a Hutchmison NEW-ENGLAND

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

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" LIGHT! MORE LIGHT STILL! P-CONT.

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No. 2.

PURTHER DEVELOPMENTS BY MRS. HATCH. THE FALL OF MAN-ADAM AND EVE-THE SERPENT -THE DELUGE-WHAT IS THE AGE OF THE WORLD-THE AGE OF THE RACE-THE ORIGIN OF MAN-HOW

The following is an accurate report of a conversation which took place at a private residence in this city on Wednesday evening between Mrs. Hatch, while in a has recently come under our notice.

to Mrs. Hatch, and to each her reply was prompt and the processes of unfoldment by which external knowlunhesitating. The sitting occupied one hour and ten edge is acquired, and the soul become unfolded to the

certain of the Scribes, when they murmured that he blasphered?-" Wherefore think ye evil in your hearts? for whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?' And again, in reply to the messengers of John, who came to inquire if He was the one that should come, or do we look for another, viz. : "Go, and show John again those things which ye gence manifesting itself in the form of reason and judgdo hear and see - the blind receive their sight, and the lame do walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached unto them." And, if there is any such relation, does it exist after death? and human soul. Many of the animals manifest the capado the spirits know disease and recovery?

term, implies the violation of a law. It has been ap- ties of reason and of judgment. plied, however, entirely to moral or intellectual laws ; to the violation of those laws which apply to the soul. As the soul has been said to be a distinct and positive formation, distinct from the physical formation, as its existence has not been considered as being a part of the body, or of the life of the body, sin has been thought to have no influence upon the external man. But any law which produces an effect upon man's physical system must, in its primitive source, be from the soul. Why? Because man's soul, in its identity, in its essence, in its formation, outworks, aggregates, assimilates external substant until you behold the form of man. The external form is the growth of the spirit. The nature of the spirit unfolds in the form of the body. The body simply gives place, expands, unfolds, that the processes of identity may become more effectually developed and mademanifest.

Sin, therefore, as such - not the positive element perhaps, but the ignorance of knowledge of the laws of nature-may be defined as either physical or mentalthat is, spiritual; and in either case it applies to the soul. What-follows? That all physical diseases, when traced to their ultimate sources, proceed from the spirit-from a lack of unfoldment in the spirit. Disease is a want of proper action in some portions of the system, and this must tend to produce a want of action in other portions, link," as it is termed by scientific men, between the anand increased, heated or superabundant action in others, which is inflammation. It must proceed from a want of stinct, we have not clearly defined, neither do we supknowledge of the laws of health and of nature; for, were they well understood, they would never be violated; consequently, it proceeds from a want of unfolding of the intellect or soul - a want of action of the soul. Therefore, in the text of Scripture quoted, " For whether is it easier to say, Thy sins be forgiven thee, or to say, Arise and walk" - whether the soul or the Bushman, if he is not capable of attaining the higher body is made whole, it matters not, for the disease of forms of intelligence, then he is not an immortal. both arises from the mind.

You ask, then, if the relations of sin and disease apply to the spirit in its future existence, and if the spirit knows disease and recovery? We answer, it does: Disease is the want of action in some portions of the system, and an excess of action in other portions, as we have defined it. As that is true of the external form, so it is struction. For instance, the soul, unless it perceives true of the spiritual. There is a want, or an excess, in the capacity of the spirit in the brain; and it operates upon the spirit as disease and recovery. When the spirit acquires a knowledge of the laws which govern its nature - when an equilibrium is produced in its facul- education, those higher powers of the spirit are not called ties, in the spiritual world, through the manifestations of the unfolding of the soul, in the intelligent and identified spirits - then there is no more disease.

Consequently spirits do know disease - not of body - that is left behind them - but disease in the faculties ply an outward manifestation of the laws and princiof their own nature, as it is forever improving; not ples inherent in the soul, which is perfect in itself, though growing, but always unfolding to higher and more perfect | undeveloped, being an offshoot, or corruscation of the forms of existence.

Question 2 .- Is the soul - or, in other words, that which animates the form, and is the man - is it an absolute independent entity, or is it a result of organization ?

Mrs. H .- It is an absolute independent entity. Question 3. - How is it, then, that qualities of the soul are

inherited, so that a race of men have a certain resemblance. Mrs. H .- Qualities of the soul are not inherited, except from Deity. Qualities of the manifestation, or combination of soul - of that which has an external form are always inherited, inasmuch as the soul becomes identified and outwrought through generations and nations, in its external essences. But the soul, as such, in its distinct and positive essence, inherits nothing except from Deity. The manifestations of identity in external forms, and in developments of combinations and modes of thought, as witnessed in nations and generations of the families of men, are the result of the conditions of external life and of the unfoldings of the spirit; and as no two men in the world are alike in external all past eternity, within the boundaries of the universe form, so no two souls are unfolded in the same manner, that the individual soul, as an entity, as a positive indibut are differently combined and outwrought. For in-

a constant variety in the external, and the same differences, the same variety, exist in the internal essences, the combinations of spirit or soul on the soul in essence that is changed, but the capacities RELATIONS OF SIN AND DISEASE-WHAT IS MEANT BY of the soul, as wrought forth from the external. The difference is in the intellect.

AFRICANS HAVE SOULS.

Question 4. - Then is there any radical or inherent difference between the soul of one of the most degraded of the human race -as for instance that of the Bushman - and that of one of the white, or Caucasian race?

Mrs. H. - None in the inherent elements of the soul, state of trance (so called), and a company of ten or a else education or unfoldment could not produce their dozen invited guests. The answers are as remarkable effect - could not draw out the higher manifestations as anything in the way of theological speculation that of the soul. Were there a difference of species, an essential difference in the elements within, they could not None of the questions had been previously submitted become assimilated through educational means, through highest capacity which man conceives. Consequently, the soul of the Bushman is radically identical with that Question 1.—Is there any necessary relation between disease of the Caucasian or any human soul. All souls pro-

A Gentleman. - In regard to the Bushman, I do not know as there is any evidence of their having been cultivated at all. The Bushman is about the lowest race of men known.

Mrs. H .- But wherever there is a spark of intelliment, there is a soul. If the Bushman has not that reason and judgment, he is not a man; he has not a city of humanity, to a certain degree, each animal in its Mrs. Hatch. - Sin, in the usual significance of the own sphere, but none of them have the combined facul-

> Question 6. - May we infer, that the spiritual endowment in the lowest order of the human race, as the Bushman, is the same

> Mrs. H. - You may infer this from what we say, that the essences which make man an individuality, a soul the essences which make man the child of his fatherthese essences are alike wherever you find them. Whether in the Hindoo, the Hottentot, or the Bushman, in the lowest form of intelligence, if that crowning stone of the arch - reason - is there, you will find a human

idea of differences of formation and development, of course the unfoldment of the soul of the Bushman requires a longer period of time, perhaps extending through generations. Greater changes, greater aggregations and segregations of thought and feeling, so to speak, manifested through the external, are required for the assimilation of their forms of existence to that of the more favorably disposed and developed races. But with the nature of the spiritual essences this has nothing to do. The spirit, being from God, must be perfect.

Question 7 - Where does soul, that crowning arch, begin in the creation ?

Mrs. H .- It begins with man. The "connecting imal and human creations, or between reason and inpose it to be susceptible of definition. But this we as sert, that in the Bushman, or the lower order of the human species, wherever found, the essentials of individual identity become perfect; that wherever you find a susceptibility of unfoldment, there the individuality of spirit commences; and if there is no such susceptibility in the

Question 8 .- Does the development of the soul depend upon

Mrs. H .- The development of the soul, in its interior and positive essence, depends not upon human instruction, but the circumstances of its identity in the external life do depend, in a great measure, upon human inintuitively its essence and objects, is not susceptible of being educated into them. Unless there is an intuitive fountain of knowledge, human instruction cannot supply it. Why? We refer to the Bushmen. If, through forth, it is evident they do not exist; but when, by education, they are called forth, it is evident that they had existed in the soul, and only external cultivation was

required to call them forth. External education is sim-Deity. Therefore it is, that the divine, that intuition, is THE SOUL IS NOT THE RESULT OF ORGANIZATION, NOR ARE ITS | the primal source of man's knowledge, while external education is only a means of calling it forth.

A Gentleman .- Then where man begins, is where the power of

Mrs. H .- Yes. For instance, you may cultivate an animal; you may teach it many things which look like intelligence. He will manifest a degree of intelligence, but there is no source of thought. He manifests no originality except in his sphere; he manifests no higher aspirations than belong to his animal instincts-his animal nature. But when an immortal is instructed, you behold originality, aspirations, longings. The fountain will pour. You open the gateway and the flood will burst forth. That is the true test of soul, and the only test we have been able to discover.

Question 9 .- Is the existence of the human soul, as it appears n man, the commencement of its existence, or did it, as an en

Mrs. H .- We conceive this: that the human soul, as an element, must have existed through all time, through viduality, nover existed until it was manifested in the stance, to illustrate by a familiar theory in nature: in human form. This manifestation becomes the stepping-

your soul was as perfect in it combination; your soul's terialism sweeping over them. The Deluge, coming as a destiny was as fully that identity which attends ciples as did the apple and the fall of man. The highest you as individual persons. Pr instance, the spirit perceives not time nor space, bu conceives of principles; consequently the spirit, when identified in the human form, measures, analyzes, unfelds, perceives things, according to their relative powers. It sees external objects in essence only. The soal knows neither time nor

space, as such, only relatively. The ideas are outworked as the soul manifests itself in an external form. But the soul can never go backward; it can never return to its first essences. There is no such thing as retrogression in the universe; what may seem such to you is only the re-action of nature, in accordance with the divine laws. If your soul had been an entity before its present existence, that entity would be realized by you. In essence, your spirit conceives of a former existence. because it conceives of Deity; because it conceives of a universal concord and harmony; because it soars toward

THE SOUL BEFORE BIRTH AND TIME OF ITS CREATION. Question 10 .- What idea, then, ought we to have of the state of a spirit's existence prior to its assuming the human form?

ceives of a previous identity.

Mrs. H .- You ought to have this idea - that the essences of the formation of the human soul have ever existed distinct and positive, but that the time for their ultimation and unfoldment did not occur until the formation of a human life occurred upon the earth; that every conscious thought of the soul is here being outwrought in the forms of earth; that the essences of spirit are continually outwrought, as are the essences and powers of the external universe; that there was no great creation of humanity at the commencement, and humanity then allowed to go on in its own development, but that the Fountain of life is still open and freely flowing; that Deity is still creating from himself souls which are a part of his being, and being created, they are thrown off as are suns, planets and systems from a central sun; that being once created, and thus thrown off, they can and will no more go back atain to God, than can the star created from the essence, of the sun go back to that prescribed for them, and in the light of the great Centre story of Adam and Eve? from which they sprung.

Question 11.—Is it possible to specify the time of the creation

Mrs. H.—It is impossible to form an accurate idea of in relation to fact.

HOW OLD IS OUR RACE? Question 12.—What construction is to be put on the Mosaic record as to the time of the origin of the human race?

Mrs. H.—That not merely six thousand, but more than six hundred millions of years have clapsed since the formation of the earth, and that the record is the highest inspiration of Moses, or of the person who wrote it. The six days of creation must refer to long periods, eras or epochs, and are not to be taken in a literal sense. The morning and the evening signifies the beginning and closing of a period, as you speak of the morning and evening of life, without referring to the rising and setting of the sun.

Question 13 .- Are we at liberty to suppose that the human race all sprung from a single pair ?

Mrs. H .- You are at liberty to suppose what you will we are not at liberty to express my decision in regard to positive facts. We suppose that each nation, each country throughout the whole world, had its Adam and Eye, and that is wherein nations differ in externals and in combinations of soul, but not in essences.

SIGNIFICATION OF THE PALL OF MAN. Question 14 .- What, then, becomes of the theory of the fall of man through Adam ? Mrs. H .- Probably the partiking of the fruit of the

tree of knowledge, and the consequent "fall," as you express it, is a part of the experience of all nations. Question 15 .- Are all mankind to be condemned for the offence

Mrs. H.-All mankind are made from the same essences, and it is supposed vould follow the same laws. All nations would, therefore, partake of the tree of knowledge in the earlier ages of their development, and it is reasonable to suppose that the consequence would be similar, if not the same - that the "fall" out of the desire for knowledge.

THE DELUCE. Question 16th. - How comes it that every nation having any traditional history has a tradition of the deluge, generally agreeing with that related in the Old Testament? Was the Deluge

which swept away all the principles of evil, leaving only Jesus to the grave, that decay had already commenced, chemistry, the primates of all substances are alike, but stone to consciousness, to individuality, to a conscious (or more properly a re-action, for a fall implies a retro- dition of the woman.

Inot their combinations in any form of existence. You immortality. Your soul was as immortal before it en- gression, which is impossible) from that highest state of perceive a different unfoldment, a different segregation, tered into the human form a it was after that event; purity then prevailing, and from that to a deluge of mamountains may refer to pride and ambition; the lowest vales to ignorance and mental darkness; the idea of Noah building the ark, to the safeguard of principle, to men's trust, confidence, security in those primitive elements of Divine Truth and Wisdom. It is stated that the highest mountains were covered; if those mountains were as high as they now are, it would be impossible for a deluge to cover them. Perhaps, as indicated by deposits of shells, the whole earth has, at some time, been under water, but we would imagine the mountains to have been carried under the water, rather than the water over them. Earthquakes and great convulsions of nature may have thrown them up.

In the earlier development of language, as in the Roman, Grecian, and Hebrew languages, figures were used to represent ideas. The meaning was not always positively expressed. Consequently, it is not to be the light from whence it sprung, but not because it con- supposed that translations of their ancient records should be literally made, and that mountains, rivers, valleys, apples, trees and gardens of Eden should be taken as absolute existences and particular localities. It is quite reasonable to suppose that these things refer to principles. Question 17. - Then what we are to infer from the universality of the tradition of a Deluge?

> Mrs. H. - The undeveloped condition of man was then similar throughout the world, as now the civilization and intelligence of the nineteenth century pervades all countries. The same ideas are now springing up in Europe and in America, and are travelling to the most distant lands. This proves that the development of thought, of feeling, of revealment, is everywhere the same. And if Deity has made a spiritual principle, which you may denominate the Deluge, which washed away the evil principles of all nations, may not the manner of representing that principle have spread to all the nations, or sprung up and been adopted in each nation, as there was an Adam and Eve for each nation, and the revealments of science and art harmonize in all countries at the present day?

Question 18. - What is the signification of the serpent in the

Mrs. H. - The scrpent signifies simply the form of the Tempter. The serpent has always been looked upon as wily, insinuating, artful, tempting, as the serpent charms, tempts, allures the bird; and it is reasonable to suppose the time. You may judge somewhat from the teachings the figure to have been used to express the idea of the of geology, but that is very indefinite. You may anamore Adam and Eve than every man and woman of the present age. It may represent that which tempts and allures man from childhood to age, leading to the unfolding of his powers. Each of you, in your experience, find a time when this Tempter approaches you, and you partake, or strive to partake, of the fruit of the tree of knowledge, and are never satisfied. Without that Tempter, where would be the revelations of art and science? Where would be even the divine revelations of Jesus of Nazareth, who came after the Deluge, to purify and enlighten the nations of the earth?

> Question 19 .- Taking into consideration the subsequent developments of mankind, their progress in the arts and sciences and in all knowledge, should we not interpret what is called the fall." rather as an elevation?

Mrs. H. - Most certainly. As a reaction from the primitive unfoldment, it was progress. Every thing opposite is called a fall, but in the great and general principles of nature it is an unfoldment. There is no such thing as falling, as retrogression; for if there were, then Deity would not reign alone. A fall is only a reaction, such as is visible in all external creations.

THE RAISING OF THE DEAD. Question 20. - How are we to interpret the accounts of the

raising of the dead in the New Testament, that of Lazarus, Jairus's daughter, &c.

Mrs. H. - Lazarus, like Mary and Martha, was an intimate friend and associate of Jesus. It was very natural that when Jesus approached the grave of his friend, he should exclaim, "Lazarus is dead ;" but the principles of nature forbid the idea that after the spirit has actually departed, the lifeless form can ever be reanimated. Death signifies a want of action, and if there is really death, there can be no resuscitation; but in the records of medical science you have many well authenticated instances of the spirit withdrawing its functions, so that there is an appearance of death, which may be rewould ensue from the principle of materialism growing moved by the application of proper medical means to restore animation. What follows? That Jesus in the unfoldings of his nature possessed that power over the elements which medical men obtain by the aid of science, and by means of his psychology or magnetism, as it is called at the present day, which was his power over Mrs. H. - Our ideas are simply these: According mind, he recalled the spirit of his friend which had temto scientific revealments it would be impossible for the porarily withdrawn its functions by reason of spiritual whole surface of the carth to be covered with water to unharmony, or what you please. The body is said to the depth related of the Deluge. It must refer to a have lain in the tomb many days, and it is given as the principle or power, as did the all of man - a deluge opinion of the writer, or rather of those who went with a principle called Noah. Or it may refer to the people though it is not asserted positively that such was the of a country - a local deluge. These are our supposi- case. None are prepared to say that life might not be tions, and we base them, in both cases, upon the law of re-called, where perfect power exists, except in cases nature. We do not suppose that a literal Adam and where absolute decay had occurred. Elijah, in the per-Eve stood in a literal garden of Eden, and were tempted fection of his unfoldments, might have the same powers, by a literal serpent, or devil, to eat a literal apple. We but not to the same degree. So in this century there suppose that mankind were simple and innocent in their have been many instances of persons supposed to be unfoldment; that they worshipped Deity according to really dead, who have been resuscitated by this same that innocence and simplicity; that when the tree of power, this same unfoldment of the power of will in knowledge, or man's desire of knowledge, sprung up harmony with nature. In the case of Jairus's daughter, within them, they partook of the fruit - they sought for he himself said that she was not dead, but asleep. Posknowledge. Consequently there must then be a "fall," sessing this perfect power, he at once perceived the con-

Question 21 .- Then, is that power attainable by all men, hough in a lesser degree ?

Mrs. H. - Inasmuch as Jesus was the Son of God, he possessed all the elements of manhood, as manifested natural form, all was in harmony with his spiritual, he was the greatest and most perfect manifestation of the divine manhood that ever existed. But, inasmuch as he was the Son of the same God, manhood in its distinct and positive essence, whether in the form of a man of the nineteenth century or one of the past ages, may possess the same elements of external combination, and in its unfoldings may manifest and exercise the same or a

WHY MEN ARE NOT ALL MEDIUMS.

similar power.

Question 22. - Why is mediumship, or the interference of a second individual now required ?

Mrs. H. - This is required: That the spiritualist or the divine should be in as immediate connection with Deity, or the source of the spirit, as is the physical in immediate connection with the external world. How many of you are so? Encased in external ideas, materialism, unharmony, imperfection, you do not perceive Deity in your essence; you do not perceive that Divine presence which is everywhere indicated, and which, if you believed and comprehended, you, too, should possess those powers which were supposed to be miraculous.

Question 23. - How is it we are told that on the death of Jesus power was revealed in a more miraculous manner — that the dead arose from their graves and walked the streets of Jerusalem, where they were seen by living men?

Mrs. H. - We suppose this may refer to those whom the people believed to be dead - whom they had seen laid in the tomb. They had no idea of a future state of existence. When they buried a friend, they mourned him as lost, and said: " My friend is in the grave."-The spirits of the dead may have been made visible, and they said those they supposed to be dead came out of their graves, as it is a favorite expression of Spiritualists, that their departed friends "come from the grave" to hold converse with them; in other words, that the particular individuality appears and manifests itself. But we answer to your inquiry, that it was a greater exercise of a greater power. As Jesus was greater, so in the illumination of his presence and the glory of his immortality all within his influence perceived that divine essence, and were enabled to penetrate the veil that separated them from the other world, and see their departed friends thronging around them.

Question 24. - What is meant by perfection, as referring to

Mrs. H. - We use the term in this sense : Inasmuch as in no manifestation or development of his life was he subjected to any of the inharmonies, diseases, evils, or sins of other men, we call him perfect. Because in his divine element he was perfect, as are all men; and because, in the manifestations of that divine there were no imperfections, so far as men, in the lapse of eighteen hundred years, have been able to discover. Why, then, in speaking of him, do we use the word perfection? Why not? The different forms of manifestation, are different means of outworking perfection. You term it progress, but it is only a changing of form.

Question 25. - What is meant by the sin against the Holy

THE SIN AGAINST THE HOLY GHOST.

Mrs. H. - It is said if ye sin against the Son on Man, it shall be forgiven; but if ye sin against the Holy Ghost, it shall not be forgiven, neither in this world nor in the world to come. We will first explain what is meant by forgiveness. If you injure your brother or friend, he can forgive you, and you are not to be contented till he has forgiven you, and relieved you of the consequences of having inflicted an injury. The Son of Man is supposed to refer to Jesus. You sin against him, perhaps by refusing to believe in him, though your knowledge, your unfoldment, prompts you to believe that he is Christ. This may be forgiven. But the Holy Ghost is the divine spirit of inspiration which comes into every soul, which manifests itself in every individuality. It is the intuition which constitutes our direct relation to the Deity, through which it was unfolded. What follows? That if ye sin against that Holy Ghost, against that inspiration which comes to you as an individual, that sin has no effect upon any one but yourself, and therefore no one can forgive you; you must abide the consequences of your sin. If you resist the inspiration of your own light and knowledge, you must abide the consequences, for it cannot be forgiven, neither in this world nor in the world to come. If you are thereby retarded in your progress in the beginning, the effect must remain forever.

HOW TO BECOME A MEDIUM.

Question 26 .- Is there any particular process, or can any instruction be given of a course to pursue, whereby a man may fit himself for coming in contact with spiritual essences? In other words, how can one become a medium?

Mrs. H .- We will endeavor to explain the subject briefly; afterwards we will ask, in consequence of her physical condition, that the medium be excused. Spirits. in their distinct essences, as we have informed you, perceive, comprehend, not by time or external space, but intuitively, the elements of existence. Spirit outworks through the means of external form and identity, into the human brain. Probably each one of you, in your experience, has become so much interested in your external identity as sometimes to forget the spiritual essence within, and to imagine that the external brainthe intellect-is the "you," the "myself," the "I," and have acted and used yourselves upon that principle. But those who are deeply learned in science—those who are constantly studying, not the external mind, but the immortal, have a different conception of the identity. The materialist proves that spirit, in its development, is a power which governs matter, but he comprehends it

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have yet many things to say unto you, but ye cannot bear them now."-Jesus BOSTON, SATURDAY, APRIL 11, 1857.

THE RELIGIOUS PRESS ON SPIRITUALISM. The following items were designed to constitute

part of our article under this head last week.

The Puritan Recorder urges that there is nothing more improbable in apparitionism than in Spiritualism -that if spirits can appear to the sense of hearing, so they can to the sense of sight. We make the following extract:

"The belief in apparitions prevailed among the heathen, and there have been remnants of heathenism enough for it to stand upon in all parts of Christendom Even some of the strongest minds have had a weak spot for it to dwell in. Mental culture cannot insure against mental disease. And when we see some men of strong minds subject to the disease of Spiritualism, we need not wonder that others, no less strong, had the weakness of apparitionism. For grant the assumption of the first, and the other would follow. The necromancer assumes that the spirits of the dead can reveal their presence and their thoughts to our sonse of hearing, as in the alphabetical raps, or to our sense of feeling, as in writing with fingers passively subject to their sway. But if they can reveal themselves to the sense of hearing, there is no conceivable hindrance to their revealing themselves to the sense of sight; and a belief in appearances of the dead is no more absurd, and has no more natural hindrances in its way, than a belief that the dead can speak to the ear by thumps on a table. If the views of the Spiritualists should prevail, and be found to be correct, those of the apparitionists could not with any reason be disputed. In that case, death would in no respect separate our friends from us; for we could still continue to hear them and see them, and converse with them; nay, we could have more of their presence after their death than before. While living, a friend can bestow his visits in only one place at a time; but let that friend die, and he will be ready to be present, and be conversed with by friends, or strangers, in forty places at once. For such a sort of omnipresence is by the Spiritualists or necromancers assumed to belong to the manes of the

The Recorder seems entirely ignorant of the fact that Spiritualists,-without exception, so far as we are aware, -do believe that spirits " reveal themselves to the sense of sight," and that there are hundreds of persons in the community who are in the almost daily enjoyment of such vision of their departed friends and others. Call this a "remnant of heathenism," if you please; but Jesus the Nazarene told his disciples that, after his departure from the body, he would manifest himself to them, though not unto the world. (John xiv.) And several of these disciples declared that they saw him after his crucifixion, and conversed with him, though we have no account that any of "the world" were able to see him. They were considered insane, hallucinated, or "diseased," for persisting in such an improbable story nevertheless the Recorder professes to believe them, and bases its belief in Christianity on their testimony. As to the "omnipresence" of the spirits,-intelli-

gent Spiritualists hold the philosophic opinion, that spirits are really present to all minds that are en rapport with them, be the number "forty" or forty thousand, -and that distance to the spirit is simply difference of state. Hence it is just as easy for a spirit to talk with forty persons,-who, as to their bodies, may be in forty different places,-at once, provided their minds are en rapport with his, as for a clergyman to address as many individuals at the same time from his pulpit If this be not correct philosophy, will the Recorder please tell us how God or Christ can be omnipresent so as to be communed with by people in all parts of the world at the same moment?

