

# NEW-ENGLAND SPIRITUALIST.

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

PUBLISHED AT 14 BROMFIELD STREET, BOSTON.]

"LIGHT! MORE LIGHT STILL!" — COETINE.

TERMS, TWO DOLLARS A YEAR, IN ADVANCE.

VOL. III.

FOR THE WEEK ENDING SATURDAY, DECEMBER 5, 1857.

No. 36.

## Phenomenal & Philosophical.

For the New England Spiritualist.

### THE LATE DR. CURTIS.

MR. EDITOR:—I cut from the *N. Y. Tribune* the following obituary notice of one of the most noble and cultivated men I ever knew. I send it as well for the intrinsic merit of the notice as for the great importance of the subject which the writer of the notice below believes to be fully established in his own case as well as that of Dr. Curtis, viz., "infestation" by undeveloped spirits.

I knew Dr. Curtis well. His counsel in critical cases was regarded as equal to any of our best physicians. And he has assured me that at the same time that he gave his attention to professional and scientific matters he could hear "spirit-voices."

Sometimes they would address him on the subjects on which we were communicating, and sometimes on matters independent of any action of his own mind. He has told me that they produced precisely the same impression on the auditory nerve that my voice produced.

I cannot improve or strengthen the extract below, but I wish to have that read, that all may be cautious not to surrender their reason to any spirits, and never to so overtax or derange the body as to make it easy for any spirits to lead us to do what we would not do with the best use of our faculties. Read the following with attention and with confidence in its truth.

O. H. WELLINGTON, M. D.

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SIR: The *Tribune* of Saturday contains a notice of the suicide of Dr. Joseph T. Curtis, accompanied by a very brief biographical sketch. Believing that there were certain features of his history possessing a more than private interest, and earnestly desiring, if practicable, to explode the many incorrect theories as to the cause of his violent death that are likely to be broached, I have sought permission to state some facts with regard to him not generally known.

Dr. Curtis was one of those men who seem to have been born under an evil star. With transcendent intellectual ability, with a gentle and loving heart, responsive to every claim upon his aid and sympathy, he was yet compelled by the resistless power of circumstances to labor under the imputation of insanity for many years previous to his death, and to make war upon one of the most universally accepted tenets of popular theology. To a man like him, by nature ardently desirous to live at peace with his fellows, this position of antagonism was exquisitely painful; but he was sustained by an unwavering faith that he was fighting the battle of eternal truth against fleeting error, and he could not decline the championship which had been proffered him. But in order to make his position intelligible, let me relate, as briefly as possible, the events which blighted the brilliant promise of his early career.

He studied medicine in this city with Dr. Gram, the pioneer of Homœopathy in America, and met with extraordinary success as a practitioner at the very outset. He was never in the habit of boasting of his achievements, but from what he once casually told me, I am disposed to believe that at the age of twenty-five, he had attained a position in his profession, such as (if measured by the standard of pecuniary returns) has scarcely ever been reached in so short a space of time by any other physician in this country, his practice then embracing many persons in this city conspicuous for literary attainments, wealth, and moral worth. At that time, in 1841, in consequence of a slight imprudence in overtaxing his eyes, he was attacked by a terrible form of ophthalmia, which reduced him to a state of utter helplessness, and baffled the skill of physicians. After the lapse of some months, as he exhibited no signs of amendment, one of his patients, with a generosity worthy of all praise, insisted on sending him to Europe in one of his ships, that he might consult an eminent oculist near Frankfurt, in whose skill Dr. C. reposed great confidence. Accompanied by his wife and a young medical friend, with a tight-fitting mask over his face, so contrived as to exclude every ray of light, and which he wore during his whole absence, he set out, and arrived in Europe only to find that the physician whom he came expressly to confer with was no more. Having accomplished nothing by the journey, he returned again to this country, and at the end of a year from the beginning of his attack, under the treatment of his friend, Dr. Elliot, his sight began to improve, and he gradually resumed the practice of his profession, though he was obliged to exercise great caution in using his eyes. His hope and trust in the future had been fearfully shaken. Three years after the commencement of his disease of the eyes he was attacked by a severe pulmonary disorder, and deeming a residence in some milder climate necessary to his health, he finally decided to remove to Porto Rico, where he had influential friends. Upon his arrival at the island, he discovered a fact, of the existence of which he had previously been wholly ignorant, namely, that before he could commence practising as a physician, it was necessary that he should make a nominal profession of the Roman Catholic faith. Although assured by his friends that it was a mere formality, his conscience would not permit him to take such a course, and he once more returned to New York, where he engaged in dentistry. The result was most disastrous. In a few months (this was in the Spring of 1846) his eye disorder returned with greater intensity than ever, accompanied by a paralysis of his lower extremities. His sufferings daily increased in intensity

and severity; he lost the power to sleep, and at one time for nearly three weeks he could neither see, hear, speak, walk nor sit. And now commenced that fearful, mysterious infestation, which was the bane of his existence from that time forth, and which has finally consigned him to a suicide's grave. With his nervous system in a state of complete collapse, with every avenue of communication with the external world almost hermetically sealed, his inner life was yet intensely active. He endeavored to believe that these trials had been inflicted upon him as the punishment of his sins, and that it was his duty to practise complete and entire resignation. On the 2d of December a violent thunder-storm occurred, and after a more than ordinarily severe peal, suddenly he heard a voice saying: "Thou hast committed the unpardonable sin." This was his first intimation of the advent of the spiritual infestation from which he was never after entirely free. Invisible personages now entered into conversation with him, who confirmed his worst fears as to his position, and assured him that his only hope of salvation lay in absolute subjection to the will of God, whose agents they professed to be. Under their directions he entered upon a state of spiritual vassalage, such as it is almost impossible to conceive. He declined the ministrations of his friends and attendants, rejected every alleviation of his sufferings that could be suggested, and resolutely strove to assist in carrying out the details of his expiatory punishment to the bitter end. This extraordinary course of his was naturally regarded as madness, but if so, there was "method" in it. It seems to me to have been the most heroic, superhuman effort on record, to obtain a state of perfect trust in God, and subjection of the "lusts of the flesh." His bondage finally became too terrible for endurance; he was exhorted to commit suicide, to murder his own children, to beat and maim his attendants, and when he hesitated, passages of Scripture were quoted with fiendish art to conquer his reluctance. He gradually abandoned his efforts to comply with their insatiable demands, and by ceasing to talk of his invisible attendants at length succeeded in obtaining his release from confinement in a lunatic asylum. They clung to him for a long time, but by degrees he became enabled to perceive their perfidy and baseness and that he had no hope of deliverance through their instrumentality. He asserted his own free will, and soon regained a portion of what he had lost. Yet he never succeeded in releasing himself entirely. Although he resumed the practice of his profession and (repeatedly as it had been broken up) succeeded in re-establishing his reputation as a skillful physician, he was daily and hourly conscious of their brooding presence. Alike in the midst of his professional duties, and in the hour of social enjoyment and relaxation, they hovered around and assailed him with ceaseless malice. Their assaults were most vehement and most difficult to withstand when he was exhausted by over-exertion, an event of frequent occurrence, owing to the extreme delicacy of his organization. His anxiety lest he should become sleepless was unremitting, for he used to say that in that state he was more than ever in their power, and that if long continued it would certainly drive him to self-destruction. He had struggled on in this way for some years when I became his patient in 1852. I was better able to comprehend his condition than most of his friends, having been for years a prey to periodical attacks of a similar character, though infinitely less severe. Still I am able to bear testimony to the fact that, by the sudden development of new and hitherto unsuspected avenues of communication with the universe without, evil spirits are sometimes enabled to disclose themselves to us, and by their hideous presence to "make the sun like blood, the earth a tomb, the tomb itself a hell, and hell—a yet murkier gloom." With me the demoniacal possession rarely lasts more than a day or two, but during its continuance pure evil seems to me supreme and resistless in the universe. The more vigorous and healthful my mental and physical condition, the greater the intensity of the attack. Dr. Curtis had exhibited the most tender and intelligent sympathy for me, and to the knowledge which he had acquired while voyaging in these unknown seas, I am indebted for all my hopes in life.

I have said that he was driven by circumstances to an antagonism with the Christian Church in some particulars of faith. I wish to state his position clearly. For the life and teachings of Christ as the ideal of love, pity and charity, he had the profoundest veneration, and I knew nobody who imitated him so closely in these respects. But he believed that by attempting to "crucify the old man" utterly, to yield up reason to faith, and to subject himself unresistingly to the direction of an external Divine master, he had nearly accomplished his spiritual destruction, and he repudiated such servitude, henceforth, forever.

Let me now briefly explain the cause of his suicide. I have already said that his labors were far too great for his strength. Though simple in his tastes, and moderate in his expenditure, it was a perpetual struggle with him to keep free from debt, the more especially as he had his aged parents to provide for. He was also, as far as his means would permit, generous, and profuse even in his charities. He felt that it was in vain to think of laying up a competence by his professional gains, and that a provision for his declining years must be obtained in some other way. Of late his attention had been turned to effecting an important improvement of the sewing machine, which had taxed his energies to the utmost. The invention was completed, but he had gone too far. The "bruised reed" was broken at last. For several nights before his death he could get no sleep. His spiritual tormentors returned to the charge with greater pertinacity than ever. His agony was

fearful. He felt that he must give way soon, and cried aloud, "I must, I must have help from some quarter." On Friday morning, after tossing upon his bed for twenty-four hours, he rose hastily, dressed, rushed out and bought a pistol, returned to his house, and the report from the parlor informed his household that Joseph T. Curtis was at last face to face with his adversaries. What was the moral character of this act? "Suicide," says one moralist, "is cowardice." "Rank selfishness," adds another. My friends, as clear-sighted Thomas Carlyle says, "Let us not be the dupes of words." When the physician, Gregort, voluntarily devoted himself to death, by dissecting the corpse of a victim to the plague, then raging at Marseilles, the voice of mankind, with one accord, pronounced him a hero, and justly. Yet he *virtually* committed suicide. And this is but one of a thousand cases of similar deliberate self-immolation.

Joseph T. Curtis died "in harness." He knew, and often had my heart bled to hear him say it, that he was wearing out; that those who were dependent upon him were asking too much of him. We were aware that, in proportion as his strength failed, he became exposed to the assaults of the fiends that dogged his path. Yet he could not bring himself to forsake those who clung to him for support, but struggled desperately onward with his burden, until he stumbled and fell—no cowardly, selfish suicide, but a martyr to a too profound and conscientious devotion to duty.

I have little space left in which to allude to his many admirable qualities of head and heart. His sincerity and candor were such that no consideration of selfish prudence would keep him from expressing his honest convictions anywhere, regardless of the effect it might produce upon his interests. Though he felt that Fate had denied him that position as a physician before the public, to which he was justly entitled, he never expressed any petty jealousy or envy toward those who had outstripped him in the race. With that bitter partisan spirit, so common among the advocates of both of the prominent systems of physic, he had no sympathy. I may add that he possessed decided mechanical genius, and often remarked that his life should have been passed in the avocation of a machinist. His love of the Beautiful in Nature and Art was genuine, and marked by taste and discrimination. To those who fancied him cold and unsympathetic, I would say that his manner resulted partly from natural shyness, and partly from the depressing effect of so many sorrows, which had checked, though not destroyed, his natural enthusiasm. He was slight and graceful in figure, and he wore the most exquisitely spiritual and refined expression upon his countenance that I ever beheld in any individual of the sterner sex. I was never in mixed society with him without being impressed by the marked contrast which he presented to those around him. It was like "the moon among the lesser lights."

