

NEW-ENGLAND SPIRITUALIST.

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

PUBLISHED AT 15 FRANKLIN STREET, BOSTON.

"LIGHT! MORE LIGHT! STILL!"—GOETHE.

TERMS, TWO DOLLARS A YEAR, IN ADVANCE.

VOL. III.

FOR THE WEEK ENDING SATURDAY, APRIL 11, 1857.

No. 2.

Phenomenal & Philosophical.

From the N. Y. Evening Post.
FURTHER DEVELOPMENTS BY MRS. HATCH.
RELATIONS OF SIN AND DISEASE—WHAT IS MEANT BY 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 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 Wednesday evening between Mrs. Hatch, while in a state of *trance* (so called), and a company of ten or a dozen invited guests. The answers are as remarkable as anything in the way of theological speculation that has recently come under our notice.

None of the questions had been previously submitted to Mrs. Hatch, and to each her reply was prompt and unhesitating. The sitting occupied one hour and ten minutes.

THE RELATION BETWEEN 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 blasphemed?—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 do 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?

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 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, outgrows, outlasts external substances, 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 manifested.

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 mental—that 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, and increased, heated or superabundant action in others, which is inflammation. It must proceed from a want of knowledge 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 body is made whole, it matters not, for the disease of 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 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 faculties, 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 of their own nature, as it is forever improving; not growing, but always unfolding to higher and more perfect forms of existence.

THE SOUL IS NOT THE RESULT OF ORGANIZATION, NOR ARE ITS QUALITIES INHERITED FROM RACE.

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 outgrown through generations and nations, in its external essence. 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 form, so no two souls are unfolded in the same manner, but are differently combined and outgrown. For instance, to illustrate by a familiar theory in nature: in chemistry, the primates of all substances are alike, but

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, the combinations of spirit or soul. The soul in essence that is changed, but the capacities 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, else education or unfoldment could not produce their effect—could not draw out the higher manifestations of the soul. Were there a difference of species, an essential difference in the elements within, they could not become assimilated through educational means, through the processes of unfoldment by which external knowledge 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 of the Caucasian or any human soul. All souls proceed from one primal source.

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 intelligence manifesting itself in the form of reason and judgment, there is a soul. If the Bushman has not that reason and judgment, he is not a man; he has not a human soul. Many of the animals manifest the capacity of humanity, to a certain degree, each animal in its own sphere, but none of them have the combined faculties of reason and of judgment.

Question 5.—May we infer, that the spiritual endowment in the lowest order 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 the essences which make man an individuality, a soul—the essences which make man the child of his father—these 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 soul—an immortal soul. But as we expressed the 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 link," as it is termed by scientific men, between the animal and human creations, or between reason and instinct, we have not clearly defined, neither do we suppose it to be susceptible of definition. But this we assert, 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 Bushman, if he is not capable of attaining the higher forms of intelligence, then he is not an immortal.

Question 8.—Does the development of the soul depend upon human instruction?

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 instruction. For instance, the soul, unless it perceives intuitively 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 Bushman. If, through education, those higher powers of the spirit are not called forth, it is evident 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 simply an outward manifestation of the laws and principles inherent in the soul, which is perfect in itself, though undeveloped, being an offshoot, or corruption of the Deity. Therefore it is, that the divine, that intuition, is 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 developing existence begins?

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 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 an element, must have existed through all time, through all past eternity, within the boundaries of the universe; that the individual soul, as an entity, as a positive individuality, never existed until it was manifested in the human form. This manifestation becomes the stepping-stone to consciousness, to individuality, to a conscious

immortality. Your soul was as immortal before it entered into the human form as it was after that event; your soul was as perfect in its combination; your soul's destiny was as fully determined by its identity which attends you as individual persons. For instance, the spirit perceives not time nor space, but conceives of principles; consequently the spirit, when identified in the human form, measures, analyzes, unfolds, perceives things, according to their relative powers. It sees external objects in essence only. The soul knows neither time nor space, as such, only relatively. The ideas are out-worked 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 light from whence it sprung, but not because it conceives of a previous identity.

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?

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 ultimatum 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 again to God, than can the star created from the essence of the sun go back to that star, but that they may revolve in the orbit prescribed for them, and in the light of the great Centre from which they sprung.

Question 11.—Is it possible to specify the time of the creation or formation of things?

Mrs. H.—It is impossible to form an accurate idea of the time. You may judge somewhat from the teachings of geology, but that is very indistinct. You may analyze and form conclusions as relates to principle, but not 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 elapsed 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 any decision in regard to positive facts. We suppose that each nation, each country throughout the whole world, had its Adam and Eve, and that is wherein nations differ in externals and 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 man through Adam?

Mrs. H.—Probably the partaking 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 offense of one?

Mrs. H.—All mankind are made from the same essences, and it is supposed would 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 consequences would be similar, if not the same—that the "fall" would ensue from the principle of materialism growing out of the desire for knowledge.

THE DELUGE.

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 universal?

