

NEW

ERA

OR HEAVEN

OPENED TO MAN.

DEVOTED TO THE NEW DISPENSATION.

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Spiritual Philosophy.

[The following extracts are from the conclusion of Mr. Fowler's Essay on "New Testament Miracles and Modern Miracles," lately published by Bela Marsh.]

THE NATURE OF THE PHENOMENA.

We now take it for granted, that he who still adheres to the "miracles" of the New Testament will accept, on the far greater evidence, the modern "miracles." We think the superiority of the evidence will more than balance the enchantment of distance. We have presupposed that the resemblance between each of the first seven classes in the New Testament, and those we have presented under the same heads, would be sufficiently obvious to justify this connection. They resemble each other as much as any two cases at the present day. It would be wholly gratuitous to point out the close resemblance between the laying on of the apostles' hands and the consequent recovery of the sick, and the laying on of the "mediums'" hands, followed by the same results. So with speaking in tongues, the luminous appearances attending spirit manifestations, and with all the other classes; the only difference seems to consist in some incidental circumstances attending the modern phenomena, which have not been related as connected with those of the New Testament. If they had some kinds of manifestations which we have not, we also have some of which they give us no account,—such as spelling sentences by raps or tips, or pointing to the letters; writing by spirits alone, and singing and playing music. But these kinds of manifestations are produced by the same causes as other kinds which we now have; they are all of the same nature; and, should the development of new kinds of manifestation continue to any extent, no one would think of assigning any new cause from that fact. Hence we conclude that these different kinds of manifestation, which are peculiar to each, will lead no one to suppose that the modern phenomena are of a different nature from the ancient, or that they can be assignable to a wholly different cause. It is not philosophical to assign different causes to phenomena so closely resembling each other, simply because they occur in different ages of the world, any more than it would be to say that those which now occur in America are of a different nature, and are produced by a different cause, from those in Europe. No one would be in danger of this last mistake, though the phenomena in the two countries differ as widely as those in the two ages.

This principle, essential to science, has been insisted upon by all who have attempted to account for these phenomena; but they have made an exception in the case of the Christian miracles,—an exception which, if insisted upon, destroys the principle, and renders science impossible.

So, when it is once decided that a number of phenomena belong to the same class, according to a principle already asserted, it is unphilosophical to assign a cause to the whole from the consideration of a part only, whether the part considered be the highest or lowest. The cause must be adequate to the production of both the high and the low. Hence we conclude that, whatever may have been the moving cause in the early Christian manifestations, the same

cause is now operating to produce similar phenomena.

If the New Testament records were accepted on the same ground that we accept other records, and the accounts of similar phenomena at the present day, it would be readily seen that to reject the fact of spirit communication would reject a large portion of the New Testament itself, and make much of the remainder sheer nonsense; for that book begins and ends with, and all the way through contains, reports of these communications, or allusions to them. In the first and second chapters of Matthew several verbatim reports of these are professedly given, and the whole book of Revelations is made up of what "the spirit," who was John's "fellow-servant, and of the prophets," communicated to him while "in the spirit," or what we should say, "under the spiritual influence."

The modern manifestations resemble those of the New Testament, not only in their nature and quality, but in the effect they produce on those who believe them. Christ and his disciples, according to the accounts, became the most zealous philanthropists. So enthusiastic were they, that they believed the kingdom of heaven was really coming on the earth, and they in good earnest set about to bring it. They met together and formed communities (Acts 2: 44, 45; 4: 32, 37); and desired to live in harmony.

Now, the modern manifestations have precisely this tendency; and in this consists their chief value.

The two following communications—the first purporting to come from John C. Calhoun, the second from W. E. Channing—express the object the spirits professedly have in view in these communications. They are given in answer to this question: "It is to draw mankind together into harmony, and convince skeptics of the immortality of the soul."

"To unite mankind and convince skeptical minds of the immortality of the soul."

And such every spiritualist knows to be their teachings generally, and the actual results of them. I could name hundreds of skeptics, honest skeptics, whom the New Testament, and the Christian ministry, and all other means, could not convince, and yet who have become firm believers in this joyous truth, through these manifestations.

But its tendency "to unite mankind in harmony" is its most interesting feature to me. If it is not all imagination, I know it produces this result. I have for the last six years been deeply interested in the social condition of mankind; and, were it not for this present influx of spirit life, I should almost despair of its change for the better.