This imperfect sketch has been hastily penned by one who regarded him as the dearest friend he had on earth; who was strengthened and sustained by his wisdom, and stimulated to self-discipline by the contemplation of his life and character. To have been enabled to be the stay of his old age would have been the greatest earthly blessing that I could have received. But it was not to be. In conclusion let me say, that devoutly believing in the principle of compensation in the universe, I trust, in common with his many sorrow-stricken friends, that he has at last emerged from the funereal darkness of his earthly career, into the realm of unclouded and eternal light.

H. T. C.

### THE LAW OF AFFINITY.

A FAMILIAR ILLUSTRATION.

[Extract from "Soul Marriage," through E. E. Gibson.]

As an illustration, I was shown a vessel filled with beans. There were three great varieties and marked distinctions, viz., size, form, and color. After being directed, while examining the beans, to observe the variations within each of these three great divisions, as illustrative of the variety of mind, I perceived that each bean was halved or divided, and each half was thrown into a separate vessel, the one on my right hand, the other on my left, till the whole beans were all halved, and thus separated. These half beans were then all poured back or emptied into the first vessel, being well shaken and mixed in the operation. Thus were they all separated, the two halves being in the same vessel, but not in contiguity. I was then directed by the spirit, after having been blindfolded, to select the halves, and place them together, so as to form one whole bean, as at first. How hopeless the task: it was impossible, and I begged to be unblinded, as an aid to facilitate the purpose, thinking it would require all the assistance that vision could render me, to enable me to perform so nice a work. The spirit informed me, that the blindfold state was the utter ignorance that mankind had entertained of the law of affinity, and that while blinded, even as I, they had attempted to make a whole of two halves at random, by guessing, consequently had failed in their attempts. The unbandaging of my eyes represented the little light now being let into the world through spirit perception. After gaining the use of my eyes, I set myself to the task of finding a whole bean by uniting two halves. But I was many times on the point of giving up in despair, for when colors assimilated, sizes did not, and when sizes were similar, form was wanting, and when form was found, a slight variation in size or color rendered it apparent that the two were not originally one, and never could be. Widely different colors were soon detected as not of the same kind; and so of form and size, while those of nearly the same quality or degree, in each kind, were less apparent, and the slight variations in degrees were scarcely visible.

I labored thus indefatigably for some time, and finally had succeeded, as I thought, in bringing together two halves. Color, form, size, seemed to be the same, and the fit seemed exact. I held up my bean in triumph to the spirit, and was about to congratulate myself upon my success, when the spirit interrupted me thus: "Look, look, look at your bean again—look at the edges or rind!" I did look, and lo! I beheld the edges jagged and rough, plainly revealing the unwelcome truth—the two were never torn asunder—never originally one.

I perceived that those persons who are happily united to partners, but not to their own true halves, were illustrated by this representation.

Again I put forth my effort, and did actually find two halves of an original whole, which, when brought in contact, immediately spoke "We are one!" Delighted, I exclaimed, "I have done it, I have done it! But how soon was my ardor damped by the sad thought of the millions of beans that never would be thus united, but which, jostled against another of unequal size, varying in form, or different in color, or all three combined, would chafe and rub, and frictionize through all time and through a large portion of eternity. Then I beheld a beautiful light, and it seemed as if the attractive rays of that light drew together each twin half-bean and all were rightly paired in a moment. I then timidly inquired, "Are there any souls that have no true halves?" The spirit smiled on me, and answered my query through this interrogation, "Do any half beans grow?"

For the New England Spiritualist.

### MAN AND HIS DESTINY.

BY DR. C. ROBBINS.

This cannot be a subject of indifference to any reflecting mind. The space allowed for the presentation forbids but a few facts—a few great truths on the subject; yet we will endeavor to make certain ideas so clear that each mind will readily supply the detail.

Man has a destiny in virtue of his organization. He can have no destiny to fulfil without the necessary faculties and powers for the fulfillment. If there are duties to be performed, obligations to be discharged, there must be volition, self-control; there must be law. If there is law, there must be a penalty, else we have a mere recommendation. Without the admission of a law and a penalty there are no ethics, no morals. But we pass to the consideration.

We find in early life, from its material beginning in man, certain tendencies, or instincts, simple at first, then complex in their character. Each element seeks its own gratification as its highest good. Instinctive and blind though they be, in the aggregate they make up the true end of being. They are our earliest developments, and never cease in their action, in our waking or sleeping moments. Progress, development, activity, are indeed their life. Our faculties, the executive powers, are stirred and waked to action by the instincts. Indeed, they are given us fitted to attain the early tendencies of our nature. Yet our faculties often act in a different direction from our instincts. These, for quite a period, act without any control; there is no will fixing its impress upon them. The child acts by impulse—a one passion stronger than its fellow crowds out the other; here we see the cause of the vacillation of children. Obstacles interposing between us and our wishes, our faculties perceiving how powerless they are to attain them, involuntarily unite to overcome them. But to opposition and obstacles, so much complained of, are we indebted for the most sublime and exalted triumphs of rational beings. Here is nothing less than a revelation of a control over our faculties, and through this control the diffused powers concentrate by the light of experience. The will being instinctive, and thus acting without motive, little is accomplished, and this little uncertain. From the faculties or powers thus alluded to, volition or free-will, with reason as its companion, appears.

From this period of human responsibility, these powers step in between our instincts and our faculties; the latter are set free from the slavery of the passions, and motives take the place of impulses; and thus the individual comes into a new relation with God and his fellow man. His moral state is changed. From this point we date the dawn of all that empire man ever attains over himself. Reason sees the true end of all our faculties, and the course to attain or realize that end; thus our conduct becomes deliberate and rational. Reason not only comprehends as aforesaid, but it counsels our self-interest as a motive; that self-interest, as viewed by reason, is but the satisfaction of our tendencies, or the highest interest of the individual. Reason, which is the power of comprehension, makes the difference between the man and the mere animal. But it has been remarked that—

"There is something in man beyond what is possessed by any other animal. This is not merely the power of reasoning; for man and animals alike possess and exert the faculty. Place a man and a horse in the middle of a field, and both will reason in the same way about going to a neighboring brook to quench their thirst. A child and a kitten will reason precisely alike in respect to the danger of touching fire. But there is something in the man and the child that the horse and the kitten have not got and cannot get. I may, with much propriety, call this 'Devotion,' for it is the power of comprehending the existence of a Great First Cause and our connection with it, and embraces something more than the power of reasoning and the mere capacity of the intellect to form a conclusion from that reasoning." This 'Devotion' belongs to the soul, not the body, and can be displayed only by that living being which has the attribute of immortality."

We have already denied that animals reason; they have instincts in common with man. In the case of the horse and man, the man reasons, the horse may act

from knowledge. Animals can acquire knowledge, but cannot comprehend. If animals reason, that is, comprehend, they would be the subjects of the moral law, which is not pretended. The error of the writer lies in this: he confounds reasoning with the acquirement of knowledge. In the case of "the child and kitten,"—both are animals, both act from instinct. "Devotion," is not the power of comprehension, but an act due the Great First Cause from a free moral agent, and belongs to the soul, &c., as at last stated.

But we are met by a very large number of our spiritual friends, who deny the doctrine of revealed religion,—who place the Scriptures on a level with ancient moral codes,—making each individual an interpreter of it, authorizing its rejection as he thinks best. Thus we are presented with millions of contradictory rules, if each is an interpreter. Yet, if there is no revealed rule of action in the universe of God, there can be no morals, no right or wrong, no duty or obligation, no freedom or human liberty. Thus the trees of the forest and all things are different modifications of one God on the hypothesis under consideration, or all knowledge must be a matter of uncertainty to them, from the very contradictory grounds of human opinion. These are but different processes to arrive at the same result. The Scriptures are by a large number considered as an outland tale, worthy only the regard of the stupid and undeveloped.

I am of the number of Bible-loving persons, and have some experience in its relation. Man quarrels with the Scriptural account of his heart, with the law of God, the penalty of which disturbs his tranquillity, and every talented person that comes along is beset to fritter away its force, as we all see. There is a strictness required in our treatment and dealing with our fellow-men that man does not love, and here is the difficulty. The Bible speaks of a different destiny growing out of an abuse of our free agency, and the Bible is thrown overboard to get rid of it. These men seem to forget that their shutting their eyes to the truth does not impair their obligation to obey, nor does it change its character.

Now we once found quite a number of these difficulties, by giving up our opposition to God, disappear. The law became beautiful which was once so odious. We have found other difficulties disappear according to our success in cultivating the spirit in that book enjoined. We think there are truths which will shine out from that word, when centuries of progress shall have passed. If these opponents will strive to obey God, they will know of his doctrine, whether it be of God.

We know that men are organized for different destinies, to occupy different position in the future. Their capacities, their tastes, their very grossness of material fits them for a less prominent position, yes, a very humble place in God's Temple. Yet in the ultimate the highest interest of the universe is consulted and the best good of the individual. Thus we find the spirits that surround many of our mediums are far behind multitudes of men in the form. Rub out from the Bible the law, yet there will remain the eternal difference of species outstanding on the face of society. A difference of capacity, position and enjoyment mark our present state; the future is but a continuance of the present life, and in the absence of Scripture, we have no right to believe the future more pleasant than the present, if a comfortable. God will no more govern in the future than the present. If world-wide inequalities exist here, as we see, so we have a right to infer that they will hereafter.

Here we might close our article, having in our remarks necessarily shown the other wing of those who call themselves Spiritualists. But a brighter vision illuminates the future, and beckons us onward. To the Bible Spiritualist there is a written law, there are duties to perform, to God and to one another, truly imperative. He reads that law and finds that from the birth of reason life is a battle-field; that crowns of glory and palms of victory await the issue. He feels that each act tells on his future destiny, and indeed, helps make up that final destiny. He feels that each act makes its mark in that "Book of Life," which no forgiveness can erase, no penitence can wash out. He is conscious of powers fitted to attain the great end of his being, and of his responsibility. In that Book of God he reads a description of just such persons as he meets in the world—of those who have eyes, but "they see not"—too gross for the conception of the sublime and beautiful in the moral and intellectual world. Such he would elevate; for he pities, but does not scorn.

He from that book learns to knock, and the kingdom of Heaven is opened within him. He reads of angels ministering to and strengthening mortals; now he feels its truth, and a new impulse is given to his upward and onward course. He then is prepared to bear "the voice of God in the morning," and the forms of those he once knew and loved, that were in affinity with him, hover around him in his evening sacrifice. What he has read and heard of angels and spirits, he now is permitted to realize; for he sees and converses with friends as when clad in material garments. The rainbow tints, resting upon the early clouds in his morning march, by progress, stand forth in prismatic beauty. He has hours of darkness, but there is no darkness nor gloom that can shroud the light of the favorite star. He has angels and the spirits of the just made perfect for his companions, elevated in character, according to his own moral and intellectual culture. Thus the problem of man's destiny is solved. All that is lovely and of good report, all that is sublime and elevating in our nature blossoms into life and strength, bearing fruit.

Charlestown, Nov., 1857.

To say little and perform much, is the characteristic of a great mind.

# 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, DECEMBER 5, 1857.

## DIFFERENCES OF PERCEPTIVE POWER.

It is considered by many a sufficient refutation of all testimonies to spirit-seeing, spirit-hearing, etc., that all persons do not see and hear spirits. "If anybody sees spirits, and talks with them, why cannot I do the same?" is a common inquiry. A speaker at the late debate before the Mercantile Library Association made what he considered a telling point by declaring, as reported, "The affirmative are bound to bring proof that will satisfy any man's senses. If a medium, in my presence, says he sees a spirit, it is no evidence to me, unless I can see him too;—my eyes are as good as his."

