, expects to spend the Summer in a tour through the Eastern part of Massa-chusetts and the State of New Hampshire. Those who may wish to secure the advantage of his professional services can do so by addres for a line through the post, either at Boston, or at Lowell, Mass In cases of Lorenba go (or stitch in the back), the Doctor pledges to remove all pain in the minutes, or consent to be posted as an imposter. This offer is and made me he purpose of boasting, but as an answer to the challenge so formattly made by sceptics for a test of superior medical treatment. The poor around ed without charge. Free lectures on the subject of Spiritualism will be devared as occasion may offer. Address as above

BY SHELDON CHADWICK. The gods are with the brave, never fear; He who falters is a slave all the year; If you sow the future seed, With right good and carnest deed, The harvest time, in need, shall appear.

The gods are with the brave, smiting wrong; It is swimming 'gainst the wave maketh strong; Walk you on the upward track, With the shadow at your back, And in spite of storms and rack, move along.

The gods are with the brave : they who trail Their heart's love in the grave, ever fail. Up, and to battle bear Your flag-staff in the air, On the maelstrom of despair crowd all sail.

The gods are with the brave, strike the blow! The craven and the knave, let them go; Dash boldly to the beach ; Snatch the guerdon in your reach; And let kindness in your speech ever flow.

The gods are with the brave everywhere, To guard them and to save them from the snare. If you feel a glorious thought, Lest the truth should come to nought Speak it boldly as you ought - God is there.

A DEATH CLOCK.

We have recently been informed of a truly wonderful clock, which is said to belong to a family residing in Newport. We relate the peculiarities of this clock as they were related to us, leaving our readers to arrive at their own conclusions as to the mystery. Our informant is one who can be relied on. The clock is of simple construction and belongs to the family of Mr. L-y, but all the efforts of clock makers have not been able to make it keep time - consequently it has been permitted to rest in silence. A few hours before the death of Mr. L-y's sister, which took place sometime since, the clock suddenly struck one, after a silence of thee?" many months. It thus continued to maintain its silence until another of the members of the family was prostrated with a fatal malady, when it again struck one, and on the following day the child was buried. A year elapsed when a second child sickened and died. The clock was punctual in sounding one a few hours previous to its death. A third child, a little boy fifteen months old, was afflicted with scrofula, which baffled the skill of his physician, and on the third of this month its remains were deposited in the grave. The clock gave the usual warning and struck one. It has never failed in sounding 'a death-knell when any of the family in whose possession it now is were about to die. "There are stranger things in heaven and earth, Horatio, than are dreamt of in our philosophy." - Cincinnati Gazette.

WHAT I HAVE NOTICED.

I have noticed that all men speak well of a man's virtue when he is dead, and the tombstones are marked with epitaphs of "good and virtuous." Is there any particular cemetery where the bad are buried?

I have noticed that the prayer of every selfish man is "forgive us our debts;" but he makes everybody who owes him pay to the utmost farthing.

not importial. Every man owes a debt. Death summons the debtor to lay down the dust in the currency of mortality.

I have noticed that he who thinks every man is a rogue, is very certain to see one when he shaves himself, and he ought, in mercy to his neighbors, to surren-

der the rascal to justice. I have noticed that money is the fool's wisdom, the knave's reputation, the wise man's jewel, the rich man's trouble, the poor man's desire, the covetous man's ambi-

tion, and the idol of all. I have noticed that merit is always measured in this

world by its success.

I have noticed that in order to be a reasonable creature, it is necessary at times to be downright mad.

I have noticed that, as we are always wishing instead of working for fortunes, we are disappointed, and call Dame Fortune blind; but it is the very best evidence that the old lady has the most capable eye-sight, and is "no granny with spectacles."

I have noticed that tombstones say "here he lies" which no doubt is often true, and if men could see the epitaph their friends sometimes write, they would believe they had got into the wrong grave.