But now I see the eyes of nearly all spiritualists opening to the fearful social disorders which are baffling all individual efforts for goodness and harmony. With but few exceptions, every spiritualist with whom I have met has somehow become possessed with an intense desire for harmony. "Harmony," "Harmony," I hear uttered, and repeated, many times, in every circle of spiritualists. I know it has awakened the desire in the hearts of thousands, and it has become intense. Such a desire I know will be answered by some mighty practical results. From the first creation of the world there have been periods of the influx of new and higher life into this

earth. It is distinctly traceable through all the geological ages, and in the traditions and monumental histories of mankind. And now we see the most unmistakable indications of a new and higher influx of life, of divine life, into this world, which is already opening upon mankind the dawn of a new era, as much more glorious than the 'Christian' era as that is more glorious than the Mosaic. The friends of the cause have everything to hope. Let them work on; the full light of the day of harmony, which is now dawning will soon appear, when the reward of all their labors will be realized in the practical brotherhood of the race; what all those ancient spiritualists so earnestly desired and labored for,—THE KINGDOM OF HEAVEN ON EARTH.

Do you ask again, "What is the good of all this?"

I would say, first, my dear friend, it will give you that very light of which, your question implies, you are now wholly destitute; so destitute and dark is your mind, that you cannot comprehend the light, and when it shines upon you, you cry out, "what is that?" "away with the shadow."

Yes, it will enlighten you, wise as you now are, and reveal to you things, both in heaven and earth, which, hitherto, you have not dreamt of. Allow me to speak further of my own experience.

I had "lost" a dear sister, whom I loved as myself, and a father more precious than life. I often thought of delightful and instructive intercourse I had with them while on earth; my soul at times would seem to feel their presence; and, for the moment, I would seem to realize a joyous communion with their spirits; but the next moment I would be aroused from "the pleasant delusion," to feel all the more lonely from the contrast. Then would I offer the whole world for one audible word from them, that I might know they still lived and knew my thoughts; for I had even then begun to feel the foreshadowing of that awful state of positive unbelief into which many minds have fallen. I did not then see it; but I now see that the course of study and investigation which I had marked out for myself would have carried me to the pit of atheism, had I not been saved by means which I did not then believe to exist.

In the winter of 1849—50, I took up a paper in which an account of audible communication with the spirit world was given. I read that account with a thrill of interest seldom experienced; though I could not believe the reality of those dear friends speaking to me again, while I lived on this earth, I hoped it would prove true.

I resolved to investigate for myself, for I had often wondered why there could not be some means of communication between those who so dearly love. I did investigate; and, after a long trial, have become fully convinced of the fact. I feel sure that my father and sister have spoken that precious word for which I would have traveled to the farthest verge of earth. And now, when I think of that gloomy gulf of doubt into which all the active tendencies of my nature and pursuits would have inevitably plunged me, my heart swells with gratitude, and years with a desire to use every means to save the many thousands others, who, in spite of all the evidences in the Bible, have no belief in their immortal existence.

I have seen many persons, in this land of Christian churches, who, from honest doubt and sincere atheism, have been brought to a firm and cheering faith in the immortality of the soul, through the "raps" and the "table tipplings." Ask them, if you would know "what sense there is in a table jumping up and down." They will tell you it has done more for their souls than all your pulpit "jumping up and down." These physical movements, as they are called, though the lowest manifestations, are still the most useful; they are what most spiritual persons demand before they will accept the higher as genuine spirit communications. Thus it often happens that those "foolish things" at which the wise scoff are able to save them from the folly of their own wisdom. "The last shall be first and the first shall be last."

Philosophy of Spirit-Healing.

A correspondent sends us the following suggestions which are worthy of thought on the part of those who are searching for the philosophy of Spirit-Cures.

Burlington, June, 1854.

FRIEND HEWITT:—

I wish to say a few words through your columns to that class of sufferers who expect to be cured, if at all, by the use of medicine; and for this reason are refusing spirit-influence through Healing Mediums? What is that influence, or substance, that spirits make use of in removing disease? Perhaps a few words of explanation from spirits themselves, may be the first medicine many need; for the mind is often more disordered than the body.