Now this assumption, and the argument based upon it, is opposed to the common consent and practice of mankind, in regard to other matters, and it is therefore unreasonable. It is well known that different individuals, either from natural peculiarity, or from the special cultivation of their powers in a particular direction, have perceptive abilities far beyond those enjoyed by others. The cases of Zerah Colburn, T. H. Safford, and others who have been gifted by nature with extraordinary powers of arithmetical perception and computation, are fresh in the remembrance of the public. Laura Bridgeman, the deaf, dumb and blind girl, whose sense of touch became so exquisite as in some measure to compensate for the loss of the other senses, is also well recollected; and the more recent case of Miss Abby Dillingham, of Fall River, who, while totally blind, became not only able to read common printing, and writing on a slate, but also to distinguish colors, by the sense of feeling, is well attested. It is, moreover, often stated that Indian hunters and warriors have the power of distinguishing sights and sounds totally imperceptible to most white men—having not only inherited something of the peculiar keenness of sense acquired by their ancestry, but greatly cultivated the same by their mode of life. Hence their value as guides, and their dangerousness as enemies.

The province of adepts, experts, and connoisseurs is recognized by all sensible people; and what is it but a confession that certain persons may, either by natural gift or by training, have the use of powers of perception beyond what are ordinarily enjoyed? And the common sense method of proceeding is not at once and flatly to discredit their testimony where it transcends the reach of our own senses; but, in the first place, to satisfy ourselves relative to their honesty and general intelligence as regards other matters, and then to test, by such means as we may, the reality of the superior powers to which they lay claim. If we find that in some things their perceptions transcend ours, then we have presumptive evidence that they may in other things of a similar nature; and if we have good reason to confide in their general integrity and accuracy, then we may rely with something of confidence upon their testimony, where it goes beyond the reach of our own senses.

For example, if we find, by ample tests, that a person is able to perceive and correctly describe earthly objects beyond the reach of the ordinary senses, to read the unspoken thoughts of other persons, etc.—and also find that this same person, in all seriousness and honesty, claims to see spiritual beings with equal distinctness, to witness their life-like and natural actions, to hear their words or read their thoughts, etc., etc.—there is strong presumptive evidence that these perceptions are true. And if, furthermore, the spirit-seer is able, from this direct vision, to describe accurately the personal peculiarities of departed persons never seen in life, to learn from them their names, to carry on intelligent and characteristic conversations with them, etc., etc., the evidence becomes little short of demonstrative that spirits are really seen by such persons, though others, not gifted with such unusual powers of vision, may be unable to see them.

The scientific world does not ignore these differences in perceptive ability, when applied in the investigation of subjects not connected with Spiritualism. The inquiries of Reichenbach relative to the luminous or odic emanations of crystals, magnets, minerals generally, and living organisms, were all conducted by means of sensitive persons, whose keen perceptive powers enabled them to distinguish what he and his compeers could not perceive. A recent case in point has come under our notice. The Boston Courier, of a late date, introduces an account of some recent astronomical discoveries made by Mr. ALVAN CLARK, of Cambridge, copied from the Proceedings of the Royal Astronomical Society of London, with the following language. We have taken the liberty to italicize some expressions:

"The account is given by the highly distinguished observer, Mr. DAWES, and is most flattering to our townsman; and it shows, indeed, that in the case of a star of the constellation Hercules, Mr. Clark had detected a duplicity which had escaped the critical examination of STRUVE, conducted for twenty-two years with the largest refractors of the world. These discoveries were not the consequence of investigations made for the purpose of scientific research, but they were new tests, found by the artist in a few nights of careful observation, and employed to exhibit the excellence of the telescope which he had constructed. They prove not merely the 'extraordinary power of definition' of his lens, but also that of his eye; and it was the cultivated state of his eye, combined with his inexhaustible patience and superior skill as a workman, which enabled him to produce so admirable a lens. The natural superiority of Mr. Clark's eye has been greatly augmented by the peculiar education which it has received in his exploits as a marksman, a painter, and finally as a maker of telescopes."

Suppose that Struve, or any stubborn astronomical skeptic, unable to discern the duplicity of the star, should choose to deny the truth of Mr. Clark's observations, and say, "He is bound to bring proof that will satisfy any man's senses. If Mr. Clark says he can see two stars, where I see but one, it is no evidence to me unless I can see them too;—my eyes are as good as his." Would such an objection, wholly negative in its character, be considered of decisive weight against the positive testimony of an intelligent, conscientious, and experienced observer? We think not.

Let it not be inferred that we suppose either clairvoyance or the spiritual senses in general to be merely the ordinary external senses in a high state of cultivation. We apprehend that there are distinct degrees or planes of perception, which may be exercised either separately

or conjointly. External sight may be considered as belonging to one plane or degree of perception; physical clairvoyance—that is, the ability to see physical or earthly objects beyond or hidden from the ordinary sight—to another plane; spiritual clairvoyance, or the power to see spiritual beings and objects, to still another degree; mental clairvoyance, or the power of thought-reading, to still another; moral clairvoyance, or the ability to discern interior moral states, to a higher still; and so on. There are excellent clairvoyants as to earthly matters who never see spirits; and there are spirit-seers who never see physical objects clairvoyantly; while again there are those who can see either or both classes of objects, as desired; and so of other departments of perception.

What we wish to set forth is,—1st, That, as there are obvious differences of perceptive power in the external senses of different individuals, the ignorance of one who does not see cannot be taken as conclusive against the testimony of an honest and intelligent person, who claims that he does see; and 2dly, That since such differences exist on the external plane, it is not insupportable that there may be still higher planes of perception, even clairvoyance and spirit-sight.

Finally, if such higher planes or degrees of perception are developed in some persons, it is altogether probable that corresponding gradations of clearness pertain to them as to the external senses; and that they are susceptible of improvement by cultivation and use, and hence of becoming more and more reliable, as intelligently exercised. It seems to us that the studious cultivation and proper exercise of these God-given powers, by the use of which man is to acquire knowledge of the transcendental realities of the inner world, is an object quite as worthy of scientific attention, as is the construction of telescopes of extraordinary powers, and the resolution of almost imperceptible stars in far-off constellations.

## A BAPTIST MIRACLE.

Modern miracles are not wholly monopolized by the Spiritualists. The Baptists at Westerly, R. I., have recently been edified with one that they consider second only to the conversion of St. Paul. A man named Bourne, a very "hard customer," was going on a spree on a recent Sunday, when he was suddenly arrested in the street, like St. Paul, by a "vox et preterea nihil," which ordered him to go to church. He replied that he would sooner be deaf and dumb. He was taken at his word, and became instantly not only deaf and dumb, but blind. In this pitiable condition he was found and led home. Shut up to the solitude of his own thoughts, in a few days he relented, and determined to go to church. At once his sight came to him; his hearing returned at the singing of the first hymn at church, and his voice came again after the benediction. He returned home well, and has since renounced his cups, and joined the church. Himself and his neighbors are well convinced that a miracle was wrought in his case. —Springfield Republican.

By what power was this "miracle" wrought, supposing the account to be true? The Baptists will doubtless admit that the act performed manifested intelligence and power foreign to the subject of it, and that the agent of this power was invisible. But an invisible intelligence is only another term for a spirit. To say that this spirit was "God," or "the Holy Spirit," or "an angel," does not alter the case—it was spiritual power on either supposition. They, then, who acknowledge spiritual agency in the "miracles" are Spiritualists, whether Baptists or otherwise designated, and the "miracle," if a fact, is one of the facts of modern Spiritualism.

The case is not unlike that of Mr. Cole, the Portland liquor-dealer, whose experience we gave a few weeks ago; and who found, on investigation, that the "voice" which arrested him in his course came from a departed friend, and that which astonished St. Paul came from the ascended Jesus. Had Mr. Cole been led to join the Baptist Church before ascertaining the real source of this "voice," it would doubtless have been claimed as a Baptist miracle. Had Mr. Bourne investigated the matter intelligently, he would doubtless have found evidence that his spirit-friends were acting as "angels of God" to rescue him from his evil ways. Such, at least, is a probable explanation of his case.

## MEETINGS LAST SUNDAY.

At the Melodeon, on Sunday afternoon, through Mr. WHITING, an address was given on "the Influence of Spiritualism upon the Individual, and upon Society." The subject was treated in an able manner, the leading ideas being that whatever tends to awaken and stimulate man's intellectual and moral powers, promotes his growth and development; that Spiritualism, calling his attention to the high and important themes of his future destiny and eternal progress, and bringing him into realized association and communion with the beings of higher spheres, must, in all earnest and truth-loving minds, conduce to elevation, expansion and purification. It teaches the one great lesson of this life, how to be happy, by unfolding the grand principle of eternal life—the motive which actuates angelic spirits in all grades of being. This is unselfish love;—all are working for others' good—laboring to elevate and to make happy those who are beneath them. This is the true and only source of happiness, and in as far as man individually learns this lesson, will his condition be elevated. Society is to be redeemed through the redemption of individuals. As individual men and women become prepared for a true society and better institutions, these will of necessity take the place of the old.

In the evening, the topic was "Change, considered as a law of Nature and a necessity of Human Progress." This discourse, in point of clearness, vigor of thought, and accuracy and elegance of expression, was excellent, being markedly superior to that of the afternoon—illustrating the influence of varying conditions upon this class of speakers. But we have not space for even a brief abstract.

At the close of each address, poetic improvisations were given in a very rapid manner, on themes suggested from the audience. These efforts contained some striking passages, and appeared to give general satisfaction, though they were not free from faults.

Mr. Whiting is announced as the speaker for next Sunday. He will also speak Thursday evening at the Melodeon.

The audiences at No. 14 Bromfield street were addressed in the afternoon by Dr. A. B. Child; and in the evening through Mr. L. K. Coonley. We are obliged to omit our notes this week for want of space.

## THE CASE OF DR. CURTIS.

We copy on the first page a statement in reference to Dr. Joseph T. Curtis, of New York—an account from his most intimate personal friend of some of his spiritual experiences, and descriptions of those unhappy states of mind which eventuated in suicide.

In order to place the matter in a fair light, public prejudice makes it our first work to exonerate what is called "modern Spiritualism" from any special responsibility in the case. It will be noticed that the Doctor's singular state was induced long before the "manifestations" were heard of; and, so far as it had any connection with sects or creeds, must be traced to where we find the notion of "unpardonable sin"—within the pale of orthodoxy. But it is not sufficient for any sect or party to shirk accountability in such instances, and say it belongs to their neighbors; these cases must sooner or later be met by some one who has the courage to look them in the face, and dare all consequences to party or clique. The right understanding of such matters is essential not alone to any one man or set of men; their solution affects all humanity; and time were better spent in searching out that solution, than in party criminations and recriminations.

We have reason to believe that experiences similar to those of Dr. Curtis—varying of course in depth and intensity—are much more common than is generally supposed. They occur among persons of any and every religious persuasion; and the cases seem most abundant where individuals have undergone strange trials and afflictions, as had Dr. Curtis. The question would seem of comparatively easy solution, if these dark temptations came only to men of corrupt tendencies and vicious habits; but what increases its difficulty is, that persons of pure aspirations and blameless lives are often annoyed by these strange allurements to error. Doubtless many an individual who reads this article, conscious of an earnest wish to be led aright, will yet own that he has had hours when all the powers of darkness seemed to conspire to turn him from his virtuous purpose;—he has wrestled in spirit with principalities and powers. These invisible tormentors may or may not have taken the form of individualized spirits. He has been prompted to throw himself from a precipice, to cast himself into the water; or perhaps voices which appeared to be audible have spoken intelligibly to him, and bade him commit some act which his judgment said was criminal. When another part of his nature has remonstrated, the voice has argued and persuaded, or urged and driven him on.

Personal experiences of thousands living to-day will reveal these facts, analogous to the experience of Dr. Curtis; and even historical record shows many similar. But we have never yet heard of a rational antidote against such afflictions, or of a perfect remedy when they fall upon men.