The Christian Freeman has the following observa-

tions on spirit-communion:

"It is with no other sensations than those of pleasure that we learn from devout and Christian families of their occasional sittings, retired and quiet, for sweet communings with departed ones, and receiving satisfactory signs of their presence. But it is obvious that the giving of one's self up to much unnatural exercise of the nervous system, is imminently dangerous. The sad cases of derangement which have taken place are the result of such unnatural exercise carried too far, rather than of any opinions which they may have imbibed. It is not the wise economy of God that the barrier between the two worlds shall be entirely removed, and all, immortals and mortals, turned visibly into one society on earth. It would not be compatible with the mission of this life. We must here, in some respects, walk by faith and not by sight."

Is angelic communion an "unnatural exercise," in such sense that it is "imminently dangerous" to be indulged in? What a position this for a Christian Free-

was their privilege to "come unto . . . an innumerable surrender without venturing a battle. company of angels, and the spirits of just men made spirit is given to every man to profit withal," and urged | see that full justice is done in the premises. that his friends should "desire spiritual gifts, but rather (or chiefly) that they might prophesy" (1. c. speak under inspiration or spirit-influence) "to edification, and exhortation, and comfort."

the use of so glorious a privilege is in itself unnatu- investigation has taken place; and instead of an expulral, or attended with danger or harm of any kind, when the proper conditions or laws of such communion are complied with. The difficulty and danger, in our against him. Whatever may be thought of the justice apprehension, lies in ignorance of, and inattention to of thus requiring an accused person to prove his innothese laws. People live too grossly; they tax the spiritual energies with a large amount of physical labor, in digestion or otherwise; and hence unfit themselves for spiritual communion. Mediums too often allow them selves, when in susceptible conditions, to be entranced in promiscuous circles, where they take upon them necessarily the impure magnetisms of persons around them; and these cause nervous irritability and suffering,-from which disease, insanity and death may result.

On the contrary, were they to pass into the interior state for communion only under proper conditions .either alone or in the presence of but one or two persons of a highly refined character, - the results might be healthfulizing and every way beneficial to both body and spirit. Such are the results of a long and careful observation on this point.

Is there a "barrier" between this and the spiritual worlds, which it is unsafe, and contrary to the will of God, that we should pass? We doubt it. We are spirits now, as truly as we ever shall be: and we live in the spiritual world every day just so far as our spiritual perceptions are opened to behold the realities which are around us. The only "barrier' is our materiality and grossness, which it is for our best good to be overcoming as rapidly as possible. Those who live the true life have already entered upon eternity, and will "never see death." Paul de clared that his "conversation (or citizenship) was in heaven," though his body was on earth. (Phil. 3: 20.) And while it is quite proper to "walk by faith" so long as we have not sight, yet we think every one is at perfect liberty to see all the beauties and all the glories of the inner world which his or her perceptions are opened to behold.

SPIRITUALISM AT OLD HARVARD.

In our neighboring city of Cambridge the belief in Spiritualism has just received a very serious check, in a manner calculated to throw doubt on all experiments and manifestations of that nature. A student of divinity in Harvard University has for a year or two past figured extensively in private circles, as a medium of the first quality. His performances have surpassed all similar feats of the kind, and have made a profound impression and secured numerous converts, not only in places. He has, in short, been universally considered the most successful and satisfactory champion of the manifestations that has yet appeared in this part of the country. Some time last week, however, he gave a private exhibition of his remarkable powers, in presence of some gentlemen connected with the University, one of whom, a Professor in the Scientific School. thought that he detected him in the act of moving the table with his foot, and accordingly seized and exposed weight, that, we understand, the authorities have under consideration his expulsion from the University. On the other hand, the student himself positively denies that be was guilty of any deception whatever, and affirms that the Professor who charged him with trickery was altogether mistaken in his observations. He offers, as a proof of his sincerity, and of his spiritualistic manity; and whether there truths were communicated powers, to move a table before witnesses, under such circumstances that no doubt can remain of his ability to cause the motion, without any use of his ordinary bodily forces. We believe a majority of his fellow-students in the Divinity School are satisfied of his honesty, which is also vouched for by the fact, that he has hitherto borne an unblemished reputation. We hope that the matter will be thoroughly investigated, and some definite conclusion arrived at, for the satisfaction of all parties who are interested in it. - Boston Atlas, March 30.

We have taken some pains to ascertain the facts in the case above alluded to, and presume they will soon come before the public in an authentic form. If we do not greatly misjudge the matter, it will furnish a striking illustration of the fact, that even learned Professors may sometimes make mistakes, when over-anxious to sustain a prejudged conclusion; and that grave Doctors of Divinity may not always do justice, while utterly refusing to examine into the real merits of a case.

We have only to add now, that so far from the belief in Spiritualism having received "a serious check" in Cambridge, no occurrence, since the first outbreak of "the Rochester Knockings," has had the effect to draw such universal attention to the subject, at Old Harvard, as has this. It is the topic of general discussion and inquiry, among students, professors, and town's people; and the (to use a mild term) hasty course thus far pursued by the Professor and the Divinity Faculty, is likely to secure to the student implicated, and to the cause he represents, a degree of sympathy and attention which otherwise would not have been called forth. It is not an easy thing for a body of young men, such as compose the Divinity School, to become at once convinced that one of their number "who has hitherto borne an unblemished reputation," and has endeared himself to their hearts, by the frankness, gentleness, and constant uprightness of his demeanor, is an arrant impostor, even though thus pronounced by a biassed witness. Investigation must ensue, and of this the inevitable result (in most cases) must be conviction of the reality of the spiritual phenomena.

One further remark on the above statement. The Atlas, with all the fairness it has manifested, is not yet quite generous enough to state correctly the claims of Spiritualists. The student referred to does not offer to 'move a table," or to "cause" any other motion, of himself, or by any power under his control. He simply claims that, in his presence, under suitable conditions (such as are required for the natural action of the forces operating), tables and other objects have been, and doubtless will again be, moved by a power independent of any conscious agency, physical or mental, on his part, which power claims to be that of disembodied spirits. He only asks a fair opportunity to put this to the test; and should the Faculty expel him from the school with. simulation.

man,-a professed follower of Paul, who taught his out affording such opportunity - without giving the real readers to "set their affection on things above, and not question any sort of an investigation - the act will be on things on the earth,"-who reminded them that it but a palpable confession of weakness on their part - a

The student has able and influential friends, outside perfect,"-who declared that "the manifestation of the the manifestation of the theorem of t

Since the above was written, several of the city papers have announced that the case has been "thoroughly investigated" by the Faculty, and the delinquent expelled. We have the best authority for It seems to us an entire misconception to imagine that stating that this is incorrect. Nothing like a thorough sion, the young man has only been suspended until he shall have vindicated himself from the charge brought cence, it would be at least well for the public to suspend its judgment until he shall have had opportunity The Saturday Evening Gazette copies the statement

of the Atlas, above quotes, and remarks as follows: -"Though we are not believers in Spiritualism, we are free to say that we think the young man honest and above suspicion. His expulsion from Harvard College will be mere persecution. The Professors of that institution cannot explain the cause of this phenomenon, and hence they set up the cry of " trickery." That will not answer - for though a man may move a bell with his feet, he cannot lift a piano from the floor weighing nearly a thousand pounds, by merely touching the keys,

which this medium has done in our presence, and in the presence of other unbelievers.

There is 'something' in this so-called Spiritualism which cannot be explained to the satisfaction of thousands, but the Faculty of Harvard College combined cannot, at this late day, make the public believe that gentlemen of wealth, position, and brains, would aid and abet in mere trickery. It may be the dawn of a new science, but we cannot believe that human muscles accomplish what we have seen performed. We shall wait the result of the proceedings of the Faculty of Harvard College with patience."

A TOUCH WITH THE PRUNING-KNIPE.

The tree of Spiritualism is firmly rooted. It was planted in good soil, and has had a rapid and thrifty growth. It is now sufficiently advanced to bear a little pruning. Let a few excrescences be removed, a few unsightly boughs be lopped off, and its future development will be more in the direction of beauty and use.

There is one thing, for instance, which appears unseemly to our view-; and if others agree that it is a defect, let it be removed. We refer to the extravagant manner in which it is so common to speak of mediums. We have scarcely ever seen or heard of a person through whom any kind of manifestation was given, who was not "wonderful," and in somebody's opinion "the greatest medium in the world." "Have you seen such a medium, or such and such a manifestation? Well, he, she or it is entirely above and beyond anything I ever saw." "Perfectly wonderful!" "Marvellous !" "Beautiful 12 "Greatest thing you ever heard of,"—and so on, ad libitum. The superlatives of the language nave been exhausted for new expressions of wonder and praise.

This was perhaps natural as a result of the first dawning of the new light. When the glory of the morning bursts upon us, we cannot, we would not if we could, repress our admiration and delight; but there comes a time when we should turn our eyes from gazing, to ask, What use? What results to humanity are him on the spot. The evidence against him is of such to follow? If from the unseen land precious goods have been sent us, in ressels of gold or clay, we are unwise not to look beyond the medium of conveyance. It is the kernel, not the shell, that should engage us.

That medium is good crough who brings us practical truths, tending to the elevation and redemption of huby writing with the toes, or traced in electric fire on the tip of a hair, is of little consequence. The instrument or the mode of conveyance is not important, further than it serves as a key to the truth conveyed. We care not that the rind be rough or smooth, so that the pulp be what we need.

But if this undue prise be out of place, how much more so is any extravigant assumption on the part of mediums themselves. And this, we are sorry to say, is altogether too common. We have met many mediums who had a mighty "mission" to fulfil; they were to re-write the Bible, or revolutionize the world, or perform some other superherculean task which would amaze all creation. We have talked with such and found an I the great steple in all their conversational villages. Out upon such egotism and vain-boasting! If a man have gifts, lethim use them in modesty and self-forgetfulness. Let him not trumpet before the world his "wonderful" and "extraordinary" powers, after the manner of quacks and pretenders. There is no need of stealing the devil's livery to serve Heaven in. Let us not give nor receive worship from individuals; but be truth-lovers and ruth-livers. Let all mere personality be lost in divine principles, as the stars are

THE BANNER OF LIGHT. - This is the title of a new weekly paper, the first number of which has just made its appearance, published by Luther Colby & Co., Boston. It is printed in the octavo form, has a beautiful head, and its typographical appearance is excellent. In its general literary character it resembles the New York Ledger; but with a shrewd perception of the demands of the progressive portion of community, the editors make Spiritualism one of the standard topics of consideration. The number before us contains a full page of spiritual communications, given through the mediumship of Mrs. Conant. It is a promising sign to see the leaven working its way in these new channels. Success to the Banner! "Long may it wave!"

obscured by the sun-light.

LECTURES NEXT SUPPAY. - It will be seen by the notice that the Spiritualists have engaged Horticultural Hall for one more Sabbath. Mrs. Clough is to lecture in the morning and afternoon, and Mrs. Conant in the evening. These, it is expected, will be the last meetings in that hall this season, the term of the lease having expired. At the Melodeon, Miss E. E. Gibson, trance medium, will speak in the afternoon and

Integrity, however rough, is better than smooth dis-

We have received a letter from Dr. W. P. SHAT-TUCK, of Waterford, Me., in relation to a reference to himself in a communication in our paper of March 28th, from "M. E. M." of Randolph, Vt., from which it appears that the writer of this communication misunder-

NOT AN ENEMY, BUT A PRIEND IN DISGUISE.

stood the position and objects of the Doctor in the l lecture to which reference was made.

It would seem that Dr. S. is a public lecturer on what he terms " Electro-Physiology," and at the same time a firm believer in spiritual manifestations; and that his design is, wherever he can properly do so, to bring the principles of physiological and electrical science to bear in elucidating and demonstrating the truth and philosophy of Spiritualism. When at Randolph, on account of the public prejudice against Spiritualism, he judged it proper to proceed with some adroitness in order to get a hearing; designing to show his audience, before he concluded, that spiritual phenomena of various kinds are in accordance with the familiar principles of e, and that certain of them can be explained on no other hypothesis than that of spirit agency. This purpose was partially frustrated or anticipated by an impatient spirit in the audience, who, not understanding the Dr.'s design, could not wait to allow him to take his own course; and hence the misapprehension that he intended to "explain away" spiritual manifestations. We copy the concluding portions of his letter:

When my lecture was concluded, I had aimed, after some preliminary observations in Electro-Physiology, to prove to my audience that every phenomenon of life is a spiritual manifestation - the physical body being only an instrument through which the mind gives physical demonstrations of its powers; and, when drawn within itself, and not diffused into the organs of the body, could see without the physical eye, hear without the physical ear, &c, as demonstrated in mesmerism and sleep-walking. That the will-power, the executor of the mind, produces physical results upon and through the body, and even without the use of the body, citing every day phenomena with which my audience were familiar to sustain the argument, and then querying, if the mind maintained its identity and individuality after it had got rid of its material organism, whether or no it could not do as much? And, to wind up, I designed to report to my audience phenomena which I had witnessed, that could be explained on no other hypothesis, except that

As to the cavil at the idea of spirit-phenomena being explained upon philosophical principles, a mere tyro in science must admit this.* It is a fixed principle in philosophy, that no effect is produced without a cause; that every phenomenon has its governing principles and fixed laws, and those laws are according to the mmutable principles of nature. If there is an intercommunication between the spirit and material world. there are laws which govern and control that communication, as much so as control the intercourse between us in the earth-life, or between Boston and Albany by telegraph; and how can M. E. M. anticipate a mental telegraph until these laws are understood? It is my province, Mr. Editor, to teach these laws, so far as I com-

of spirit-presence and spirit-power, and which afforded

I do not profess to be orthodox upon any matter. If to-morrow it is proved to me that to-day I cherished an the truth's sake. I am ever willing to stand in the front of the battle, and strike out manfully for mighty truth. I truckle to no man's opinion, and care for no man's prejudices, and, as O. S. Fowler once laconically observed to me, that my "Combativeness and Firmness" ter myself I shall never be accused of receiving a "fire I dislike, however, to be misrep As for Spiritualism, I will write it upon my escutcheon, To-him who dares arm his profane tongue with contemptuous words against the sun-clad truths" of Spiritualism, I throw down the gauntlet of bold defiance, and challenge him to combat.

Thine for the battle of truth and error. W. P. SHATTUCK, M. D. Waterford, Me., March 30th, 1857.

*" M. E. M." doubtless did not intend to deny this; but had reference only to that philosophy which ignores spirit-agency .-

A D.D. IN DANGER.

We clip the following from the Boston correspondence of the New York Tribune : -

The believers in Spiritualism - in "modern Spiritualism." with its material evidences in rappings and other physical manifestations - are already respectable in numbers, far above mediocrity in talent, and are found in the most "exclusive" circles of our upper and literary classes. Men influential in the church, in political life, in literature and business, are secret or open believers in the intercourse of disembodied with embodied spirits. Many others, like Festus, are "half persuaded," and send for the Pauls of the new faith secretly, or come, Nicodemus-like, by night, to whisper their belief, and to ask, "How can these things be?"

You would be astonished - and a great many others would - if I recorded the names of many of our celebrated writers, politicians and clergymen who imitate Nicodemus every week.

I will tell you how one reverend Doctor of Divinity is in the habit of receiving his spiritual communications. I have not given his name. He lost his wife some time ago, and shortly after her decease, called on a lady

member of his church who had become a medium. "I've come to talk to you, Madam!" said the Doc-

The lady feared that she had been charged with some breach of church discipline, and faltered out: "Well, Doctor, what about?

"I've come to talk to you about Spiritualism, Madam!" replied the Doctor, with increased severity of

"Well, Doctor, have you ever examined the sub-

"No," said the modest minister, "but I have come to talk to you about it." " Ah, then I must talk to you."

The lady, it is alleged, immediately went into a trance state, and spoke or wrote what purported to be a message from his wife in the other world.

The Doctor received the communication silently, went away without talking to her "about Spiritualism." and has very frequently, since that time, returned for the same purpose - always silently receiving similar communications, and always going home again without lecturing the lady. It is to be hoped that he will say his say to the lady soon, or skeptics will begin to believe that he visits the medium not to talk, but to listen.

That maple sugar, from the Green Mountains. was extra delicious. The donors will be " held in sweet remembrance."

MR. HUME AND THE EMPEROR.

We last week published a paragraph in relation to the doings of Mr. Hume, the American Medium, in Paris. The following additional particulars, from the correspondence of the Manchester (Eng.) Guardian, in reference to his recent interview with the Emperor at the Tuileries, will be read with interest : -

The first person who informed me was a general officer who was present; but my next two informants were far more curious and more direct, for both had received the account of the séance from the lips the Emperor himself. One is a general, like my first informant; the other a professor of the Sorbonne, and a man famous in the scientific world, and looked upon as one of the glories of his country. This gentleman. with whom I spoke all last evening, is exceedingly impressed by what 'the Emperor told him, and is busy seeking on all sides for a rational and scientific solution of the problem. The Emperor, he says, speaks of the whole as of something "very grave and important." and adds that if there be "some phenomena in all this for which he can conceive a cause, there are

others for which he cannot by any possibility account." The Emperor told this gentleman, " before twenty people," at the Tuileries, that "Mr. Hume had caused a hand bell to cross a table, rise up several inches from the table and ring in the air!" He added that he had. standing alone with Mr. Hume beside a large, heavy table, "seen the table rise from the floor." The Emperor and Empress also, added to these many facts of the same order, all equally strange; and above all, said the Professor, "they both seem to speak with some repugnance of a hand which they both admit to having touched, and which was that of a corpse!"

When talking this over, the man of science I have mentioned, used the following arguments, which strike me as worth repeating : -

Is it perfectly impossible to doubt the Emperor's word upon the facts he believes he has seen; besides which, those facts have several other witnesses : neither is it possible to explain by the supposition of any conjuring tricks. The Emperor is not the sort of a man to have these practised upon him; but there then remains a hypothesis which is to me the most admissible at once, and yet perhaps the strangest of all-the purely sympathetic or electro-magnetic hypothesis the supposition that, by a very extraordinary influence upon those around him, the medium forces his public, to see and hold for certain that which he intends they shall believe. The professor I have alluded to intends to provoke an inquiry upon all this, and is to assist at the next séance given by Mr Hume at the Tuileries. He is himself one of those liberal-minded men to whom an immense amount of acquired knowledge has only brought the conviction that all human science is vain and limited; and he is ready to seek more knowledge wherever it can be found. "Whatever really is, has its reason," was his argument while talking to me last evening; "and what a man in his senses believes he has seen, and what ten or twelve people round him believe they have seen, has equally a reason somewhere, supposing even that you are only to search for the reason of their purely subjective belief. His notion is that the power of electricity, as individually possessed and were sufficient to warrant me in facing the devil, I flat- applied, is as yet unguessed at, and that worlds of science are, perhaps, turning perpetually around us, whereignorant man. I was much struck with the concluding words of the gentleman I have mentioned: "We do not," said he, "attempt to deny the power of attraction of the pole, because we cannot do so, seeing that with the compass we have turned it to a practical use, but we de not explain it, we accept the fact. Well, the compass and the electric telegraph are but keys to a door we have never yet seriously tried to open."

> A CONCESSION. - Straws show which way the wind blows. It is gratifying to glance over the newspaper field, and see the wisps that indicate a veering toward Spiritualism. But a short time since, the breeze was 'dead ahead," and our gallant craft was obliged to brace sharp up to make headway; but it has been gradually wearing round, and from present appearances, will soon be on "our quarter," and help us steadily on our course. As a promising sign, take the following admission from the Boston Atlas, which, if we mistake not, once regarded the whole matter as a humbug. That journal of the 1st inst. says:

"All the attempts that have yet been made at a purely physical solution of these phenomena, have peen egregious failures, and it is quite certain that nine in ten of the multitudes who have witnessed them, ascribe to them a spiritual origin."

"FOLKS THAT LIVE IN GLASS HOUSES," ETC .-There is an old adage which cautions people, whose domiciles are of a certain very brittle material, not to throw stones at their neighbors. Our respected friend of the North Western Excelsior may never have heard it. That paper says of Harpers' Magazine, "it pirates remorselessly;" while the Excelsior, during the month of March, which includes the identical number containing the shot at Harper, has no less than twelve columns of matter copied from the New England Spiritualist. without credit. How can our friend discover the mote in Brother Harper's eye?

We appreciate the compliment paid us in selecting so liberally from our columns, and are duly thankful. Our friends are abundantly welcome to whatever they may relish of ours; at the same time it would not displease us to receive the customary acknowledgment.

JUST SENTIMENTS. - We clip the following truthful paragraphs from a letter of Col. W. A. Danskin to the Baltimore Despatch : -

"When the mind perceives its own divine origin, when it feels within itself the light which beams from on high, when it comprehends its immortal destiny, it looks, not to organizations, or creeds, or priests, or masters, but bends in meekness and simplicity and love before the Source of all knowledge and power, and asks wisdom of Him who delights in bestowing good gifts upon his

"Spiritualism rests not upon any man's opinion its truth is being demonstrated daily, and its mission is to soften the asperities of sectarianism, to bring men together in the bonds of love, and teach them that as individual opinions must exist so long as individuals remain in existence, therefore it would be wise to substitute tolerance and forbearance in place of bigotry and

For the New England Spiritualist. A LECTURING TOUR.

BROTHER NE WYON,-Having just returned from a tour through Vermont, and feeling encouraged by our prospects in that direction, I will briefly give a history of my excursion, for the benefit of your readers. .

Burlington, the largest town in the State, pleasantly lo- and satisfy a candid, unprejudiced, investigating mind, cated on the lake shore. I found there many fast and ete;" and in another part, that you "have, for about true friends of our cause, but somewhat divided in opinion, as to what should be believed and practised in order to ensure final success. Our brothers and sisters should remember that as they are come-outers from all sects and parties, they will as a matter of necessity, take along with them some of their previous opinions, therefore | find any evidence but of the reverse of all these in your they are to have charity for all that are striving to live their own true lives. From this place I went to Winooski Falls, to visit the resting-place of the body of that hardy pioneer in our nation's struggle for its political did," etc.; but unlike yourself have come to very diffreedom, the true and brave Col. Ethan Allen, whose tomb is now in a dilapidated condition. Measures are now being tuken to erect over his ashes a more looked the conclusion deducible from the fact, that if lasting monument to his memory. But I had the assurance from his spirit, that it would be more congenial to his feelings to have the expenses, that must of when out; for I do not presume that even you will necessity accrue to complete the structure, divided among the suffering sons and daughters of our common thing, much less another body with a spirit in it. humanity; as all the monument he desired was, to live in the hearts of his devoted countrymen.

I then proceeded to Essex Junction, where reside some true and loving friends, and the masses are unprejudiced, and ready and willing to investigate for themselves, without fear of injury to the cause of humanity, those truths that kind angel friends bring from the upper spheres. The next day the cars brought me speedily to Monpelier, the capitol of the Green Mountain Commonwealth, which stands surrounded by evergreen hills, beautiful even amid snows and piercing winds,-its Capitol in ruins, but its people prosperous and happy, and some as true friends of freedom and harmony as are to be found in this our boasted " land of the free and home of the brave." From the last mentioned place, I took stage to the rich agricultural town of Barre, where I was hailed by the good and the faith ful as a pioneer in the cause of social and religious liber- Mansfield, Boston, and received my note, unbroken. ty. After fulfilling my mission here I again followed the iron horse to Royalton, from thence to East Bethel, in both of which places I found many ardent and devoted friends, who are willing to spend and to be spent, that the kingdom of peace and love may come and the "Father's will be done on earth as it is in heaven."-Our friends carried me from this place over the hills and through the valleys to Barnard Centre, where, albad, the Universalist Church was well filled, and they produce or develop enough force to move one grain? listened attentively for two hours to what could be said in favor of the truths and benefits of spirit-intercourse. From this place a brother gave me a sleigh-ride to the village of Woodstock, in which town resides our devoted brother, A. E. Simmons; but circumstances prevented that the cause was slowly but surely advancing against it has made me. foes whose name is legion, and they felt sure of final success and ultimate triumph of the principles that we

My next resting-place was at the lively and lovely village of Bellows Falls. Here our friends stand firm and beings we are to love that lends to our first sight of undaunted amidst the various poisoned arrows that sec- them almost an air of recognition. tarians are showering upon their devoted heads; but still they labor in faith, looking forward with confidence to the time that truth will assuredly conquer all opposi- are swept by the gentle breeze of kindness.

I then crossed the Connecticut, and soon found myself walking in Paper Mill Village, N. H., where it seems to me our cause has obtained a firm footing; but N. H. Swain, Columbus, O. just at this time its friends are doing battle manfully with the churches of that place, who have rallied once more to prop up and sustain their tottering, and soon to be fallen superstitions and outside appearances; as the people of this intelligent community will not be satisfied with any thing short of inside realities and sure and undoubted truths. Again I start and soon I am moving through the pretty and well located village of Walpole, where I find as true hearts and noble souls as the company of spiritual believers can boast. Although the rains fell and the winds beat upon them, a goodly number were willing to wend their way through mud and darkness to listen to what might be said about the new dispensation that they were impressed to believe had most assuredly come, and was doing its certain work of reform on this our sphere. Once more I move, and soon I am treading the quiet streets of Hinsdale. Here our friends have achieved and are carrying out a noble undertaking. They have by perseverance and a true hearted zeal in the cause of human progression obtained the use of their Universalist Church, where they have for some time past, and are intending for the future, to hold meetings every other Sabbath, so that they and theirs can hear the gospel of peace and love dispensed, for their mutual edification. I next find myself walking along the smooth bank of the poetic Ashuelot, in father and mother, Joseph Atkins and Charles Parker, both forthe flourishing and smiling town of Winchester, where our friends have long and nobly contended for the true faith, and are at all times ready and willing to give a reason for the hope that they have in them in simplicity seemed, in the usual order of things, almost impossible, but as and gospel charity, which will most assuredly bring to them in the end a double portion of the fruits of righteousness and true happiness.