Mrs. H.—Our ideas are simply these: According to scientific revelations it would be impossible for the whole surface of the earth to be covered with water to the depth related of the Deluge. It must refer to a principle or power, as did the fall of man—a deluge which swept away all the principles of evil, leaving only a principle called Noah. Or it may refer to the people of a country—a local deluge. These are our suppositions, and we base them, in both cases, upon the law of nature. We do not suppose that a literal Adam and Eve stood in a literal garden of Eden, and were tempted by a literal serpent, or devil, to eat a literal apple. We suppose that mankind were simple and innocent in their unfoldment; that they worshipped Deity according to that innocence and simplicity; that when the tree of knowledge, or man's desire of knowledge, sprung up within them, they partook of the fruit—they sought for knowledge. Consequently there must then be a "fall," (or more properly a re-action, for a fall implies a retro-

gression, which is impossible) from that highest state of purity then prevailing, and from that to a deluge of materialism sweeping over them. The Deluge, coming as a destruction of evil elements, must refer as much to principles as did the apple and the fall of man. The highest mountains 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 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 revelation, 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 revelations of science and art harmonize in all countries at the present day?

Question 18.—What is the significance of the serpent in the story of Adam and Eve?

Mrs. H.—The serpent 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 figure to have been used to express the idea of the Tempter, or that which tempts every person, and no 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 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 re-action, 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 re-animated. Death signifies a want of action, and if there is really death, there can be no resurrection; 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 removed 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 mind, he recalled the spirit of his friend which had temporarily withdrawn its functions by reason of spiritual unharmony, or what you please. The body is said to have lain in the tomb many days, and it is given as the opinion of the writer, or rather of those who went with Jesus to the grave, that decay had already commenced, though it is not asserted positively that such was the case. None are prepared to say that life might not be re-called, where perfect power exists, except in cases where absolute decay had occurred. Elijah, in the perfection of his unfoldments, might have the same powers, but not to the same degree. So in this century there have been many instances of persons supposed to be really dead, who have been resuscitated by this same power, this same unfoldment of the power of will in harmony with nature. In the case of Jairus's daughter, he himself said that she was not dead, but asleep. Possessing this perfect power, he at once perceived the condition of the woman.

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

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 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 similar power.

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, 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 Christ?

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 Ghost?

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 exorcised. 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 brain—the 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

only in its external manifestations. So different studies and means of education produce different results upon 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? That the spirit of man, thus become exteriorized, requires training to produce anything internal. The 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; we do not intend to apply it individually. Endeavor to harmonize every faculty, every power, every function of the soul, in exact proportion and relation to each other. Endeavor to render them all perfect, as far as you can see any unfolding and beauty. If you see a tendency in any direction which is injurious to your spiritual welfare, then you should, as reasonable men, withdraw your spirit from that, and direct it to another channel. As reasoning, conscientious men, you should perceive and appreciate your own defects and deformities, and should endeavor to repair them. If you have a tendency to physical debility you endeavor to check it by suitable remedies; so if your spirit is defective, you should direct your higher faculties to remove that defect. Do this, and you will find, as by fasting and prayer in ancient days the seers and prophets entered into the spiritual world, so by fasting and prayer you too may become seers and prophets, you too will find yourselves spiritualized as they were. None of you are excluded, you all have the capacity in the divine essence within, and you can unfold it, if you will, by proper culture — by a proper direction of your faculties and powers.

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, 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 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 sense 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 dead."

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 "dis-eased," 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 observations 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-*

man,—a professed follower of Paul, who taught his readers to "set their affection on things above, and not on things on the earth,"—who reminded them that it was their privilege to "come unto . . . an innumerable company of angels, and the spirits of just men made perfect,"—who declared that "the manifestation of the spirit is given to every man to profit withal," and urged that his friends should "desire spiritual gifts, but rather (or chiefly) that they might prophesy" (i. e. speak under inspiration or spirit-influence) "to edification, and exhortation, and comfort."

It seems to us an entire misconception to imagine that the use of so glorious a privilege is in itself unnatural, 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 apprehension, lies in ignorance of, and inattention to these 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 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; 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 declared 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 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 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 him on the spot. The evidence against him is of such weight, that, we understand, the authorities have under consideration his expulsion from the University. On the other hand, the student himself positively denies that he 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 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 prejudiced 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 biased 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-

out affording such opportunity — without giving the real question any sort of an investigation — the act will be but a palpable confession of weakness on their part — a surrender without venturing a battle.

The student has able and influential friends, outside the ranks of avowed Spiritualists, who will doubtless see that full justice is done in the premises.

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 stating that this is incorrect. Nothing like a thorough investigation has taken place; and instead of an expulsion, the young man has only been suspended until he shall have vindicated himself from the charge brought against him. Whatever may be thought of the justice of thus requiring an accused person to prove his innocence, it would be at least well for the public to suspend its judgment until he shall have had opportunity to do so.

The *Saturday Evening Gazette* copies the statement of the *Atlas*, above quoted, 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-KNIFE.

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!" "Marvelous!" "Beautiful!" "Greatest thing you ever heard of,"—and so on, *ad infinitum*. 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 vessels 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 humanity; 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 more so is any extravagant 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 fulfill; 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 staple 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 devil's livery to serve Heaven in.

Let us not give nor receive worship from individuals; but be truth-lovers and truth-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 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 heaven working its way in these new channels. Success to the Banner! "Long may it wave!"

LECTURES NEXT SUNDAY.—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 evening.

Integrity, however rough, is better than smooth dissimulation.

NOT AN ENEMY, BUT A FRIEND IN DISGUISE.

We have received a letter from Dr. W. P. SHATTUCK, 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 misunderstood the position and objects of the Doctor in the 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 science, 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 of spirit-presence and spirit-power, and which afforded a proof of man's immortality.

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 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 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 comprehend them.

I do not profess to be orthodox upon any matter. If 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 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 "Combative and Firmness" were sufficient to warrant me in facing the devil, I flatter myself I shall never be accused of receiving a "fire 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 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.—Ed.