As to the relation of Spiritualism to such cases in general, it will be seen at once that it does not create them; it is within its province, however, to search out a rational explanation thereof. If malignant spirits can obsess mortals to their injury,—if evil intelligences can so control our faculties, certainly our safety cannot lie in ignorance of the fact. We should seek as far as possible to become acquainted with those conditions under which we are liable to such control, and to learn the means by which it can be guarded against or removed. We hope the subject will receive the earnest attention of intelligent minds both within and outside of the Spiritualist ranks.

## MRS. HATCH AT THE MUSIC HALL.

Mrs. CORA L. V. HATCH is announced to speak at the Music Hall in this city, on Sunday afternoon next. Our opinion of the intellectual and oratorical abilities manifested in the treatment of moral, religious, and philosophical questions through the mediumship of Mrs. H., is well known to our readers. Aside from other considerations, it would give us great pleasure to have her services retained in this community for any length of time. But we cannot help expressing a regret that she should be placed before the public of Boston, in competition with the meetings of a similar character at the Melodeon, and especially under existing circumstances. What these circumstances are, may be gathered in some measure from the following:

At the Melodeon, on Sunday last, in response to a call from persons in the audience, Dr. Gardner was induced to make an exposé of the transactions between himself and Dr. Hatch, which had preceded this measure on the part of the latter. The statement was of an exceedingly unpleasant nature, and calculated painfully to corroborate an impression which has become widely prevalent, that mercenary motives have quite too much to do with the public exhibitions of Mrs. Hatch's powers. It appeared that Dr. H. had refused to enter into an amicable arrangement, and moreover had publicly announced that Mrs. H. could not appear again in Boston, on account of other engagements. The exposition called forth from the large auditory present a very general expression of opinion, manifested by a rising vote, without opposition, that Dr. Gardner and the Melodeon meetings ought to be sustained, in preference to any effort prompted by motives of such a character. It is but justice to add that Mrs. Hatch was fully and freely exonerated from any responsibility for this proceeding. While we would not be in haste to pronounce upon the merits of the case, on *ex parte* representations, yet we cannot repress an expression of sorrow that such a state of things should exist.

GOING WESTWARD.—Mr. L. K. COONLEY, a trance-speaker, who has been for some months employed in lecturing with good acceptance in New England, is about taking a tour to the State of New York and the West. Mr. C.'s inspiration is of an elevated and philosophical cast, and so far as we can judge from our own knowledge, and the representations of others, is calculated to interest and instruct any audience he may be called upon to address. We commend him to the attentions of the friends of Spiritualism wherever he may travel. He will act as agent for the *Spiritualist*.

SPEECH RECOVERED.—Two years since a daughter of Capt. Daniel Blodget, of Brooksville, lost her voice, and has since spoken only in whispers. After consulting many physicians without obtaining relief, she has recently fully recovered her speech by the aid of a mesmerizer, without the use of medicine, but simply by the power of will. —Portland Transcript.

## CORA HATCH AT LYNN.

The Lynn Bay State of the 26th ult. devotes over eleven columns of fine type to an account of the proceedings in Lyceum Hall on the occasion of Cora Hatch's second appearance in that city, which occurred on Tuesday evening, Nov. 17th. The proceedings occupied nearly four hours, only one half hour of which was spent by Mrs. Hatch in her lecture; the remaining time was taken up in a dispute as to the claims publicly made for Mrs. Hatch, and how far she had met those claims. In the course of the dispute many fair and many unfair things were said on both sides of the question; and the opponents were evidently in the majority, and finally carried things in their own way, bringing matters to a climax by passing a resolution to the effect that she had failed to comply with what might reasonably be expected from the wording of the call, and denouncing the pretences put forth, as impositions.

It appears that Dr. Hatch had stated in his handbills that the audience would be permitted to select (to use his own peculiar phraseology,) "any subject in Philosophy, Science, or Moral and Religious Ethics; in fact, any question involving principles, however complicated or little understood by the best minds in the country." Acting upon this, the audience—plainly an anti-Spiritualist one—chose a Committee to select a question for discussion. The subject chosen, as announced by Dr. Addison Davis, a member of the Committee, was "The Pythagorean Proposition." After a query from the medium as to what particular proposition they wished elucidated—which the Committee refused to answer—she proceeded to speak in general terms of the metaphysical ideas of Pythagoras. At the close she appealed to the Committee to know if they were satisfied, when they stated in effect that it was the famous 47th proposition in Euclid—viz.: That the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides—which they expected her to discuss. This, it was insisted by the medium, was a test question outside of the claims made for her. It was only proposed to treat subjects "involving principles." The Committee contended that the question involved geometrical principles, and therefore came within the scope of the call. The medium, however, did not accept the subject as thus presented. This was regarded as a triumph by her opponents, and they followed up their advantage by presenting one or two more abstruse mathematical questions, which were not answered to the satisfaction of the Committee. Thus the medium was tripped and thrown, and her competitors promptly mounted a "resolution"ary rail, and gave vent to a victorious crow.

The event affords occasion for the expression of some thoughts which have long rested on our mind. Spiritualism, like many other reform movements, is likely to suffer more from the ill-advised assumptions and inconsiderate zeal of some of its friends than from the most vehement opposition of its enemies. Any cause will suffer when its injudicious advocates attempt to prove too much. The failure to make good any assumption, no matter how extravagant, is looked upon by outsiders as *prima facie* evidence of humbug and imposture. The ninety-nine good points are rejected, because the prepositional hundredth is not attained; and so the board is swept of all that might otherwise tell for the triumph of truth.

In our humble judgment the wise course is to assume very little or nothing to begin with; and then every point fairly made is so much gained for the cause. Take the case of Mrs. Hatch, for example. No one who has ever heard her speak in the trance state questions that she is a person of remarkable powers, whatever they may consider the source of those powers. Probably the skeptics in her Lynn audience did not doubt this; but they did doubt her ability to make good the prodigious claims made for her. Some who took ground against her, were willing to admit that she might be subject to spirit control, but like rational men they probably concluded there were bounds to the hum an faculties, even though all intelligences short of Deity conspired to their aid. Why, let the archangel Gabriel himself come into the flesh, he might be non-plussed in a trice by any smart child of three summers, even by a question as apparently simple as "how far is it round a water-pail?" When a finite mind can grasp infinity we may look for a full solution of the question of the circle, itself a type of the Infinite.

We would gladly see the semi-theatrical system of advertising mediums and meetings done away with. Anything like puff or pretension, even though based on miraculous gifts, strikes us as peculiarly inappropriate in a moral or religious movement. And when any medium, meeting or cause needs such stimulants to sustain it, it had better sink than swim. So long as we rely on the inherent justice, truth and power of our cause, and make in humility and faith our efforts to help it onward, our success will be certain, our progress sure; but all present eclat procured by any forcing process, will eventually react to our disadvantage.

Nothing we have said must be construed as detracting from Mrs. Hatch's merits as a medium; on the contrary, we fully appreciate her wonderful gifts; but we do not wish her or any other medium, or the cause to suffer from any indiscreet management.

## STRANGE PSYCHOLOGICAL FACT.

The Hollidaysburg (Pa.) Standard of a late date has the following extraordinary statement:—

"For some days past there has been a singular story afloat in this community. Whether true or not, we are not prepared to say, but the information comes from such a reliable source that we are free to say there must be something in it. It appears that one day last week a man in the neighborhood of Mount Union, Huntington County, while cleaning grain, suddenly discovered that the weevil had destroyed the greater part of it. This so exasperated him that he blasphemed the Saviour in such a wilful, wicked and malicious manner that it will not bear putting in print. He left the barn and seated himself in a chair where he had remained but a few minutes before he turned to his wife, and asked her what she said. She replied that she had not spoken. 'I thought,' said he, 'that I heard somebody say that I must sit here till the judgment day.'" It is now alleged that he is still sitting in the chair, unable to rise or speak, with his eyes rolling, and totally incapable of moving his body. His family, it is said, have left the house, where he still remained seated in the chair on Saturday last!"

## INTERESTING INCIDENTS.

PSYCHOMETRY AND HEALING.

Mr. U. Clark, editor of the *Spiritual Clarion*, has recently been lecturing at various places in the West. It has been his practice, at the close of each lecture, to present evidences of spiritual power by reading psychometrically the characters of persons selected by his audiences. The Ann Arbor (Michigan) *Local News* gives a somewhat full account of his lectures and the accompanying proceedings in that place. We extract the following interesting portion:—

On the second evening, the first individual selected was our well-known German citizen, Mr. C. Krapf. Among other things said of Mr. Krapf, was that he was a very courageous man in the midst of danger, and Mr. Clark stated that in the past he saw a scene of fire or flood, in which Mr. K. had rushed in at his own peril and had saved the lives of others. Mr. K., at the close, stated to the audience, that many years ago, in Germany, he did pass through a perilous adventure like that described, and saved the life of a child from an overflowing flood.

Mr. Clark then went on to describe Mr. Krapf as a remarkable healing medium. At this moment Mr. K. began to shake and tremble all over, as though under some strange and powerful invisible influence. Mr. Clark here said that he felt some rheumatic pain on his left side, and said it belonged to some one in the audience. He requested the individual to come forward, and said that the spirits through Mr. Krapf would relieve the pain at once. Thereupon Judge Bedell arose, who it seems was the afflicted person to whom Mr. Clark alluded, although it is quite certain that the latter had no external knowledge of Mr. Bedell's case. Mr. B. took the platform before Mr. Krapf, but Mr. K. in a state of bewilderment told Mr. Clark he did not know how to proceed. Mr. C. requested him simply to follow his own impressions and let the invisibles control him just as they pleased.

Immediately Mr. K. began to shake violently from head to foot, and his right arm was controlled to shake and pass rapidly from the back of Judge Bedell's neck down over the left arm of the Judge. The movements of Mr. K. were exceedingly powerful and eccentric, and of such a character as to baffle imitation by any man not under the control of extraordinary influences. The audience became exceedingly interested, and the suspense to know the result was deep and intense. After a few moments Mr. Clark announced the operation over. Judge Bedell was then called upon to state the result. He arose and declared to the audience that for three months he had not been able to raise his left arm from the shoulder. He then stretched out his arm at full length, and demonstrated to the assembly that he could raise it with ease, and said it felt nearly as well as it ever had been, although there was some lingering sensation of pain and weakness. His physician and several persons in the house testified as to the previous condition of the Judge, and it was remarked that the Judge's own word was evidence enough. Now when it is remembered that Mr. Krapf and Judge Bedell were total strangers to Mr. Clark, and that Mr. Krapf himself knew nothing of the Judge's affliction, and that this whole performance was entirely impromptu, it must be confessed that the phenomena are well worthy the investigation of all honest and liberal minds.

## EMMA F. J. BULLENE.

This gifted medium recently delivered two lectures in Union Hall, Baldwinville, N. Y. The following paragraphs in relation thereto will be read with interest. We clip them from the *Onondaga Gazette*:—

On Tuesday evening, her subject was the "Trinity." We can speak of her lecture on that evening, substantially as follows:—

First,—Her language is almost unexceptionable, her style is fine, her manner of delivery is rare and eloquent, her mind seems to be well trained and well guided, her ambition seems to be unceasing in the prosecution of the work or subject before her. She speaks more properly, with more force, and decidedly more to the point, than many of our eminent divines at the desk. The blunders which she commits in her speech are few and far between. We have nothing to offer in regard to her language—though all the human race blunder in using the English and other languages.

Second,—Her position on the "Trinity," in our opinion, was well taken, from whatever source she may derive her knowledge. We are no enthusiast, nor are we sectarian in our views, but we almost entirely agree with Mrs. Bullene with respect to the character which she gives CHRIST. First, that he is the highest in perfection of the whole human race. Second, that he is not supernatural, or equal in power and wisdom to the God of nature, but is clearly possessed of the least number of imperfections of any man yet born into the mundane world.