From the latter place I wend my way to my mountain home in my native town of Warwick, Mass., feeling stronger in heart and surer in mind, that our faith will triumph over the many obstacles that surround and strive to divide us, for my hands are made to clap and my voice to shout hosannabs when I am meditating I stepped on the stage amidst the long-continued applause of the upon what I have seen and heard for the past few days audience. I stated the circumstances of the case, - called up among our brethren of New England. And now as I sit in my own humble home, thinking of the past and looking into the future, and filling the present, I am fully convinced that the good time spoken of by prophets of old and sung by poets in every age will not long tarry, but will speedily arrive.

Yours for the cause of truth, HERVEY BARBER.

The attacks of the slanderer are like the bits of mud dashed on you by a passing cart; if you attempt to rub them off, you leave a stain; let them dry, and they are easily effaced.

For the New England Spiritualist. IS IT MESMERISM?

To GEORGE W. DUNCAN, Philadelphia.

DEAR SIR: - Your letter of the 23d of February, addressed to J. B. Conklin, is my only apology for thus addressing you. In that letter you state, "if you Taking the cars at South Vernon, I soon arrived at | can add to my present information upon this subject, fifteen years, studied practically the science of Mesmerism, and have numerous subjects by whom you can develop all the known phenomena of tipping, knocking, speaking, seeing, writing, etc." I take you at your word, that you are "unprejudiced," etc., but cannot extraordinary letter.

I, like yourself, have investigated Mesmerism for the last fifteen years, and like you, consider myself "canferent conclusions. I am amazed, that you in your one mind in the body can thus control another mind, also in the body, that it can, as well, if not better, do it assert that the body of a departed spirit can control any-

Furthermore, I cannot but think that in "your investigations" you must have found some clairvoyants; and I venture the assertion, that you never yet met a good one, but that be or she became independent of your control, and then saw, described, and conversed with departed spirits. Do you ignore all this, in your candid, unprejudiced investigations?"

You say, again, "all I have witnessed, I have traced to the agency of the medium 'or subject." Why, certainly, you never saw a rap; but, if you are not playing upon words, and have investigated, as you say (and refer to the knocking), you must surely have heard a rap; and, from my own experience, I must positively deny that you or your subjects ever produced one single rap, that did not say the spirits did it.

As for the writing, I, a few days since, addressed a sealed note to a spirit, and enveloped that note to J. V. with enclosed answers to my questions, in the handwriting of the deceased spirit - a feat never performed by a clairvoyant, anywhere; while there are not two in the United States that can read sealed notes at all. In the face of these facts, of what value is your assertion. that "you can develop all the known phenomena." Why, sir, under your very nose, Prof. Hare's spiritfriends moved the fulcrum of a lever that showed a force though the storm was raging without and the travelling of eighteen pounds. Did you or your subjects ever

Did you or your subjects ever speak like Miss Jay, Mrs. Hatch, Ambler, Harris, and a host of others of the inspired speakers? In the name of that "candor" which you profess, of that "prejudice" which you deny, I call upon you to come forth and produce these an interview. I learned from our intelligent friend, things, or accept the spiritual explanation, and be Thos Middleton and other true and persevering ones, happy; for I do know that it will make you happy, as

> Respectfully yours, A. MILTENBERGER. St. Louis, March 28, 1857.

There is often in the heart some innate image of the

Gratitude is the music of the heart when its chords

Letters received not otherwise acknowledged — W. P. Shattuck Waterford, Me.; H. P. Fairfield, Collins' Depot; E. E. G., Salem; J. Mayhew, Meriden, N. II. (too late for insertion); J. O. Proctor, Adrian, Mich.

The Gift of Bealing.

THE LAME MADE TO WALK.

A friend sends us the following extracts from a letter received by him, from Dr. J. B. Dons, who has been lecturing on Spiritualism, at Provincetown. The case described seems to have been somewhat remarkable; and had the writer lived eighteen hundred years ago, doubtless the religious world would have pronounced him a "saint":

"A lady, the wife of Philip Cook, who had been an invalid six years, and doctored by the physicians in Provincetown and Boston, and to no profit, sent for me- I found her confined to her bed, unable to walk, and in as much pain, from neuralgia, as to be compelled to keep under the influence of morphine, to get any ease. She was also subject to nervous spasms. I found that she had also spent eight months at Northampton, under the care of the celebrated Dr. Halstead, at his water-cure establishment, where she paid \$13 per week, - in all, \$390. She was but little bettered, and could walk about the room a little, and a few times went into her next door neighbor's house, which was not two rods distant from her own. But she, on undertaking to ride out in a carriage, again relapsed, and for thirteen weeks had been confined to her bed, unable to walk. This is the situation in

I tried to produce on her a psychological impression, but failed in effecting the slightest result. I could not even close her eyes. I then told her candidly I could do nothing for her. As I left the room of this distressed lady, she burst into tears. This was on Saturday night; on Sunday night I had a most brilliant vision of seven immortals, - her father, mother and brother, my merly of Provincetown, - constituted the group. They told me what to do, and she could be made to walk and be healed. On Monday morning I communicated the vision to her. She was not a Spiritualist, and would not believe. I frankly told her it my visions had never deceived me, so I had full confidence in the

That (Monday) evening I lectured at the Ocean Hall, and announced my vision to the audience; that I would, on Friday evening (for the hall was engaged till then), have Betsey Cook taken from her bed, brought into the hall, and, by spirit-power, made to walk before the audience and be healed. They almost laughed me to scorn. I replied firmly to their mockery, and said that I could stand the shock of any human earthquake, and I would poise the whole truth or falsehood of Spiritualism upon that single result. The evening came; the hall was jammed; six persons out of the audience, whom the vision had desired me to take, myself making the seventh. These formed the circle on which the seven spirits of my vision were to act, and through whom they were to heal the invalid. I then ordered her to be brought into the hall. Two strong men went and took her from her bed, placed her in a large rocking chair, covered her well up in blankets, and carried her up stairs, and placed her on the stage, and uncovered her. The solemnity and silence of the grave reigned! The circle was formed; I breathed a short prayer, in a solemn voice, proceeded to the ceremony, as directed by my vision, and soon the seven immortals appeared, each one of whom acted on each one of the circle. Myself and one other person at the other end of the circle laid our hands upon the head of Betsey Cook. When the ceremony was ended, I called upon her to arise and walk; and, to the astonishment of myself and all, she did so, - walked back and forth, several times, the length of the stage; descended the steps of the stage; walked

back and forth over the hall; returned to the stage; declared herself free from pain and weakness, and took her seat and remained till my lecture closed. She arose, and though it stormed, without any covering, except a shawl, left the hall, ran down stairs as light as a bird, and got home as soon as her husband. Next morning she took a walk of a quarter of a mile, spent the day at my daughter's, and has been walking the streets, risiting her neighbors, and about her house, ever since. The whole town was excited, as though in a hornet's nest. The most of my opposers were struck dumb.

A CONSUMPTIVE CURED.

ALTON, N. H., March 20, 1857. FRIEND NEWTON, -Dear Sir: I consider it my bounden duty to make the following statements, relative to the restoration of my health, by remedies prescribed by Mr. Rice, that true merit may be rewarded and the sick healed.

In December, 1855, I was taken sick, and confined to my bed and room for upwards of forty days. I had a dry hacking cough, a severe pain in my left side, and enlargement of the same, throw ing out my ribs more than an inch, attended with loss of appe tite. I became pale and emaciated. I could lie only in one position in bed. I consulted five regular physicians, and took medi-cines prescribed by three of them. I spiled poultices, blisters, Croton on &-, wmy side, took cough drops, cod liver oil, powders and pills, to no purpose, but continued to fail under their treatment,-till at length my physicians pronounced my disease to be consumption, and one of them stated that I was in the last stages, and should probably never again walk out.

At this critical moment, stripped of almost every hope of re covery, my wife, who had just become developed as a writing medium, received a communication through her hand, advising that I should send immediately to WILLIAM E. RICE, of Boston, a clairvoyant, and ask an examination of my case.

With but little faith I wrote to Mr. Rice, sending, as directed in his advertisement, a lock of my hair, the fee, &c. In fact, I wrote rather obscurely, in order, as I said, to test him.

I was much surprised on receiving- his return letter, wherein my disease was described in every particular. Accompanying the same was a prescription, which I strictly followed, and am now restored to comparative health. In five weeks from the time I commenced taking Mr. Rice's remedies, I walked nearly half a mile; I was looked upon by those I met, as one almost raised from the dead. I continued the use of Mr. Rice's medicines till October last, when finding myself so far restored, I discontinued

It is just one year ago to-day, that I commenced taking spirit remedies; and I thought it would be a very appropriate time at this anniversary to recommend to persons suffering from disease, as I have been, to try Mr. William E. Rlee's spirit remedies. My case is not a solitary one : others in my vicinity have also been benefited by his prescriptions, who will probably in due time do justice in the premises.

I should be happy to give any further particulars which would tend to benefit those who are suffering from diseases. Although I have never yet seen Mr. Rice, still I shall ever hold him in grateful remembrance, for having manifested so

much interest in my behalf, and so faithfully and successfully

prescribed for my disease. Truly yours, JACOB P. BOODEY.

ANOTHER REMARKABLE CASE.

DUDLEY, Mass., Feb., 1857. MR. NEWTON : - Having been restored to health by a spirit medium, I feel it my duty to publish to the world a statement o the facts in my case, hoping that it may be the means of inducing others who are afflicted to apply for relief at the same source.

My sickness has been a long and severe one, - my suffering almost beyond endurance. On the first of April last, I was attacked with pains in the chest and shortness of breath, which at times was so severe as almost to produce suffocation. I applied to a physician in this place, who attended me for some time, without giving me any relief; but during this time a severe cough

had set in, and I continued to fail dail.

On the first of July, I obtained a physician from Webster, and afterward, two others from Worcester but they all said I was past recovery, that my disease was consumption of the lungs, and that I could not live longer than ill the expiration of the summer. The physicians sent word to the one in Webster, what he should do for me. These instructions were followed for a number of weeks; but still I continued to fail. My cough increased, and my flesh began to swell, beginning at my feet, and continuing until it reached my stomach. It was then decided, by my friends, to have a consultation of physicians; and, accordingly, on the twenty-third day of August, one from Southbridge, one from Webster, and a third of Dudley, met in consultation;

but still they decided that I was beyond recovery. During the latter part of August, a spirit-medium, Dr. George Atkins, whose office is at No. 184 Main street, Charlestown, visited Webster, and through the kindness of Mr. D. R. Stockwell, was brought to see me. He examined me, and pronounced my disease to be dropsy of the chest and abdomen. While in a trance, he told me he could cure me, and that my physicians had not understood my case.

At this time, I was so low that preparations were being made for my burial, and all hopes of my recovery were abandoned. But from the time that I first saw Dr. Atkins, I began to improve, and in three weeks was able to be about the house, and commenced making clothes for my husband. The swelling in my flesh disappeared, the cough ceased, and all signs of inflammation left me, and my strength returned. In fact I was made whole. The doctor did not call upon me but twice, and the third time I saw him, I rode to Webster, and called upon him.

Such are the facts of my case, which it seems to me can scarcely be over-reached by any of those recorded in the Bible, and called miracles. I have seen nothing to convice me of the truth of spirit-communion, outside of what I have here stated; but I am fully convinced, that unless a power more than mortal had been exerted upon me, I had long since been an inhabitant of that world of spirits, from which I must believe this power is

My husband wishes to add his testimony to my own, and any one wishing to inquire more fully into the particulars, can receive any information in regard to them by applying to either of us, or inquiring of Mr. D. R. Stockwell, of Webster.

MARY BRAY. P. BRAY.

The above parties are well known to me, and I know their statement to be true and correct, so far as It goes, but think that it is not fully equal to the merits of the care

WEBSTER, MASS., Feb. 1857.

BORN INTO THE SPIRIT-WORLD,—on Tuesday, the 10th of this month, Mrs. Calpharnia Barker, of Leicester, Vt., in the 42d year of her age.

Another flower has been transplanted to bloom anow in the world of spirits; another good and pure angel has forsaken the earthly form and entered the higher life, and we are left to pay our tribute of respect and praise.

Mrs. B. possessed a strong and discriminating mind; independent in maintaining what she conceived to be truth; frank and open hearted in her manners; most loved by those who knewher best and highly esteemed by a large circle of friends. She was one of the earliest believers in the fact of spirit-communion in this place, having received many extraordinary tests to convince her of its reality.

She was the first subscriber in this town for the New Era .now the N. E. Spiritualist,-for which she entertained a high

Her final sickness was lingering and painful. (Consumption was the disease.) Through her whole sickness, while undergoing the greatest bodily distress, her mind was unclouded, screne. and even cheerful.

She had lived a good life; was beloved for her many excellences; firmly established in the spiritual doctrine, and the and vicinity. belief, I might say knowledge, that she would soon be with her husband and beloved daughter, both of whom are in the spirit-Could opposers have seen the heavenly smile that was left on

the face of the inanimate form, which was but the imprint of the happy spirit just fled, and which expressed in the happiest manner the true feelings of the departed, they would be compelled to believe that indeed Spiritualism is a great comforter.

The funeral discourse was delivered by Rev. Gibson Smith. from 2d Corinthians, 5th chapter -" For we know, that if our earthly house of this tabernacie were dissolved, we have a building of God, an house not made with hands, eternal in the heavens"to the great satisfaction of her friends and a numerous audience. A. E. STANLEY

LECEISTER, Vt., March 25th, 1857.

PASSED TO THE HIGHER LIFE. - March 28th. 1857, SUSAN C. Lond, adopted daughter of Thomas Lord, aged 21 years, 3 months. During her last illness she received the greatest consolation and support from the belief in angelic ministration.

LECTURERS AND TRANCE SPEAKERS. LECTURERS.

Dr. JOHN MAYHEW, travelling in New England. D.F. GODDARD, Chelsea, Mass. J. W. H. Tooney, Salem, Mass., box 219. ALLEN PUTNAM, Esq., Roxbury, Mass.

S. C. HEWIIT, Melrose, Mass. Miss C. M. BERBE, (now travelling in N. Y.) GIBSON SMITH, South Shaftsbury, Vt.

STEPHEN MORSE, Springfield, Mass. A. E. NEWTON, Editor N. E. Spiritualist, Boston, (after mic

dle of April next.) S. B. BRITTAN, Editor Spiritual Telegraph, New York.

Wм. Fisuвough, Telegraph Office, New York.

Rev. T. L. HARRIS, " R. P. AMBLER, CHARLES PARTRIDGE, "

Dr. J. R. ORTON, "HENRY H. TATOR, " Dr. R. T. HALLOCK, corner Christie and Broome Sts., N. Y Mr. and Mrs. U. CLARK, Ed. Spiritual Clarion, Auburn, N. Y R. P. Wilson, River Styx, Ohio. JOEL TIFFANY, 653 Broadway, New York. DANIEL PARKER, M. D., Billerica, Mass.

TRANCE SPEAKERS. Mrs. B. F. HATCH, at present in New York. WILLIAM E. RICE, Boston. (Healing Medium.) Mrs. J. H. CONANT, Boston.

Miss Rosa T. AMEDEY, Roxbury, Mass. L. K. COONLEY, Portland, Me. (Healing Medium.) F. L. WADSWORTH, Portland, Me.

JOHN M. SPEAR, Melrose, Mass. Mrs. Sarah B. Ellis, Hanson, or Quincy, Mass. (Healing Medium.)

Mrs. JOHN PUFFER, North Hanson, Mass. (Healing Medium. Miss A. M. SPRAGUE, Plymouth, Vt.

Mrs. M. S. Townsend, Burlington, Vt. (Healing Medium.) Mrs. M. F. Brown, South Royalton, Vt. (Healing Medium.) AUSTIN E. SIMMONS, Woodstock, Vt.

Mrs. R. M. HENDERSON, Newton, Ct. (Psychometrist.) Mrs. H. F. HUNTLEY, Providence, R. I.

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

H. P. FAIRFIELD, Wilbraham, Mass. (Healing Medium.)

WM. A. HUME, Collins Depot, Mass. Mrs. EMMA F. JAY BULLENE (now in New York).

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

GEORGE ATKINS, Charlestown, Mass. (Healing Medium.) Mrs. Almira F. Pease. (Psychometrist.)

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

SPECIAL NOTICES.

Dr. JOHN MAYHEW will give three lectures at South Reading, Vt., on Sunday, April 19th. All are invited to attend.

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

CONFERENCE AT BUFFALO, N. Y. It is proposed to hold, in the city of Buffalo, a public conference, commencing on the 11th or 12th of April, to be continued two or three days, that opportunity may be had for interchange of feelings, thoughts, purposes, and plans, between persons who are interested in Spiritual, Moral, Religious, and Social

Among the topics which will prominently be brought before Among the topics which will prominently be orought below.

the Conference, the following are deemed important:

1st. For what purposes, if any, do spirits revisit earth?

2d. What conditions, if any, are considered the most favorable for receiving such teachings as persons desire to transmit from the spirit-life?

3d. What relations, if any, does the present marked era bear to remain any dispensations?

to prominent preceding dispensations?
4th. Has woman as just a claim to Equality as the opposite

5th. If there is an Equality of the sexes, how and in what way can they best be combined, so that the divinest growth, the broadest harmony, and the greatest purity may be secured?

6th. What justly constitutes a thorough Education, and how best can it be advanced, not only as it bears relation to children,

7th. How and in what respects, if in any degree, does the education of man aid in rearing finer animals and in cultivating

The expectation is encouraged that among other prominent speakers, the following persons will be present: John Allen, of Indiana; Major Daniel Gano, J. M. Stirling, Esq., Mrs. Caroline Lewis, Mrs. H. F. M. Brown, of Ohio; J. M. Spear, S. C. Hew itt, Miss Eliza J. Kenny, Henry C. Wright, Thaddeus S. Sheldon, of Massachusetts. The public is respectfully invited to attend these deliberations; and persons who may find it inconvenient to be personally present, are requested to forward such epistles and other paners as they may desire to have laid before epistles and other papers as they may desire to have laid before the Conference, to the care of E. C. Pomerov, Esq., Buffalo.

MEETINGS IN BOSTON AND VICINITY.

Miss Ellen E. Gibson, trance speaker, will lecture at the Melodeon, on Sunday afternoon, next, at 3 o'clock, and in the even-

ONE MORE SUNDAY. - Mrs. CLOUGH will speak at HORTICUL-TURAL HALL on Sunday next, forenoon and afternoon, and Mrs. CONANT in the evening. An admission fee of 10 cts. to each lec-

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

MEETINGS IN CHELSEA, on Sundays, morning and evening at FREMONT HALL, Winnissimmet Street. D. F. GODDARD, regular speaker. Seats free. IN CAMBRIDGEPORT. Meetings at Washington Hall, Main

street, every Sunday afternoon and evening, at 3 and 7 o'clock, Meetings also at Wait's Hall, corner of Cambridge and Hampshire streets, at the same hours as above.

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

MEDIUMS IN BOSTON.

Mr. J. V. Mansfield, Test Writing Medium, No. 29 Exchange st., Boston, or at his home, Chestnut st., Chelsea. Terms \$1 00, in advance. All letters sent by mail must contain a postage stamp to prepay the post

Miss M. H. Smith and Mrs. E. E. Clough, (formerly Miss Smith) Trance, Writing, Rapping and Tipping test mediums, No. 2 Central Court, (room formerly occupied by Mrs. Conant.) Hours from 9 to 12 A. M., and from 2 to 7 P. M. Terms 50 cents per hour, each person. 45 tf

Mrs. Knight, Waiting Medium, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5. Saturdays excepted .-Terms 50 cents a sitting.

Mrs. Dickinson, Tcance and Healing Medium, at No. 15 Montgomery Place Hours from 9 till 1, and from 2 to 9 o'clock. 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 Rapping, Writing, and Trunce. Rooms No. 46 Eliot street. Hours from to 12 A. M., and 2 to 6, P. M. Terms \$1.00 per hour for one or two persons 50 cents for each additional person. Clairvoyant Examinations for Diseases

and Prescriptions, \$1.00. Mrs. J. H. Conant, Spirit Medium, has removed to Room No. 22, National House, Haymarket Square, where she will hereafter sit for Medical purposes only. All previous engagements, however, will be ful-

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

Miss E. D. Starkweather, Rapping, Writing and Trance Medium residence No. 6 Barre place, out of Eliot, near Washington. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A.M., 2 to 5

N. B .- Public circle on Monday and Wednesday evenings at eight o'clock. Terms, 25 cents each visitor. Evening sittings with families, if desired. IN SPRINGFIELD, MASS.

Mrs. Almeda Dexter, Healing Medium, may be found, for the present, with Calvin Hall, Healing Medium, at the residence of Mr. J. Parker, Bliss street, Springfield, Mass-, where she will attend to examining and prescribing for disease; also curing by the laying on of hands. Charges ation and prescriptions when the pa-For examination 25 cents, for examination and prescriptions when the patient is present, 50 cts.; by letter, \$1.00. Pay, in all cases, required down.

HEALING AND CLAIRVOYANT PRESCRIPTIONS O. C. YORK and wife continue to heal the sick by the laying on of hands; also to give Clairvoyant examinations and prescriptions, by receiving the name, age and residence of patients in their own handwriting. They will also visit the sick whenever desired Terms \$3.00 for examination in a prescription; \$2.00 when present. Address in care of Bela Marsh, 15 Franklin street, Boston.

General Advertisements.

DENTAL INFIRMARY, ANDOVER, MASS. Whole and partial sets of Teeth, Gold Pluggings, &c., of the choicest kind, with pleasant board for distant visitors, till completed, may be had at DR. E SANBORN'S, as above. He is at the Mariboro' Hotel, Boston, professionally, the first Monday, Tuesday, and Wednesday of each month, and may be consulted personally or by letter.

MRS. H. F. HUNTLEY will give examinations of diseases, at 160 Arch Street, Philadelphia, Pa.

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

W. GREENWOOD, Healing Medium, Rooms, No.

MAGNETIC HEALING MEDIUM. John B. Pratt, will give careful attention to all diseases which can be relieved by Spiritual magnetic influence. Terms for manipulations \$1.00. Office 93 Hudson Street.

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

THE PSALMS OF LIFE." A compilation of Psalms, Hymns, Chants, &c., embodying the Spiritual, Progressive, and Reformatory sentiments of the present age. By John S. Adams. Price 76 cents. Just published and for sale by BELA MARSH, 15 Franklin st. Also, "The Harsoniad" and Sacred Melodist, 160 pages. Price, in Boards, 35 cents single, 83,50 per dozen.

MERRILL'S EQUALIZING EXTRACT An invaluable remedy for equalizing the Electric Fluid and fortifying the system against such spheres as induce disease by weakening the nerves.

This extract has succeeded in removing habitual Costiveness, the worst forms of Dyspepsia, Incessant Shaking, Nervous Headache and Deafness, Asthma. Epileptic Fits, Palpitation of the Heart, Mental Inquietude, Determination of the Blood to the Brain, Spinal Diseases, Fallure of Memory and General Deblity. For Fits, 8t. Vitus' Dance, Neuralgia, and Tie Doloreaux it may almost be regarded as a Specific. Price \$1.00 per Box. For sale by Bela Marsh, 15 Franklin st.

44—tf.

HOWARD, CLAIRVOYANT PHYSICIAN, CAN D. be consulted at his residence, Thorndike, Mass., the first, third and fourth weeks in each month.

AYING HANDS ON THE SICK. Dr. W. T. Osborn, 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, 21.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel

TO THE AFFLICTED. Dr. A. C. Dresser, Clairvoyant and Healing Physician, so celebrated for remarkable cures, may be consulted upon all diseases that flesh is heir to. Terms for examination when present, \$1.00; when absent, \$3.00. Patients will be visited in the city and vicinity, if desirable. Medical House and Office, 33 Charter street, Salem, Mass.

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

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

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, Lowell, Mass.

SUFFOLK DYE HOUSE. Corner of Court & Howard

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

paralleled success.

TERMS — For examination and prescription \$5, when the patient is present \$3; if absent \$10. All subsequent examinations \$2. Terms strictly in advance. In order to lesure prompt attention some of the leading symptoms must be given, when sending a lock of hair.

Hours from 10 to 1, and from 2 to 4, except Saturdays and Sundays. DR. ABBOTT'S MEDICINES. - Our Cholera Cordial can be depended on to cure Cholera, Cholera Morbus, Dysentery—has been in coustant use since the cholera season of 1832. Peach Cordial will cure debility, feintness at the stomach, and is an excellent Tonic Cordial.

Our Panacea will cure Coughs, Cold, and Ashma. The Canker Cordial will cure the Canker in the moute and stomach and Canker Humors in the Biood. "Female Restorative"—for Female Debility.