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 Doctor, gravely.

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 demeanor.

"Well, Doctor, have you ever examined the subject?"

"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 of 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 applied, is as yet unguessed at, and that worlds of science 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 do 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 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 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 children."

"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 fanaticism."

Interesting Miscellany.

For the New England Spiritualist.
MY GIRL AND BOY.
BY J. M. FLETCHER.

My little girl, how sweet her eye,
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 shewn
In resting on their 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.

"Forewell," I said, "a last farewell,
My beautiful girl, my noble boy!
But something inward, e'er 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 living 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 spoke 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. FEARBODY.
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! who would merit the chilling blast
That blows o'er time's eventful sea,
If bid to halt, 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 DOETH 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 doeth 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 doeth never die!

All of the past is living still—
All that is good and true;
The rest hath 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 rosted up,
But the TRUTH doeth never die!

THE ANGEL STRIFE.

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.

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

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 her more.

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 darling yielded up her gentle breath,
For the stronger, brighter angel, who loved her best, was DEATH!
—Dr. Bethune.

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.

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

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 Carthage, after having distinguished himself at Rome, and with whose piety and active benevolence you are well acquainted, could yet, nevertheless, as he has 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 desired to know whence this harmony proceeded, the youth told him that what he heard were the songs of the blessed; whereupon he awoke, and thought no more of 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 these things?"

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 lie 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?

Whoever can so look into my heart as to tell whether there is any thing which I revere; and if there be, what thing it is; he may read me through and through, and there is no darkness wherein I may hide myself. This is the master-key to the whole moral nature; what does a man secretly admire and worship? What haunts him with the deepest wonder? What fills him with the most earnest aspiration? What should we hear in the soliloquies of his unguarded mind? This it is which, in the truth of things, constitutes his religion;—this, which determines his precise place in the scale of spiritual ranks;—this, which allies him to Hell or Heaven; this, which makes him the outcast or the accepted of the moral sentiments of the Holiest. Every man's 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 genuflections of his spirit, and catch the whiff of his incense, and look in the face the image at whose feet he is prostrate; and therefore 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 neighbor. 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 opponents."

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 say, by slow degrees, mounting step by step. She arrives at the top of the staircase as well as he; but whether she flew there is more than she knows herself. While she trusts her instinct, she is scarcely ever deceived; but she is generally lost when she begins to reason.

To die of thirst in sight of a fountain, to have feet and never walk, to have powers and never use them, are 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 has been too sincere to huddle away and stifle in precipitate conclusions, dragging to face the consequences of doubt—will speak thus harshly and unworthily of it.

"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; he came at length
To find a stronger faith his own."—IN MEMORIAM.

"The course of his opinions often altered. At times, he approached the strictness of strict sects; at times he went whole lengths in skepticism. * * * In various epochs of his long life, he expressed himself so variously that a Pietist may claim him, or a Voltairian 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 and have our being. Let mental culture go on advancing, let science go on expanding in depth and breadth, and the human intellect expand as it may, it will never go beyond the elevation and moral culture of Christianity as it shines forth in the Gospels.

"The mischievous sectarianism of Protestants will one day cease, and with it the hatred between father and son, sister and brother; for as soon as the pure doctrine and love of Christ are comprehended in their true nature, and have become a living principle, we shall feel ourselves great and free as human beings, and not attach special importance to a degree more or less in the outward forms of religion. Besides, we shall all gradually advance from a Christianity of words and faith to a Christianity of feeling and action."

STUBBORN FACTS.

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 done. Instantly the spirits tied the medium with his hands behind him, down to the bench on which he was seated, 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 hands, 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 coat off, and thrown upon the bench running across the back 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 person present.

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 are ever executing themselves through conscience in man, and gravity in things. Man's body and the world are organs, through which the retributions of the spiritual universe are justified to reason and sense. Disease and misfortune are memoranda of violations of the divine law, written in the letter of pain and evil.

Love is like a river; if the current be obstructed, it will seek some other channel. It is not unfrequently the case that the kisses and attention bestowed on the child of six years, are intended for her sister of sixteen.

As daylight can be seen through cracks, so do little things show a person's nature.

SCRIPTURE.—All Scripture is the record of life, and is sacred or profane, as the life it records is holy or vile. Every noble life is a revelation from heaven, which 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.

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 with those still in the flesh.
- IV. That incalculable good may be derived from such communication, 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 men.

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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HOW OLD IS OUR RACE?

THE DELUGE.

unfolding of his nature possessed that power over the

WHY MEN ARE NOT ALL MEDIUMS.

Question 25.—What is meant by the sin against the Holy Ghost?

It must remain forever.

Mrs. H.—We will endeavor to explain the subject briefly; afterwards we will ask, in consequence of the 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 outwitted through the means of external form and identity, in the human brain. Probably each one of you, in your experience, [has become so much interested in your present identity as sometimes to forget the spiritual essence within, and to imagine that the external brain the intellect—is the “you,” the “myself,” the “I,”] 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, a power which governs matter, but he comprehends

only in its external manifestations. So different studies and means of education produce different results upon 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? That the spirit of man, thus become exteriorized, requires training to produce anything internal. The 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; we do not intend to apply it individually. Endeavor to harmonize every faculty, every power, every function of the soul, in exact proportion and relation to each other. Endeavor to render them all perfect, as far as you can see any unfolding and beauty. If you see a tendency in any direction which is injurious to your spiritual welfare, then you should, as reasonable men, withdraw your spirit from that, and direct it to another channel. As reasoning, conscientious men, you should perceive and appreciate your own defects and deformities, and should endeavor to repair them. If you have a tendency to physical debility you endeavor to check it by suitable remedies; so if your spirit is defective, you should direct your higher faculties to remove that defect. Do this, and you will find, as by fasting and prayer in ancient days the seers and prophets entered into the spiritual world, so by fasting and prayer you too may become seers and prophets, you too will find yourselves spiritualized as they were. None of you are excluded, you all have the capacity in the divine essence within, and you can unfold it, if you will, by proper culture — by a proper direction of your faculties and powers.