Third,—Mrs. Bullene's explanations concerning the character of the devil, even allowing the existence of such a being, were characterized by strong sense and remarkable liberality of religious sentiment. We are no Spiritualist, but are bound to give credit to Mrs. Bullene when she deserves it, and therefore, as she plainly said, "It would be inconsistent in the Supreme Being to create a devil, whose whole province would seem to be to tear down what God himself had built up and made a beautiful principle." We understood her to infer that men are sometimes devilish, and that, in fact, there is no real great evil in existence.

Fourth,—Mrs. Bullene also said another thing which does look almost incontrovertibly true, viz:— "The character which man assumes and marks out here upon earth, will form the basis of his future conduct and action. The habits and characteristics of this life will be continuous on to the next—the future life."

On Wednesday evening, by request, she took up the "Philosophy of Death." We never have heard a seemingly more perfect and correct picture drawn than was hers in respect to this subject. She chained the audience right down, and spoke in a manner at once attractive and sensible.

We may say of Mrs. Bullene's lectures, that from whatever channel she may receive her information, her arguments, her reasonings, her style, her fluency of speech and readiness to answer all questions of a religious character, are even remarkable and inexplicable, though she may have thrice three scores times repeated her sermons. Her doctrines and sermons are a death-blow to the churches, we fear, even at the noon-tide of the nineteenth century.

Correspondence.

For the New England Spiritualist.

THE LOST CATTLE.

A SPIRIT MANIFESTATION.

BRO. NEWTON:—The following is a rare instance of the development of the prophetic power in a medium. Though, for good reasons, I must suppress names for the present, yet I can vouch for its truth, and establish it on the best authority.

Mr. K—, a farmer of great wealth and influence, one day discovered a number of his cattle were missing. Whether strayed or stolen, might have been questionable, had the thing occurred among the Indians of the Far West; but as it was, it is probable they had only gone astray. Accordingly, his son, a young man of rare endowments, and of a very commanding presence on account of his unusual height, was directed to go in company with one of the hired men, and find them. They started, and continued an uninterrupted search for some three days, visiting most of the neighboring farms and towns, but gaining no clue to the missing herd.

Discouraged by the fruitlessness of their efforts, the young man proposed to his companion to give up the pursuit and return, saying, he feared his folks would become uneasy on account of their prolonged absence, and might think that they, too, were lost.

To this the hired man made a counter proposition; which was, that they should first go and try a medium; adding, that he had heard there was a first-rate one in the place they had then reached, and whose communications and predictions were invariably verified, and perhaps he might put them on the right track.

To this proposal the young man objected, on account, as he said, of the want of funds to pay the medium, having expended nearly all in their fruitless tramp. But his companion told him he had some change with him,—enough for that purpose,—and was willing it should be so used.

This announcement decided the question. Neither of them, however, knew the medium's name or residence; but, meeting some young ladies at the moment, they obtained from them the requisite information, and were directed to the house of a Mr. S—, who, they said, would certainly be at home, for he was to take the lead, or be the principal medium in a kind of spirit-meeting to be held about that hour.

They then proceeded directly to the house designated, and were met and kindly received by Mr. S., the medium, who, much to their surprise, called the young man by name, and declared that their coming was not unexpected, for a spirit had told him, in an audible voice, only the day before, that such a person as Mr. K. would be there at that hour.

He then went on to inform them that they need not be any longer concerned about the cattle lost three days ago, for they had been found. All this, it will be understood, was announced before any intimation of the object of their visit had been given, or a word said about lost cattle.

The medium seemed much attracted to the young man, and treated him with marked attention,—inviting him to stay till morning, and directing the cook to provide a repast, and telling her to use the cold meat which he had ordered her to set aside and keep for this very occasion.

The young man was too polite to decline the hospitality so unexpectedly and generously proffered, and at once decided to stop till the next day.

During his stay, he received many wonderful communications, uttered  *viva voce*, by Mr. S., who was a speaking medium, and among other things, it was predicted that on his way home he would meet two men who would inform him that the lost cattle had been found, and that his father was anxiously waiting his return. He also alluded to other persons he would meet on his way, identifying them by the different articles they would be conveying at the time. He further predicted that young Mr. K. would soon become a speaking medium, like himself, and that he would, within a very short time, be elevated to a high and honorable position among his fellow-citizens. These and other events, to transpire in the after-life of the young man, were distinctly foretold. But it is unnecessary to enumerate them all. Suffice it to say, they were all fulfilled, and in exact accordance with the predictions; and that both the prediction and the fulfillment can be established and proved by such testimony as may be admissible and satisfactory in any court of law.

Now is it for a moment to be supposed, that all these successive occurrences,—this straying of the cattle,—the opportune meeting of the females,—the visit to the medium, so incidentally suggested by the wander-loving laborer, were all pre-arranged?—all brought about by collusion and fraud?

Perhaps some, who are of Prof. Felton's stamp, will say they were, and will deny the truth of this account; declaring such things impossible, because they contravene the laws of nature as known by certain savans, who deem themselves infallible. And should it be hinted that the Lord himself inspired this medium thus to vaticinate, thus accurately describe coming events, how promptly they will raise the cry of nonsense! folly! and blasphemy! thus to degrade the character of the Almighty, by intimating that He could be concerned in such mean and trifling matters.

Now, lest this should occur, I shall break my first resolution, and give all an opportunity to investigate the truth of the matter, by giving the names of the parties, and the date and place of the occurrence:—

The farmer alluded to was Kish, the Benjaminite. His son was Saul, who went to seek his father's asses, and "saw that they were nowhere." The medium was Samuel, the "Seer," residing at Zuph, a city on "the other side of Jordan." The scene transpired about four thousand years since, and a full record of it may be found in the 9th and 10th Chapters of 1 Samuel, where all the ideas above advanced are distinctly suggested.

Yours, etc., A BELIEVER IN ANCIENT AND MODERN SPIRITUALISM.

A LECTURER WANTED.—A correspondent writing from Hastings, Minnesota, says: "We are in great want of a good lecturer. I have been a resident of this Territory over eight years, and I have not heard a public lecturer on Spiritualism yet."

F. L. WADSWORTH.

LETTER FROM MRS. HUNTLEY.

MILFORD, N. H., Nov. 26, 1857.

BROTHER NEWTON:—As letters are coming to me from all directions inquiring of my whereabouts, I wish through the medium of your paper to answer generally. The months of September and October I spent in Mass., lecturing. For the past four weeks I have been in my own home, amid the cheering words and welcome smiles of those who first encouraged me in my onward course. Since my return I have lectured in Westmoreland, N. H., and in Rockingham, Vt. In the latter place there was a cordial greeting from friends long loved and cherished, which fell like gentle dew upon my spirit. Spiritualism has gained a strong foothold here—one not to be shaken. They have several good mediums; the principal one is Mrs. Wiley, who has been developing for a public speaker for the past three years, and the present season has occupied the desk here and in the adjoining towns, much to the satisfaction of those who listen. She attends to the domestic duties of a large family, aside from her public efforts. She may be considered one of our best mediums, and has only to be known to a medium and a woman to be appreciated.

Nov. 12th, we were favored in our own place with a lecture through the mediumship of Henry A. Johnson, a youthful medium of but sixteen years old. The lecture was one of marked ability and power, and would seem to be sufficient evidence to all present of its spiritual origin. In his normal condition he seems to be a perfect child, and one of the best specimens of a natural one I have ever seen; but when entranced, some of the most glowing words of eloquence, combined with logical argument, flow forth, showing that his organism is controlled by a master mind. Truly, among mediums he ranks with the first.

On the Sabbath following the threat which had often been made of closing the church doors against us was carried into execution. The church is the property of the Universalists, and was dedicated to the use of that denomination alone, and no provision made for their clergymen to use it after they have left the earthly form; therefore Spiritualism was out of order. The chief objection brought at this time I may not state in precise words; but it was in substance that crinoides were too modern an invention to take the place of the black coat and white neckerchief. However, the Sabbath sun shone brightly, and ere long the clear tones of the church bell resounded over the hills and through the quiet little valley home, calling us to worship; and by some power, whether in the form or not it matters not, so long as a principle of right was at issue, the doors were opened to us. The desk was occupied by Mrs. Wiley, Mr. Johnson and myself in the morning, all three being controlled to speak. In the afternoon my organism was used, and in the evening that of Mr. Johnson, [the latter much to the edification of our people. Thus the crisis was passed, and love and harmony prevailed.

Last Sabbath I lectured here in the morning in Harmonic Hall. In the afternoon the numbers were so large that we adjourned to the Town Hall; also in the evening, when the hall was well filled. The subject in the afternoon was selected by the audience; in the evening, questions were proposed for the intelligence to answer. Another meeting was held in the same place on Tuesday evening, and the hall was filled to overflowing, showing that the people were ready to hear the unpopular doctrine, notwithstanding they were warned to beware of the delusion by the church-goers and their pastors.

There has been a revival going on in the Baptist and Orthodox societies of this place; whether it is a revival of sectarian dogmas, or of the spirit of divine love and harmony, that actuated their founder as a religious people, viz., Jesus of Nazareth, remains to be seen. If the latter, they will fold the mantle of charity over them and extend the hand of fellowship and love even to publicans and sinners.

I remain here next Sabbath, then return to Paper Mill Village, for the present, where persons desirous of my services as a lecturer can address me. To my friends, wherever they may be, I would say, that cherished in my heart's most sacred feelings are those words of encouragement that have fallen upon my ear, struck a sympathetic chord in my being, and bid me be strong though thorns were scattered in my pathway. Gladly will I labor, for I know the heavens are opened, and the angels are ministering unto man.

Yours for the truth, H. F. HUNTLEY.

THE CAUSE IN CINCINNATI.

DAYTON, NOV. 20th, 1857.

BRO. NEWTON:—Allow me, through your paper, to say a few words in respect to our good brothers at Cincinnati. A general impression has gone forth that there is nothing to attract the reform lecturer to this point—that the chilly winds of discord would rather repulse him. I have been with them for the past two weeks, and can gladly and positively assert to the contrary. As warm hearts as were ever encaused beat in sympathy to the cause and its advocates in that place. Steady, firm minds, and liberal hands act as an index of what lies within.

They hold meetings regularly on Sunday at National Hall, Vine street, between 5th and 6th. Their audiences, although not large, are intellectual and investigative, and are rapidly increasing, attracting to them many of the first men and women of the city. Their music, vocal and instrumental, by Messrs. Harris and Corban, is of the first quality, soul-stirring and harmonizing. Certainly there is no other point more attractive in this State. Outside of the hall the same feeling gushes forth; for the minds seem not fluctuating. There is a strong desire manifest on the part of the community that they be remembered by able lecturers who visit the State. They are ready and willing to do all that reason can demand to make pleasant and beneficial their stay, should any one feel to call. L. R. Carver, Secretary, will cheerfully answer to any propositions that may be made.

It is hoped that the hungry will not be forgotten. Yours for truth,

F. L. WADSWORTH.

HENRY A. JOHNSON.

We have been favored with a letter from Mr. Hervey Barber, giving a sketch of lectures delivered through the youthful medium, Henry A. Johnson, in the towns of Richmond and Winchester, N. H., and Warwick, Mass. We have not space for the letter in full, but present the following excerpts, which will give an idea of the sentiments advanced:—

He made plain to every unbiased mind that the spirits' mission of the present day is to remove from the minds of the skeptical, their doubts in regard to the realities of a future existence, and showed, to a demonstration, the benefits that would arise if the belief and practice of the spiritual doctrines were universal.

He afterwards, in feeling language, urged the spiritual believers to persevere in every good word and work, to let their light shine, and make their faith known by their works of benevolence and love, and in opposition to the powers of darkness that surround them on every side.