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

J. & BENJ. F. ABBOTT, 214 Hanover St F. KEMLO, WATCHMAKER, AT GEO. B. FOSTER'S, N. B. Mr. K. has for many years been first workman and foreman for S. Willard & Son, 9 Congress st. 42. 3m.

B. CHILD, M. D., DENTIST NO. 15 TREMONT

HEALING INFIRMARY. Doctor Barron cures Cancers and Cancerous Humors, without the use of the knife or torturing with caustic, and with but little pain and inconvenience to patients, by applying a cerate which has a chemical action, destroying the vitality of the cancers, causing a separation between the cancer and the surrounding tissues, and an opening of the integuments over it, so that in a few days the tumor will escape, root and branch. The opening in the Jush thus made heals up in a short time, soundly, leaving no traces of the Cancer behind. Over 200 cases have been cured by this process. The Doctor continues to attend to Scrofula, Erysipelas. and all cases, in which he has had great success for the last twelve years. Clairvoyant examinations attended to as cess for the last twelve years. Clairvoyant examinations attended to a formerly. Call and satisfy yourselves of the unremitting effort and determination of the Doctor to conquer and subdue disease in his fellow man.

REUBEN BARRON, Botanie and Clairvoyant Physician, Palmer, Mass.

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

HENNIKER SPRING WATER. - Persons wishing to obt in Water from the celebrated Spring at West Henniker, N. H. are informed that they can be supplied by enclosing \$2.00 to S. M. CURIER West Henniker, N. H., who for this sum will forward one barrel of Water according to directions.

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

Patients desiring board should give notice in advance, that suitable

arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should inclose \$1.00 Those sending locks of hair to indicate their discases, should include 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 magnetic properties, and is useful in negative conditions of the system.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

THE REMEDIES OF NATURE. Wm. E. Rice, Clairvoyant Medium for Medical Examinations. Careful and thorough examinations will be made in all cases, and prescriptions given with full directions relative to dilet, habits, &c. Hours for Examinations from 10 to 12 A. M., and from 2 to 6, 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 symptoms, name and age of the patient. Free examinations given on Mondays to those who are unable to pay. All directions required by the patient carefully written out. Trans, when the patient is present, \$5; when absent, \$8; all subsequent examinations, \$2. Payment strictly in advance. COUNTAIN HOUSE, CORNER OF BEACH STREET

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26-1

SEEK-NO-FURTHER SOAP.—The undersigned, having been appointed principal agent for Sancer's Seek-No-Further Soap now offers the article for trial, and the copyright to manufacturers for sale knowing it to be one of he great inventions of the age. Office and geneeral depot, 116 Commercial Street, Boston - Price \$2.50 per box of thirty-six pounds; three boxes for \$7.00. SAMUEL W. GLEASON Sub-depet at No. 244 Washington street, up one flight, door No.

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THE PHONOGRAPHIC INTELLIGENCER, A month-L ly journal devoted to Phonography, Phonotopy, Phonology, Etymology, Etymolo

REMARKABLE TEST. At the sitting of a circle a REMARKABLE TEST. At the sitting of a circle a short time since, Dr. Charles Main being present and having at that 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 carthly 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 it. The above is true in every particular.

CHARLES MAIN, No. 7 Davis Street, Boston. This invaluable medicine has long been used as an infallible remedy for Consumption. Scrofula, Salt Rheum, Erysipelas, Cough, Disease of the Liver, Dyspepsia, Canker, Mercurial Disease, Piles and all gross acrid

Numors.

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

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Medium, is still engaged in healing the sick by laying on of hands and other spirit remedies. Since his return from the east he has located at No. 184 Main st., Charlestown, and will attend to all who desire his services in the treatment of disease.

In cases where sickness or distance prevents personal attendance, by enclosing a lock of hair, with the name, age, and place of residence, the patient will obtain an examination and prescription written out with all requisite directions. Patients visited at their abodes when desired, on liberal terms. Hours for examinations from 10 to 12 A. M., and from 2 to 5 P. M. Terms, when the patient is present \$1.00; when absent \$3.00. Payment strictly in advance.

TO THE AFFLICTED. T. H. PEABODY, Healing Physician, so celebrated for remarkable cures, may be consulted upon all diseases that flesh is heir to. Patients will be visited in the city and out if required. Medical house and Office No. 1 Avon place Boston. 51—4t

BY J. M. FLETCHER. My little girl, how sweet her eve. My little boy, how bright his face; What mystery that both should die, And sleep alike in death's embrace! Their graves are green, the summer sheen Is resting on them side by side, And eight short months but intervene To heal my sorrow since they died.

They were two buds of promise sprung In the parterre of holy love; They were two harps of sweetness strung To imitate the strains above, They passed away,-their forms of clay,-To moulder in the burial place, Their spirit-wings to soar away And cleave the airy heights of space.

"Farewell," I said, " a last farewell, My beauteous girl, my noble boy ! But something inward, e're they fell, Recalled the hasty words with joy, And whispering, said, "They are not dead, Those little darlings of thy love, But only from thy presence fled To mingle in the spheres above.

"Death is the spirit's birth, and frees The spirit from its form of clay, And death in giving life to these Hath only taken that away. They are as when, beheld of men They lingered in your home of love. Save they are freer now than then, And far or near, alike may rove.

"Their unseen lips thy forehead press, Their unseen hands thy locks entwine. And often in a fond caress Their little forms press near to thine." So spake the inward voice and seemed A talisman of priceless joy, And brightly evermore hath beamed The memory of my girl and boy.

THE DISEMBODIED SPIRITS.

BY W. B. O. PEABODY. O sacred star of evening, tell In what unseen, celestial sphere Those spirits of the perfect dwell, Too pure to rest in sadness here.

Roam they the crystal fields of light, O'er paths by holy angels trod; Their robes with heavenly lustre bright-Their home the Paradise of God!

Soul of the just ! and canst thou soar Amidst those radiant spheres sublime, Where countless hosts of heaven adore Beyond the bounds of space or time?

And canst thou join the sacred choir. Through heaven's high dome the song to raise, Where seraphs strike the golden lyre In ever-during notes of praise?

Oh I who would heed the chilling blast That blows o'er time's eventful sea, If bid to hail, its perils past, The bright wave of eternity ?

And who the sorrows would not bear Of such a transient world as this, When hope displays, beyond its care, So bright an entrance into bliss?

THE TRUTH DOTH NEVER DIE. Though kingdoms, states, and empires fall, And dynasties decay; Though cities crumble into dust. And nations die away; Though gorgeous towers and palaces In heaps of ruin lie, Which once were proudest of the proud, The TRUTH doth never die !

We'll mourn not o'er the silent past, Its glories are not fled; Although its men of high renown Be numbered with the dead. We'll grieve not o'er what earth has lost, It cannot claim a sigh, For the wrong alone hath perished, The TRUTH doth never die!

All of the past is living still-All that is good and true ; The rest bath perished, and it did Deserve to perish too! The world rolls ever round and round. And time rolls ever by; And the wrong is ever rooted up. But the TRUTH doth never die!

THE ANGEL STRIPE.

Within her downy cradle there lay a little child, And a group of hovering angels unseen upon her smiled; A strife arose among them-a lovely, holy strife-Which should shed the richest blessing over the new-born life.

With a cheek like morning's blushes and an eye of azure hue; Till every one who saw her was thankful for the sight Of a face so sweet and radiant with ever fresh delight.

One breathed upon her features, and the babe in beauty grew.

Another gave her accents, and a voice as musical As a spring-bird's joyous carol, or a rippling streamlet's fall; Till all who heard her laughing, or her words of childish grace, Loved as much to listen to her as to look upon her face.

Another brought from heaven a clear and gentle mind, And within the lovely casket the precious gem enshrined; Till all who knew her wondered that God should be so good As to bless with such a spirit our desert world and rude.

Thus did she grow in beauty, in melody, and truth, The budding of her childhood just opening into youth; And to our hearts yet dearer every moment than before She became, though we fondly thought our hearts could not love

Then out spake another angel, nobler, brighter than the rest, As with strong arm, but tender, he caught her to his breast : "Ye have made her all too lovely for a child of mortal race, But no shade of human sorrow shall darken o'er her face.

"Ye have tuned to gladness only the accents of her tongue, And no wail of human anguish shall from her lips be wrung ; Nor shall the soul that shineth so purely from within Her form of earth-born frailty, ever know the taint of sin.

"Lulled in my faithful bosom, I will bear her far away, Where there is no sin, nor anguish, nor sorrow, nor decay; And mine a boon more glorious than all your gifts shall be-Lo! I crown her happy spirit with immortality !"

Then on his heart our durling yielded up her gentle breath, For the stronger, brighter angel, who loved her best, was DEATH!

OBEDIENCE. - Obedience is the mediator of the soul. It is the organ of immediate inspiration; the hierophant of the Godhead. It is the method of revelation; the law of all culture.

CONVINCED BY A SPIRIT.

NEW-ENGLAND SPIRITUALIST

The learned and pious St. Augustine, in a letter to his friend Evadius (Epistola 159. Antwerp edition), gives an interesting case of spirit-communion, whereby a skeptic was converted to a faith in the soul's immor-

I will relate to you a circumstance, he writes, which will furnish you with matter for reflection. Our brother Sennadius, well known to us all as an eminent physician, and whom we especially love, who is now at well acquainted, could yet, nevertheless, as he has doubt - will speak thus harshly and unworthily of it. lately narrated to us, by no means bring himself to believe in a life after death. Now God, doubtless, not willing that his soul should perish, there appeared to him one night, in a dream, a radiant youth of noble aspect, who bade him follow him; and as Sennadius obeyed, they came to a city where, on the right side, he heard a chorus of the most heavenly voices. As he blessed; whereupon he awoke, and thought no more of of his long life, he expressed himself so variously that a his dream than people usually do.

On another night, however, behold! the youth appears to him again, and asks him if he knows him; and Sennadius related to him all the particulars of his former dream, which he well remembered.

"Then," said the youth, "was it sleeping or waking that you saw these things?"

"I was sleeping," answered Sennadius.

"You are right," returned the youth; "it was in your sleep that you saw these things; and know, O Sennadius, that what you see now is also in your sleep. But if this be so, tell me where then is your body?"

"In my bed-chamber," answered Sennadius.

"But know you not," continued the stranger, "that your eyes, which form a part of your body, are closed and inactive?"

" I know it," answered he.

"Then," said the youth, "with what eyes see you

And Sennadius could not answer him; and as he hesitated, the youth spoke again, and explained to him the motive of his questions.

"As the eyes of your body," said he, "which lies now on your bed and sleeps, are inactive and useless, and yet you have eyes wherewith you see me and these things I have shown unto you; so after death, when these bodily organs fail you, you will have vital power, whereby you will live, and a sensitive faculty, whereby you will perceive. Doubt, therefore, no longer that there is a life after death."

"And thus," said this excellent man, "was I convinced, and all doubts removed."

WHERE IS THY GOD?

This is the master-key to the whole moral nature; what as it shines forth in the Gospels. does a man secretly admire and worship? What haunts itual ranks ;-this, which allies him to Hell or Heaven ; importance to a degree more or less in the outward forms this, which makes him the outcast or the accepted of of religion. Besides we shall all gradually advance the moral sentiments of the Holiest. Every man's from a Christianity of words and faith to a Christianity highest, nameless though it be, is his "living God:" while, oftener than we can tell, the Being on whom he seems to call, whose history he learned in the catechism, of whom he hears at church,- with open ear, perhaps, but with thick, deaf soul, -is his dead God. It is the former of these that gives me his genuine characteristic; that uppermost term in his mind discloses all the rest. Lift me the veil that hides the penetralia of his worship, let me see the genuflexions of his spirit, and catch the whiff of his incense, and look in the face the image at whose feet he is prostrate; and thenceforth I know him well; can tell where to find him in the world; and divine the temper of his home. The classifications produced by this principle are not what you will meet with in any "Sketch of all religions." Their lines run across the divisions of historical sects, wholly regardless of their separations; but as they are drawn by the hand of nature and of conscience, rather than by that of pedants and of bigots, to study them is to gain insight into divine truth, instead of wandering through the catalogue of human errors .- Martineau.

ANECDOTE OF LICHTENBURG. - Mayer observes, how much more advanced we should be in the knowledge of these spiritual matters, were we not restrained from avowing and investigating them, by a childish fear of the world; and instances the case Lichtenburg, a very sensible and philosophical-minded man, who relates that, being one night in bed, he found himself suddenly seized with an unaccountable anxiety about fire, which he could not overcome; and he fancied, at the same time, that he felt an unusual warmth at his feet, as if from a neigh_ boring fire. Presently afterwards the alarm-bell rang, and I found the fire was not in my chamber, but in a tolerably distant house. Lichtenburg adds, "I have never related this circumstance before, as far as I remember; because I did not choose to take the trouble of defending it against the ridiculous views which might be taken of it, nor against the scorn of philosophical op-

Woman's Intuition .- The perception of a woman, says Shenstone, is quick as lightning. Her penetration is intuition, almost instinct. By a glance she will draw a deep and just conclusion: ask her how she formed it and she cannot answer the question. A philosopher deduces inferences, and his inferences shall be right; but he gets to the head of the staircase, if I may so are ever executing themselves through conscience in man. say, by slow degrees, mounting step by step. She and gravity in things. Man's body and the world are arrives at the top of the staircase as well as he; but organs, through which the retributions of the spiritual whether she flew there is more than she knows herself. universe are justified to reason and sense. Disease While she trusts her instinct, she is scarcely ever de- and misfortune are memoranda of violations of the ceived; but she is generally lost when she begins to divine law, written in the letter of pain and evil.

To die of thirst in sight of a fountain, to have feet will seek some other channel. It is not unfrequently and never walk, to have powers and never use them, are the case that the kisses and attention bestowed on the kinds of folly quite common in religious concerns.

THE RELIGION OF GOETHE.

"The man," observes Mr. Serves, in his life of the poet, "who can read Goethe's works and not perceive in them a spirit deeply religious, must limit the word religion to the designation of his own doctrines. * * * Orthodox he never pretended to be. His religious experiences had begun early, and his doubts began with them. There are those who regard doubt as criminal in itself; but no human soul that has once struggled-that has once been perplexed with baffling thoughts which it Carthage, after having distinguished himself at Rome, has been too sincere to huddle away and stifle in preciand with whose piety and active benevolence you are pitate conclusions, dreading to face the consequence of

> There lives more faith in honest doubt, Believe me, than in half the creeds; He fought his doubts and gathered strength ; He would not make his judgment blind; He faced the spectres of the mind, And laid them; thus he came at length To find a stronger faith his own.' - IN MEMORIAM.

"The course of his opinions often altered. At times. desired to know whence this harmony proceeded, the he approached the strictness of strict sects; at times he youth told him that what he heard were the songs of the went whole lengths in skepticism. * * In various epochs Pietist may claim him, or a Voltarian may claim him; both with equal show of justice. The secret of this contradiction lies in the fact that he had deep religious sentiments with skepticism on most religious doctrines.

"Whenever the Encyclopedists attacked Christianity,

he was ready to defend it; but when he was brought in contact with dogmatic Christians, who wanted to force their creed upon him, he resented the attempt, and answered in the spirit of his skepticism. . . . Against dogmatic preaching he opposed the fundamental rule, that all conceptions of the Deity must necessarily be our individual conceptions, valid for us, but not to the same extent for others. Each has his own religion; must have it as an individual possession: let each see that he be true to it, which is far more efficacious than trying to accommodate himself to another's.

"'I believe in God,' was, he said, 'a beautiful and praiseworthy phrase; but to recognize God in all his manifestations, that is true holiness on earth.' He declared himself in the deepest sense of the word a Protestant; and as such claimed 'the right of holding his inner being free from all prescribed dogma - the right of developing himself religiously.'

"He looked upon the Four Gospels as genuine, 'for there is in them a reflection of the greatness which emanated from the person of Jesus, and which was of as divine a kind as was ever seen upon earth. If I am asked whether it is in my nature to pay him devout reverence, I say-certainly! I bow before him as the divine manifestation of the highest morality. If I am asked whether it is in my nature to reverence the sun, I again say-certainly! For he is likewise a manifestation of the highest Being. I adore him in the light, and the productive power of God; by which we all live, move Whoever can so look into my heart as to tell whether and have our being. Let mental culture go on advancthere is any thing which I revere; and if there be, ing, let science go on gaining in depth and breadth, and what thing it is; he may read me through and through, the human intellect expand as it may, it will never go and there is no darkness wherein I may hide myself. beyond the elevation and moral culture of Christianity

" The mischievous sectarianism of Protestants will him with the deepest wonder? What fills him with the one day cease, and with it the hatred between father and most earnest aspiration? What should we hear in the son, sister and brother; for as soon as the pure doctrine soliloquies of his unguarded mind? This it is which, and love of Christ are comprehended in their true nature, in the truth of things, constitutes his religion; - this, and have become aliving principle, we shall feel ourselves which determines his precise place in the scale of spir- great and free as hunan beings, and not attach special of feeling and action?"

STUBBORN PACTS.

Through the kindness of Mr. Davenport, his room has been opened on Saturday evenings to a limited number of sincere inquirers, for the purpose of enabling the controlling spirits to give such demonstrations as cannot be so easily produced in a promiscuous circle. On the evening of last Saturday, we were present with a company of about thirty persons, and witnessed some demonstrations of a truly astonishing character. To say nothing of the manner in which the instruments were carried around the room to the extreme parts of it, while the mediums were securely tied to their seats in the box, we will state, briefly, one fact, which completely upsets the last remains of our skepticism.

The spirit controlling the manifestations directed that William Henry should be taken out of the box, and that Ira, the oldest of the two, should remain there alone.-This was lone. Instantly the spirits tied the medium with his hinds behind him, down to the bench on which he was seited, and called for a light. He was found tied in a manner to preclude the possibility of a doubt as to his inability to untie himself. The circle was formed by joining lands, and the light was extinguished. In a moment he medium exclaimed-" My coat is off-bring a light, quick." The light was immediately produced, and there sat the medium, with his hands tied, as before, and his mat off and thrown upon the board running across the juck part of the box! Shortly afterwards, the coat was put on again, safe and sound, the medium still tied! Such are the facts, as can be affirmed, under the solemnity of an oath, if required, by every

We do not pretend to be able to account for these things; we only know that our senses did not deceive us, and that the thing was done as above stated. But these are only the beginning of wonders! The facts of Spiritualism are becoming altogether too formidable to be any longer trifled with. We defy the world to refute them .- Let them be examined with the utmost care, and when convinced, let men be honest and fearless in the utterance of their convictions .- Spiritual Universe.

RETRIBUTION. The laws of the soul and of nature are forecast and preordained in the spirit of God, and

Love is like a river; if the current be obstructed, it child of six years are intended for her sister of sixteen. things show a person's nature.

---- APRIL 11, 1857.

the joy and hope of mankind preserve to the world. Nor while the soul endures, shall the book of revelation be sealed. Her scriptures, like herself, are inexhaustible, without beginning or end.

NEW ENGLAND SPIRITUALIST.

II. That he has a conscious individualized existence after the

III. That the disembodied can and do communicate sensibly with those still in the flesh.

IV. That incalculable good may be derived from such com-

Correspondents are cordially invited to contribute facts bearing on the question of spirit-existence and agency, and thoughts or suggestions, whether their own or from the Higher Life, calculated to throw "more light" on the great problems of Human Life, Duty, and Destiny. Those who write in a kindly, truthseeking, rather than dogmatic spirit, free from censoriousness and needless harshness, with a due appreciation of the value of the Past, notwithstanding its errors, will be most welcome to a

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THE "LILY WEBSTH" was received with so much favor by the lovers of spiritual truths, that in compliance with the wishes of many individuals, a continuation is issued under the name of "The Boquet."

The flowers that form this Boquet have been gathered in celestial gardens. They are fragrant with angel love, and arranged in the glowing tints of angel pencililogs. Delicately must we touch them, and susceptible to the purvet spirituality must they be who would fully enjoy and justly appreciate their many beauties.

In each message, let each one consider himself as personally addressed for to all those who while on earth would catch the tones of angel voices and the soft notes of golden harps moved to melody by angel hands, this Boquet is presented as a token of that love which is drawing us all home to peace and joys eternal.

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Vol. III.

FOR THE WEEK ENDING SATURDAY, APRIL 11, 1857.

No. 2.

Phenomenal & Philosophical.

PURTHER DEVELOPMENTS BY MRS. HATCH. THE FALL OF MAN-ADAM AND EVE-THE SERPENT THE DELUGE-WHAT IS THE AGE OF THE WORLD. difference is in the intellect. THE AGE OF THE RACE-THE ORIGIN OF MAN-HOW TO BECOME A MEDIUM, ETC.

The following is an accurate report of a conversation which took place at a private residence in this city on white, or Caucasian race? Wednesday evening between Mrs. Hatch, while in a Mrs. H. - None in the inherent elements of the soul, has recently come under our notice.

to Mrs. Hatch, and to each her reply was prompt and the processes of unfoldment by which external knowlunhesitating. The sitting occupied one hour and ten edge is acquired, and the soul become unfolded to the

THE RELATION BETWEEN DISEASE AND SIN.

and sin? and if not, what is signified by our Saviour's reply to ceed from one primal source. ed?-" Wherefore think ye evil in your hearts? for whether is casier to say, Thy sins be forgiven thee, or to say, Arise and walk?"

And again, in reply to the messengers of John, who came to inquire if He was the one that should come, or do we look for another, viz.: "Go, and show John again those things which ye gence manifesting itself in the form of reason and judgdo hear and see — the blind receive their sight, and the lame do walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached unto them." And, if there is any such relation, does it exist after death? and human soul. Many of the animals manifest the capado the spirits know disease and recovery?

Mrs. Hatch. — Sin, in the usual significance of the term, implies the violation of a law. It has been applied, however, entirely to moral or intellectual laws; to the violation of those laws which apply to the soul. As the soul has been said to be a distinct and positive forma- the lowest order of the human race, as the Bushman, is the same tion, distinct from the physical formation, as its existence has not been considered as being a part of the body, or the essences which make man an individuality, a soul of the life of the body, sin has been thought to have no the essences which make man the child of his fatherinfluence upon the external man. But any law which these essences are alike wherever you find them. produces an effect upon man's physical system must, in Whether in the Hindoo, the Hottentot, or the Bushman, its primitive source, be from the soul. Why? Because in the lowest form of intelligence, if that crowning stone man's soul, in its identity, in its essence, in its formation, of the arch - reason - is there, you will find a human outstorks, aggregates, assimilates external substances, soul - an immortal roul. But us we expressed the until you behold the form of man. The external form is the growth of the spirit. The nature of the spirit unfolds in the form of the body. The body simply gives place, expands, unfolds, that the processes of identity may become more effectually developed and mademanifest.

Sin, therefore, as such - not the positive element perhaps, but the ignorance of knowledge of the laws of mature-may be defined as either physical or mentalthat is, spiritual : and in either case it applies to the soul. What-follows? That all physical diseases, when traced to do. The spirit, being from God, must be perfect. to their ultimate sources, proceed from the spirit-from a lack of unfoldment in the spirit. Disease is a want of the creation proper action in some portions of the system, and this must tend to produce a want of action in other portions, link," as it is termed by scientific men, between the anand increased, heated or superabundant action in others, imal and human creations, or between reason and inwhich is inflammation. It must proceed from a want of stinct, we have not clearly defined, neither do we supknowledge of the laws of health and of nature; for, pose it to be susceptible of definition. But this we aswere they well understood, they would never be vio- sert, that in the Bushman, or the lower order of the hulated; consequently, it proceeds from a want of un- man species, wherever found, the essentials of individufolding of the intellect or soul - a want of action of the al identity become perfect; that wherever you find a sussoul. Therefore, in the text of Scripture quoted, " For ceptibility of unfoldment, there the individuality of spirit whether is it easier to say, Thy sins be forgiven thee, commences; and if there is no such susceptibility in the or to say, Arise and walk" - whether the soul or the Bushman, if he is not capable of attaining the higher body is made whole, it matters not, for the disease of forms of intelligence, then he is not an immortal. both arises from the mind.

You ask, then, if the relations of sin and disease apply to human instruction? the spirit in its future existence, and if the spirit knows Mrs. H .- The development of the soul, in its interior disease and recovery? We answer, it does: Disease and positive essence, depends not upon human instrucis the want of action in some portions of the system, tion, but the circumstances of its identity in the exterand an excess of action in other portions, as we have nal life do depend, in a great measure, upon human indefined it. As that is true of the external form, so it is struction. For instance, the soul, unless it perceives true of the spiritual. There is a want, or an excess, in intuitively its essence and objects, is not susceptible of the capacity of the spirit in the brain; and it operates | being educated into them. Unless there is an intuitive upon the spirit as disease and recovery. When the fountain of knowledge, human instruction cannot supply spirit acquires a knowledge of the laws which govern its it. Why? We refer to the Bushmen. If, through nature - when an equilibrium is produced in its facul- education, those higher powers of the spirit are not called ties, in the spiritual world, through the manifestations of forth, it is evident they do not exist; but when, by edthe unfolding of the soul, in the intelligent and identified ucation, they are called forth, it is evident that they had spirits - then there is no more disease.

- that is left behind them - but disease in the faculties ply an outward manifestation of the laws and princiof their own nature, as it is forever improving; not ples inherent in the soul, which is perfect in itself, though growing, but always unfolding to higher and more perfect undeveloped, being an offshoot, or corruscation of the forms of existence.