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have got 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 *Paritan 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 sense 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 dead."

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,—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 observations 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 such 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-*

man,—a professed follower of Paul, who taught his readers to "set their affection on things above, and not on things on the earth,"—who reminded them that it was their privilege to "come unto . . . an innumerable company of angels, and the spirits of just men made perfect,"—who declared that "the manifestation of the spirit is given to every man to profit withal," and urged that his friends should "desire spiritual gifts, but rather (or chiefly) that they might prophesy" (i. e. speak under inspiration or spirit-influence) "to edification, and exhortation, and comfort."

It seems to us an entire misconception to imagine that the use of so glorious a privilege is in itself unnatural, 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 apprehension, lies in ignorance of, and inattention to these 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 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; 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 declared 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 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 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 him on the spot. The evidence against him is of such weight, that, we understand, the authorities have under consideration his expulsion from the University. On the other hand, the student himself positively denies that he 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 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 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 prejudiced 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," has had 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 biased 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-

out affording such opportunity,—without giving the real question any sort of an investigation—the act will be but a palpable confession of weakness on their part—a surrender without venturing a battle.

The student has able and influential friends, outside the ranks of avowed Spiritualists, who will doubtless see that full justice is done in the premises.

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 stating that this is incorrect. Nothing like a thorough investigation has taken place; and instead of an expulsion, the young man has only been suspended until he shall have vindicated himself from the charge brought against him. Whatever may be thought of the justice of thus requiring an accused person to prove his innocence, it would be at least well for the public to suspend its judgment until he shall have had opportunity to do so.

The *Saturday Evening Gazette* copies the statement of the *Atlas*, above quoted, 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-KNIFE.

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 views; 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 such a manifestation? Well, he, she or it is entirely above and beyond anything I ever saw." "Perfectly wonderful!" "Marvelous!" "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 vessels 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 humanity; and whether these truths were communicated by writing with the foot, 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 more so is any extravagant 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 superhuman task which would amaze all creation. We have talked with such, and found an *I* the great staple 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 devil's livery to serve Heaven in.

Let us not give nor receive worship from individuals; but be truth-lovers and truth-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 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 heaven working its way in these new channels. Success to the Banner! "Long may it wave!"

LECTURES NEXT SUNDAY.—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 evening.

Integrity, however rough, is better than smooth dissimulation.

NOT AN ENEMY, BUT A FRIEND IN DISGUISE.

We have received a letter from Dr. W. P. SHATTUCK, 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 misunderstood the position and objects of the Doctor in the 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 science, 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 not 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 of spirit-presence and spirit-power, and which afforded a proof of man's immortality.

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 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 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 comprehend them.

I do not profess to be orthodox upon any matter. If 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 truth. I trundle 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" were sufficient to warrant me in facing the devil, I flatter myself I shall never be accused of receiving a "fire 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 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.—Ed.

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 Doctor, gravely.

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 demeanor.

"Well, Doctor, have you ever examined the subject?"

"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 her 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 of 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 recognition 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:—

It is 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 applied, is as yet unguessed at, and that worlds of science 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 do 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 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 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 Dispatch*:—

"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 children."

"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 fanaticism."

NEW-ENGLAND SPIRITUALIST.

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

PUBLISHED AT 15 FRANKLIN STREET, BOSTON.

"LIGHT! MORE LIGHT! STILL!"—GUTHRIE.

TERMS, TWO DOLLARS A YEAR, IN ADVANCE.

VOL. III.

FOR THE WEEK ENDING SATURDAY, APRIL 11, 1857.

No. 2.

Phenomenal & Philosophical.

From the N. Y. Evening Post.

FURTHER DEVELOPMENTS BY MRS. HATCH.
RELATIONS OF SIN AND DISEASE—WHAT IS MEANT BY 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 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 Wednesday evening between Mrs. Hatch, while in a state of *trance* (so called), and a company of ten or a dozen invited guests. The answers are as remarkable as anything in the way of theological speculation that has recently come under our notice.

None of the questions had been previously submitted to Mrs. Hatch, and to each her reply was prompt and unhesitating. The sitting occupied one hour and ten minutes.

THE RELATION BETWEEN 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 blasphemed?—Wherefore think ye evil in your hearts? for whether it 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 do 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?

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 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, outwards, *penetrates, assimilates external substances, and assimilates them to its own nature.* The external form of man is to retain after the grosser material has been cast off, is in some measure derived from these same earthly materials, refined and sublimated through the chemical processes ceaselessly going forward in that living laboratory, the human organism.

More than this, it is clear that man stands supreme over those lower kingdoms, — that he is their apex and culmination, — that they exist for him and in him, — he being the highest and only complete type of the animal kingdom yet developed on this planet.