Spirits declare to us, that they use medicine in curing disease. Although their medicine cannot be seen by mortals of Earth, yet it is sensibly felt by those to whom it is applied, in many cases removing disease that has long baffled the skill of earthly practitioners.

They say they collect and control, or conduct to our earthly sufferers, the emanations of such things as the inhabitants of earth use for medical purposes; beside much that is beyond the reach of earth's inhabitants to procure. This refined substance they cause to pass, by their will power, through healing mediums, to the part or parts of the system diseased, removing pain, and in many instances bringing the system into harmony with nature.

If any doubt the correctness of the above, let them answer us this question: What becomes of the medical properties of vegetation, after the encasement or gross matter has decayed under the analyzing influence of the winter season? Remember that all discoveries are not made by one generation, neither by one man. Christ taught the power of Love to conquer an enemy; Isaac Newton taught the laws of astronomy; Fulton brought steam in servitude to man; Franklin bottled up the lightning, and thereby taught Morse, of our day, to study a little further into its use. All these great pioneers of science and art had their opposers, and much persecution.

It may be that Franklin, not satisfied with Morse's improvement on his discovery, has again appeared in the field, not only to establish a Spiritual Telegraph, but, by its use, teach us of this earth the higher principles of Nature.

Let me indulge one moment, in saying, I have just had a view of the Spiritual Telegraph, [i. e. the Telegraph in the

spirit-spheres.] O, what a sight! so regular, so vast in extent, so grand and majestic in its appearance! with its many glistening, streaming wires in every direction, extending from sphere to sphere, by means of which messages are continually passing in all directions, yet with perfect order, and in lightning speed!

Yours in search of true riches,
H. W. BALLARD.

Spirit Thoughts on Life and Development.

LIFE.

Life is a looking forward—a reaching onward—an outgrowing from within—an expansion of the innate particles enfolded as the spirit wings within the earthly casement. The beautiful flower, springing from the dark, damp mould to the open air, and the gladness of light, gives us a lesson in its changes; and thus we, from the mould and darkness of the ages past, find springing this beautiful doctrine of the spirit's life as now unfolded by their teaching. Life on earth should also be an expectation of those things hereafter, withheld from us here,—an outgrowing of the hidden germs of Faith, Purity, Wisdom, and Love—an ever active process, which step by step goes on through all eternity. Death is thus seen as one step the more of the undying life of the immortal spirit. Like the chrysalis from its shell, the soul from its worn casement, flies joyfully forward to its future, scarcely recognizing its former self in the bright form that drinks life and gladness from all around. Life, whether long or short, answers the purpose of our being if its development is carried on with a true end and aim. And as upward, ever upward, grow the stately trees and the bright flowers, so should our thoughts and desires look to the great source of all mind.

DEVELOPMENT.

All things around us are in various stages of development. Earth, air, and water teem with myriad beings in different stages of this process which goes on beautifully and silently, fulfilling its destiny. Time, yes, ages of time have rolled on, and the Present is but the Past perfected in its development. Earth, solid as it seems, what is it, but the result of the all-harmonious action of the combined forces of Nature. Man, its great head and crowning lord, may read here some lessons on his own destiny and duty. Constant action appears to be an unending law of this great progression, and stagnation, in nature, at least, symbolizes death, or decay. All nature thus assimilates, and man also, by neglecting the powers and capacities of progression assigned him, gradually sinks downward from his native sphere; or, by drawing from all surrounding influences life and strength, develops those powers, from within outward, given to all alike, which shall constitute the Perfect Man. Development is a process in which time does the work, and patience is the means, or tool by which the work of progression goes on.

The lofty tree—the stupendous mountain, sprang not forth at once, but little by little they acquired the form and strength so grateful to the eye. So mountains of intellect, and deep, sustained, implanted principles of virtue, are the accumulated results of time and patience. The work of time is progress; and while man sees in its results only ruin and decay, and speaks of its remorseless tooth, he thinks not of the great march onward, which its footsteps indicate, and counts not the accumulated

grains of wisdom, scattered like golden sands over its long pathway.

Miss A. A.—s, Medium

Child given up by the Doctors then cured by the Spirits.

Burlington, Vt., June 25, 1854.