QUALITIES INHERITED FROM BACK

Question 2 .- Is the soul - or, in other words, that which animates the form, and is the man - is it an absolute indepen- developing existence begins?

dent entity, or is it a result of organization ? Mrs. H. - It is an absolute independent entity.

inherited, so that a race of men have a certain resemblan-Mrs. H. - Qualities of the soul are not inherited, except from Deity. Qualities of the manifestation, or combination of soul - of that which has an external form are always inherited, insamuch as the soul becomes identified and outwrought through generations and in its distinct and positive essence, inherits nothing except from Deity. The manifestations of identity in exdesign 9.—Is the existence of the human soul, as it appears in man, the commencement of its existence, or did it, as an entity, exist before it made its appearance in a human form?

Mrs. H.—We conceive this: that the human soul, as

ences, the same variety, exist in the internal essences, ND DISEASE-WHAT IS MEANT BY of the soul, as wrought forth from the external. The

AFRICANS HAVE SOULS

Question 4. - Then is there any radical or inherent difference between the soul of one of the most degraded of the human race -as for instance that of the Bushman - and that of one of the

state of trance (so called), and a company of ten or a else education or unfoldment could not produce their dozen invited guests. The answers are as remarkable effect - could not draw out the higher manifestations as anything in the way of theological speculation that of the soul. Were there a difference of species, an essential difference in the elements within, they could not None of the questions had been previously submitted | become assimilated through educational means, through highest capacity which man conceives. Consequently, the soul of the Bushman is radically identical with that Question 1.—Is there any necessary relation between disease of the Caucasian or any human soul. All souls pro-

A Gentleman. — In regard to the Bushman, I do not know as there is any evidence of their having been cultivated at all. The Bushman is about the lowest race of men known.

ment, there is a soul. If the Bushman has not that reason and judgment, he is not a man; he has not a city of humanity, to a certain degree, each animal in its

Question 6 .- May we infer, that the spiritual endowment in

Mrs. H .- You may infer this from what we say, that idea of differences of formation and development, of course the unfoldment of the soul of the Bushman requires a longer period of time, perhaps extending through generations. Greater changes, greater aggregations and segregations of thought and feeling, so to speak, manifested through the external, are required for the assimilation of their forms of existence to that of the more favorably disposed and developed races. But with the nature of the spiritual essences this has nothing Question 7 .- Where does soul, that crowning arch, begin in

Mrs. H .- It begins with man. The "connecting

Question 8 .- Does the development of the soul depend upon

existed in the soul, and only external cultivation was Consequently spirits do know disease - not of body required to call them forth. External education is sim-Deity. Therefore it is, that the divine, that intuition, is THE SOUL IS NOT THE RESULT OF ORGANIZATION, NOR ARE ITS | the primal source of man's knowledge, while external education is only a means of calling it forth.

A Gentleman .- Then where man begins, is where the power of

Mrs. H .- Yes. For instance, you may cultivate an animal; you may teach it many things which look like Question 3. - How is it, then, that qualities of the soul are intelligence. He will manifest a degree of intelligence, but there is no source of thought. He manifests no originality except in his sphere; he manifests no higher aspirations than belong to his animal instincts-his animal nature. But when an immortal is instructed, you behold originality, aspirations, longings. The fountain nations, in its external essences. But the soul, as such, burst forth. That is the true test of soul, and the only will pour. You open the gateway and the flood will

Question 9 .- Is the existence of the human soul, as it appears

tions of external life and of the unfoldings of the spirit; an element, must have existed through all time, through unfoldment; that they worshipped Deity according to really dead, who have been resuscitated by this same have acted and used yourselves upon that principle. and as no two men in the world are alike in external all past eternity, within the boundaries of the universe; that when the tree of power, this same unfoldment of the power of will in But those who are deeply learned in science—those who form, so no two souls are unfolded in the same manner, that the individual soul, as an entity, as a positive indi- knowledge, or man's desire of knowledge, sprung up harmony with nature. In the case of Jairus's daughter, are constantly studying, not the external mind, but the but are differently combined and outwrought. For in- viduality, never existed until it was manifested in the within them, they partook of the fruit - they sought for he himself said that she was not dead, but asleep. Pos- immortal, have a different conception of the identity. stance, to illustrate by a familiar theory in nature; in human form. This manifestation becomes the stepping- knowledge. Consequently there must then be a "fall," sessing this perfect power, he at once perceived the conchemistry, the primates of all substances are alike, but stone to consciousness, to individuality, to a conscious (or more properly a re-action, for a fall implies a retro-dition of the woman.

not their combinations in any form of existence. You | immortality. Your soul was as immortal before it en- | gression, which is impossible) from that highest state of perceive a different unfoldment, a different segregation, a constant variety in the external, and the same difference of the same differe destiny was as felly and that identity which attends ciples as did the apple and the fall of man. The highest the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combinations of sairit as and the appearance of the combination of the ceives not time nor space, but conceives of principles; vales to ignorance and mental darkness; the idea of cording to their relative powers. It sees external ob- ments of Divine Truth and Wisdom. It is stated that jects in essence only. The seal knows neither time nor the highest mountains were covered; if those mountains worked as the soul manifests itself in an external form. for a deluge to cover them. Perhaps, as indicated by But the soul can never go backward; it can never re- deposits of shells, the whole earth has, at some time, is only the re-action of nature, in accordance with the water over them. Earthquakes and great convulsions divine laws. If your soul had been an entity before its of nature may have thrown them up. ceives of a previous identity.

> THE SOUL BEFORE BIRTH AND TIME OF ITS CREATION. a spirit's existence prior to its assuming the human form?

Mrs. H - You ought to have this idea - that the essences of the formation of the human soul have ever of the tradition of a Deluge? existed distinct and positive, but that the time for their ultimation and unfoldment did not occur until the formathen similar throughout the world, as now the civilization conscious thought of the soul is here being outwrought in countries. The same ideas are now springing up in and will no more go back a ain to God, than can the countries at the present day? star created from the essence, of the sun go back to that any and it they inusperse er revolve in the orbit prescribed for them, and in the light of the great Centre from which they sprung.

formation of things?

in relation to fact.

HOW OLD IS OUR RACE?

record as to the time of the origin of the human race?

Mrs. H .- That not merely six thousand, but more than six hundred millions of years have clapsed since The morning and the evening signifies the beginning setting of the sun.

Question 13.—Are we at liberty to suppose that the human race all sprung from a single pair?

Eve, and that is wherein nations differ in externals and action, such as is visible in all external creations. in combinations of soul, but not in essences.

SIGNIFICATION OF THE FALL OF MAN. Question 14 .- What, then, becomes of the theory of the fall of

Mrs. H .- Probably the partiking of the fruit of the tree of knowledge, and the consequent "fall," as you intimate friend and associate of Jesus. It was very express it, is a part of the experience of all nations.

essences, and it is supposed rould follow the same animated. - Death signifies a want of action, and if there one but yourself, and therefore no one can forgive you; laws. All nations would, therefore, partake of the tree is really death, there can be no resuscitation; but in the you must abide the consequences of your sin. If you of knowledge in the earlier ages of their development, records of medical science you have many well authen- resist the inspiration of your own light and knowledge, and it is reasonable to suppose that the consequence ticated instances of the spirit withdrawing its functions, would be similar, if not the same - that the "fall" would ensue from the principle of materialism growing moved by the application of proper medical means to reout of the desire for knowledge.

THE DELUCE.

traditional history has a tradition of the deluge, generally agreeing with that related in the Old Testament? Was the Deluge
and by means of his psychology or magnetism, as it is

to scientific revealments it would be impossible for the porarily withdrawn its functions by reason of spiritual whole surface of the earth to be covered with water to unharmony, or what you please. The body is said to the depth related of the Deluga. It must refer to a have lain in the tomb many days, and it is given as the principle or power, as did the all of man - a deluge opinion of the writer, or rather of those who went with in their distinct essences, as we have informed you, perwhich swept away all the principles of evil, leaving only | Jesus to the grave, that decay had already commenced, a principle called Noah. Or it may refer to the people though it is not asserted positively that such was the of a country — a local deluge. These are our supposi- case. None are prepared to say that life might not be tions, and we base them, in both cases, upon the law of re-called, where perfect power exists, except in cases the human brain. Probably each one of you, in your nature. We do not suppose that a literal Adam and where absolute decay had occurred. Elijah, in the per- experience, has become so much interested in your ex-Eve stood in a literal garden of Eden, and were tempted | feetion of his unfoldments, might have the same powers, by a literal serpent, or devil, to cat a literal apple. We but not to the same degree. So in this century there suppose that mankind were simple and innocent in their have been many instances of persons supposed to be the intellect-is the "you," the "myself," the "I," and

consequently the spirit, when identified in the human Noah building the ark, to the safeguard of principle, to form, measures, analyzes, unfolds, perceives things, ac- men's trust, confidence, security in those primitive elespace, as such, only relatively. The ideas are out- were as high as they now are, it would be impossible turn to its first essences. There is no such thing as re- been under water, but we would imagine the mountains trogression in the universe; what may seem such to you to have been carried under the water, rather than the

present existence, that entity would be realized by you. In the earlier development of language, as in the In essence, your spirit conceives of a former existence, Roman, Grecian, and Hebrew languages, figures were because it conceives of Deity; because it conceives of a used to represent ideas. The meaning was not always universal concord and harmony; because it soars toward positively expressed. Consequently, it is not to be the light from whence it sprung, but not because it con- supposed that translations of their ancient records should be literally made, and that mountains, rivers, valleys, apples, trees and gardens of Eden should be taken as Question 10.—What idea, then, cught we to have of the state of absolute existences and particular localities. It is quite reasonable to suppose that these things refer to principles. Question 17 .- Then what we are to infer from the universality

Mrs. H. - The undeveloped condition of man was tion of a human life occurred upon the earth; that every and intelligence of the nineteenth century pervades all the forms of earth; that the essences of spirit are continually outwrought, as are the essences and powers of distant lands. This proves that the development of the external universe; that there was no great creation thought, of feeling, of revealment, is everywhere the The spirits of the dead may have been made visible, of humanity at the commencement, and humanity then same. And if Deity has made a spiritual principle, allowed to go on in its own development, but that the which you may denominate the Deluge, which washed of their graves, as it is a favorite expression of Spirit-Fountain of life is still open and freely flowing; that away the evil principles of all nations, may not the man-Deity is still creating from himself souls which are a ner of representing that principle have spread to all the part of his being, and being created, they are thrown nations, or sprung up and been adopted in each nation, off as are suns, planets and systems from a central sun; as there was an Adam and Eve for each nation, and that being once created, and thus thrown off, they can the revealments of science and art harmonize in all

Question 18 .- What is the signification of the serpent in the

Question 11.—Is it possible to specify the time of the creation the Tempter. The serpent has always been looked upon as wily, insinuating, artful, tempting, as the serpent charms, | Christ? Mrs. H.—It is impossible to form an accurate idea of tempts, allures the bird; and it is reasonable to suppose the time. You may judge somewhat from the teachings the figure to have been used to express the idea of the as in no manifestation or development of his life was he of geology, but that is very indefinite. You may ana- Tempter, or that which tempts every person, and no subjected to any of the inharmonies, diseases, evils, or lyze and form conclusions as relates to principle, but not more Adam and Eve than every man and woman of the present age. It may represent that which tempts and allures man from childhood to age, leading to the unfold-Question 12.—What construction is to be put on the Mosaic ing of his powers. Each of you, in your experience, find a time when this Tempter approaches you, and you partake, or strive to partake, of the fruit of the tree of knowledge, and are never satisfied. Without that than six numbers introduced in the six numbers and that the record is the Tempter, where would be the revelations of art and different means of outworking perfection. You term it highest inspiration of Moses, or of the person who wrote science? Where would be even the divine revelations progress, but it is only a changing of form. it. The six days of creation must refer to long periods, of Jesus of Nazareth, who came after the Deluge, to Question 25. — What is meant by the sin against the Hely purify and enlighten the nations of the earth?

Question 19 .- Taking into consideration the subsequent and closing of a period, as you speak of the morning developments of mankind, their progress in the arts and sciences and evening of life, without referring to the rising and and in all knowledge, should we not interpret what is called the ' fall," rather as an elevation ?

Mrs. H. - Most certainly. As a reaction from the primitive unfoldment, it was progress. Every thing Mrs. H .- You are at liberty to suppose what you will; opposite is called a fall, but in the great and general we are not at liberty to express my decision in regard principles of nature it is an unfoldment. There is no to positive facts. We suppose that each nation, each such thing as falling, as retrogression; for if there were, country throughout the whole world, had its Adam and then Deity would not reign alone. A fall is only a re-

THE RAISING OF THE DEAD.

Question 20. - How are we to interpret the accounts of the raising of the dead in the New Testament, that of Lazarus, Jairus's daughter, &c

Mrs. H. - Lazarus, like Mary and Martha, was an natural that when Jesus approached the grave of his Question 15 .-- Are all mankind to be condemned for the offence friend, he should exclaim, "Lazarus is dead ;" but the Mrs. H .- All mankind are made from the same has actually departed, the lifeless form can ever be reso that there is an appearance of death, which may be restore animation. What follows? That Jesus in the unfoldings of his nature possessed that power over the Question 16th. - How comes it that every nation having any elements which medical men obtain by the aid of science, called at the present day, which was his power over Mrs. H. - Our ideas are simply these: According mind, he recalled the spirit of his friend which had tem-

Question 21 .- Then, is that power attainable by all men,

Mrs. H. - Inasmuch as Jesus was the Son of God, be possessed all the elements of manhood, as manifested in the external form, and as in the unfoldment of his was the greatest and most perfect manifestation of the divine manhood that ever existed. But, inasmuch as he was the Son of the same God, manhood in its distinct and positive essence, whether in the form of a man of the nineteenth century or one of the past ages, may possess the same elements of external combination, and in its unfoldings may manifest and exercise the same or a

WHY MEN ARE NOT ALL MEDIUMS.

Question 22. — Why is mediumship, or the interference of a second individual now required

similar power.

Mrs. H. - This is required: That the spiritualist or the divine should be in as immediate connection with Deity, or the source of the spirit, as is the physical in immediate connection with the external world. How many of you are so? Encased in external ideas, materialism, unharmony, imperfection, you do not perceive Deity in your essence; you do not perceive that Divine presence which is everywhere indicated, and which, if you believed and comprehended, you, too, should possess those powers which were supposed to be miraculous.

Question 23. - How is it we are told that on the death of Jesus power was revealed in a more miraculous manner — that the dead arose from their graves and walked the streets of Jerusalem, where they were seen by living men?

Mrs. H. - We suppose this may refer to those whom the people believed to be dead - whom they had seen laid in the tomb. They had no idea of a future state of existence. When they buried a friend, they mourned him as lost, and said: " My friend is in the grave."and they said those they supposed to be dead came out ualists, that their departed friends "come from the grave" to hold converse with them; in other words, that the particular individuality appears and manifests itself. But we answer to your inquiry, that it was a greater exercise of a greater power. As Jesus was greater, so in the illumination of his presence and the of his immortality all within his influence perceived that divine essence, and were enabled to penetrate the veil that separated them from the other world, and see Mrs. H. - The serpent signifies simply the form of their departed friends thronging around them.

Question 24. - What is meant by perfection, as referring to

Mrs. H. - We use the term in this sense : Inasmuch sins of other men, we call him perfect. Because in his divine element he was perfect, as are all men; and because, in the manifestations of that divine there were no imperfections, so far as men, in the lapse of eighteen hundred years, have been able to discover. Why, then, in speaking of him, do we use the word perfection?

THE SIN AGAINST THE HOLY GROST.

Mrs. H. - It is said if ye sin against the Son on Man, it shall be forgiven; but if ye sin against the Holy Ghost, it shall not be forgiven, neither in this world nor in the world to come. We will first explain what is meant by forgiveness. If you injure your brother or friend, he can forgive you, and you are not to be contented till he has forgiven you, and relieved you of the consequences of having inflicted an injury. The Son of Man is supposed to refer to Jesus. You sin against him, perhaps by refusing to believe in him, though your knowledge, your unfoldment, prompts you to believe that he is Christ. This may be forgiven. But the Holy Ghost is the divine spirit of inspiration which comes into every soul, which manifests itself in every individuality. It is the intuition which constitutes our direct relation to the Deity, through which it was unfolded. What follows? That if ye sin against that principles of nature forbid the idea that after the spirit | Holy Ghost, against that inspiration which comes to you as an individual, that sin has no effect upon any you must abide the consequences, for it cannot be forgiven, neither in this world nor in the world to come. If ning, the effect must remain forever.

HOW TO BECOME A MEDIUM.

Question 26.—Is there any particular process, or can any in-struction be given of a course to pursue, whereby a man may fit himself for coming in contact with spiritual essences? In other words, how can one become a medium?

Mrs. H .- We will endeavor to explain the subject briefly; afterwards we will ask, in consequence of her physical condition, that the medium be excused. Spirits, ceive, comprehend, not by time or external space, but intuitively, the elements of existence. Spirit outworks through the means of external form and identity, into ternal identity as sometimes to forget the spiritual essence within, and to imagine that the external braina power which governs matter, but he comprehends it

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, APRIL 11, 1857.

THE RELIGIOUS PRESS ON SPIRITUALISM. The following items were designed to constitute a

part of our article under this head last week. The Puritan Recorder urges that there is nothing

more improbable in apparitionism than in Spiritualism -that if spirits can appear to the sense of hearing, so

then, and there have been remnants of heathenism enough for it to stand upon in all parts of Christendom. Even some of the strongest minds have had a weak spot for it to dwell in. Mental culture cannot insure against mental disease. And when we see some men of strong minds subject to the disease of Spiritualism, we need not wonder that others, no less strong, had the weakness of apparitionism. For grant the assumption of the first, and the other would follow. The necromancer assumes that the spirits of the dead can reveal their presence and their thoughts to our sense of hearing, as in the alphabetical raps, or to our senso of feeling, as in writing with fingers passively subject to their sway. But if they can reveal themselves to the sense of hearing, there is no conceivable hindrance to their revealing themselves to the sense of sight; and a belief in appearances of the dead is no more absurd, and has no more natural hindrances in its way, than a belief that the dead can speak to the ear by thumps on a table. If the views of the Spiritualists should prevail, and be found to be correct, those of the apparitionists could not with any reason be disputed. In that ease, death would in no respect separate our friends from us; for we could still continue to hear them and see them, and converse with them; nay, we could have more of their presence after their death than be fore. While living, a friend can bestow his visits in only one place at a time; but let that friend die, and he will be ready to be present, and be conversed with by friends, or strangers, in forty places at once. For such a sort of omnipresence is by the Spiritualists or necromancers assumed to belong to the manes of the

The Recorder seems entirely ignorant of the fact that Spiritualists,—without exception, so far as we are aware, -do believe that spirits " reveal themselves to the sense. of sight," and that there are hundreds of persons in the community who are in the almost daily enjoyment of such vision of their departed friends and others. Call this a thenism," if you please; but Jesus the Nazarene told his disciples that, after his departure from the body, he would manifest himself to them, though not unto the world. (John xiv.) And several of these disciples declared that they saw him after his crucifixion, and conversed with him, though we have no account that any of "the world" were able to see him. They were considered insane, hallucinated, or "diseased," for persisting in such an improbable story; nevertheless the Recorder professes to believe them, and bases its belief in Christianity on their testimony.

As to the "omnipresence" of the spirits,-intelligent Spiritualists hold the philosophic opinion, that spirits are really present to all minds that are en rapport with them, be the number "forty" or forty thousand, -and that distance to the spirit is simply difference of state. Hence it is just as easy for a spirit to talk with forty persons,-who, as to their bodies, may be in forty different places,-at once, provided their minds are en rapport with his, as for a clergyman to address as many individuals at the same time from his pulpit. If this be not correct philosophy, will the Recorder please tell us how God or Christ can be omnipresent, so as to be communed with by people in all parts of the world at the same moment?

The Christian Freeman has the following observa-

tions on spirit-communion:

"It is with no other sensations than those of pleastheir occasional sittings, retired and quiet, for sweet communings with departed ones, and receiving satisfactory signs of their presence. But it is obvious that the giving of one's self up to much unnatural exercise quite generous enough to of the nervous system, is imminently dangerous. The sad cases of derangement which have taken place are the result of such unnatural exercise carried too far, rather than of any opinions which they may have imbibed. It is not the wise economy of God that the barrier between the two worlds shall be entirely removed, and all, immortals and mortals, turned visibly into one society on earth. It would not be compatible with the mission of this life. We must here, in some respects, walk by faith and not by sight."

the minds of men, and the majority of the human race have become so much externalized that they know nothing except by positive external proof. What follows?

We have received a letter from Dr. W. P Shart week published a paragraph in relation to a reference to himself in a communication in our paper of March 28th.

We have received a letter from Dr. W. P Shart week published a paragraph in relation to the doings of Mr. Hume, the American Medium, in himself in a communication in our paper of March 28th.

Paris The follows? That the spirit of man, thus become exteriorized, re-perfect,"—who declared that "the manifestation of the the resks of avowed Spiritualists, who will doubtless quires training to produce anything internal. The spirit is given to every man to profit withal," and urged see that full justice is done in the premises. mind has been manifested only in the direction of external form, and therefore education is needed to enable it to manifest itself internally. This is the general rule; under inspiration or spirit-influence) "to edification, "thoroughly investigated" by the Faculty, and the de-

It seems to us an entire misconception to imagine that stating that this is incorrect. Nothing like a thorough the use of so glorious a privilege is in itself unnatu- investigation has taken place; and instead of an expulother. Endeavor to render them all perfect, as far as ral, or attended with danger or harm of any kind, sion, the young man has only been suspended until he when the proper conditions or laws of such communion shall have vindicated himself from the charge brought tendency in any direction which is injurious to your are complied with. The difficulty and danger, in our against him. Whatever may be thought of the justice apprehension, lies in ignorance of, and inattention to of thus requiring an accused person to prove his innothese laws. People live too grossly; they tax the spir- cence, it would be at least well for the public to susitual energies with a large amount of physical labor, pend its judgment until ha shall have had opportunity in digestion or otherwise, and hence unfit themselves for spiritual communion. Mediums too often allow themspiritual communion. Mediums too often allow themselves, when in susceptible conditions, to be entranced in promiscuous circles, where they take upon them necessarily the impure magnetisms of persons around them; and these cause nervous irritability and suffering,-from which disease, insanity and death may result.

On the contrary, were they to pass into the interior state for communion only under proper conditions,either alone or in the presence of but one or two persons of a highly refined character, - the results might be healthfulizing and every way beneficial to both body and spirit. Such are the results of a long and careful observation on this point.

Is there a "barrier" between this and the spiritual worlds, which it is unsafe, and contrary to the will of God, that we should pass? We doubt it. We are spirits now, as truly as we ever shall be; science, but we cannot believe that human muscles acand we live in the spiritual world every day just so far as our spiritual perceptions are opened to behold the realities which are around us. The only "barrier" complish what we have seen performed. We shall wait the result of the proceedings of the Faculty of Harvard College with patience." realities which are around us. The only "barrier" is our materiality and grossness, which it is for our best good to be overcoming as rapidly as possible. Those who live the true life have already entered upon eternity, and will "never see death." Paul declared that his "conversation (or citizenship) was in growth. It is now sufficiently advanced to bear a little heaven," though his body was on earth. (Phil. 3: 20.) And while it is quite proper to "walk by faith " so long as we have not sight, yet we think every one is they can to the sense of sight. We make the follow- at perfect liberty to see all the beauties and all the glories of the inner world which his or her perceptions are opened to behold.

SPIRITUALISM AT OLD HARVARD.

In our neighboring city of Cambridge the belief in Spiritualism has just received a very serious check, in a manner calculated to throw doubt on all experiments and manifestations of that nature. A student of divinity in Harvard University has for a year or two past figured extensively in private circles, as a medium of the first quality. His performances have surpassed all similar feats of the kind, and have made a profound impression and secured numerous converts, not only in Cambridge, but in Boston and Salem, and various other places. He has, in short, been universally considered the most successful and satisfactory champion of the manifestations that has yet appeared in this part of the country. Some time last week, however, he gave a private exhibition of his remarkable powers, in pres-ence of some gentlemen connected with the University, one of whom, a Professor in the Scientific School, thought that he detected him in the act of moving the table with his foot, and accordingly seized and exposed him on the spot. The evidence against him is of such weight, that, we understand, the authorities have under onsideration his expulsion from the University. On the other hand, the student himself positively denies that be was guilty of any deception whatever, and affirms that the Professor who charged him with trickery was altogether mistaken in his observations. He ofpowers, to move a table before witnesses, under such circumstances that no doubt can remain of his ability to cause the motion, without any use of his ordinary bodily forces. We believe a majority of his fellow-students in the Divinity School are satisfied of his honesty, which is also vouched for by the fact, that he has hitherto borne an unblemished reputation. We hope that the matter will be thoroughly investigated, and some definite conclusion arrived at, for the satisfaction of all parties who are interested in it. - Boston Atlas, March 30.

the case above alluded to, and presume they will soon not greatly misjudge the matter, it will furnish a striking illustration of the fact, that even learned Professors sustain a prejudged conclusion; and that grave Doctors of Divinity may not always do justice, while utterly refusing to examine into the real merits of a case.