INSPIRATION OF THE HEARTH. - There is a legend of an artist who was about to carve from a piece of costly sandal-wood, an image of the Madonna; but the material was intractable - his hand seemed to have lost its skill - he could not approach his ideal. When about to relinquish his efforts in despair, a voice in a dream bade him shape the figure from an oak block which was about to feed his hearth. He obeyed, and produced a masterpiece. So the materials of religious happiness lie, not in hard and far-fetched thoughts and sentiments, but near at hand - among affections and desires which are homely, common, and of the fire-

Religious Fear. - So long as a belief in propositions is regarded as indispensable to salvation, the pursuit of truth, as such, is not possible, any more than it is possible for a man who is swimming for his life to make meteorological observations on the storm which threatens to overwhelm him. The sense of alarm and haste, the anxiety for personal safety, unmans the nature, and allows no thorough, calm thinking - no truly noble, disinterested feeling. - Westminster Review.

ACTIVE LIFE AND REPOSE - Not merely to know, but according to thy knowledge to do, is the destiny of man. " Not for leisurely contemplation of thyself, not to brood over devout sensations, art thou here. Thine action, thine action alone determines thy worth."-

t ory, that grew with the throng it sheltered; for to such spirit, neither truth nor beauty can come too late to be

NEW-ENGLAND SPIRITUALIST

A SERENE DEPARTURE.

BY S. LEAVITT.

Daniel Burton, finding himself alone in the world a the age of sixty, with means enough to support his own wants and give somewhat to him that needeth, concluded very wisely that aside from all considerations of duty, he would best promote his own happiness by devoting himself to promoting that of others. Aside from his systematic and regular endeavors to that end he delighted in hunting up and relieving various uncommon sorts of suffering. Especially did he delight in helping those whom delicacy prevented from asking aid.

One bleak December day he set out from his home in New York city to go "pauper hunting," as he phrased it, in company with another individual of the same

We will pass the various ordinary scenes of this charitable tour, to dwell upon one of a more striking character. "There is one poor young man," said Mr. Burton's companion, as they were proposing to return home, "whom I did not intend to visit, because I had heard that others had taken his case in hand; but I a Presbyterian theological seminary, but afterwards prefering to act independently, he supported himself by teaching, devoting his leisure hours to preaching in hospitals, penitentiaries and the open air. This course, however, soon brought on consumption, of which he now lies dying. His relations are rich people living in some prefers dying in a hospital to returning to them, after all be visionaries; those impractical here, will there be having been ignominiously repudiated by them. He was your matter-of-fact men. found utterly destitute in a garret, and would have been taken to the hospital but for the intervention of some benevolent people who were interested in him."

Having decided to call on the young hero, they soon reached his retreat. Mr. Burton was immediately fascinated by the mingled firmness and tenderness of his expression, and taking his hand said with moistened eyes, "Went the battle hardly with thee? didst find that Chaos and Old Night would not give way before

ing up at him in pleased surprise. "Never!" exclaimed the sick man, with flashing eye. What have I to do with results? - What is it to me whether I live a conquering Whitfield, or die in youth and uselessness? the cry of the millions in torment has come up before me, and the present and prospective misery of the millions of the Christless still living, is ever present with me. As I said to my family, so say I now, that if ever they find me dying of cold and hunger in the street, they will find me still rejoicing in the course that I have followed;" and he fell back exbausted. Mr. Burton had not been there long before he had resolved to take this interesting sufferer to his own home. For though he had himself long since got beyond such abnormal zeal, he still felt the utmost respect for

those who made an honest exhibition of it. So after a whispered consultation with his companion, he again approached the bedside, saying, "My good -evangelist, will you go home with me?"