It was then shown what good Spiritualism has done and is to do, and proved beyond a doubt that the church, by its contentions, has made more infidels than all other causes combined. Then was enforced the Spiritualists' creed, it being, in short, love to God and love to man. It was asserted that mankind will no longer be confined to man-made creeds and dogmas, but must and will reason upon all that is necessary to believe and practise, both as regards temporal and spiritual things.

It was then enjoined upon them to have charity for all their erring brothers and sisters, to raise the fallen, to assist in freeing the human mind from the galling chains of ignorance, bigotry and superstition, and they would be sure of a glorious reward.

The Spiritualists are accused of destroying the moral law by taking away its penalty, which luckily for them is not the fact. 'Tis true we reject the doctrine of a literal hell of fire and brimstone; but still we hold that every transgression meets its full punishment. A great truth was promulgated when Newton proclaimed the harmony of the universe—that every atom thereof is attracted to, or repelled from, every other atom. Our doctrine is that every spirit is attracted to, or repelled from, every other spirit in this and all spheres. The law of affinity is the law that permeates and governs all. The following was given as an illustration: Take a glass vessel; put therein a quantity of earth, of water and oil; shake them up, and they represent the spirits of persons on this earth; let them stand, and the earth settles to the bottom, the water stands next, while the oil rises to the top. Thus the spirits sink or rise voluntarily, or by affinity to their proper level.

There are six spheres above this, each one being a heaven to the one below it, and a hell to the one above it. Sin is a cause, and suffering is an effect; consequently, when the cause is removed the effect ceases. The spirit is a free agent both here and hereafter. Our God is one of love, as well as justice; therefore an eternal hell is in opposition to an eternity filled with God's love. A spirit fears no tortures but those of mental anguish.

The time has come when man demands a reasonable religion. All things are continually progressing. Infallibility in religious matters belongs to the priests alone.

If we hope to triumph over error we must live out the great command of "love to God and love to man." Man would be better off than he is, even had he no other bible than his reason, and no other church than the great temple of Nature, not to listen, as he long has, to conficting and erroneous doctrines that are proclaimed by man-made priests, in thousands of temples said to be dedicated to an offended God, but in reality to creeds and dogmas enforcing human bondage.

Men of the present day are, many of them, prone to look back to the dark ages for inspiration, and learn of men less elevated and not so capable of understanding God's truth as those of the present day.

The Christians are and have been a commercial people, and their heaven is pictured as a city with walls and gates, the streets being paved with gold, and temples decorated with silver, ornamented with precious stones and surrounded by all the paraphernalia of splendor, interspersed by regal pomp and power.

But we teach that we are all hastening to a world where gold and silver and popularity will be done away; where only virtue, purity and goodness enjoy a holy and happy calm, and continue to shine and grow brighter through all coming ages. We know of no death to the true, the spiritual man, but he lives and progresses upward and onward through the countless ages of eternity. We now point mankind to that spiritual sun that is rising in the eastern horizon, which is destined soon to advance to its meridian splendor and enlighten every corner of our dark and sorrowing earth.

LETTERS RECEIVED.—J. C. Woodman, J. Hopper, H. Spier, W. Investigator, H. Fulton, H. J. Hudson, P. Bucklin, R. M. Adams, J. H. Carr, M. Davis, F. L. Wadsworth, A. Hogg, M. E. Cole, E. A. B. Henshaw, S. Leonard, T. Jerneyard, H. F. Huntley, E. L. Belding, G. S. Bullen, S. Cook, W. H. Paige, C. C. Williams, D. Blanchard, M. T. Spalding, L. Hamilton, A. B. Phipps, W. S. Haywood, N. H. Gillmore, J. O. Proctor, J. M. E. J. Evans, A. T. Dessel, W. J. Scofield, T. S. Robinson, R. C. Oastman.

SPECIAL NOTICES.

Mr. A. D. WHITING, the eloquent Poet Medium, will lecture in the Trance State in the Melodeon on Thursday evening, Dec. 3d, at 7 o'clock. Mr. Whiting is controlled by the spirit of an Italian Poet, who will at the close of the Lecture improvise a poem through the organism of the medium. The subject to be selected by a committee appointed by the audience. Singing by the Misses Hall. Admittance 10 cents.

Mrs. CORA HATCH will speak in the Music Hall, on Sunday, Dec. 6th, at 2 1/2 o'clock.

A. B. WHITING of Michigan may be addressed at the Fountain House, Boston, until December 6th, and will answer calls to lecture in the vicinity on week evenings until that date.

Miss M. MUNSON will hold circles for development and communications from spirit friends, on Tuesday and Friday evenings of each week, commencing Dec. 1st, at No. 3 Winter St.

Persons wishing to join either of these circles will leave their names with her at that place. Terms \$1.00 for two hours; opening at 7 o'clock, precisely. 34. 3m.

LOREN MOODY will lecture on Spiritualism in Randolph, Thursday and Friday, Nov. 19 and 20; E. Abington, Sunday, 22; Hanover, Tuesday, Nov. 24; Charlestown, Sunday, Nov. 29; N. Hanson, Tuesday, Dec. 1. The lectures at Hanover and N. Hanson, will be illustrated by Magic Lantern diagrams, and will occupy four evenings in each place.

GEORGE STRAENS, author of "The Mistake of Christendom," will answer calls, in any direction, to lecture on the various Impositions of Ecclesiastical Authority, as well as on the Rational Evidence of Life after Death, and Prospective Happiness therein. Address, until further notice, West Acton, Mass.

Miss ELLEN E. GIBSON's address will be Bucksport, Me., until Jan. 1st, 1858.

F. L. WADSWORTH will lecture at Geneva, O., Dec. 2d, 4th and 6th; at North Collins, N. Y., Dec. 8th and 9th, and at East Hamburg, N. Y., Dec. 10th, 11th and 13th.

LECTURERS AND TRANCE SPEAKERS.

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

LECTURERS.

- Dr. JOHN MAYHEW, travelling in New England.
D. P. GODDARD, Chelsea, Mass.
J. W. H. TOOLEY, (now in the West.)
ALEX. PUTNAM, Esq., Roxbury, Mass.
Miss C. M. BERRY, (now travelling in the West.)
GIBSON SMITH, South Shaftsbury, Vt.
STEPHEN MOORE, Springfield, Mass.
A. E. NEWTON, Editor N. E. Spiritualist, Boston.
S. B. BRITTON, Editor Spiritual Age, New York.
Rev. T. L. HARRIS, 447 Broome St.
WM. FISHERBO, Telegraph Office, New York.
R. P. AMBLER, " " " "
CHARLES PARTRIDGE, " " " "
Dr. J. R. ORTON, " " " "
HENRY H. TAYLOR, Chicago, Ill.
Dr. R. T. HALLOCK, corner Christie and Broome Sts., N. Y.
Mr. and Mrs. U. CLARK, Ed. Spiritual Clarion, Auburn, N. Y.
R. P. WILSON, New York.
JOHN TIFFANY, 553 Broadway, New York.
DANIEL PARKER, M. D., Billerica, Mass.
R. D. CHALFANT, Esq., 836 Race St., Philadelphia.
S. C. HEWITT, Cleveland, Ohio.
JOHN HOBART, office N. E. Spiritualist, Boston.

TRANCE SPEAKERS.

- Mrs. B. F. HATCH, at present in Boston.
Dr. C. MAIN, 7 Davis Street, Boston. (Healing Medium.)
Mrs. J. H. CONANT, Boston.
Miss ROSA T. AMEY, Roxbury, Mass.
Miss SARAH A. MAGOUN, East Cambridge, Mass.
L. K. COONLEY, (Healing Medium.) (Travelling.)
F. L. WADSWORTH, Portland, Me. (Now in the West.)
JOHN M. SPRAU, Hallow, Mass.
Mrs. SARAH B. ELLIS, Hanson, Mass. (Healing Medium.)
Mrs. JOHN PUFFER, North Hanson, Mass. (Healing Medium.)
Miss A. W. SPAIGUE, Plymouth, Vt.
Mrs. M. S. TOWNSEND, Bridgewater, Vt. (Healing Medium.)
Mrs. M. F. BROWN, South Royalton, Vt. (Healing Medium.)
AUSTIN E. SIMMONS, Woodstock, Vt.
Mrs. A. M. HENDERSON, Newtown, Ct. (Psychometrist.)
Mrs. H. F. HUNTLEY, Paper Mill Village, N. H.
N. S. GREENLEAF, Haverhill, Mass.
HERVEY BARBER, Warwick, Mass.
JOHN G. GLASSON, Plymouth, Mass.
H. P. FAIRFIELD, (Healing Medium.) (Travelling West.)
WM. A. HUME, Cleveland, Ohio.
Mrs. BECK, 383 Eighth Avenue, N. Y. City.
Mrs. C. M. TUTTLE, Albion, Mich. (Travelling in N. England.)
GEORGE ATKINS, Webster, Mass. (Healing Medium.)
Mrs. ALMIRA F. PEASE, S. Wilbraham, Mass. (Psychometrist.)
J. A. BASSETT, Salem, Mass.
ABRAHAM P. PIERCE, Augusta, Me.
Mrs. SARAH A. HORTON, Brandon, Vt.
Miss SARAH P. LAIRD, Leste, Vt.
E. S. TYLER, Auburn, N. Y.
DANIEL NORTON, Southington, Ct. (Healing Medium and Psychometrist.)
H. B. STORER, New Haven, Ct.
JAMES H. HARRIS, Center Abington, Mass.

MEETINGS IN BOSTON AND VICINITY.

- SUNDAY MEETINGS.—A. B. WHITING of Michigan, trance speaker, will lecture in the MELODEON on Sunday next, at 2 1/2 and 7 o'clock, P. M. Singing by the Misses Hall.
Free conference meetings at the Melodeon every Sunday forenoon at 10 1/2 o'clock.
SPIRITUALIST MEETINGS will be held at No. 14 Bromfield St. every Sunday afternoon and evening. Admission free.
A CIRCLE for medium development and spiritual manifestations will be held every Sunday morning at No. 14 Bromfield St. Admission 5 cents.
THE LADIES ASSOCIATION IN AID OF THE POOR,—entitled the "Harmonical Band of Love and Charity,"—will hold weekly meetings in the Spiritualists' Reading Room, No. 14 Bromfield Street, every FRIDAY afternoon, at 3 o'clock. All interested in this benevolent work are invited to attend.
MEETINGS IN CHAPMAN HALL, School St.—On Sunday afternoons, Conference Meetings, relating strictly to the Phenomena and Philosophy of Spiritualism. In the evening, Discussions of Philosophical and Reform questions. Circles for development in the morning at 10 o'clock. Admittance to all meetings, 5 cents.
MEETINGS IN CHELSEA, on Sundays, morning and evening at FREMONT HALL, Winimissmet Street. D. F. GODDARD, regular speaker. Seats free.
IN CAMBRIDGEPORT.—Meetings at Washington Hall, Main street, every Sunday afternoon and evening, at 3 and 7 o'clock.
IN MANCHESTER, N. H.—Regular Sunday meetings in Court Room Hall, City Hall building, at the usual hours.
IN SALLEM.—Meetings for Trance Speaking in the Sewall st. church every Sunday afternoon and evening.
IN QUINCY.—Meetings in Mariposa Hall every Sunday.

MEDIUMS IN BOSTON.