We have only to add now, that so far from the belief in Spiritualism having received "a serious check' in Cambridge, no occurrence, since the first outbreak of "the Rochester Knockings," has had the effect to draw such universal attention to the subject, at Old Harvard, as has this. It is the topic of general discussion and inquiry, among students, professors, and town's people; and the (to use a mild term) hasty course thus far pursued by the Professor and the Divinity Faculty, is likely to secure to the student implicated, and to the cause he represents, a degree of sympathy and attention which otherwise would not have been called forth. It is not an easy thing for a body of young men, such as compose one of their number "who has hitherto borne an unblemished reputation," and has endeared himself to their hearts, by the frankness, gentleness, and constant uprightness of his demeanor, is an arrant impostor, even though thus pronounced by a biassed witness. result (in most cases) must be conviction of the reality

Atlas, with all the fairness it has manifested, is not yet quite generous enough to state correctly the claims of of any conscious agency, physical or mental, on his part, evening. Is angelic communion an "unnatural exercise," in which power claims to be that of disembodied spirits. such sense that it is "imminently dangerous" to be in- He only asks a fair opportunity to put this to the test; Integrity, however rough, is better than smooth disdulged in? What a position this for a Christian Free- and should the Faculty expel him from the school with. simulation.

enly in its external manifestations. So different studies and means of education produce different results upon readers to "set their affection on things above, and not question any sort, of an investigation — the act will be

linquent expelled. We have the best authority for

are free to say that we think the young man honest and above suspicion. His expalsion from Harvard College will be mere persecution. The Professors of that instiwill be mere persecution. The Professors of that insti-tution cannot explain the cause of this phenomenon, and hence they set up the cry of "trickery." That will not answer — for though a man may move a bell with his feet, he cannot lift a piano from the floor weighing near-ly a thousand pounds, by merely touching the keys, which this medium has dene in our presence, and in the presence of other unbelievers.

There is 'something' in this so-called Spiritualism which cannot be explained to the satisfaction of thousands, but the Faculty of Harvard College combined cannot, at this late day, make the public believe that gentlemen of wealth, position, and brains, would aid and abet in mere trickery. It may be the dawn of a new

A TOUCH WITH THE PRUNING-KNIPE.

The tree of Spiritualism is firmly rooted. It was planted in good soil, and has had a rapid and thrifty pruning. Let a few excrescences be removed, a few unsightly boughs be lopped off, and its future development will be more in the direction of beauty and use.

There is one thing, for instance, which appears unseemly to our view; and if others agree that it is a defect, let it be removed. We refer to the extravagant manner in which it is so common to speak of mediums. We have scarcely ever seen or heard of a person through whom any kind of manifestation was given, who was not "wonderful," and in somebody's opinion "the greatest medium in the world." "Have you seen such a medium, or such and such a manifestation? Well, he, she or it is entirely above and beyond anything I ever saw." "Perfectly wonderful!" "Marvellous!" "Beautiful !" "Greatest thing you ever heard of,"—and so on, ad libitum. . The superlatives of the language have been exhausted for new expressions of wonder and praise.

This was perhaps natural as a result of the first dawning of the new light. When the glory of the morning bursts upon us, we cannot, we would not if we could, repress our admiration and delight; but there comes a time when we should turn our eyes from gazing, to ask, What use? What results to humanity are to follow? If from the unseen land precious goods have been sent us, in ressels of gold or clay, we are unwise not to look beyond the medium of conveyance. It is the kernel, not the shell, that should engage us.

That medium is good enough who brings us practical truths, tending to the elevation and redemption of hufers, as a proof of his sincerity, and of his spiritualistic manity; and whether these truths were communicated by writing with the toes, or traced in electric fire on the tip of a hair, is of little consequence. The instrument or the mode of conveyance is not important, further than it serves as a key to the truth conveyed. We care not that the rind be rough or smooth, so that the pulp be what we need.

But if this undue praise be out of place, how much gether too common. We have met many mediums come before the public in an authentic form. If we do who had a mighty "mission" to fulfil; they were to re-write the Bible, or revolutionize the world, or perform some other superherculean task which would may sometimes make mistakes, when over-anxious to amaze all creation. We have talked with such, and found an I the great steeple in all their conversational villages. Out upon such egotism and vain-boasting! If a man have gifts, let him use them in modesty and self-forgetfulness. Let him not trumpet before the world his "wonderful" and "extraordinary" powers, after the manner of quacks and pretenders. There is no need of stealing the deal's livery to serve Heaven in.

> Let us not give nor receive worship from individuals; but be truth-lovers and ruth-livers. Let all mere personality be lost in divine principles, as the stars are obscured by the sun-light.

THE BANNER OF LIGHT. - This is the title of a new weekly paper, the first number of which has just made its appearance, published by Luther Colby & Co., Boston. It is printed in the octavo form, has a beautiful the Divinity School, to become at once convinced that head, and its typographical appearance is excellent. In its general literary character it resembles the New York Ledger; but with a shrewd perception of the demands of the progressive portion of community, the editors make Spiritualism one of the standard topics of consideration. The number before us contains a full page of Investigation must ensue, and of this the inevitable spiritual communications, given through the mediumship of Mrs. Conant. It is a promising sign to see the the spiritual phenomena.

One further remark on the above statement. The leaven working its way in these new channels. Success to the Banner! "Long may it wave!" x.

LECTURES NEXT SUNDAY. - It will be seen by the Spiritualists. The student referred to does not offer to notice that the Spiritualists have engaged Horticultural 'move a table," or to "cause" any other motion, of Hall for one more Sablath. Mrs. Clough is to lecture himself, or by any power under his control. He simply in the morning and afternoon, and Mrs. Conant in the claims that, in his presence, under suitable conditions evening. These, it is expected, will be the last meet-(such as are required for the natural action of the forces ings in that hall this season, the term of the lease operating), tables and other objects have been, and having expired. At the Melodeon, Miss E. E. Gibson, doubtless will again be, moved by a power independent trance medium, will speak in the afternoon and

have become so much externalized that they know nothing except by positive external proof. What follows?

The following additional particulars, from the company of angels, and the spirits of just men made

The student has able and influential friends, outside from "M. E. M." of Randolph, Vt., from which it correspondence of the Manchester (Eng.) Guardian, in appears that the writer of this communication misunder- reference to his recent interview with the Emperor at stood the position and objects of the Doctor in the the Tuileries, will be read with interest:lecture to which reference was made.

what he terms " Electro-Physiology," and at the same time a firm believer in spiritual manifestations; and that his design is, wherever he can properly do so, to bring the Emperor himself. One is a general, like my first the principles of physiological and electrical science to bear in elucidating and demonstrating the truth and philosophy of Spiritualism. When at Randolph, on as one of the glories of his country. This gentleman, account of the public prejudice against Spiritualism, he judged it proper to proceed with some adroitness in order to get a hearing; designing to show his audience, no other hypothesis than that of spirit-agency. This purpose was partially frustrated or anticipated by an impatient spirit in the audience, who, not understanding The Emperor told this gentleman, "before twenty peothe Dr.'s design, could not wait to allow him to take We copy the concluding portions of his letter:

When my lecture was concluded, I had aimed, after some preliminary observations in Electro-Physiology, to prove to my audience that every phenomenon of life is a spiritual manifestation — the physical body being only an instrument through which the mind gives physical demonstrations of its powers; and, when drawn within itself, and not diffused into the organs of the body, and the physical over the physic could see without the physical eye, hear without the physical ear, &c, as demonstrated in mesmerism and sleep-walking. That the will-power, the executor of the mind, produces physical results upon and through the body, and even without the use of the body, citing every

Is it perfectly impossible. day phenomena with which my audience were familiar, to sustain the argument, and then querying, if the mind maintained its identity and individuality after it had got maintained its identity and maintainatity after it had got rid of its material organism, whether or no it could not do as much? And, to wind up, I designed to report to my audience phenomena which I had witnessed, that to have these practised upon him; but there then re-

a proof of man's immortality.

As to the cavil at the idea of spirit-phenomena being explained upon philosophical principles, a mere the supposition that, by a very extraordinary influence tyro in science must admit this.* It is a fixed principle upon those around him, the medium forces his public. in philosophy, that no effect is produced without a cause; that every phenomenon has its governing principles and fixed laws, and those laws are according to the immutable principles of nature. If there is an intercommunication between the spirit and material world, there are laws which govern and control that communication, as much so as control the intercourse between prehend them.

I do not profess to be orthodox upon any matter. truth. I truckle to no man's opinion, and care for no man's prejudices, and, as O. S. Fowler once laconically observed to me, that my "Combativeness and Firmness' in the rear." I dislike, however, to be misrepresented. As for Spiritualism, I will write it upon my escutcheon, "To him who dares arm his profane tongue with con-temptuous words against the san-clad truths" of Spiritualism, I throw down the gauntlet of bold defiance, and challenge him to combat.

Thine for the battle of truth and error.
W. P. SHATTUCK, M. D. Waterford, Me., March 30th, 1857.

*" M. E. M." doubtless did not intend to deny this; but had reference only to that philosophy which ignores spirit-agency.-

A D.D. IN DANGER.

We clip the following from the Boston correspondence of the New York Tribune : -

The believers in Spiritualism - in "modern Spiritmore so is any extravigant assumption on the part of other physical manifestations — are already respectable wearing round, and from present appearances, will soon We have taken some pains to ascertain the facts in mediums themselves. And this, we are sorry to say, is in numbers, far above medicerity in talent, and are literary classes. Men influential in the church, in political life, in literature and business, are secret or open believers in the intercourse of disembodied with embodied spirits. Many others, like Festus, are "half persuaded," and send for the Pauls of the new faith secretly, or come, Nicodemus-like, by night, to whisper their belief, and to ask, "How can these things be?"

You would be astonished - and a great many others would - if I recorded the names of many of our celebrated writers, politicians and elergymen who imitate Nicodemus every week.

I have not given his name. He lost his wife some time it. That paper says of Harpers' Magazine, "it pirates ago, and shortly after her decease, called on a lady member of his church who had become a medium.

tor, gravely. The lady feared that she had been charged with some breach of church discipline, and faltered out :

"Well, Doctor, what about?

"No," said the modest minister, "but I have come

to talk to you about it." " Ah, then I must talk to you."

The lady, it is alleged, immediately went into a trance state, and spoke or wrote what purported to be a message from his wife in the other world.

The Doctor received the communication silently, went away without talking to her "about Spiritualism," and has very frequently, since that time, returned for the same purpose - always silently receiving similar communications, and always going home again without | children. lecturing the lady. It is to be hoped that he will say "Spiritualism rests not upon any man's opinion — his say to the lady soon, or skeptics will begin to believe its truth is being demonstrated daily, and its mission is that he visits the medium not to talk, but to listen.

That maple sugar, from the Green Mountains, was extra delicious. The donors will be " held in sweet remembrance."

MR. HUME AND THE EMPEROR.

The first person who informed me was a general offi-It would seem that Dr. S. is a public lecturer on cer who was present; but my next two informants were far more curious and more direct, for both had received the account of the séance from the lips informant; the other a professor of the Sorbonne, and a man famous in the scientific world, and looked upon with whom I spoke all last evening, is exceedingly impressed by what 'the Emperor told him, and is busy seeking on all sides for a rational and scientific solubefore he concluded, that spiritual phenomena of various tion of the problem. The Emperor, he says, speaks kinds are in accordance with the familiar principles of of the whole as of something "very grave and impor-

ple," at the Tuilcries, that "Mr. Hume had caused his own course; and hence the misapprehension that a hand-bell to cross a table, rise up several inches from he intended to "explain away "spiritual manifestations. the table and ring in the air ! " He added that he had, standing alone with Mr. Hume beside a large, heavy

When talking this over, the man of science I have

Is it perfectly impossible to doubt the Emperor's word upon the facts he believes he has seen; besides which, those facts have several other witnesses; neither of spirit-presence and spirit-power, and which afforded mains a hypothesis which is to me the most admissible at once, and yet perhaps the strangest of all - the purely sympathetic or electro-magnetic hypothesis upon those around him, the medium forces his public, to see and hold for certain that which he intends they shall believe. The professor I have alluded to intends to provoke an inquiry upon all this, and is to assist at the next séance given by Mr Hume at the Tuileries. He is himself one of those liberal-minded men to whom an immense amount of acquired knowledge has us in the earth-life, or between Boston and Albany by telegraph; and how can M. E. M. anticipate a mental only brought the conviction that all human science is telegraph until these laws are understood? It is my province, Mr. Editor, to teach these laws, so far as I comedge wherever it can be found. "Whatever really is, has its reason," was his argument while talking to me to-morrow it is proved to me that to-day I cherished an error, let it be ever so dear to me, I will let it go for the truth's sake. I am ever willing to stand in the front of the battle, and strike out manfully for mighty last evening; "and what a man in his senses believes son of their purely subjective belief. His notion is that the power of electricity, as individually possessed and were sufficient to warrant me in facing the devil, I flat- applied, is as yet unguessed at, and that worlds of sciter myself I shall never be accused of receiving a " fire ence are, perhaps, turning perpetually around us, whereof the most learned has no more suspicion than the most ignorant man. I was much struck with the concluding words of the gentleman I have mentioned: "We do not," said he, "attempt to deny the power of attraction of the pole, because we cannot do so, seeing that with the compass we have turned it to a practical use, but we de not explain it, we accept the fact. Well, the compass and the electric telegraph are but keys to a door we have never yet seriously tried to open."

A Concession. - Straws show which way the wind blows. It is gratifying to glance over the newspaper field, and see the wisps that indicate a veering toward Spiritualism. But a short time since, the breeze was 'dead ahead," and our gallant craft was obliged to brace ualism," with its material evidences in rappings and sharp up to make headway; but it has been gradually be on "our quarter," and help us steadily on our course. As a promising sign, take the following admission from the Boston Atlas, which, if we mistake not, once regarded the whole matter as a humbug. That journal of the 1st inst. says:

> "All the attempts that have yet been made at a purely physical solution of these phenomena, have been egregious failures, and it is quite certain that nine in ten of the multitudes who have witnessed them, ascribe to them a spiritual origin."

"FOLKS THAT LIVE IN GLASS HOUSES," ETC. -There is an old adage which cautions people, whose domiciles are of a certain very brittle material, not to I will tell you how one reverend Doctor of Divinity throw stones at their neighbors. Our respected friend is in the liabit of receiving his spiritual communications. of the North Western Excelsior may never have heard

rselessly;" while the Excelsior, during the month of March, which includes the identical number contain-"I've come to talk to you, Madam!" said the Doc- ing the shot at Harper, has no less than twelve columns of matter copied from the New England Spiritualist, without credit. How can our friend discover the mote in Brother Harper's eye?

We appreciate the compliment paid us in selecting so "I've come to talk to you about Spiritualism, Ma- liberally from our columns, and are duly thankful. dam!" replied the Doctor, with increased severity of Our friends are abundantly welcome to whatever they may relish of ours; at the same time it would not dis-"Well, Doctor, have you ever examined the sub- please us to receive the customary acknowledgment.

> JUST SENTIMENTS. - We clip the following truthful paragraphs from a letter of Col. W. A. Danskin to the Baltimore Despatch :-

> "When the mind perceives its own divine origin, when it feels within itself the light which beams from on high, when it comprehends its immortal destiny, it looks, not to organizations, or creeds, or priests, or masters, but bends in meekness and simplicity and love before the Source of all knowledge and power, and asks wisdom of Him who delights in bestowing good gifts upon his

to soften the asperities of sectarianism, to bring men to-gether in the bonds of love, and teach them that as individual opinions must exist so long as individuals remain in existence, therefore it would be wise to sub stitute tolerance and forbearance in place of bigotry and fanaticism.'

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I will relate to you a circumstance, he writes, which riences had begin early, and his doubts begin with the joy and hope of mankind preserve to the world. Scandius, well known to us all as an eminent physically itself; but no human seal that has once struggled—that be scaled. Her scriptures, like herself, are inexhaust. Orders respectfully such

THE RELIGION OF GOETHE.

there is any thing which I revere; and if there be, ing, let science go one uning in depth and breadth, and

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THE TRUTH DOTH NEVER DIE.

THE ANGEL STRIFE.

soliloguies of his unguarded mind? This it is which, and love of Christ precomprehended in their true nature. which determines his precise place in the scale of spir- great and free as human beings, and not attach special itual ranks ;-this, which allies him to Hell or Heaven ; importance to a degree more or less in the outward forms. this, which makes him the outcast or the accepted of of religion. Besides we shall all gradually advance highest, nameless though it be, is his "living God:" of feeling and action? former of these that cires me his congine characteris-

the catalogue of human errors .- Martineau.

deduces inferences, and his inferences shall be right; are forecast and propolated in the spirit of God, and but he gets to the head of the staircase, if I may to are ever executing the uselves through conscience in man, whether she flew there is more than she known breeff, universe are judiced to reason and sense. Disease While she trusts har instinct, she is scarcely ever de- and misfortune are memoranda of violations of the ceived; but she is generally lost upon she boyles to divine law, written in the letter of pain and evil.

STUBBORN PACTS.

Threach the kindness of Mr. Davennort, his room has been orened on Saturday evenings to a limited numher of singers inutitors for the purpose of enabling the controlling spirits to give such demonstrations as cannot have easily produced in a promisenous circle. On the evening of last Saturday, we were present with a company of about thirty persons, and witnessed some demonstrations of a traly astonishing character. To say nothing of the momer in which the instruments were parried around the mom to the extreme parts of it, while the mediums were securely tied to their seats in the box. we will state, briefly, one fact, which completely unsets

The spirit controlling the manifestations directed that William Henry should be taken out of the box, and that Ire the oldest of the two, should remain there medium with his hands behind him, down to the bench on which he was sested, and called for a light. He was found tied in a manner to recelule the nataibility of a doubt as to his inablity to untie himself. The circle was

wards, the coat was not on again, safe and sound, the ed, under the solemoity of an oath, if required, by every

We do not prestred to be able to account for these

It is the organ of immediate inspiration; the hierophant To die of thirst in sight of a fountain, to have feet will seek some other channel. It is not unfrequently of the Godbead. It is the method of corelation; the law and never walk, to have powers and never use them, are the case that the histers and attention bestowed on the child of six years, are intended for her sister of sixteen.

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45 ILUGHIT ? MORE ILUGET STILL ? . -- COETNE.

TERMS, TWO DOLLARS A YEAR, IN ADVANCE.

Vol. III.

FOR THE WEEK ENDING SATURDAY, APRIL 11, 1857.

No. 2.

From the N. Y. Evening Post. PURTHER DEVELOPMENTS BY MRS. HATCH.

RELATIONS OF SIX AND DISEASE-WHAT IS MEANT BY THE FALL OF MAN-ADAM AND EVE-THE SERPENT THE DELUGE—WHAT IS THE AGE OF THE WORLD. difference is in the intellect. THE AGE OF THE RACE-THE ORIGIN OF MAN-HOW TO BECOME A MEDIUM, ETC.

The following is an accurate report of a conversation which took place at a private residence in this city on white, or Caucasian race? Wednesday evening between Mrs. Hatch, while in a Mrs. H. - None in the inherent elements of the soul, state of trance (so called), and a company of ten or a else education or unfoldment could not produce their dozen invited guests. The answers are as remarkable effect - could not draw out the higher manifestations as anything in the way of theological speculation that of the soul. Were there a difference of species, an eshas recently come under our notice.

THE RELATION BETWEEN DISEASE AND SIN.

and sin? and if not, what is signified by our Saviour's reply to eeed from one primal source. certain of the Scribes, when they murmured that he blasphe red ?-" Wherefore think ye evil in your hearts? for whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?"
And again, in reply to the messengers of John, who came to inquire if He was the one that should come, or do we look for another, viz.: "Go, and show John again those things which ye gence manifesting itself in the form of reason and judgdo hear and see—the blind receive their sight, and the lame do walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached unto them."

And, if there is any such relation, does it exist after death? and do the spirits know disease and recovery?

plied, however, entirely to moral or intellectual laws; to the violation of those laws which apply to the soul. As Question 6. - May we infer, that the spiritual endowment in the violation of those laws which apply to the soul. As the lowest order of the human race, as the Bushman, is the same the soul has been said to be a distinct and positive formation, distinct from the physical formation, as its existence tion, distinct from the physical formation, as its existence of the human race, as the Bushman, is the same as in other races?

Mrs. H.— You may infer this from what we say, that man's soul, in its identity, in its essence, in its formation, of the aren not man is to retain after the grosser material has been cast off, is in some measure derived from these same earthly off, is in some measure derived from these same earthly off. As things are men and women are drawn to cented professedly forming the basis of the governmental of the aren not man is to retain after the grosser material has been cast is also plain; and that a true marriage is essential to the production of harmonious offspring, is equally evident. As things are men and women are drawn to cented professedly forming the basis of the governmental and indicable rights, processes ceaselessly going forward in that living labor- gether often mainly by merely physical attractions,atory, the human organism.

over those lower kingdoms, - that he is their apex and tion in any other but the one department most in activculmination,—that they exist for him and in him,—he ity at the time. Hence, when the education of actual tion is obviously demanded, in order to make it correare possible and practicable. If clearly convinced that kingdom yet developed on this planet.

lows that man cannot reach a full and ha velopment, without a full supply of all his material That a better social state can be introduced to any needs,—without full liberty to draw from the breasts of mother Earth those nutriments which she amply society, in the marriage relation, are purified, and made If these rights be inalient provides for all her children. This implies an inaliento send forth sweet waters and not bitter, it is useless as an individual, have no right to interfere with and It follows, also, that a mineral or agricultural basis is soul, or, in other words, the Divine Law or Science of

sufficient for present purposes.

Feminine, as exhibited in each and all of these king- before they can be fit for a better condition

That the distinctions of sex obtain in the animal ramifications. (which includes the human) kingdom, is a familiar fact; The preceding topics have reference mainly to the some mineral and elementary substances, (as electricity,) the world. Next in order comes the unfolding, the they are known to science under the distinctions of bringing out, or education, (from e and ducere, to lead positive and negative. But the community at large has | forth) of what is in him. To do this understandingly as yet failed to perceive that these are grand universal and properly, it is necessary first to know that there is the minutest atom to the Infinite Father and Mother of by others; and the other idea of a mere mathematical

to the constitution of the universe and of society; and dogma which constructs a universe out of nothing. it follows that any atom, and any being, has a perfect The seed of the apple contains within itself the right to be of either sex, just as it, or he, or she, may enfolded germ, from which unfolds, or is drawn out, not have been constituted. From an ignorance of these only the tree, but future orchards of trees. The first free. universal Principles have arisen questions about the care of the pomologist is to have good seed; next, to equality of the sexes; one has thought the other a sort unfold or educate that seed under good conditions. of appendix, an after-thought, or special arrangement Surely an equal care should be had in unfolding got up for convenience and pleasure; hence one has human germs. Man, in all the past, has been, under enslaved and degraded the other, and both have sunk favorable conditions, ever putting forth new powers and together in the mire of pollution and debasement. On higher capacities. Who shall say that all which is in topic submitted for consideration, namely : the contrary, from a recognition of the sexes as universal principles in Nature,-regarding the male and capabilities of expansion or achievement? tial step in the road to Progress.

tions and transcendent importance of this topic to human trees before the trunk and branches are properly matured, advancement. Men have learned that if they would be dooms it to precocity, weakness and premature decay.

perceive a different unfoldment, and the same different variety in the external, and the same difference of acid elements. The Deluge, coming as a constant variety in the external, and the same difference of acid elements. The Deluge, coming as a destruction of acid elements. The Deluge, coming as a destruction of acid elements. The Deluge are the combination in any form of existence. You immortality. Your soul was as immortal before it entered into the human form as it was after that event; your soul's terialism sweeping over them. The Deluge, coming as a destruction of acid elements. The Deluge are the combination in any form of existence. You not their combinations in any form of existence. You | immortality. Your soul was as immortal before it en- | greasion, which is impossible) from that highest state of | ences, the same variety, exist in the internal essences, destiny was an following of spirit as and consciousness; you had not that identity which attends ciples as did the apple and the fall of man. The highest the combinations of spirit er soul in essence that is changed, but the capacities you as individual persons. Or instance, the spirit perof the soul, as wrought forth from the external. The ceives not time nor space, but conceives of principles; vales to ignorance and mental darkness; the idea of

AFRICANS HAVE SOULS.

between the soul of one of the most degraded of the human race -as for instance that of the Bushman - and that of one of the

sential difference in the elements within, they could not is only the re-action of nature, in accordance with the water over them. Earthquakes and great convulsions None of the questions had been previously submitted | become assimilated through educational means, through to Mrs. Hatch, and to each her reply was prompt and the processes of unfoldment by which external knowlunhesitating. The sitting occupied one hour and ten edge is acquired, and the soul become unfolded to the highest capacity which man conceives. Consequently, the soul of the Bushman is radically identical with that Question 1 .- Is there any necessary relation between disease of the Caucasian or any human soul. All souls pro-

> A Gentleman. - In regard to the Bushman, I do not know as there is any evidence of their having been cultivated at all. The

Mrs. H .- But wherever there is a spark of intellicity of humanity, to a certain degree, each animal in its Mrs. Hatch. — Sin, in the usual significance of the term, implies the violation of a law. It has been aptern, implies the violation of a law. It has been aptern and of judgment.

has not been considered as being a part of the body, or the essences which make man an individuality, a soul of the life of the body, sin has been thought to have no the essences which make man the child of his father influence upon the external man. But any law which these essences are alike wherever you find them. produces an effect upon man's physical system must, in Whether in the Hindoo, the Hottentot, or the Bushman, its primitive source, be from the soul. Why? Because in the lowest form of intelligence, if that crowning stone man's soul, in its identity, in its essence, in its formation, of the arch — reason — is there, you will find a human

sometimes by intellectual, or moral, or asthetical, or

able right to a proper share in the soil and its produc- to hope. This can be done only by men and women tions, as the birth-inheritance of every human being. learning to understand themselves and the chemistry of an essential requisite for the foundation of a true Social Marriage. When this is done, they will no longer at-State; and that the existing order of things, so far as tempt to unite by external law what God hath never it ignores this right, and lacks this basis, is essentially joined by interior relationship,—the natural results of which are inborn discord, wrangling, selfishness, crime, Much more may be involved in this topic, but this is and all the evils which afflict the present social state; rendering it necessary, beyond question, that persons 2d. The grand principles of the Masculine and thus badly born should in some sense be "born again"

they have been traced also to some extent even by the pre-requisites of man's introduction to life on this planet; rights, they assume what is clearly not theirs; they commonest observers, in the vegetable world; and, in they look to giving him a good birth, -a proper start in stand upon a false basis, antagonistic to Nature and to Principles, inhering in and co-existent with Deity and something in man to be brought out. The idea of an the universe, characterizing all things relatively, from empty vessel, to be merely filled with something put in point, destitute in itself of any sort of dimensions, but If these distinctions of Masculine and Feminine be in- only to be built upon, or added to, from without ;deed universal Principles, then they are equally important both these are equally absurd with that theological

female as the counterparts or necessary complements of each other,—will be likely to follow mutual respect, but that unfolding or education has its natural order. equality of rights, and purer, freer, nobler lives. With- First, the infant shoot, then the trunk, the branches, out such equality and mutual respect, there can be no the leaves, the blossoms, the fruit. When the human true society, and little real advancement from the pres- being unfolds naturally, he exhibits the same order. ent state. This, then, points clearly to a second essen- First, the physical, second, the intellectual faculties, then the moral, the social, the religious, the spiritual, 3d. The whole subject of Re-production, as it re- the celestial. Vast mischief is done by attempting to lates to the mineral, vegetable, and animal worlds. force education out of its natural order. If the pomol-Surely little need be said to show the intimate rela- ogist endeavors to produce blossoms or fruit upon his

divine laws. If your soul had been an entity before its of nature may have thrown them up. ceives of a previous identity.

a spirit's existence prior to its assuming the human form?