I very cheerfully comply with a request to make the following statement of Facts. I have an only son now nearly four

years of age. Naturally he is a healthy child, or has a good constitution; yet he has always been troubled more or less with a kind of scrofula—once quite sick with it. At the close of last October, this child was taken sick, and when I called our family physician he pronounced the case to be one of Chicken Pox, though he allowed that there was slight evidence that it might be the Small Pox (there was said to be some few cases of the small pox in town at that time). By some three or four weeks, the child having well nigh recovered from this disease, was again taken sick, and, upon my calling the doctor, he said the child looked as though he had a relapse of the Scarlet Fever. He attended upon the child about two weeks, but he grew worse. At length, this, our family physician, having given us to understand that he had done all he could, and that the child would not probably live, I told him I wished to call in the aid of another physician, which I at once did—the one generally thought to be the most successful physician in town. I employed him for a few days, but the child continued to fail, and was despaired of by us all. This second doctor had the sole charge of the case, from the time he was called in; and he gave it as his opinion at this crisis, that my child would not live to see another morning, and that he should not be surprised if he did not live two hours. Just at this critical time, a Spiritualist neighbor chanced to call upon me on business, and on learning the dangerous condition my child was in, recommended me to call in Mr. C. C. York, a Healing Spirit Medium, from Claremont, N. H., who, just at that time, was in town here. I very readily consented to do so, seeing it was my only chance. Mr. York having that evening been called in, and having gone into the magnetic or spiritual state, the spirits (purporting to be Drs. Franklin, Rush, and others) verbally said, through him that if I desired, they would undertake the relief and cure of the little child—said that if I followed their prescription and theirs only, they could raise the child up again, but enjoined upon me and my wife to have faith and to give God all the praise, &c. I accordingly gave the child into their hands, and dismissed the physician who had lately been attending him. From that time, we strictly did for the child as the spirits directed (writing to Mr. York every five days), and gradually the child recovered during the winter and spring; the disease has all disappeared and the child is now enjoying as good health and vigor as any other child.

GEORGE W. STYLES.

NEGLECTED CHILDREN.—In one of the industrial schools for poor and neglected children in New York city, were two little girls who having been confined to wretched homes and filthy streets, had never seen a flower. What a volume of misery do the foregoing five italicised words contain!

The New Era.

"Behold I make all things New."
"Hereafter ye shall see HEAVEN OPENED."

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BOSTON, WEDNESDAY, JULY 26, 1854.

WHAT DOES SPIRITUALISM PROPOSE?

NUMBER TWO.

We continue our synopsis of some of the leading aims of the New Dispensation, as they are apprehended by us.

5. It proposes to elucidate the nature and the characteristics of that hitherto mysterious and incomprehensible influence termed *Inspiration*,—whether exhibited in seers, prophets, apostles, pythoneses, poets, orators, or artists,—to demonstrate its source, and to furnish a correct standard by which to judge of its value in all cases. This it does, not by speculation and theory, but by producing all the phenomena of *Inspiration*, in all its various phases, under our own observation, where they can be most scrutinizingly investigated.

6. It proposes to elucidate the difficulties and mysteries of that venerable volume, the *Bible*, which has so long commanded the reverence and controlled the conscience of Christendom, and to make it evident *how far* and *why* that book should continue to be revered. It undertakes to give a clear interpretation of its facts and its truths, and to show that they are in harmony with Nature and with Reason. It unfolds a system of Theology, which embraces all the truths of all past systems, and leaves room for all truth yet to be discovered—a Theology which is wholly free from the crushing difficulties of the popular systems, and is at once simple and natural, profound and all-comprehensive. To those who are perplexed and tossed on a "sea of uncertainties," among the conflicting interpretations of the various sects—and to those who (in the language of Dr. Edward Beecher) can see nothing, under the light of prevalent systems but "a universe of terror and of gloom," and who, with Dr. Barnes, "can find no relief to their tortured minds"—this brings a deliverance which fills the soul with "joy unspeakable and full of glory." These elucidations and interpretations, moreover, rest not on any foundation so uncertain as the *authority* of man, spirit, or angel; but on *LIVING FACTS* AND *ETERNAL PRINCIPLES*, perceived and recognized by the mind, which are the constant and most authoritative witnesses of the Divine.