Now, from these admitted premises, it inevitably follows that man cannot reach a full and harmonious development, without a full supply of all his material needs, — without full liberty to draw from the breasts of mother Earth those nutriment which she amply provides for all her children. This implies an *inalienable right to a proper share in the soil 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 State; and that the existing order of things, so far as it ignores this right, and lacks this basis, is essentially imperfect.

Much more may be involved in this topic, but this is sufficient for present purposes.

2d. The grand principles of the Masculine and Feminine, as exhibited in each and all of these kingdoms.

That the distinctions of sex obtain in the animal (which includes the human) kingdom, is a familiar fact; they have been traced also to some extent even by the commonest observers, in the vegetable world; and, in some mineral and elementary substances, (as electricity,) they are known to science under the distinctions of *positive and negative*. But the community at large has as yet failed to perceive that these are *grand universal Principles*, inhering in and co-existent with Deity and the universe, characterizing all things relatively, from the minutest atom to the Infinite Father and Mother of all.

If these distinctions of Masculine and Feminine be indeed universal Principles, then they are equally important to the constitution of the universe and of society; and it follows that any atom, and any being, has a perfect right to be of either sex, just as it, or he, or she, may have been constituted. From an ignorance of these universal Principles have arisen questions about the equality of the sexes; one has thought the other a sort of appendix, an after-thought, or special arrangement got up for convenience and pleasure; hence one has enslaved and degraded the other, and both have sunk together in the mire of pollution and debasement. On the contrary, from a recognition of the sexes as universal principles in Nature, — regarding the male and female as the counterparts or necessary complements of 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 true society, and little real advancement from the present state. This, then, points clearly to a second essential step in the road to Progress.

3d. The whole subject of Reproduction, as it relates to the mineral, vegetable, and animal worlds.

Surely little need be said to show the intimate relations and transcendent importance of this topic to human advancement. Men have learned that if they would

not their combinations in any form of existence. You perceive a different unfolding, a different segregation, a constant variety in the external, and the same differences, the same variety, exist in the internal essence, the combinations of spirit or soul. The soul in essence that is changed, but the capacities 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, else education or unfoldment could not produce their effect — could not draw out the higher manifestations of the soul. Were there a difference of species, an essential difference in the elements within, they could not become assimilated through educational means, through the processes of unfoldment by which external knowledge 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 of the Caucasian or any human soul. All souls proceed from one primal source.

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 intelligence manifesting itself in the form of reason and judgment, there is a soul. If the Bushman has not that reason and judgment, he is not a man; he has not a human soul. Many of the animals manifest the capacity of humanity, to a certain degree, each animal in its own sphere, but none of them have the combined faculties of reason and of judgment.

Question 6.—May we infer, that the spiritual endowment in the lowest order of the human race, as the Bushman, is the same as in other races?

Mrs. H.—You may infer from what we say, that the essences which make man an individuality, a soul — the essences which make man the child of his father — these 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 soul — an immortal soul. But as we expressed the idea of differences of formation and development, it 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 together often mainly by merely physical attractions, — sometimes by intellectual, or moral, or æsthetic, or religious sympathies, — to the entire neglect of adaptation in any other but the one department most in activity at the time. Hence, when the education of actual life brings out other portions of their natures, discords and miseries, which render life a living death, result from this very institution which should be only a well-spring of purest joys.

That a better social state can be introduced to any great extent on earth, until the very fountains of society, in the marriage relation, are purified, and made to send forth sweet waters and not bitter, it is useless to hope. This can be done only by men and women learning to understand themselves and the chemistry of soul, or, in other words, the Divine Law or Science of Marriage. When this is done, they will no longer attempt to unite by external law what God hath never joined by interior relationship, — the natural results of which are inborn discord, wrangling, selfishness, crime, and all the evils which afflict the present social state; rendering it necessary, beyond question, that persons thus badly born should in some sense be "born again" before they can be fit for a better condition.

5th. The subject of Education, in all its various ramifications.

The preceding topics have reference mainly to the pre-requisites of man's introduction to life on this planet; they look to giving him a good birth, — a proper start in the world. Next in order comes the unfolding, the bringing out, or education, (from *e* and *ducere*, to lead forth) of what is in him. To do this understandingly and properly, it is necessary first to know that there is something in man to be brought out. The idea of an empty vessel, to be merely filled with something put in by others; and the other idea of a mere mathematical point, destitute in itself of any sort of dimensions, but only to be built upon, or added to, from without; — both these are equally absurd with that theological dogma which constructs a universe out of nothing.

The seed of the apple contains within itself the unfolded germ, from which unfolds, or is drawn out, not only the tree, but future orchards of trees. The first care of the pomologist is to have good seed; next, to unfold or educate that seed under good conditions. Surely an equal care should be had in unfolding human germs. Man, in all the past, has been, under favorable conditions, ever putting forth new powers and higher capacities. Who shall say that all which is in him has yet been brought out? Who shall limit his capabilities of expansion or achievement?

But there is not only an unfolding of what is within, but that unfolding or education has its natural order. First, the infant shoot, then the trunk, the branches, the leaves, the blossoms, the fruit. When the human being unfolds naturally, he exhibits the same order. First, the physical, second, the intellectual faculties, then the moral, the social, the religious, the spiritual, the celestial. Vast mischief is done by attempting to force education out of its natural order. If the pomologist endeavors to produce blossoms or fruit upon his trees before the trunk and branches are properly matured, he dooms it to precocity, weakness and premature decay.

immortality. Your soul was as immortal before it entered into the human form as it was after that event; your soul was as perfect in its combination; your soul's destiny was as fully determined, as the destiny of the consciousness; you had not that identity which attends you as individual persons. For instance, the spirit perceives not time nor space, but conceives of principles; consequently the spirit, when identified in the human form, measures, analyzes, unfolds, perceives things, according to their relative powers. It sees external objects in essence only. The soul knows neither time nor space, as such, only relatively. The ideas are out-worked 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 light from whence it springs, but not because it conceives of a previous identity.