Mrs. H .- You ought to have this idea - that the essences of the formation of the human soul have ever of the tradition of a Deluge? existed distinct and positive, but that the time for their and will no more go back a ain to God, than can the countries at the present day? star created from the essence, of the sun go back to that

Question 18. — What is the signification of the serpent in the prescribed for them, and in the light of the great Centre story of Adam and Eve?

cepted, professedly forming the basis of the governmental and do not secure to all the means and conditions of a and social institutions of this country. But unfortunately full and harmonious development; and should we deit has received a very imperfect interpretation and a cline longer to give our consent to the declared policy of Mere than this, it is clear that man stands supreme religious sympathies,—to the entire neglect of adaptarestricted embodiment in these institutions. A new this government; then surely it behoves us, as thinking, reading, or at least a new interpretation, of this declaraspond to nature and to truth; and that should be someand miseries, which render life a living death, result thing as follows: We hold this truth to be self-evident, true,—in the name of our revolutionary sires who set the Now, from these admitted premises, it inevitably folfrom this very institution which should be only a wellnoble example, and whose inspiring though invisible inalienable rights, among which are Life, Liberty, and

If these rights be inalienable, then it follows that I, control the life, the liberty, or the pursuit of happiness, of any other person, male or female; and that no other person has the right to interfere with mine. And though I may have the right to protect myself from right to retaliate, or vindictively punish another for any build more wisely than did our fathers. transgression. All necessary punishment is sure to follow, in the workings of natural or Divine law, which makes evil always its own avenger.

5th. The subject of Education, in all its various any possibility possess them; since a thousand nothings added together produce nothing. In so far, then, as present governmental and social institutions assume such | Modern Spiritualism, and Spiritualists as such, cannot be God, and must sooner or later come to an end.

by the fullest mutual concession of all rights. The oppressor, the usurper of what belongs to another, whether upon the Southern plantation, or in the Northern with the others who have participated in calling this Con- the Canadas of the North — and the plantations of the riage altar or by the domestic fireside; inflicts an injury upon himself, greater than upon his victim, - binds his own soul with fetters which to that extent forbid moral growth and spiritual progress, and which can be struck or in the least compromised by any acts or opinions of off only by letting the oppressed, of whatever class, go ours.

These several consecutive steps seem thus to be, each of them can be omitted, and leave a complete basis for a New Social System ?*

clime, of color, and of sex, will be no bar to equality.

Perhaps a proposition of this nature, even in its incip- individual perceptions of right and dutyiency, may have a treasonable aspect to many minds. But such should remember that all efforts in the past towards the institution of higher and better forms of political and social life, have seemed treasonable to the will bend a little, rather than be torn up by the roots.

* The able editor of the Spiritual Universe has remarked of sevral of these topics, that they "resemble the old minister's horse, hich had but just two faults in the world—one was, he was bad a catch; and the other was, he was good for nothing after he was aught." It seems to me, with all due respect to my cotemposty, that however difficult the catching process may be, each and of these steeds (and perhaps more) must be caught, managed, and harnessed to the car of Progress, before it can move easily and tumphantly forward.

consequently the spirit, when identified in the human Noah building the ark, to the safeguard of principle, to form, measures, analyzes, unfolds, perceives things, ac- men's trust, confidence, security in those primitive ele- was the Son of the same God, manhood in its distinct Question 4. - Then is there any radical or inherent difference | cording to their relative powers. It sees external ob- ments of Divine Truth and Wisdom. It is stated that jects in essence only. The soil knows neither time nor the highest mountains were covered; if those mountains space, as such, only relatively. The ideas are out- were as high as they now are, it would be impossible sess the same elements of external combination, and in worked as the soul manifests itself in an external form. for a deluge to cover them. Perhaps, as indicated by But the soul can never go backward; it can never re- deposits of shells, the whole earth has, at some time, turn to its first essences. There is no such thing as re- been under water, but we would imagine the mountains trogression in the universe; what may seem such to you to have been carried under the water, rather than the

present existence, that entity would be realized by you. In the earlier development of language, as in the In essence, your spirit conceives of a former existence, Roman, Grecian, and Hebrew languages, figures were because it conceives of Deity; because it conceives of a used to represent ideas. The meaning was not always universal concord and harmony; because it soars toward positively expressed. Consequently, it is not to be the light from whence it sprung, but not because it con- supposed that translations of their ancient records should be literally made, and that mountains, rivers, valleys, THE SOUL BEFORE BIRTH AND TIME OF ITS CREATION.

Question 10.—What idea, then, cught we to have of the state of absolute existences and particular localities. It is quite apples, trees and gardens of Eden should be taken as reasonable to suppose that these things refer to principles. Question 17. - Then what we are to infer from the universality

Mrs. H. - The undeveloped condition of man was ultimation and unfoldment did not occur until the forma- then similar throughout the world, as now the civilization tion of a human life occurred upon the earth; that every and intelligence of the nineteenth century pervades all conscious thought of the soul is here being outwrought in countries. The same ideas are now springing up in the forms of earth; that the essences of spirit are con- Europe and in America, and are travelling to the most tinually outwrought, as are the essences and powers of distant lands. This proves that the development of the external universe; that there was no great creation thought, of feeling, of revealment, is everywhere the of humanity at the commencement, and humanity then allowed to go on in its own development, but that the which you may denominate the Deluge, which washed Fountain of life is still open and freely flowing; that away the evil principles of all nations, may not the man-Deity is still creating from himself souls which are a ner of representing that principle have spread to all the part of his being, and being created, they are thrown nations, or sprung up and been adopted in each nation, off as are suns, planets and systems from a central sun; as there was an Adam and Eve for each nation, and

Mrs. H. - The scrpent signifies simply the form of their departed friends thronging around them. assistant specify the time of the creation the Tempter. The serpent has always been looked upon as and social institutions of the country are hopelessly presence and aid we now invoke and recognize, -in the name of Humanity and of Humanity's God,-LET US TO THE WORK!

It is not proposed to destroy the existing Confederation. From present appearances, such a labor would be as needless as it is unphilosophical, since shrewd politicians begin seriously to doubt if the States can hold together long enough to elect another President! No, our work is not to destroy, but to look about and espesuch interference, it follows, moreover, that I have no cially within ourselves, and see if we are prepared to the white horse — his vesture dipped in blood — whose

Though full justice cannot be done to themes of such Now, if no individual has these rights, the inevitable elicited from various sources, which, like seed sown in were not only almost, but altogether such as I am, exresult is that no number or body of individuals can by good ground, may spring up and bear a plentiful har- cept in my defects." vest against a coming time of need.

In conclusion, I feel it incumbent on me to say that justly held responsible for any of the sentiments ex- intercourse in the United States; very many influential pressed in the foregoing paper, or which may be put persons, who will not publicly and honestly avow their forth in this convocation, any further than they indivi-The highest human Progress can be effected only dually endorse the same. I say these things not spe- Through the length and breadth of this fair land, it is cially as a Spiritualist, but as a MAN, and in virtue of my steadily progressing. Go to the New England factories right as a resident of this planet. True, I, in common workshop; whether in the Presidential chair or on the ference, heartily believe and rejoice in the fact of rea- South, and you will perceive the mighty moralizing in-Imperial Throne; whether bearing the title of Bishop, lized communion with the exalted spirits of our race; Doctor of Divinity, or Reverend; whether at the mar- and we gladly avail ourselves of any aids or useful suggestions which may come from that or any other quarter. sends the fair profusion that o'erspreads the spring; But we accept only that which commends itself to our feeds every creature, hurls the tempest forth." individual judgments, and wish none others to be bound

And, finally, as this Conference has been convened not so much for the purpose of consulting the popular voice, at work there, too; and reformation will be effected. and all, essential to reach the end desired. Which one or asking popular consent to any opinions, or aid in any Shakspeare and many brilliant minds of the past are demovements, as for the purpose of investigating and de- veloping mediums for the moral elevation of the stage. claring unpopular principles, it is my recommendation Its living machinery, the most whole-souled, generous-These steps, moreover, bring us naturally to the last that the usual formalities of organization and voting be hearted men and women, held as outcasts of society, dispensed with, leaving the meetings entirely under the where they would shine as intellectual stars ! And 7th. The wisdom of taking incipient steps toward direction and control of the committee who have called why? The managers have to stoop from their otherforming a New Confederation, wherein distinctions of them, and leaving each attendant to pass his or her own wise dignified moral position, to gratify morbid sensibilvotes, and to adopt his or her own resolves, according to | ity and pampered, vitiated public taste.

A. E. NEWTON.

A wise man will stay for a convenient season, and The man who does most, has the least time to talk

about what he does. If we can still love those who have made us suffer, we love them all the more.

Mrs. H. - Inasmuch as Jesus was the Son of God, he possessed all the elements of manhood, as manifested in the external form; and as in the unfoldment of his was the greatest and most perfect manifestation of the divine manhood that ever existed. But, inasmuch as he and positive essence, whether in the form of a man of the nineteenth century or one of the past ages, may possimilar power.

WHY MEN ARE NOT ALL MEDIUMS. Question 22. - Why is mediumship, or the interference of a se-

cond individual now required ?

Mrs. H. - This is required: That the spiritualist or the divine should be in as immediate connection with Deity, or the source of the spirit, as is the physical in immediate connection with the external world. How many of you are so? Encased in external ideas, materialism, unharmony, imperfection, you do not perceive Deity in your essence; you do not perceive that Divine presence which is everywhere indicated, and which, if you believed and comprehended, you, too, should possess those powers which were supposed to be miraculous. Question 23. - How is it we are told that on the death of Jesus power was revealed in a more miraculous manner — that the dead arose from their graves and walked the streets of Jerusalem, where they were seen by living men?

Mrs. H. - We suppose this may refer to those whom the people believed to be dead - whom they had seen laid in the tomb. They had no idea of a future state of existence. When they buried a friend, they mourned him as lost, and said: " My friend is in the grave."-The spirits of the dead may have been made visible, and they said those they supposed to be dead came out of their graves, as it is a favorite expression of Spiritualists, that their departed friends "come from the grave" to hold converse with them; in other words, that the particular individuality appears and manifests itself. But we answer to your inquiry, that it was that being once created, and thus thrown off, they can the revealments of science and art harmonize in all a greater exercise of a greater power. As Jesus was glary of his immortality all within his influence perceived that divine essence, and were enabled to penetrate the veil that separated them from the other world, and see

Question 24. - What is meant by perfection, as referring to

the deauly prower use the term in this sense : Inasmuch With such a conviction, he who overreached his neighbor will learn to "do to others as he would they should do to him," for he knows his most secret, covetous thought is wafted by the "recording angel" to Heaven's high court, and though that angel may "drop a tear and blot out the record forever," he must indulge that thought no more. The law of love overrules angel life, but intrudes not on the law of Justice.

> " Love rules the court, the camp, the grove, And men below, and saints above, For Love is Heaven, and Heaven is Love."

Spirit intercourse, with sure, steady, silent footsteps, from the pulsations of the great Heart of Hearts, through his agents, is moving every soul! for are they not all ministering spirits sent forth to minister? Irrespective of editors, popes and potentates, the spiritual schoolmaster is abroad, and his march is onward, upward! His commission is under the triumphant banner of Him who was never foiled in battle - the LAMB who made war with the BEAST - of him who sat on name is called the WORD OF GOD.

Like Festus of old, you call us mad; like Paul of magnitude, in the few sessions which this Conference will old, "we speak forth the words of truth and soberness, hold, yet it is hoped that at least suggestions may be and would that not only thou, but all who read this,

Do you think the phenomena limited to Dodworth's Hall? It may be fairly estimated that three millions of sound-minded men and women are believers in spiritreal conviction. Ten thousand mediums tell a tale. in the East - to the farming districts in the West - to fluence of that GREAT MIND, "that, ever busy, wheels the silent spheres, works in the secret deep; Nay, more. Spirit intercourse is throughout the human family, confined to no country - to no avocation! The Stage, once designed to be the school of public morals; alas! how prostituted! But spirit-influence is

Spiritualism has a mighty mission for humanity to ecomplish, each one for himself. The ist and the ism will be solved in the crucible of Truth; but high up on the mount of progression methinks I see her fair and stately form - her feet on the rock of insurmountable Truth. - Cor. N. Y. Dispatch.

Ice broken and ice melted represent the two kinds of

THE MYSTERY.

BY BAYARD TAYLOR. Thou art not dead ; thou art not gone to dust; No line of all thy loveliness shall fall To formless ruin, smote by Time, and thrust Into the solemn gulf that covers all.

Thou canst not wholly perish, though the sod Sink with its violets closer to thy breast; Though by the feet of generations trod, The head-stone crumble from thy place of rest.

The marvel of thy beauty cannot die; The sweetness of thy presence cannot fade; Earth gave not all the glory of thine eye-Death may not keep what death has never made.

It was not thine, that forchead strange and cold, Nor those dumb lips they hid beneath the snow; Thy heart would throb beneath the passive fold, Thy hands for me that stony clasp forego.

But thou hast gone-gone from the dreary land; Gone from the storms let loose on every hill, Lured by the sweet persuasion of a hand Which leads thee somewhere in the distance still.

Where'er thou art, I know thou wearest yet The same bewildering beauty, sanctified By calmer joy, and touched with soft regret For him who seeks and cannot reach thy side, I keep for thee the living love of old, And seek thy place in nature as a child

Whose hand is parted from his playmates' hold,

Wanders and cries along some dreary wild. When in the watches of my heart I hear The messages of purer life, and know The footsteps of thy spirit lingering near The darkness hides the way that I should go.

Canst thou not bid the empty realms restore That form, the symbol of thy heavenly part? Or in the fields of barren silence pour That voice, the perfect music of thy heart?

Oh, once! once bending to these widowed lips Take back the tender warmth of life from me; Oh, let thy kisses cloud with swift eclipse The light of mine, and give me death with thee.

GOOD SPIRITS "ABOVE US."

Never look down on the grave, broken-hearted, Seeking in that lonely shrine the departed ; Never with sighing, and weeping and mourning, Speak of the friends who have gone unreturning. Never look down for the spirits that love us,

Never look down on the grave, and with sighing Dwell on the last solemn scene of the dying; Look not upon it, believing the spirit Is buried beneath the cold greensward or near it. 'Tis not the place for the beings that love us: From the decaying form "they soar above us."

Never look down for the " Star " or the levin, Nor in the earth for the blest heirs of heaven. To the dark grave or earth-clod they go not,-Gloom and corruption they see not and know not. Neverglook down for the spirits that love us-They are beside us, around us, "above us."

GIVE! GIVE!

The Sun gives ever; so the Earth, What it can give, so much 'tis worth. The Ocean gives in many ways-Gives paths, gives fishes, rivers, bays; So too the Air, it gives us breath; When it stops giving, comes in Death. Give, give, be always giving; Who gives not is not living. The more you live.

God's love hath in us wealth upheaped; Only by giving is it reaped; The body withers, and the mind If pent in by a selfish rind; Give strength, give thought, give deeds, give pelf, Give love, give tears, and give thyself. Give, give, be always giving; Who gives not is not living.

The more we give The more we live.

[G. H. CALVERT. MIDNIGHT MUSINGS-THE CLOSING YEAR.

Alone, alone,-amid the gathering gloom, I hear soft whispers to my soul addressed ; Bright wings are folded in my lonely room-

I have an angel-guest. But, hark !- the clock strikes twelve-another wave

Hath broken on the dim eternal shore; Another year descends into the grave. With those which come no more,

And now the angel's hand removes the seal, And opens wide a volume old and vast-Ah, me! are these the pages which reveal The history of the past?

And he, who, with the never-wearying hand, Hath traced the sad but deathless record there. Closes the latest page, and seems to stand Waiting the coming year.

Here lies the history of my own brief years, Recorded in unfading lines of light, Each hidden sin, each secret thought appears To my astonished sight.

Childhood with all its sunny smiles appears, The brighter dreams, the deeper sins of youth, The broken vows, the sad repentant tears, Life's falsehood and its truth.

And is this all, kind angel,-is this all? Where are the noble deeds, I fondly thought In life's bright morn, ere this, at duty's call My hands had surely wrought? Where is the record of the victories won,

The high and holy purposes attained, The self-consuming labors nobly done, The precious guerdons gained?

Alas, alas !- of three score years and ten, Life's little span, already half are gone! Come back to me, ye squandered days, again-Ye golden hours, return !

With sad-reproving eye the angel stands, Pointing adown the dimly coming years; Cease, mortal, cease," he cries, "thy vain demands, And dry thy fruitless tears."

The past returns not, and the future lies Enwrapt in clouds, unfathomed and unknown. Seize then the present moment ere it flies, This only is thine own.

Let earnest thoughts and noble deeds alone Fill up the record of the coming years, So for the past, thy future shall atone, More than repentant tears.

STUDY GOD'S WORKS .- No operation of the divine hand can be neglected by the human mind without injury. If there is interest in tracing the pathways of the stars, or value in understanding the movements of the universe, there certainly must be interest and value in knowing the character of our own planet. Infinite wisdom has not set the currents of the sea in their courses round the pole, without some design of good for man. Every discovery serves to make that design more clearly

PRAGMENT OF A SERMON

FREACHED IN 1650, BY DANIEL W. WHITTEMORE.

since. Though we copy verbatim et literatim, it loses somewhat as a spiritual landmark of "Ye Olden Time."

nor fellow-crittors - that have no worthyness in them- on each side, and looking in at the window very earto himself but for them that want it. Consider the in the least!" absolute need which you stand in of the grace of christ; The whole need not the vesicione, but the sick. He the sight she fainted away. came not to call the rightous but siners to repentance. Come unto christ, - all that do reseive grace reseive it | was very correct in all her statements. christ.

has no prinsible of spiritual saveing grace. No man or inclined to the belief in what was then called the in his fallen esteate can purches speritual saveing grace supernatural. Returning home one evening, just on nor the faver of god. Man by natiour is sayed to be entering the door he heard his name called, when, dead. Labour after fulnes of grace and truth; for why under the influence of his natural timidity, he rushed dus the glace of the gespel shew us the gloryous full- into the house, and shut and locked the door. ness of grace and truth that is in christ; but that by Directly came a very loud rap, when he heard his whome soever he shall revele him.

Whence and why ist that siner the imorality of men and wiming which live under the menes of grace and of offers of grace, and yet remaine emty and voied of grace? The reason is because siners do not venter and go unto christ in whome is all fulness of grace and salvation; but siners sit still and do not come unto christ. It is not for any want in christ; - for their is all fullness of grace in christ; and power in him; he is able to save unto the otermost. Here is groundes of incoregement and hope for pore siners ho are yet voied of grace - that can se no help in themselvs nor fellow cretiours - that have no worthyness in themselves, nor nothing in sin; - and god will not besto saving grace enely by a mediater. God will not discouver his bowelles of compassion and marcy ondly by a mediater ho should and has satisfied his justice. God out of his meer pitty and compassion and infinit grace sent his only begotten sun into the world to acomplish the work of redemption and salvation fore us; and as he has purchesed and obtained all for us, so it has pleased the father that in him sould all, all fullness of grace dwell. The first adom having lost all that stock of grace that god betrusted him with, god was plesed to put it in to a more sure hand to keep it for us. Christ has actually accomplished and rought salvation. Wee might not remaine emty. Let us not be contented with sumwhat of grace; but let us labour to be filled with grace.

THE TWO ARCADIANS.

ther to Megara, (says Catherine Crowe, in her Night- out, and, in due time, fastened up in a coffin. In the Side of Nature,) though reprinted in other works, I cannot omit here. One of these established, himself on the deceased, heard subdued groans and sighs in the cofnight of their arrival, at the house of a friend, while the fin. They fled in dismay, and the neighbors, on other sought shelter in a public lodging-house for stran- hearing their account of the matter proposed to have gers. During the night, the latter appeared to the former the coffin opened; but the husband of the woman would in a dream, and besought him to come to his assistance, not hear of such a thing, as it would be, he said, a as his villainous host was about to take his life, and only the most speedy aid could save him. The dreamer started from his sleep, and his first movement was to obey and it then turned out the young woman was not dead, the summons, but, reflecting that it was only a dream, he but had only been in a lethargy. Medical assistance presently lay down, and composed himself again to rest. was procured for her, and in a short time she recovered But now his friend appeared before him a second time, disfigured by blood and wounds, conjuring him, since he had not listened to his first entreaties, that he would at least avenge his death. His host, he said, had murdered him, and was, at that moment, depositing his body in a dung-cart, for the purpose of conveying it out of the town. The dreamer was thoroughly alarmed, arose, and hastened to the gates of the city, where he found, waiting to pass out, exactly such a vehicle as his friend had described. A search being instituted, the body was found underneath the manure; and the host was to the source. And so, when the fountain breaks forth consequently seized, and delivered over to the chastise- within the heart itself, we have no need of the creature. ment of the law.

"Who shall venture to assert," says Dr. Ennemoser, "that this communing with the dead in sleep is merely a subjective phenomenon, and that the presence (Heb. i. 1, 2.) Shall we then feel any regret that the of these apparitions is a pure illusion?"

education when he arrives at the conviction that envy is channels .- Fenelon. ignorance; that imitation is suicide; that he must take himself for better for worse, as his portion; that, though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor Calista lays her band on the skull, a Mrs. Berry, who does he know until he has tried. Not for nothing one face, one character, one fact makes much impression on him, and another none. It is not without pre-established harmony, this sculpture in the memory. The eye was placed where one ray should fall that it might testify of that particular ray .- Emerson.

abstain from doing that which we blame in others.

THE SPIRIT'S RETURN.