- Mrs. R. H. BURT, Writing and Trance Medium, 163 Washington, opposite Milk St. Hours from 10 to 1, and from 2 to 7.
Mr. J. V. MANFIELD, Trance Writing Medium, No. 3 Winter Street, over G. Trumbull & Co.'s, Boston, or at his home, Chestnut st., Chelsea. Terms \$1.00, in advance. All letters sent by mail must contain a postage stamp to prepay the postage.
Mrs. KNIGHT, WRITING MEDIUM, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5. Terms 50 cents a session.
Mrs. BEAN, RAPPING, WRITING AND TRANCE MEDIUM. Hours from 9 A. M. to 9 P. M. No. 10 Chelmsford place.
Mrs. B. K. LITTLE, (formerly Miss Ellis) Trance Medium, by Rapping, Writing, and Trance. Rooms No. 41 Elliot street. Hours from 9 to 12 A. M., and 2 to 6 P. M. Terms \$1.00 per hour for one or two persons; 50 cents for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, \$1.00.
Mrs. DICKINSON, No. 15 Boylston place, Sewer, Healing and Trance Medium, gives communications concerning the past, present and future.
Miss E. D. STARKWEATHER, Rapping, Writing and Trance Medium residence No. 11 Harrison Avenue. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 and 7 to 9 P. M.
Mrs. O. J. PUTNAM, Healing, Writing and Trance Medium; at No. 1 Montgomery place, Boston. Hours, from 9 A. M. to 6 P. M. Examinations and Trance, \$1.00 each. Writing, 50 cents each.
Mrs. L. B. COVERT, Writing, Speaking and Personating Medium, No. 62 Harvard st., will sit for communications between the hours of 9 and 12 A. M., and 2 and 10 P. M., or, if desired, will visit families. Terms, 50cts.
Mrs. L. B. SMITH, Writing and Healing Medium, Spirit-Seer and Deliberator of Character, No. 45 Harrison Avenue. Hours from 9 A. M. to 1 P. M., and from 2 to 9 P. M. Terms, 50 cents. Medical examinations and aid \$1.00. Regular circles on Tuesday and Friday evenings; admittance 50 cts. Mrs. S. will also receive calls to lecture.

THE EDUCATOR.

Being Suggestions, Theoretical and Practical, designed to promote Main Culture and Intellectual Reform, with a view to the ultimate establishment of a BYE-SIDE SOCIAL STATE on Earth. Comprised in a series of LECTURES FROM ORGANIZED ASSOCIATIONS IN THE SPIRIT-LIFE, through JOSEPH MURRAY SEAR. Vol. 1, embracing papers on:
I. Social Re-organization, V. Agriculture,
II. Electrical Laws, VI. Health,
III. Elementary Principles, VII. Government,
IV. Education, VIII. Miscellaneous Topics.
EDITED BY A. E. NEWTON.
It is believed that this work embraces more of new thought and useful practical suggestion to the philosopher and the reformer, than any other which the Spiritualist movement has yet given to the world. It sets forth, somewhat fully, the scope, aims and ends of what has been termed "Practical Spiritualism," and undertakes to delineate the natural and necessary steps by which Humanity is to attain redemption from the Physical, Moral, Social, and Spiritual Miseries under which it is now suffering. The volume contains nearly 700 pages, octavo, is finely printed and well bound, and its price is \$2.50. It can be forwarded by mail to any distance in the U. S., within 9000 miles, for 37 cts. prepaid.
It is now for sale at the Office of PALMER'S SPIRITUALISTS, Fountain House, HANOVER, N. H.; at the Office of the New England Spiritualist, at 14 Bromfield Street, Boston; also at S. T. MUNSON, 5 Great Jones St., N. Y.; BARKY & BROWN, Chelsea, St. Phila.; ISAAC POPE, Rochester, N. Y.; Mrs. H. F. M. HENRY, 835 Race St., Phila.; LUCAS SARRA, Randolph, Vt.; Dr. A. H. BERRY, New Orleans, La.; GRAB W. RICHARDSON, Belvidere, Ill.; THOS. RICHMOND, Chicago, Ill.
The following lectures will also supply the work: L. J. PARKER, L. K. COONLEY, Mrs. A. M. HENDERSON, Mrs. H. F. HUNTLEY, JOHN M. SPRAU, D. F. GODDARD, JOHN ORVIS, LOREN MOODY.
The Editor of the New England Spiritualist, for the practical improvement of man's condition on earth, through the intervention of spiritual agency, are earnestly invited to give this volume a careful perusal, and, if favorably impressed, to aid its circulation in the community.

General Advertisements.

HOPEDALE HOME SCHOOL. THE NEXT TERM
This Institution will commence on the first Wednesday in January, 1858, and continue 15 weeks. Further information may be obtained by addressing
Wm. S. HATWOOD, Principals.
ABIE S. HATWOOD, 85-87

NOW Ready, Warren Chase's New Book: THE LIFE OF THE LONE ONE; or Autobiography of the World's Child.
This history of the successful struggles of an ambitious mind to rise from a state of poverty, to a state of wealth, and to a state of eminence and rivalry, to usefulness, distinction, and fame. The book contains an accurate likeness of the Lone One, in which thousands of persons may see the features of a distinguished and popular lecturer of the nation. Price \$1. For sale by Warren Chase, Stationer and Book Binder, 14 Broadfield Street, Boston; sent by mail, postage free.

THE CHEAPEST AND BEST LIGHT YET PRODUCED.
This Lamp produces from the poorest quality of Oil or Grease Solar, at one quarter the expense,—the lamp holding but 2-5 of a pint of Oil,—pleasant even to weak eyes,—requiring little or no tending, and only costing Penned for Wicks. PRICES WICKS AT 65c-75c-85c-95c-1.00-1.25-1.50.
As a reading or sewing Lamp, we have never seen its equal.—Boston Park Finder.

We can recommend them with confidence.—W. GIBSON.
Free from any smoke or disagreeable smell, and the most economical oil-lamp now in use.—Boston Rev.

We and our friends recommend it to those who patronize the midnight oil.—Boston Traveller.

We have one of the Lamps in use, and have found it answering well to what is claimed for it.—Paritan Recorder.

A NEW AND EXCELLENT LAMP.—Illustrated Journal.
The Place, please remember, is Sudbury Street, corner Hawkins, Boston.

A CARD. DR. C. A. BILLINBROOK, A HIGHLY Successful Healing Medium, recently from Philadelphia, has taken of the best healing mediums in the country. Dr. B. has marked success in the treatment of diseases peculiar to a disordered state of the Brain and Nervous System, including all other ailments produced by a morbid condition of the Stomach and Liver. Operations and examinations from 9 A. M. to 12 M.; 2 to 6, 7 to 9 P. M. ADVICE FREE. 2w

DR. WOODWARD, an efficient trance medium, cure by magnetic manipulations, and removes depression of mind. Persons can avail themselves of the facilities of Mrs. Church's Clairvoyant experience. Also Electro-Chemical, Medicated Vapor, Card, Warm, Cold, and other remedies. Invalid's Home, No. 6 La Grange Place, from Washington Street, Boston. Boston, Mass. M. Church, Botanic Physician. 27-3m

NEW EDITION. Facts and Important Information for Young Men, on the Self-Indulgence of the Sexual Appetite, its destructive effects on health, its causes, prevention and cure. By Samuel Gregory, M. D. Price 12 cents. Newly Illustrated. The work has been widely circulated, and Agents can be advantageously employed in extending its circulation much more widely. For sale by Bela Marsh, No. 14 Bromfield Street.

TO THE AFFLICTED. Dr. S. CUTLER, assisted by Mrs. G. W. WALKER, Clairvoyant and Healing Medium, will attend to the wants of the sick. Office, 221 Central Street, Lowell, Mass. Patients will be accommodated with board. 31

M. HOLLAND, Psychometric Clairvoyant and Healing Medium. Residence, 45 Broad Street, Salem, Mass.

N. C. LEWIS, Clairvoyant Physician. Examinations free, and prescriptions by an Indian spirit of the olden time. No. 16 Beach Street. 28-3 mos.

MRS. D. C. KENDALL, ARTIST, No. 16 La Grange Place Boston. Flowers, Landscapes, etc., painted under Spiritual Influence. Sittings for Physical Manifestations. A good writing test-medium will be present.

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

THIS DAY PUBLISHED:—"WHAT'S O'CLOCK?" Spiritual Manifestations. Are they in accordance with Reason and Revelation? Where on the dial-plate of the Nineteenth Century politics Aug. 6, 1857. 20-4t. S. T. MUNSON, 5 Great Jones St., N. Y.

HEALING AND CLAIRVOYANT PRESCRIPTIONS by Dr. C. C. YORK give Clairvoyant examinations and prescriptions by reading the aura, age, and residence of patients in their own hand held by the patient, or by the doctor who presents. The medicines—entirely vegetable—are prepared by his spirit directions. He also heals by laying on of hands. He will visit the sick wherever desired. All who address Bela Marsh, 14 Bromfield St., Boston, Mass.

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

LAYING HANDS ON THE SICK. Dr. W. T. OSBORN, hands; Chronic, Consumptive and Liver Disease, cured by the laying on of hands. He has had the Medical Faculty, have yielded to his treatment. His success in confidence in the healing power of the Spirit, and such as to give him strong testimonials, and a large number of patients. Address, 14 Bromfield Street, Boston, Mass.

AT DR. ABBOTT'S BOTANIC AND ECLECTIC DISPENSARY, 214 HANOVER STREET, may be found one of the most extensive amount of manufactured medicines of any country. Also a valuable amount of Mesmeric Prescriptions put up with particular attention. 12

A. B. CHILD, M. D., DENTIST, NO. 16 TREMONT Street, Boston, Mass.

AN ASYLUM FOR THE AFFLICTED. Healing by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 7 Davis Street, Boston. He has prepared complete patients desiring treatment by the above process on moderate terms. Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival. Those sending locks of hair to be examined, should enclose \$1. for the examination, with a letter stamp to prepay their postage. Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

FOUNTAIN HOUSE, CORNER OF BEACH STREET and Harrison Avenue. Spiritualists Head Quarters in Boston. Charge \$1.25 per day, or \$7.00 per week, for 2 or 3 weeks. H. F. GARDNER.

SPIRITUAL, CLAIRVOYANT, AND MESMERIC PRESCRIPTIONS, carefully prepared by OCTAVIUS KING, Botanic Apothecary, 141 Washington Street, over Pine Street Church, Boston. All of Mrs. Mettler's Medicines for sale as above. 26-1

REMARKABLE TEST. At the sitting of a circle a short time since, Dr. Charles Main being present and having at the disposal of the friends attending the sitting his medical skill in the case in question. The spirit gave his name (as in laying on of hands) well known as a celebrated physician in the earthly sphere) and replied, "I am Dr. Charles Main, of Temple, Tremont St., and procure my Life-Root Mucilage." This was done by the Doctor, and such as were present, at that time, the Doctor, the medium, nor either of the circle, had, since Dr. Main has fact, or that there was such a medicine to be had, and since Dr. Main has fact, and here gives him the full benefit of it. The above is true in every particular. CHARLES MAIN, No. 7 Davis Street, Boston.

Interesting Miscellany.

For the New England Spiritualist.

DEAD MINNIE.

She is very still, and white, and fair, Like the lily in her dear, pale hand;

Moonbeams rippled through her yellow hair When she plucked it, and she loved it so!

Did ye fear lest she might gaze around, On the lakelet she is passing o'er,

See! 't is falling, falling from her hand, Like your-tear drop on her face of snow;

PEARLS OF POESY.

Nor Hassan nor Abdullah saw the face, Star-sweet, that vanished in the scented gloom Of the silk tent; it passed like a perfume

The spirit of angels Is active I know, As higher and higher In glory they go.

—Life! we're being long together, Through pleasant and through cloudy weather; 'T is hard to part when friends are dear,

—Even for the dead I will not bind My soul to grief—death cannot long divide:

In losing fortune many a lucky elf Has found himself— As all our mortal bitters are designed

Millions on millions ten times told, Of treasured silver and of gold, Could not for human wrongs atone;

Are there not aspirations in each heart For a better, higher world than this?