The sick man fixed one piercing glance of his dark eye upon him and answered, "If it is simply good-natured compassion for a dying fanatic that moves you to this offer, I must answer-to this hospital rather. But if

-I answer heartily, Yes." his tender-souled visitor, embracing him. "So, poor heart, 't is thus that thou standest at bay amid the Gehenna hounds that compass thee! So thou wilt not seers. "Strange as it may appear to you, [Mr. Burton abate a whit of dignity, here on the brink of the river! If thou canst not thus get comfortable carriage over the | ravished by the apparent presence of that glorious being marshes this side Jordan, thou'lt e'en foot it through. Bravo ! bravo! Well dost thou understand this universe. I rejoice with thee, brother, in this knowledge, that he, who through life has done sturdiest possible battle for good and truth, may stand high-headed amid his fellows, and whatever may have been his success, may exclaim, I, a true man, claim place among your nobles, and countenance and love and sympathy and all need- riage?" full succor, from all other true men. You appeal not in vain to me-I acknowledge your claim throughout. Oh glorious strength of the human soul! that can thus trample under foot the external. Well, well is man called 'lord of creation.' But come, our friend has brought a carriage; let us away from this."

Mr. Burton knew well that it was safe for him to take this step without consulting the family with whom he lived, as he often had occasion to put their benevolence to the test. So half an hour afterward, the invalid, having been carried up stairs by the two gentlemen, was in the enjoyment of all the comfort possible to one in his condition.

"Is the heavenly city all light before you, to-night, pilgrim?" said our philanthropist, as he sat down beside

the sick man.

"How I envy you the speedy entrance that will be granted you into the upper world. You that I talk with, my spirit away. I feel that I am going - going. will soon be in the realms of real life. I have not the earth ! so long my abode, can it be possible that I have smallest pity for you lying there, all emaciated as is lived my last hour amid thy scenes! Ah, mother earth! your body. The eye of my spirit sees only a king upon as stern a mother as thou hast been to me, I, after all, leave his throne. A king you are, and we all are who have thee with reluctance. I feel that I know thy ways. I the spirit with us; our realm is the world of circum- feel a certain sense of security amid thy stern realities; stances inasmuch as they rule not us! 'O! wonderful!' I say to myself, gazing at you lying calmly there, like regions, were it not for this Immanuel (God with us), I Uncle Tom dying, - what kingly rule is here! Kings have ever unsatisfied wants, but he has none. The the presence and kindness of those angelic beings could peace of God so fills his heart and mind that oft, instead of crying Give, he cries, perforce, Hold! else with too of the Divine efflux. much joy I faint.' Soon will you meet the inumerable company of the spirits of just men made perfect. Carry me, I pray you, a greeting and a congratulation to them, that the blessed Christ hath so gloriously fulfilled his going to my own country. Farewell, ye true friends! promises to us all, and is still in all places in heaven and earth the same giver of excellent joy. But tell me, me are plainly journeying toward that city which bath as the outer world fades, does not the inner become continually more real, practical and home-like?"

"You expressed it exactly," was the reply .- "Be-A liberal mind resembles the magic tent of Arabian fore I became so very sick, the other world was very much a dim abstraction to me; but more and more, martyrs of which he was so faithful a member. hourly, now, increases my sense of its reality, and my preception of its actual condition. Instead of stepping

in the dark, my gradual approach to the other life seems to be along a solid highway. I fancy I shall surely know the precise moment of death, so natural and easy seems the transition."

Upon them, thus holding sweet converse together, now gradually crept in the rays of morning, and the watcher left his charge in the hands of a servant.

Dimmer each day had become the lamp of outer life, and brighter that of the inner, and the time of departure had arrived for the dying evangelist. It is two o'clock of a clear, cold winter night, and the household sit about him waiting each to catch some Elijah-mantle, in the shape of a heavenly thought, as the prophet goeth upward. "O my friends," he faintly exclaims, "I verily

thought that-'Great spoil I shall win,

But-' Who does the best his circumstance allows,

From Death, Hell, and Sin.'