THE SOUL BEFORE BIRTH AND TIME OF ITS CREATION.

Question 10.—What idea, then, might we have of the state of 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 existed distinct and positive, but that the time for their ultimatum 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 again to God, than can the star created from the essence of the sun go back to that star, but that they may revolve in the orbit prescribed for them, and in the light of the great Centre from which they spring.

and the pursuit of Happiness. This statement is surely very well, as far as it goes, and has been widely accepted, professedly forming the basis of the governmental and social institutions of this country. But unfortunately it has received a very imperfect interpretation and a restricted embodiment in these institutions. A new reading, or at least a new interpretation, of this declaration is obviously demanded, in order to make it correspond to nature and to truth; and that should be something as follows: *We hold this truth to be self-evident, that all men and women, without distinction of color, or nationality, are alike and equally endowed with certain inalienable rights, among which are Life, Liberty, and the pursuit of Happiness.*

If these rights be inalienable, then it follows that I, as an individual, have no right to interfere with and 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 such interference, it follows, moreover, that I have no right to retaliate, or vindictively punish another for any transgression. All necessary punishment is sure to follow, in the workings of natural or Divine law, which makes evil always its own avenger.

Now, if no individual has these rights, the inevitable result is that no number or body of individuals can by any possibility possess them; since a thousand nothings added together produce nothing. In so far, then, as present governmental and social institutions assume such rights, they assume what is clearly not theirs; they stand upon a false basis, antagonistic to Nature and to God, and must sooner or later come to an end.

The highest human Progress can be effected only 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 workshop; whether in the Presidential chair or on the Imperial Throne; whether bearing the title of Bishop, Doctor of Divinity, or Reverend; whether at the marriage 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 off only by letting the oppressed, of whatever class, go free.

These several consecutive steps seem thus to be, each and all, essential to reach the end desired. Which one of them can be omitted, and leave a complete basis for a New Social System?

These steps, moreover, bring us naturally to the last topic submitted for consideration, namely:

7th. The wisdom of taking incipient steps toward forming a New Confederation, wherein distinctions of time, of color, and of sex, will be no bar to equality.

Perhaps a proposition of this nature, even in its incipience, 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

greation, which is impossible) from that highest state of purity then prevailing, and from that to a deluge of materialism sweeping over them. The Deluge, coming as a destruction of evil elements, must refer as much to principles as did the apple and the fall of man. The highest mountains 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 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 revelation, 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 revelations of science and art harmonize in all countries at the present day?

Question 18.—What is the significance of the serpent in the story of Adam and Eve?

Mrs. H.—The serpent signifies simply the form of the Tempter. The serpent has always been looked upon as a symbol of evil, of temptation, as the serpent charms, and social institutions of the country are hopelessly defective, in that they fail to recognize certain essential and universal natural principles and inalienable rights, and do not secure to all the means and conditions of a full and harmonious development; and should we decline longer to give our consent to the declared policy of this government; then surely it behoves us, as thinking, responsible men and women, to see if better institutions are possible and practicable. If clearly convinced that such is the case, then, — in the name of all that is right and true, — in the name of our revolutionary sires who set the noble example, and whose inspiring though invisible 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 especially within ourselves, and see if we are prepared to build more wisely than did our fathers.

Though full justice cannot be done to themes of such magnitude, in the few sessions which this Conference will hold, yet it is hoped that at least suggestions may be elicited from various sources, which, like seed sown in good ground, may spring up and bear a plentiful harvest against a coming time of need.

In conclusion, I feel it incumbent on me to say that Modern Spiritualism, and Spiritualists as such, cannot be justly held responsible for any of the sentiments expressed in the foregoing paper, or which may be put forth in this convocation, any further than they individually endorse the same. I say these things not specially as a Spiritualist, but as a MAN, and in virtue of my right as a resident of this planet. True, I, in common with the others who have participated in calling this Conference, heartily believe and rejoice in the fact of realized communion with the exalted spirits of our race; and we gladly avail ourselves of any aids or useful suggestions which may come from that or any other quarter. But we accept only that which commends itself to our individual judgments, and wish none others to be bound or in the least compromised by any acts or opinions of ours.

And, finally, as this Conference has been convened not so much for the purpose of consulting the popular voice, or asking popular consent to any opinions, or aid in any movements, as for the purpose of investigating and declaring unpopular principles, it is my recommendation that the usual formalities of organization and voting be dispensed with, leaving the meetings entirely under the direction and control of the committee who have called them, and leaving each attendant to pass his or her own votes, and to adopt his or her own resolves, according to individual perceptions of right and duty.

A. E. NEWTON.

A wise man will stay for a convenient season, and 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.

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

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 unfolding of his 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 similar power.

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, and they said 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 Christ?

The *deafy word* we use the term in this sense: Inasmuch as the *deafy word* would be to — steal any more? 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 waited 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 the white horse — his vesture dipped in blood — whose name is called the WORD or GOD.

Like Festus of old, you call us mad; like Paul of old, "we speak forth the words of truth and soberness, and would that not only thou, but all who read this, were not only almost, but altogether such as I am, except in my defects."