CHINESE LEGEND.

The name Tsou-ngo is founded on the following story, the truth of which is universally credited by the people, and its particulars have been minutely put on record in one of their topographical works:—In the second year of Nang-te, of the Han family, A. D. 109,

THE GUILTY THE FIRST TO ACCUSE.—It may be observed, perhaps without exception, that none are so industrious to detect wickedness, or so ready to impute it, as they whose crimes are apparent and confessed.

How richly blest that soul that finds in all things revelations of itself, knowing, as they become translated into its being, that heaven is as wide as the universe and only waits the soul's finding.—Willis.

The thunder of great words does not always betoken a great thought, for many a grand salute is fired with a blank cartridge.

THE ANGEL'S VISIT TO THE UNSATISFIED.

I wandered into the lonely woods, where the winds whistled through the dark pines, and made sweet music to the wanderer; the high grass bent beneath the rough blast that swayed it to and fro, like a weaker mind bending to a stronger one.

I sank down on a mossy knoll, and gave way to the unseen but soothing influence of the scene before me. I felt a hand laid gently on my shoulder, and starting, I perceived an angel by my side.

From shady lanes, we passed the dusty highway, and on to the great metropolis; now down sunless alleys and courts, until the Spirit paused at an humble dwelling. He motioned me to advance, but to speak not. We entered a narrow chamber. At the window sat a young girl, with a pale, wan face.

We left the lowly house, and journeyed on to a splendid mansion, crossed the portal, and ascending the staircase, we were in a room of dazzling grandeur. On a bed of softest down lay a babe of heavenly beauty; it tossed its white arms above its head and appeared in all the innocence of babyhood.

From hence we passed to the poor cottage, to the couch of the consumptive. In his hand he held some tiny spring flowers; he loved to inhale their fragrance. He turns uneasily upon his couch, and gazes with wistful eyes on the fertile meadow; he hears the lowing of the kine, and he thinks, "Now that Spring has come, I will get better. I must be out in the fields, and climb the flowery hills. I feel not sick, but weary; I long for something more than from the casement to view beautiful nature?"

On Thursday the only surviving one was suddenly taken ill, at which he began to be terrified, as two of his sinful companions were already cut off. He was desirous then to send for the same minister whom he had ridiculed. When the minister arrived at his house, he asked the young man what he wanted him for.

He led me back to the forest, and said in a voice of mournful sweetness, "Mortal, art thou weary now? hast thou not seen how weary others are? Thou hast not yet filled thy mission; away with sorrow and listlessness, depart from these gloomy pines, and go forth into the busy, bustling earth! Gather earth's lost ones in thy home—make them thy companions, and train them for thy Heavenly Father's service."

I lifted my eyes to the Spirit, but he was gone; and I left the woods a happier being than when I entered, for I had a mission to fulfil, and I prayed that the kind angel might visit others that cry, "I am weary."—N. C. Missionary.

GERMAN BURIAL CUSTOM.

The German ceremony of interment is complicated and minute, and all persons of high birth are expected to conform to it in every particular. Among the rites which precede burial is one which, trying as it cannot fail to prove in the principal actor, must, nevertheless, greatly tend to tranquillize the minds of survivors. It is necessary that we should describe this. For four-and-twenty hours the corpse remains under the roof where the death has taken place, and while there all the affecting offices necessary to its final burial are performed.

ENJOYMENT.—We have time to enjoy ourselves, and we sin if we don't do it. Enjoyment is one of the necessities of human life, and it is much better to give the young good, wholesome pleasure, than to have them steal impurities. They will have it, and if not given, it will be stolen. Give our young men and our young women proper out-door pleasure, and we shall see fewer diseased bodies, fewer puny frames and pale faces.

Old Grant Thorburn, who is now in his eighty-fifth year, says that men are fools who are continually grinding over a "miserable world."

A REMARKABLE NARRATIVE.

The following remarkable narrative is a well-authenticated fact: One day, as Robert Fleming, of Amsterdam, was preaching to his congregation there, he observed three young men among the audience, whose behavior was in the highest degree indecorous. The minister, observing that the conduct was continued, reproved them therefor, and desired that in an assembly gathered for such a purpose, they should at least maintain a decent behavior.

The worthy minister seemed so shocked at their hardened behavior, that in the midst of the discourse he made a solemn pause, and an awful one too, "prophetic of their end." He turned and looked them full in the face for some time, apparently with much internal agitation. At length he addressed them in the following words, and in a most impressive manner and tone:

Monday passed and nothing occurred; but on Tuesday one of the young men went on board a vessel to prosecute an intended voyage, which was fixed previous to this affair; and in consequence of a violent storm that arose, the ship was driven on shore, and this unhappy youth was launched into eternity.

On Wednesday another of the young men was concerned in a quarrel with some person, the issue of which was fighting a duel with swords, wherein this unhappy victim fell.

On Thursday the only surviving one was suddenly taken ill, at which he began to be terrified, as two of his sinful companions were already cut off. He was desirous then to send for the same minister whom he had ridiculed. When the minister arrived at his house, he asked the young man what he wanted him for. The youth begged he would pray for him. When the minister requested to know what he would wish him to pray for, he replied, "For my life." "That is not in my power to do," rejoined the minister; "for I am sure you will die." "Then," said the youth, "beg or pray for my soul, if you please." Robert so far consented as to kneel down by the bedside, in which posture he remained for a considerable time; but at length arose, without having uttered a word. He then addressed the young man, saying he found his lips so closed that he could not utter a syllable on his behalf.

THE DIGNITY OF LABOR.

In early life, David kept his father's sheep,—his life was a life of industry; and though foolish men think it degrading to perform any useful labor, yet in the eyes of wise men labor is truly honorable, and the most useful man is the happiest. A life of labor is man's natural condition, and most favorable to mental health and bodily vigor. Bishop Hall says: "Sweet is the destiny of all trades, whether of the brow or of the mind. God never allowed any man to do nothing." From the ranks of industry have the world's greatest men been taken. Rome was more than once saved by a man who was sent from the plough. Moses had been keeping sheep for forty years before he came forth as the deliverer of Israel. The Apostles were chosen from amongst the hardy and laborious fishermen. From whence I infer, that when God has any great work to perform, He selects as His instruments those who, by their previous occupations, had acquired habits of industry, skill, and perseverance; and that, in every department of society, they are the most honorable who can earn their own living by their own labor.—Rev. T. Spencer.

That was a brave answer of the one of old who, reciting a long list of miseries to a friend, asked what he would have done under the circumstances. "I should have died," was the reply. "And I," said the other, "did better than that—I dared to live on."

Envy lashes principally the fortunate. It is like the ragamuffins in the street, who cry out, "Whip behind!" directly they see one of their comrades who has got a lift.

Bishop Taylor says "it is impossible to make people understand their ignorance, for it requires knowledge to perceive it; and therefore he that can perceive it hath it not."

There is a peculiar majesty in unaffected plainness; a substantial beauty, which needs neither patch nor paint.—Lamont.

People frequently reject great truths, not so much for want of evidence as for want of an inclination in search of it.

Prayer is a golden chariot in which the souls sit, drawn by the white steed of Inspiration, above the dust and din of earth.

Reckon upon benefits well placed, as a treasure that is laid up; and account thyself the richer for that which thou givest a worthy person.

Quaint, Queer and Quizzical.

CHILDREN'S GOSSIP.

The sayings and doings of the little folks are so extremely ludicrous and curious at times that a record of them affords pleasure; and we spare a page for their benefit.

A bright-eyed girl of three years, one day said to her mother: "Does God ever ride on the railroad? I 'spose he do n't, 'cause he would be seen; but I should think he would come down some night, when every body was asleep, and take a good ride."

It probably was this same cute observer of whom it is told us that, asking her mother "how it was that God took dead people from their graves up to Heaven?" and receiving no reply, said: "I'll tell you what I think about it. I believe he fishes them up with a big fish-hook."

We visited, one day, at a friend's house, and found in his little boy a queer embodiment of fact and fancy. Being called to tea, from his play, he came reluctantly, remarking that "he did not see why we must eat three times every day—why could n't we have been made to eat once a month just as well? It would have saved a good deal of trouble." Some housewives, who have to cook and roast over hot fires all day long, doubtless would like the child's query to be answered.

Once the boy had a wooden horse, and in course of time its tail and ears, and one of its legs got knocked off, and the toy presented a rather ragged appearance. Said he, one day: "God sees everything, do n't he, mother?" "Yes, my child." "Well, I guess he'll laugh, then, when he sees this horse!"

His baby sister died, and he talked a great deal of Heaven, and watched the heavens very much. A rainbow, one evening, threw him into a profound reverie. At length he seemed to have arrived at some satisfactory resolution of the phenomenon, and said: "Sissy helped to make the rainbow." He was one day detected throwing his playthings up in the air, and was observed to become quite angry at something. "Being asked what he was doing, he answered: "I am throwing Sissy up some playthings, but God is so mean he won't catch them;" and ever after that he seemed to entertain hard feelings towards his Maker. Sitting by the window, one evening, during the hour of sunset, when the whole West was flooded with crimson, he cried out: "Now he'll catch it! Now God will get scorched!"

He became quite penitent, when his mother reasoned with him about his improper language towards his Father in Heaven; and prayed that night for forgiveness, adding, "he hoped God would give him a new heart and—if he pleased, a new hobby horse, just one with a real tail and a red nose."

We heard the other day, of a child who, being told that our Saviour was born in a stable, asked "who owned the stable?"

A young image of her mother, of our special acquaintance, is of a highly philosophical turn of mind. Looking down upon the river, one gorgeous night, she saw the moon and stars reflected there in great glory, and observed, "either the stars are the moon's babies, or else they are pieces of the moon." Being sick, once, she asked the nurse "to pull away the curtains and let the light in, and ask the dark to stay away." She could not comprehend "how dark was made."

We knew a youngster whose daily prayer is, "Give us this day our daily bread, with butter and sugar on it." He also always intercedes for his dog, and cat, and squirrel, and asks the Divine blessing upon them. In one of his petitions he asks God "to give us all new hearts, except mamma: do n't change her heart, for it is good enough." A visitor calling, one day, remarked that if a certain calamity happened it would break her heart. After she was gone the boy said, "if she did get her heart broke, that John (the hired man) could fix it with a saw," and added by way of confirmation that "John had made a tail and body to his horse, he had."

Jessie C. is one of the "airy, fairy" creatures whose laugh and song make home a bower of bliss. Her father brought home an orange which proved too green to be palatable. "Oh, never mind," said Jessie, "I'll sew it on the grape vine and let it get ripe."

Her older brother is "one of 'em," in his way. One morning the usual Bible-reading embraced the thirty-second chapter of Genesis, wherein occurs the verse: "And Jacob was left alone, and there wrestled with him a man until the break of day." All anxiety, the boy cried out: "Which throwed, pa?" The family prayer that morning was less lengthy than usual, for "pa" had to go out doors and laugh.

Minnie D. is the daughter of a carpenter, and loves to spend much time in her father's shop, while he shoves the plane. Her mother, not mindless of her child's mind, is always trying to impress many sage things on Minnie's attention. She usually closed her lessons by saying: "Is n't that plain, my child?" Minnie stood it for some time, but finally spake out: "I can see pa's plane easy, but I never do see your plane." The mother considered herself vanquished.

These are some of the things that have come to our hearing of the little people. Their infant heads often puzzle themselves as others. The study of their ways is neither profitless nor devoid of interest, and we shall always consider it a pleasure to appropriate a portion of each number of the Journal to a record of what Sidney Smith characterizes as "incipient humanity."—Cosmopolitan Art Journal.

An old advertisement of 1568 reads: "Wanted—a stout, active man, who fears the Lord, and can carry two hundred weight."

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