7. Spiritualism proposes to acquaint man with *himself*—to teach him fully respecting all his faculties and capacities, physical, mental and spiritual; to instruct him in the laws of their perfect, harmonious unfolding, and their healthful exercise. It will teach men *how to live*, physically, and thus save them from the sins and the terrible penalties of wrong living—and bring the fulfillment of the prediction that "there shall be no more pain, neither sorrow nor crying." It will teach how to develop and perfect to the highest degree the moral and intellectual powers; and also how to reach the highest and most valuable spiritual attainments. This it will do, not dogmatically or in theory, merely, but practically, positively, and experimentally. Among the higher mental and spiritual capacities, which it shows to be attainable, are the power of *clear-seeing*, by which distant objects and persons may be perceived and investigated without obstruction from intervening objects—the power of *intuition*, by which the conditions, relations, qualities, etc., of things may be known without the usual processes of investigation, and by which the characters, capacities, and the mental states of persons may be directly perceived when contiguous, or sensed by contact with any article into which their sphere may have been infused—the power of seeing, and feeling spiritual beings and substances, and of holding direct converse with intelligences of the higher life, and thus sharing with them to some extent, the glories and joys of the spiritual state—and the capacity for receiving a clear and ravishing influx of *Divine Wisdom and Love*, from celestial channels, for the illumination, purification, and beatification of the whole nature. There are those already who are enjoying, in some degree, all these exalted capacities, and even more; and they are natural capacities, inherent in every human spirit—though dormant or undeveloped as yet in most.

8. Spiritualism also proposes to ac-

quaint man more fully with the outer world, his relations to it, and the means of making it more completely subservient to human weal. It undertakes to give him a more extended and practical knowledge of all the physical sciences, and of their application to useful art and valuable invention. It proposes to give a new science of *Agriculture*, by which the earth shall be rendered more productive to the labor of man—a complete science of *Meteorology*, by which the storms and the sunshine, the heat and the cold, shall be placed under human control—new methods of *locomotion and of communication*, by which time and space shall be more completely annihilated than even at present. What it will be able to accomplish in these several departments remains yet to be tested; but we see in the proposals themselves nothing more intrinsically improbable than were the achievements of the last fifty years at the beginning of this century.

9. It proposes also to furnish to the world a new, higher, and more perfect form of *Government* than now exists—a new *SOCIAL ORDER*, wisely carried out into all the details of practical life, embracing education, employment, marriage, domestic arrangements, culinary processes, dietetics, etc., etc.—thus teaching men how to live most wisely, truthfully, serenely, in all their relations, and how best to attain the highest ends of the earthly life, and the surest preparation for a felicitous entrance upon that which is to succeed.

10. Lastly, but not least in importance, the New Dispensation proposes to accomplish all these ends, not by any marvelous or supernatural means, but simply by enlightening and convincing the individual understandings of men,—by regenerating and purifying the whole nature by the power of truth—by producing a healthful and harmonious development of all the rational and spiritual powers, and thus conferring more of manhood and womanhood on each and every one.

The foregoing synopsis of the aims and ends of the New Dispensation, as it has come to us, has been hastily and imperfectly sketched; but such as it is, we earnestly commend it to the candid attention of all inquirers, and especially of all who are disposed to ask, "Can any good come out of Nazareth?" Will not the realization of any one of the purposes here set forth, be an incalculable good to the race? Would not the accomplishment of all bring an era of Peace, Plenty and Glory, even beyond the most extravagant expectations of Millenarians? and is not such a consummation of earth's history, one "most devoutly to be wished,"—in the highest degree worthy of God, and beneficent to man?

These, moreover, are not the idle dreams of enthusiasm. We know whereof we affirm, when we say, that for nearly every expectation we have indicated, there is most solid and substantial ground in what has already been accomplished—far more substantial than the basis whereon the vast majority of Christians rest what they term their "hopes of salvation." To those who doubt and disbelieve, we say with the utmost confidence, "Come and see!" Investigate candidly and patiently for yourselves, and believe only so far as you find most conclusive demonstration.

Boston Conference of Spiritualists.

WEDNESDAY EVENING, JULY 11TH.

This discussion of the question, "*Can the Identity of Spirits be determined under any circumstances?*" was continued by the Conference, URIAH CLARK in the Chair.