Do you think the phenomena limited to Dodsworth's Hall? It may be fairly estimated that three millions of sound-minded men and women are believers in spirit-intercourse in the United States; very many influential persons, who will not publicly and honestly avow their real conviction. Ten thousand mediums tell a tale. Through the length and breadth of this fair land, it is steadily progressing. Go to the New England factories in the East — to the farming districts in the West — to the Canadas of the North — and the plantations of the South, and you will perceive the mighty moralizing influence of that GREAT MIND, "that, ever busy, wheels the silent spheres, works in the secret deep; sends the fair profusion that o'erspreads the spring; feeds every creature, hurls the tempest forth." 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 at work there, too; and reformation will be effected. Shakespeare and many brilliant minds of the past are developing mediums for the moral elevation of the stage. Its living machinery, the most whole-souled, generous-hearted men and women, held as outcasts of society, where they would shine as intellectual stars! And why? The managers have to stoop from their otherwise dignified moral position, to gratify morbid sensibility and pampered, vitiated public taste.

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 repentance.

Interesting Miscellany.

THE MYSTERY.

BY HAYWARD 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 forehead 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 storm that loosed 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 playmate's hold,
Wanders and cries along some dreary wild.

When in the watches of my heart I hear
The messages of pure 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 clasp 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,
Deeming them lost—"they are above 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 greenward or near it.

"Is 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 best life of heaven.
To the dark grave or earth-closet they go not—
Gloom and corruption they are not and know not.

Never look 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 gives giving, comes in Death.

Give, give, be always giving;
Who gives not is not living.
The more you give
The more you live.

God's love hath in us wealth unheaped;
Only by giving is it reaped;
The body suffers, and the mind,
If pent in by a selfish rind,
Give strength, give thought, give deeds, give self,
Give love, give tears, and give thyself.

Give, give, be always giving;
Who gives not is not living.
The more you give
The more we live.

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 unending 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, thy duty 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 guardians 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 ad-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
Enwrapped in clouds, unfathomed and unknown.
Seize then the present moment ere it flies,
This only is thine own.

V. G. R.

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 known.

FRAGMENT OF A SERMON.

PREACHED IN 1050, BY DANIEL W. WHITTEMORE.

We are indebted to Mr. L. Gove, of Stoneham, for a remnant of a manuscript sermon preached in this State two centuries since. Though we copy verbatim et literatim, it loses somewhat of its interest clothed in other than the quaint guise of the original. Doubtless, however, in this form it will please our readers as a spiritual landmark of "Ye Olden Time."

They that can see no help in themselves nor fellow-creatures—that have no worthiness in themselves nor nothing to bring with them but their own unworthiness and waives—let such poor sinners be encouraged to come unto Christ, who is full of grace, and is the fountain of grace; and he has this grace not only to himself but for them that want it. Consider the absolute need which you stand in of the grace of Christ; there fore eues your utmost diligents and indavert that you may obtaine grace from Christ, who is full of grace. Let all be incouraged to come unto Christ. To git into Christ labor; to bee sensible of your sin and misery. The whole need not the vesicione, but the sick. He came not to call the righteous but siners to repentance. Come all so in a deep sence of your one williness and unworthiness of any mency from the lord; and dont quarel nor murmur a gainst him if he dus not besto mency; yet waight one the lord in the euse of the menas, seeing Christ has purchast grace and mency for unworthy siners,—therefore be in coriged to come unto Christ, seeing he is emanding you and calling you. Come unto Christ,—all that do recieve grace recieve it from that fountain and fullness of grace that is in Christ.

Man by the fall lost the image and favour of God—has no prinsible of spiritual saving grace. No man in his fallen estate can purchas spiritual saving grace nor the favor of God. Man by nature is said to be dead. Labour after fulnes of grace and truth; for why dus the glaze of the gospel shew us the glorious fullness of grace and truth that is in Christ; but that by the beholding of him we might be transformed in to the likeness of him? What cause have we to be humbled that wee are so unlike unto Christ, and that wee have such unholly an evil hearts! All men by nature are voided and empty of grace; voided of the love and fear of God and favour of God, having lost the imige of God; but Iesus Christ has recieve fullness of all grace and purchast selsvation. In him is the spring of life; there is all fullness of grace layed up in Christ for pore, indigent, emty man. Iesus Christ is called the seckond adom. No man kneeth the father but sun, and he to whomsoever he shall revele him.

Whence and why ist that since the imorality of men and wiming which live under the menes of grace and of offers of grace, and yet remaine emty and voided of grace? The reason is because siners do not venter and go unto Christ in whome is all fulness of grace and selsvation; but siners sit still and do not come unto Christ. It is not for any want in Christ—for there is all fullness of grace in Christ; and power in him; he is able to save unto the otermort. Here is groundes of incoragement and hope for pore siners ho are yet voided of grace—that can see no help in themselves nor fellow creitours—that have no worthiness in themselves, nor nothing in sin;—and God will not besto saving grace emely by a mediator. God will not discover his bowelles of compassion and mency ondy by a mediator ho should and has satisfied his iustice. God out of his meer pity and compassion and infinit grace sent his only begotten sun into the world to accomplish the work of redemption and selsvation fore us; and as he has purchast and obtained all for us, so it has pleased the father that in him should all, all fullness of grace dwell. The first adom having lost all that stock of grace that God bestrowed him with, God was pleased to put it in to a more sure hand to keep it for us. Christ has actually accomplished and roughed selsvation. 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 ARCADIAN.