Does well, acts nobly ! angels could do no more.' And, to me, also, hath been given if not victory, at least the consciousness of BATTLE! So at last I am going think that you would like to see him. He went through to that wonderful world which no Vespucius has ever mapped out for us. How strange!" he went on, grasping his protector's hand. "I shall know so much in a few days! what a wonderful life it must be where there is none of this flesh about our spirits. Oh, there, I fancy one can 'get along' without being a good business man. How the wise and the rich and the practical laugh at us neighboring city, whose names he will not give, as he visionaries; but there, where our real life begins, we will

"But, as Wesley said when in my situation, 'the best of all is that God is with us.' What care I to know the particulars of my future situation, so long as I feel the ravishing consciousness, that this holy influence which has kept my soul in a bliss through all my sickness, will accompany me through the Valley of Death, and be with me for aye in the heavens. And now I will not grieve that I have been of so little service to my fellow men; I have given myself unreservedly to the promotion of their welfare, and in so doing have 'suffered the "Even so, good friend," replied the sick man, look- loss of all things.' It is, therefore, a perfectly happy man, my friend, that lies here dying. There is no "Do you repent your course?" continued his visitor. | cloud-no cloud! Oh, with what quiet bliss I look up along the shining path that lies before me; and truly, my friends, I know not what to think about it, but I really do see a shining pathway; and indeed, though it may seem somewhat blasphemous on such an occasion, what I see brings forcibly to my mind accounts I have read with horror and disgust of the visions of those poor deluded people who call themselves Spiritualists . . . Stay what I now see makes me hesitate about using such expressions. O my Gcd! I do indeed seem to see in some strange way many mystic-looking men and women, strolling in graceful raiment through a gorgeously beautiful country; and ah me! what has seemed so blasphemous to me in the testimony of others,-I must confess to seeing them every where in couples-each spirit with his spouse, save that here and there one walks alone buried in thought.

"But what majesty and benignity of mien !- O ye godlike spirits! if ye are to be my companions, then shall my lot be truly blessed. O angel men and women! I have tarried through all the earth-life with those from whom my soul did shrink with loathing; and shall this now cease? shall angels be my mates henceforth? . . . I have noticed that death is a merciless Judge, though | you feel that you will be doing a reasonable service, and | Ah, what is here? Nay! I will not believe it! 'Tis a aiding a true God's evangelist of however low an order | delusion of Satan! Avaunt, syren! Circe! Yet can I doubt those eloquent eyes? It must! it must! -- the lost, "Bravely spoken, thou great fire heart !" exclaimed | the loving-hearted! Think me not insane," he continued, pressing his friend's hand as he still gazed upward with the peculiar expression of the eye common to all had never mentioned Spiritualism to him] I am fairly whose death completed my estrangement from the things of this world.—Her beauty, unearthly in life, is now intensified to such a degree that it fairly takes my breath away to look at fer; her two dove eyes fixed with a heavenly tenderness upon mine, seem to be drawing my spirit out of the form. But how is this, 'In heaven there is neither marrying nor giving in mar-

"Do you not see," replied the other, "that this was one of Christ's ambiguous, non-committal sayings? 'They are as the angels of God;' that is, they consort according to their felt fitness for consorting. But this syren's presence rather pleases you, does it?"

"Unspeakably!" replied the dying one, with a rapturous look. "Briefly ere my spirit flies away with her, I will speak of this charming being. I was betrothed to her, but when I felt called to that independent style of preaching which I have pursued, we both felt almost hopeless, as to our being able to come together. Painful, indeed, you may believe, it was for me to think, - when I read in her letters her delicate allusions * to her pining after me and consequent failing - that my unnecessary poverty was the only barrier between us. So it went on for three years, and I saw plainly, during the occasional visits I was enabled to pay her, that she was "A golden shining is upon everything;" murmured passing away. At length the word came that she was dead, having grieved herself to death.

"But by her strange magnetic power she is drawing whereas, going as I now im into apparently intangible should shrink back from the brink of the river: not even reassure me, if my soul were not flooded by a full stream

"And now, truly," he continued, with a husky voice, "the silver cord is loosening, my soul escapes, 'as a bird out of the snare of the fowler; at last I am indeed They that do such kindnesses as this ye have done to foundations-there longingly shall I await you.-Yes, heart, my heart, I come ! I come !" and with a rapturous look and a wave of the hand he passed away-joining at once his love and that great brotherhood of Christian

Vanity is mental dram-drinking.