Mrs. Sarah Norton lived at Newburyport, Mass., We are indebted to Mr. L. Gove, of Stoneham, for a remnant early in the present century, or about thirty-five years of a manuscript sermon preached in this State two centuries ago. Her husband, Capt. Benjamin Norton, was a of its interest clothed in other than the quaint guise of the original. Doubtless, however, in this form it will please our readers | was sitting one evening, just at twilight, and thinking of | him very intently. Presently she looked up and saw * * They that can see no help in themselvs the face of her husband, as if shaded by placing a hand selves nor nothing to bring with them but their one nestly. Supposing him really to be there, and that he unworthyness and waies - let such pore siners be incor- taken that mode of approaching to give her a little start, eged to come unto christ, who is full of grace, and is she exclaimed, rather playfully, "Benjamin! Come in! the fountain of grace; and he has this grace not only Don't think that I am afraid; you do not frighten me

Saying this, she sprang from her chair, and ran out there fore eues youer utmust diligants and indaver that to meet him. As she went out, she saw him jump you may obtaine grace from christ, who is full of grace. over the fence. She ran after him, jumping up on a Let all bee incoriged to come vnto christ. To git into pile of boards in order to see him more distinctly, when christ labovr; to bee sensable of your sin and misary. she beheld him, as if struggling in the water; and at

The next week she had a letter from the mate of the Come all so in a deep sence of your one williness and vessel, saying that there was a severe storm on the unworthyness of any marcy from the lord; and dont night on which this happened; and in that very hour quarel nor murmer a gainst him if he dus not besto he was drowned. She was a remarkably good woman, marcy; yet waight one the lord in the cuse of the very pious and conscientious. She had no direct faith menss, seeing christ has purchast grace and marcy for in spirits, or spiritual agency, though she was a very unworthy siners, - therfore be in corigid to come unto | impressible person, and often used the phrase, "Lam christ, seeing he is comanding you and calling you. impressed," in describing her mental phenomena. She

from that fountain and fullness of grace that is in Joshua Norton, a son of Capt. Benjamin Norton, seemed to inherit his mother's impressibility. He was Man by the fall lost the image and favour of god - | deficient in physical courage, but nowise superstitious,

the beholding of him wee might be tranceformed in to name called again. He thought then that it was the the likeness of him? What cause have wee to be voice of his brother, who had gone to sea, and strughumbled that wee are so unlike unto christ, and that wee gling with his fears, he went to the door, really expecthave such unholy an evill hearts ! All men by natiour ing to see his brother. But he saw no one ; nor could are voied and empty of grace; voied of the love and he find any person about the house. Filled with a fear of god ande favour of god, having lost the imige strange and indescribable terror, he again closed the of god; but iesus christ has received fullness of all grace door, ran up stairs, and jumped into bed with all his and purchesed selvation. In him is the spring of life; clothes on, never daring to rise or undress himself theire is all fulness of grace layed up in christ for pore, through the night. He continued to retain a very indegent, emty man. Iesus chirist is called the seekond solemn impression of the scene until intelligence came adom. No man knoeth the father but sun, and he to from his brother, who was drowned that very same night and hour.

> Power of Expression .- It is a judicious remark of Archbishop Whately, that the processes through which our own minds pass in coming to the apprehension of a truth, are commonly very different from those by which we attempt to carry the same truth into the mind of others. It is equally true that what is the most natural method of expressing our emotion is not always the best method of exciting emotion in others. Every man has the faculty, more or less, of so expressing his own feelings as to satisfy the instinct for expression; but the power of arousing and intensifying the feelings of others in a high degree is the gift of a few. The giving vent to one's own feelings, however fervid and and intense, is 10t a thing which requires previous practice and drill, or the study of rhetorical and artistic principles; but to move the affections and passions of other souls,-this is the noblest of arts, including within itself the arts of poetry and rhetoric and music, and whatever else is excellent, and demanding for itself the utmost study and labor of the highest intellects .- N. Y. Independent.

CASE OF LETHARGY .- The Courier, of Lyons has the

following: "A young married woman of Culluire, near this city, after being ill for some time, fell, one day last week, into a complete state of insensibility, and was supposed to be dead. A medical man who was called in gave a The story of the two Arcadians, who travelled toge- certificate of the death, and the young woman was laid night, some women, who were sitting up to watch the profanation of the dead. The mother of the young woman, however, broke open the coffin with a batchet, perfect consciousness. She is now, we are happy to state, going on well."

THE SOUL ITS OWN PROPHET.-We are never less alone than when we are in the society of a single faithful friend; never less deserted than when we are carried in the arms of the All-powerful. Nothing is more affecting than the instant succor of God. What He sends by means of his creatures contracts no virtue from the foul and barren channel; it owes everything "God, who has at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," feeble voice of the prophets has ceased? O how pure and powerful is the immediate voice of God in the soul! SELF-FORMATION .- There is a time in every man's It is certain, whenever Providence cuts off all the

> NATURAL ACTING .- The following remarkable anecdote is extracted from "An Essay on the Science of

Acting:" "In the town of North Walsham, Norfolk, 1788, the 'Fair Penitent' was performed. In the last act, where played the part, was seized with an involuntary shuddering, and fell on the stage; during the night her illness continued, but the following day, when sufficiently recovered to converse, she sent for the stage keeper, and anxiously inquired whence he procured the skull. He replied, from the sexton, who informed him 'it was the skull of one Norris, a player, who, twelve years In order to live justly, and be respected, we must before was buried in the church-yard.' That same Norris was her first husband. She died in six weeks."

He loves you better who strives to make you happy than he that strives to please you.

NEW ENGLAND SPIRITUALIST. This paper has for its leading object the presentation before the community of the evidences, both ancient and modern, which

go to establish the following propositions:

I. That man has an organized spiritual nature, to which the physical body is but an outer garment.

II. That he has a conscious individualized existence after the death of the physical body

III. That the disembodied can and do communicate sensibly The Penetralia; with those still in the flesh. IV. That incalculable good may be derived from such com-

munion, wisely used. These propositions embrace what is popularly denominated Modern Spiritualism, and the questions involved in, and growing out of them, are becoming THE QUESTIONS OF THE AGE - than which none more interesting or important were ever raised among

Correspondents are cordially invited to contribute facts bearing on the question of spirit-existence and agency, and thoughts or suggestions, whether their own or from the Higher Life, calculated to throw "more light" on the great problems of Human Life, Duty, and Destiny. Those who write in a kindly, truth-seeking, rather than dogmatic spirit, free from censoriousness and needless harshness, with a due appreciation of the value of the Past, notwithstanding its errors, will be most welcome to a place in our columns.

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THE BOUQUET Of Spiritual Flowers;

Received chiefly through the Mediumship of Mrs. J. S. Adams, BY A. B. CHILD, M. D.

BY A. B. CHILD, M. D.

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In each message, let each one consider himself as personally addressed for to all those who while on earth would catch the tones of angel voices and the soft notes of golden harps moved to melody by angel hands, this Boquet is pre-ented as a token of that love which is drawing us all home to peace and joys eternal.

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Vol. III.

FOR THE WEEK ENDING SATURDAY, APRIL 11, 1857.

No. 2.

PURTHER DEVELOPMENTS BY MRS. HATCH. THE AGE OF THE RACE-THE ORIGIN OF MAN-HOW TO BECOME A MEDIUM, ETC.

The following is an accurate report of a conversation state of trance (so called), and a company of ten or a clse education or unfoldment could not produce their dozen invited guests. The answers are as remarkable effect - could not draw out the higher manifestations as anything in the way of theological speculation that of the soul. Were there a difference of species, an eshas recently come under our notice.

None of the questions had been previously submitted to Mrs. Hatch, and to each her reply was prompt and the processes of unfoldment by which external knowl.

In the earlier development of language, as in the processes of unfoldment by which external knowl. In essence, your spirit conceives of a former existence, Roman, Grecian, and Hebrew languages, figures were unhesitating. The sitting occupied one hour and ten edge is acquired, and the soul become unfolded to the

THE RELATION DISEASE AND SIN.

Question 1.—Is there any necessary relation between disease and sin? and if not, what is signified by our Saviour's reply to certain of the Scribes, when they murmured that he blaspher—is easier to say, Thy sins be forgiven thee, or to say, Arise and walk? And again, in reply to the measengers of John, who came to inquire if He was the one that should come, or do we look for another, viz.: "Go, and show John again those things which ye do hear and see—the blind receive their sight, and the lame do walk; the lepers are cleansed, and the dead are walk; the lepers are cleansed, and the dead hear; the dead are walk; the reason and judgment, he is not a man; he has not a had, if there is any such relation, does it exist after death? and do the spirits know disease and recovery?

the soul of the Bushman is radically identical with that of the Caucasian or any human soul. All souls proceed from one primal source.

All souls proceed from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not because it soars toward the light from whence it sprung, but not becau do the spirits know disease and recovery?

Mrs. Hatch. — Sin, in the usual significance of the term, implies the violation of a law. It has been applied however, entirely to moral or intellectual laws; to plied, however, entirely to moral or intellectual laws; to the violation of those laws which apply to the soul. As the soul has been said to be a distinct and positive formation, distinct from the physical formation, as its existence $M_{rs.} H_{*}$.—You may infer this from what we say, that has not been considered as being a part of the body, or the essences which make man an individuality, a soul influence upon the external man. But any law which these essences are alike wherever you find them. produces an effect upon man's physical system must, in its primitive source, be from the soul. Why? Because man's soul, in its identity, in its essence, in its formation, of the arch—reason—is there, you will find a human of the arch—reason—is there, you will find a human

until you behold the form of man. The external form idea of differences of formation and development, of from which they sprung.

man is to retain after the grosser material has been east is also plain; and that a true marriage is essential to and the pursuit of Happiness."

This statement is sure-defective, in that they fail to recognize certain essential layers well as for as it most and has been widely according to the recognize certain essential off, is in some measure derived from these same earthly the production of harmonious offspring, is equally evimaterials, refined and sublimated through the chemical processes ceaselessly going forward in that living labor
dent. As things are, men and women are drawn together often mainly by merely physical attractions,—
it has received a reary imporfest interpretation and social institutions of this country. But unfortunately full and harmonious development; and should we de-

culmination,—that they exist for him and in him, — he ity at the time. Hence, when the education of actual being the highest and only complete type of the animal life brings out other portions of their natures, discords kingdom yet developed on this planet.

lows that man cannot reach a full and harmonious de- spring of purest joys. velopment, without a full supply of all his material That a better social state can be introduced to any needs,—without full liberty to draw from the breasts of mother Earth those nutriments which she amply society, in the marriage relation, are purified, and made if these rights be inalient provides for all her children. This implies an inalient to send forth sweet waters and not bitter, it is useless as an individual, have no right to interfere with and tion. From present appearances, such a labor would able right to a proper share in the soil and its producto hope. This can be done only by men and women control the life, the liberty, or the pursuit of happiness, be as needless as it is unphilosophical, since shrewd politions, as the birth-inheritance of every human being.

It follows, also, that a mineral or agricultural basis is an essential requisite for the foundation of a true Social

The solid and its productions, as the birth-inheritance of every human being. It follows, also, that a mineral or agricultural basis is an essential requisite for the foundation of a true Social

The solid and its productions, as the birth-inheritance of every human being. It follows, also, that a mineral or agricultural basis is an essential requisite for the foundation of a true Social

The solid and its productions, as the birth-inheritance of every human being. It follows, also, that a mineral or agricultural basis is abroad, and his march is onward, upticians begin seriously to doubt if the States can hold together long enough to elect another President! No, our work is not to destroy, but to look about and especially and the social of th State; and that the existing order of things, so far as tempt to unite by external law what God hath never such interference, it follows, moreover, that I have no cially within ourselves, and see if we are prepared to the white horse—his vesture dipped in blood—whose

sufficient for present purposes.

Feminine, as exhibited in each and all of these king- before they can be fit for a better condition

That the distinctions of sex obtain in the animal ramifications. some mineral and elementary substances, (as electricity,) the world. Next in order comes the unfolding, the God, and must sooner or later come to an end. they are known to science under the distinctions of bringing out, or education, (from e and ducere, to lead positive and negative. But the community at large has forth) of what is in him. To do this understandingly as yet failed to perceive that these are grand universal and properly, it is necessary first to know that there is Principles, inhering in and co-existent with Deity and something in man to be brought out. The idea of an the universe, characterizing all things relatively, from empty vessel, to be merely filled with something put in the minutest atom to the Infinite Father and Mother of by others; and the other idea of a mere mathematical

deed universal Principles, then they are equally important both these are equally absurd with that theological to the constitution of the universe and of society; and dogma which constructs a universe out of nothing. universal Principles have arisen questions about the care of the pomologist is to have good seed; next, to equality of the sexes; one has thought the other a sort unfold or educate that seed under good conditions. of appendix, an after-thought, or special arrangement Surely an equal care should be had in unfolding got up for convenience and pleasure; hence one has human germs. Man, in all the past, has been, under enslaved and degraded the other, and both have sunk favorable conditions, ever putting forth new powers and together in the mire of pollution and debasement. On higher capacities. Who shall say that all which is in the contrary, from a recognition of the sexes as uni- him has yet been brought out? Who shall limit his versal principles in Nature, regarding the male and capabilities of expansion or achievement? female as the counterparts or necessary complements of But there is not only an unfolding of what is within. each other,—will be likely to follow mutual respect, equality of rights, and purer, freer, nobler lives. Without such equality and mutual respect, there can be no the leaves, the blossoms, the fruit. When the human true society, and little real advancement from the present state. This, then, points clearly to a second essential step in the road to Progress.

tions and transcendent importance of this topic to human trees before the trunk and branches are properly matured, advancement. Men have learned that if they would he dooms it to precocity, weakness and premature decay.

AFRICANS HAVE SOULS.

Question 4. - Then is there any radical or inherent difference

sential difference in the elements within, they could not None of the questions had been previously submitted become assimilated through educational means, through highest capacity which man conceives. Consequently, the soul of the Bushman is radically identical with that

city of humanity, to a certain degree, each animal in its

of the life of the body, sin has been thought to have no the essences which make man the child of his father -

and miseries, which render life a living death, result

it ignores this right, and lacks this basis, is essentially joined by interior relationship,—the natural results of right to retalize, or vindictively punish another for any build more wisely than did our fathers. Much more may be involved in this topic, but this is and all the evils which afflict the present social state; low, in the workings of natural or Divine law, which magnitude, in the few sessions which this Conference will old, "we speak forth the words of truth and soberness, rendering it necessary, beyond question, that persons makes evil always its own avenger. 2d. The grand principles of the Masculine and thus badly born should in some sense be "born again"

(which includes the human) kingdom, is a familiar fact; The preceding topics have reference mainly to the they have been traced also to some extent even by the pre-requisites of man's introduction to life on this planet; commonest observers, in the vegetable world; and, in they look to giving him a good birth,—a proper start in stand upon a false basis, antagonistic to Nature and to point, destitute in itself of any sort of dimensions, but If these distinctions of Masculine and Feminine be in- only to be built upon, or added to, from without ;-

it follows that any atom, and any being, has a perfect The seed of the apple contains within itself the right to be of either sex, just as it, or he, or she, may enfolded germ, from which unfolds, or is drawn out, not have been constituted. From an ignorance of these only the tree, but future orchards of trees. The first

then the moral, the social, the religious, the spiritual, 3d. The whole subject of Re-production, as it re- the celestial. Vast mischief is done by attempting to lates to the mineral, vegetable, and animal worlds. force education out of its natural order. If the pomol-Surely little need be said to show the intimate rela- ogist endeavors to produce blossoms or fruit upon his

the combinations of spirit or soul in essence that is changed, but the capacities you as individual persons. By instance, the spirit permountains may refer to pride and ambition; the lowest THE FALL OF MAN—ADAM AND EVE—THE SERPENT

—THE DELUGE—WHAT IS THE AGE OF THE WORLD—

difference is in the intellect.

The difference is in the intellect. form, measures, analyzes, unfolds, perceives things, ac- men's trust, confidence, security in those primitive elebetween the soul of one of the most degraded of the human race jects in essence only. The soil knows neither time nor the highest mountains were covered; if those mountains the nineteenth century or one of the past ages, may postage and the highest mountains and between the soul of one of the Bushman — and that of one of the which took place at a private residence in this city on Wednesday evening between Mrs. Hatch, while in a Were as high as they now are, it would be impossible for a deluge to cover them. Perhaps, as indicated by Research as the same of the same or a least normalism were covered; it mose mountains were covered; it mose But the soul can never go backward; it can never re- deposits of shells, the whole earth has, at some time, is only the re-action of nature, in accordance with the water over them. Earthquakes and great convulsions

tion of a human life occurred upon the earth; that every conscious thought of the soul is here being outwrought in countries. The same ideas are now springing up in the forms of earth; that the essences of spirit are conand will no more go back a sin to God, than can the countries at the present day?

sometimes by intellectual, or moral, or æsthetical, or it has received a very imperfect interpretation and a cline longer to give our consent to the declared policy of More than this, it is clear that man stands supreme religious sympathies,—to the entire neglect of adaptaover those lower kingdoms, — that he is their apex and tion in any other but the one department most in activresponsible men and women, to see if better institutions tion is obviously demanded, in order to make it correspond to nature and to truth; and that should be some-such is the case, then,—in the name of all that is right and thing as follows: We hold this truth to be self-evident, true,—in the name of our revolutionary sires who set the Now, from these admitted premises, it inevitably fol- from this very institution which should be only a wellnationality, are alike and equally endowed with certain presence and aid we now invoke and recognize,—in the

If these rights be inalienable, then it follows that I, sion. All necessary punishment is sure to fol-

result is that no number or body of individuals can by good ground, may spring up and bear a plentiful har-5th. The subject of Education, in all its various any possibility possess them; since a thousand nothings vest against a coming time of need. added together produce nothing. In so far, then, as present governmental and social institutions assume such Modern Spiritualism, and Spiritualists as such, cannot be of sound-minded men and women are believers in spiritrights, they assume what is clearly not theirs; they justly held responsible for any of the sentiments ex-

pressor, the usurper of what belongs to another, whethriage altar or by the domestic fireside; inflicts an injury own soul with fetters which to that extent forbid moral off only by letting the oppressed, of whatever class, go ours.

and all, essential to reach the end desired. Which one or asking popular consent to any opinions, or aid in any Shakspeare and many brilliant minds of the past are deof them can be omitted, and leave a complete basis for a movements, as for the purpose of investigating and de-New Social System ?*

topic submitted for consideration, namely :

7th. The wisdom of taking incipient steps toward clime, of color, and of sex, will be no bar to equality.

Perhaps a proposition of this nature, even in its incip- individual perceptions of right and duty. ency, may have a treasonable aspect to many minds. But such should remember that all efforts in the past towards the institution of higher and better forms of poli-

perceive a different unfoldment, a different segregation, a constant variety in the external, and the same differences, the same variety, exist in the internal essences, the same variety is not their combinations in any form of existence. You perceive a different unfoldment, a different segregation, a constant variety in the external, and the same differences, the same variety, exist in the internal essences; you had not that identity which attends of existence of existence. You perceive a different unfoldment, a different segregation, a constant variety in the external, and the same differences, the same variety, exist in the internal essences; you had not that identity which attends on the unfoldment of his consciousness; you had not that identity which attends on the unfoldment of his particular to the external form; and as in the unfoldment of his consciousness; you had not that identity which attends on the unfoldment of his constant variety in the external form; and as in the unfoldment of his consciousness; you had not that identity which attends on the unfoldment of his consciousness; you had not that identity which attends on the unfoldment of his constant variety in the external form; and as in the unfoldment of his consciousness; you had not that identity which attends on the unfoldment of his consciousness; you had not that identity which attends on the constant variety in the external form; and as in the unfoldment of his constant variety in the external form; and as in the unfoldment of his constant variety in the external form; and as in the constant variety in the external form; and a support of extending the constant variety in the external form; and the same difference in the constant variety in the external form; and the same difference in the constant variety in the external form; and the consta turn to its first essences. There is no such thing as re- been under water, but we would imagine the mountains trogression in the universe; what may seem such to you to have been carried under the water, rather than the divine laws. If your soul had been an entity before its of nature may have thrown them up.

because it conceives of Deity; because it conceives of a used to represent ideas. The meaning was not always universal concord and harmony; because it soars toward positively expressed. Consequently, it is not to be

tinually outwrought, as are the essences and powers of distant lands. This proves that the development of the external universe; that there was no great creation thought, of feeling, of revealment, is everywhere the part of his being, and being created, they are thrown nations, or sprung up and been adopted in each nation, off as are suns, planets and systems from a central sun; as there was an Adam and Eve for each nation, and that being once created, and thus thrown off, they can the revealments of science and art harmonize in all

and social institutions of the country are hopelessly has been widely acinalienable rights, among which are Life, Liberty, and name of Humanity and of Humanity's God,—LET US

Though full justice cannot be done to themes of such hold, yet it is hoped that at least suggestions may be and would that not only thou, but all who read this, Now, if no individual has these rights, the inevitable elicited from various sources, which, like seed sown in were not only almost, but altogether such as I am, ex-

forth in this convocation, any further than they indivi-The highest human Progress can be effected only dually endorse the same. I say these things not spe- Through the length and breadth of this fair land, it is by the fullest mutual concession of all rights. The opcially as a Spiritualist, but as a MAN, and in virtue of my steadily progressing. Go to the New England factories right as a resident of this planet. True, I, in common er upon the Southern plantation, or in the Northern with the others who have participated in calling this Con- the Canadas of the North - and the plantations of the workshop; whether in the Presidential chair or on the ference, heartily believe and rejoice in the fact of rea-Imperial Throne ; whether bearing the title of Bishop, lized communion with the exalted spirits of our race; fluence of that GREAT MIND, "that, ever busy, wheels Doctor of Divinity, or Reverend; whether at the mar- and we gladly avail ourselves of any aids or useful sug- the silent spheres, works in the secret deep; riage altar or by the domestic fireside; inflicts an injury upon himself, greater than upon his victim, — binds his But we accept only that which commends itself to our feeds every creature, hurls the tempest forth." individual judgments, and wish none others to be bound Nay, more. Spirit intercourse is throughout the human growth and spiritual progress, and which can be struck or in the least compromised by any acts or opinions of family, confined to no country -- to no avocation!

These several consecutive steps seem thus to be, each so much for the purpose of consulting the popular voice, at work there, too; and reformation will be effected. claring unpopular principles, it is my recommendation Its living machinery, the most whole-souled, generous-These steps, moreover, bring us naturally to the last that the usual formalities of organization and voting be bearted men and women, held as outcasts of society, dispensed with, leaving the meetings entirely under the where they would shine as intellectual stars! And direction and control of the committee who have called why? The managers have to stoop from their otherforming a New Confederation, wherein distinctions of them, and leaving each attendant to pass his or her own wise dignified moral position, to gratify morbid sensibilvotes, and to adopt his or her own resolves, according to ity and pampered, vitiated public taste.

A. E. NEWTON.

A wise man will stay for a convenient season, and tical and social life, have seemed treasonable to the will bend a little, rather than be torn up by the roots.

> The man who does most, has the least time to talk about what he does.

> If we can still love those who have made us suffer, we love them all the more.

cording to their relative powers. It sees external ob- ments of Divine Truth and Wisdom. It is stated that and positive essence, whether in the form of a man of

WHY MEN ARE NOT ALL MEDIUMS. Question 22. — Why is mediumship, or the interference of a second individual now required ?

Mrs. H. - This is required: That the spiritualist or the divine should be in as immediate connection with Deity, or the source of the spirit, as is the physical in immediate connection with the external world. How many of you are so? Encased in external ideas, materialism, unharmony, imperfection, you do not perceive Deity in your essence; you do not perceive that Divine presence which is everywhere indicated, and which, if you believed and comprehended, you, too, should possess those powers which were supposed to be miraculous.

Question 23.—How is it we are told that on the death of Jesus power was revealed in a more miraculous manner—that the dead arose from their graves and walked the streets of Jerusalem, where they were seen by living men?

Mrs. H. - We suppose this may refer to those whom the people believed to be dead - whom they had seen laid in the tomb. They had no idea of a future state of existence. When they buried a friend, they mourned him as lost, and said: "My friend is in the grave."— The spirits of the dead may have been made visible, of humanity at the commencement, and humanity then allowed to go on in its own development, but that the Fountain of life is still open and freely flowing; that Deity is still creating from himself souls which are a Deity is still creating from himself souls which are a ner of representing that principle have spread to all the particular individuality appears and manifest that the particular individuality appears and thought, of feeling, of Fevenment, is every finite to the same. And if Deity has made a spiritual principle, which washed away the evil principles of all nations, may not the manifest the particular individuality appears and manifest the particular individuality appears and manifest the particular individuality appears and manifest that the particular individuality appears are the particular individuality appears and manifest that the particular individuality appears and manifest that the particular individuality appears are the particular individuality appears and manifest that the particular individuality appears are the particular individuality appears and manifest that the particular individuality appears are the particular individual individ fests itself. But we answer to your inquiry, that it was a greater exercise of a greater power. As Jesus was greater, so in the illumination of his presence and the star created from the essence of the sun go back to that

and the present day?

Countries at the present day? Mrs. H. - The screent signifies simply the form of their departed friends thronging around them.

> bor will learn to "do to others as he would they should do to him," for he knows his most secret, covetous thought is wafted by the "recording angel" to Heaven's high court, and though that angel may "drop a tear and blot out the record forever," he must indulge that thought no more. The law of love overrules angel life, but intrudes not on the law of Justice.

"Love rules the court, the camp, the grove, And men below, and saints above," For Love is Heaven, and Heaven is Love."

Spirit intercourse, with sure, steady, silent footsteps, from the pulsations of the great Heart of Hearts, through his agents, is moving every soul! for are they not all ministering spirits sent forth to minister? Irrespective of editors, popes and potentates, the spiritual

Like Festus of old, you call us mad; like Paul of

Do you think the phenomena limited to Dodworth's In conclusion, I feel it incumbent on me to say that Hall? It may be fairly estimated that three millions intercourse in the United States; very many influential pressed in the foregoing paper, or which may be put persons, who will not publicly and honestly avow their real conviction. Ten thousand mediums tell a tale. in the East - to the farming districts in the West - to South, and you will perceive the mighty moralizing in-The Stage, once designed to be the school of public And, finally, as this Conference has been convened not morals; alas! how prostituted! But spirit-influence is veloping mediums for the moral elevation of the stage. . .

> Spiritualism has a mighty mission for humanity to accomplish, each one for himself. The ist and the ism will be solved in the crucible of Truth; but high up on the mount of progression methinks I see her fair and stately form - her feet on the rock of insurmountable Truth. - Cor. N. Y. Dispatch.

> Ice broken and ice melted represent the two kinds of