The story of the two Arcadians, who travelled together to Megara, (says Catherine Crowe, in her Night-Side of Nature,) though reprinted in other works, I cannot omit here. One of these established, himself on the night of their arrival, at the house of a friend, while the other sought shelter in a public lodging-house for strangers. During the night, the latter appeared to the former in a dream, and besought him to come to his assistance, 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 the summons, but, reflecting that it was only a dream, he presently lay down, and composed himself again to rest. But now his friend appeared before him a second time, disguised 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 consequently seized, and delivered over to the chastisement 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 of these apparitions is a pure illusion?"

SELF-FORMATION.—There is a time in every man's education when he arrives at the conviction that envy is 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 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.

In order to live justly, and be respected, we must abstain from doing that which we blame in others.

THE SPIRIT'S RETURN.

Mrs. Sarah Norton lived at Newburyport, Mass., early in the present century, or about thirty-five years ago. Her husband, Capt. Benjamin Norton, was a sea-faring man, and had gone on a long voyage. She was sitting one evening, just at twilight, and thinking of him very intently. Presently she looked up and saw the face of her husband, as if shaded by placing a hand on each side, and looking in at the window very earnestly. Supposing him really to be there, and that he taken that mode of approaching to give her a little start, she exclaimed, rather playfully, "Benjamin! Come in! Don't think that I am afraid; you do not frighten me in the least!"

Saying this, she sprang from her chair, and ran out to meet him. As she went out, she saw him jump over the fence. She ran after him, jumping up on a pile of boards in order to see him more distinctly, when she beheld him, as if struggling in the water; and at the sight she fainted away.

The next week she had a letter from the mate of the vessel, saying that there was a severe storm on the night on which this happened; and in that very hour he was drowned. She was a remarkably good woman, very pious and conscientious. She had no direct faith in spirits, or spiritual agency, though she was a very impressive person, and often used the phrase, "I am impressed," in describing her mental phenomena. She was very correct in all her statements.

Joshua Norton, a son of Capt. Benjamin Norton, seemed to inherit his mother's impressibility. He was deficient in physical courage, but nowise superstitious, or inclined to the belief in what was then called the supernatural. Returning home one evening, just on entering the door he heard his name called, when, under the influence of his natural timidity, he rushed into the house, and shut and locked the door.

Directly came a very loud rap, when he heard his name called again. He thought then that it was the voice of his brother, who had gone to sea, and struggling with his fears, he went to the door, really expecting to see his brother. But he saw no one; nor could he find any person about the house. Filled with a strange and indescribable terror, he again closed the door, ran up stairs, and jumped into bed with all his clothes on, never daring to rise or undress himself through the night. He continued to retain a very solemn impression of the scene until intelligence came 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 intense, is not 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 what other 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 certificate of the death, and the young woman was laid out, and, in due time, fastened up in a coffin. In the night, some women, who were sitting up to watch the deceased, heard subdued groans and sighs in the coffin. They fled in dismay, and the neighbors, on hearing their account of the matter proposed to have the coffin opened; but the husband of the woman would not hear of such a thing, as it would be, he said, a profanation of the dead. The mother of the young woman, however, broke open the coffin with a hatchet, and it then turned out the young woman was not dead, but had only been in a lethargy. Medical assistance was procured for her, and in a short time she recovered perfect consciousness. She is now, we are happy to state, going on well."

THE SOUL ITS OWN PROPHECY.—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 to the source. And so, when the fountain breaks forth within the heart itself, we have no need of the creature. "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," (Heb. i. 1, 2.) Shall we then feel any regret that the feeble voice of the prophets has ceased? O how pure and powerful is the immediate voice of God in the soul! It is certain, whenever Providence cuts off all the channels.—Fenelon.

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 Calista lays her hand on the skull, a Mrs. Berry, who 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 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 with those still in the flesh.
- IV. That incalculable good may be derived from such communion, 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 men.

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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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 unfolding of his 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 similar power.

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,

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

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.

the *question* now? What is meant by perfection, as referring to the *question* now? Would the man steal any more? 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,

rough his agency, 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 the white horse — his vesture dipped in blood — whose name is called the WORD OF GOD.

Like Festus of old, you call us *mad*; like Paul of old, "we speak forth the words of truth and soberness, and would that not only thou, but all who read this, were not only almost, but altogether such as I am, except in my defects."

Do you think the phenomena limited to Dodsworth's Hall? It may be fairly estimated that three millions of sound-minded men and women are believers in spirit-communication in the United States; very many influential persons, who will not publicly and honestly avow their

conviction. *Ten thousand mediums* tell a tale, through the length and breadth of this fair land, it is readily progressing. Go to the New England factories to the East—to the farming districts in the West—to the Canadas of the North—and the plantations of the South, and you will perceive the *mighty moralizing influence* of that GREAT MIND, "that, ever busy, wheels the silent spheres, works in the secret deep; sends the fair profusion that o'erspreads the spring; sends every creature, hurls the tempest forth." 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 everywhere, there, too; and reformation will be effected. Shakespeare and many brilliant minds of the past are developing mediums for the moral elevation of the stage. *The living machinery*, the most whole-souled, generous-hearted men and women, held as outcasts of society, where they would shine as intellectual stars! And why? The managers have to stoop from their otherwise dignified moral position, to gratify morbid sensibilities and pampered, vitiated public taste.

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 penitance.