DR. HAYDEN gave two additional cases, transpiring under his notice in England, in which spirits endeavored to establish their identity by allusions to facts of a peculiar character which were recognized by those to whom they were communicated. In one case the statement was accompanied by a communication of a very elevated nature, which was thought to evince unmistakably the truthfulness and purity of the spirit communicating, and therefore to give confidence in its claims to be what it purported.

MR. C. H. WHITE thought that facts, of any kind, might be clairvoyantly ascertained by any spirit; and therefore their statements, however accurate, were no conclusive evidence of identity. He also believed that hand-writing might be successfully counterfeited by them, and therefore this was no proof.

A. BINGHAM, Esq. related incidents which he thought went to prove that deceptive spirits will operate a long time to "worm out" facts from the mind of the inquirer himself, when they cannot clearly read them, in order to substantiate their claims to a fictitious identity.

MR. DOLE believed that though the question of identity is surrounded by difficulties, yet there is a class of manifestations by which it may be established. He related a case recently transpiring in this vicinity, where a boy, lying at the point of death, saw the spirit form of his mother sitting beside him, and conversed with her, and also saw other angelic presences. When the spiritual perceptions become active, as in this case and in the case of some mediums, they furnish evidence, at least to the persons themselves, of the identity of spirit-friends; and their testimony is credible and should be received by others.

MR. WHITE thought that, since cases had been known in which persons had been deceived, believing that they saw the spirits of well known friends, when in fact those friends were yet living in the body, little reliance could be placed upon such evidence.

MR. JOHN HARDY considered that but very little had yet been said to the point. The question is not whether identity can be rendered probable, but *can it be proved?* He thought the sentiment of advanced Spiritualists had undergone a change on this subject,—those who one year ago were confident that they were holding converse with departed relatives, and distinguished minds of the past, now began to doubt the possibility of receiving any positive evidence of identification, and hence he seldom found them now attempting to converse with individual spirits. A proper decision of the question is important at the present stage of the investigation,—since many are prone to be guided by the *authority* of individual spirits claiming to be either departed friends, or Franklins, or Washingtons, or Sweenborgs, so that probably, there have been one hundred professed Franklins communicating in different circles in various parts of the country at the same moment! These things have led to the wildest and most disgusting fanaticism, on the part of many believers in spiritual intercourse. His own mind tended to the conviction that only the lower orders of spirits were in proximity with this world, and from such, mainly communications were made,—while those who had made most advancement in the spirit-life seldom if ever attempt to communicate with mortals.

MR. LOVELAND remarked that the question of the personal identity of spirits had never possessed much interest to him—he had seldom attempted to hold communication with individual intelligences, having been concerned rather in the pursuit of *truth*—the investigation of *principles*—which depend not on the authority of any individuals, but on their intrinsic value. Yet he believed that identity could be established beyond question. Spirits can communicate as truthfully in regard to their own personality, as in regard to truths and principles. To refuse all credence on this subject was but to make a sweeping charge of falsehood against the spirit-world. He entertained no such mechanical idea of our relations to the spirit-world as rendered it impossible for us to have communion with higher intelligences. Exalted as they may be in purity and goodness, we may raise ourselves to such a plane that they can approach us. He considered the spiritual perceptions of well-developed and truthful media, by which they see and touch spiritual beings, to be as reliable evidences of identity as are the external senses. The latter sometimes are deceived, but their general testimony is reliable. Those persons who are sensitive to the spheres or the spiritual emanations of others in the body, can identify individuals with as much certainty by this means as by the sense of sight. The speaker himself, to some degree, possessed this susceptibility, and he felt sure he could not be deceived with regard to some individuals, even if blindfolded. Those who have it highly developed, are sensitive to the spheres of spirits, and cannot only recognize those who are known, but can perceive whether others are truthful or otherwise, by the sensations experienced in contact. When a spirit has been tested by all these perceptions, and has, on acquaintance, established a character for wisdom, purity and truthfulness, he saw no reason why his or her claims to identity should not be accredited, on the same grounds as we credit the testimony of people in this world to similar matters.