OCTO BER 3, 1857.

OUR BODIES.

The following is from an article by Oliver W. Holmes, in the last number of the North American Review : -

"If the reader of this paper live another year, his self-conscious principle will have migrated from its present tenement to another, the raw materials even of which are not yet put together. A portion of that body of his which is to be, will ripen in the corn of this next his which is to be, will ripen in the corn of this next Keeps constantly on hand, for sale at the Publishers' prices, the barvest. Another portion of his future person he will Books named in the following list of Spiritual Works, together purchase, or others will purchase for him, headed up in the form of certain barrels of potatoes. A third frac- count, in which case the freight will be paid by the purchaser. tion is yet to be gathered in the Southern rice field. The limbs with which he is then to walk, will be clad with flesh borrowed from the tenants of many stalls and pastures, now unconscious of their doom.

"The very organs of speech, with which he is to talk | The Wisdom of Angels. By T. L. Harris. Price, 75 cents. so wisely, plead so eloquently, or speak so effectively, must first serve his humble brethren to bleat, to bellow, The Herald of Light. Monthly. By T. L. Harris. Price, \$1.00 per and for all the varied utterance of bristled or feathered barnyard life. His bones themselves are to a great extent in posse and not in esse.

"A bag of phosphate of lime which he has ordered from Professor Mapes for his grounds, contains a large part of that which is to be his skeleton. And more than all this, by far the greater part of his body is nothing after all but water, the main substance of his scattered members is to be looked for in the reservoir, The Lily Wreath of Spiritual Communications; Through Mrs. J. S. Adams, and others. So cents, \$1.00 and \$1. the clouds that float over his head, or diffused among them all."

A MINISTER NONPLUSSED.

The Reverend Matthew Wilkes was once passing through one of the crowded streets of London, when he | The Progressive Life of Spirits after Death. Price 15 cents. heard a carman - who found great difficulty in getting The Present Age and Inner Life. By J. Davis. Price, S1. his vehicle along, owing to the numerous obstructions he met with - cursing and swearing at a tremendous rate. He quietly went up to the offender, and, tapping him gently on the shoulder, said to him : -

have been guilty, I will appear a witness against you on the great day of judgment!"

"Oh, yes," said the carman to his clerical rebuker, "the biggest rogue always turns king's evidence!"

The minister, in relating this anecdote to his friends, owned that this answer so completely nonplussed him, that he was obliged to walk off without saying a word

A Quaker lately popped the question to a fair Quakeress as follows: - "Hum - yea and verily, Penelope, the spirit urgeth and moveth me wonderfully to beseech thee to cleave unto me, flesh of my flesh and bone of my bone."

"Hum - truly, Obediah, thou hast wisely said; and inasmuch as it is written that it is not good for a man to be alone, lo and behold, I will sojourn with you."

The more honesty a man has, the less he affects the air of a saint; the affectation of sanctity is a blotch on the face of piety.

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Also, all the lecturers whose names appear in the list inside, together with Warren Chase, H. Cutler, Calvin Hall, Warren Brown, D. F. Goddard.

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S. B. BRITTAN, EDITOR IN CHIEF. W. S. COURTNEY, ASSOCIATE EDITOR.

THE SPIRITUAL AGE will be mainly devoted to the elu-Leidation of the nature, laws, relations, and functions of MAN; the mysterious capabilities of departed human spirits; together with a rational philosophy of Spiritualism, both with re- contain no polson. They are all PREPARED FROM SPIRIT DIRECTIONS spect to its essential principles and phenomenal illustrations. by WILLIAM E. RICE. For sale by BELAMARSH. No. 14 BROWFIELD Hitherto we have had no complete classification of the diversified | Sr., Boston. WM. E. RICE may be addressed at 98 Hudson st. 1tt. phenomena of the human spirit, or a full and satisfactory elucidation of the laws on which they depend. On this work we have already entered, and it will be one of our cardinal objects to reduce the accumulated spiritual elements to a more scientific and dem-

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