MR. NEWTON was glad to see this question agitated among Spiritualists, and like all other questions relating to spiritual phenomena, he wished to see it probed to the bottom. To himself, personally it seemed of little importance, as he had never been in the habit of taking the assertions of any spirit as authority in any matter: nor did he often ask for the names of intelligences who were pleased to communicate. He was far

more concerned to be able to identify a Truth than a spirit—to determine an ETERNAL PRINCIPLE, than to discover who announced it. Nevertheless, it is exceedingly pleasant to every loving soul to enjoy free communion with the loved ones who have entered upon the higher life, and to know that they indeed commune with us; and such knowledge he believed was within our reach. He, however, should agree almost fully with the opinions which have been expressed in this discussion, as to the unsatisfactory nature of the evidence generally relied on to prove identity. To him, no tests of identity which consist in the mere statement of facts, however accurate or detailed, were satisfactory. *No evidence addressed to the merely intellectual and semi-intellectual perceptions can be conclusive*—for we know not what advantages all intelligences may have for acquiring the knowledge, or counterfeiting the appearances on which such tests depend. We must go further and deeper to find a solid foundation.

Evidence, to be conclusive, must appeal to the *moral and affectional* perceptions, as well as to the intellectual. We must have demonstration of the *goodness, the truthfulness and the love* of the intelligences who communicate, before we can confide in their claims as to identity. Hence, instead of the *name* given by a spirit being any test of the *value* of its teachings, its teachings must be the test of the accuracy of the name. He confessed that this kind of evidence was afforded to but a very imperfect degree in the ordinary manifestations. It could be given in full measure, only through appropriate channels, and of these there are as yet but few. There are those among us, however, whose spiritual, moral and affectional perceptions are so fully unfolded and so keenly susceptible, that they perceive at once the *moral and affectional* as well as intellectual conditions of all spirits, whether in or out of the flesh, with whom they come in contact. They at once recognize the emanations which flow from falsehood and impurity, as well as those which proceed from truthfulness, goodness and pure affection. These emanations cannot be counterfeited, for they partake of the very essence of the internal being; nor can they be mistaken by a pure, truthful and highly susceptible nature. Of the reliability of these finer susceptibilities, however, he could not expect skeptics to be convinced without opportunity to put them to the test. Such opportunities he had enjoyed for himself to the most satisfactory extent. And where there is a complete concurrence of testimony—from the accurate communication of test-facts—from the correct description of the personal appearance and the individual characteristics of the Spirit, as perceived by the spiritual senses—with a thorough actual perception of the truthfulness, purity and love of the communicating intelligence—the evidence is the strongest that can be conceived—it is *demonstration*, in the highest sense, and to the highest senses—at least, so far as regards the person whose senses are appealed to. And it may be not less conclusive to the inquirer—for it needs no extraordinary perception to be able to judge whether a medium of this class is under pure and angelic, or deceptive and false influences.

On these principles, and by such instrumentalities, the speaker thought that full and conclusive evidence of the identity of spirits could be given, if they choose to make themselves known; and he had often been privileged to enjoy the fullest, most undoubted, and most loving communion with dear departed ones in this way. And this communion is attended by such an overshadowing of celestial purity, devotion, and goodness, and such a baptism of divine love, that to doubt its source, would do violence to the profoundest realizations of the inner consciousness.

The speaker had other thoughts to present, but the lateness of the hour induced him to defer them to another opportunity. The Conference adjourned, for the further discussion of this topic, to the following Wednesday evening.

[The foregoing report has been made mainly from recollection. The leading ideas elicited in the debate we have endeavored to give, though in a very meagre manner, and with very poor justice to the several speakers—except in the case of the last, whose remarks have very likely received more than justice. He would here add another suggestion of some importance, designed to have been submitted at the time—namely, that none but a legitimate use ought ever to be made of this full evidence of identity. Its true purpose is, to satisfy the yearnings of the affectional nature—not to bring the intellect under the bonds of authority. So inclined are most inquirers to rest their faith on the statements of supposed friends in the spirit life, or

on the dictum of some great name, rather than to cultivate and rely upon their own perceptions of truth, that it may be wise that any clear evidence of identity should be withheld until they shall have outgrown this tendency. We are convinced that wise spirits—those who only are capable of teaching—never teach dictatorially, or wish anything to be received on their personal authority—though they may often advance principles which require to be brought to the test of time and experience. They wish no requirements to be followed without satisfactory reasons. And wise mortals will never accept instructions or dictations, from any source, except upon such a basis. This is a perfect security against fanaticism, or unreasoning faith, in any of its forms; and on it must stand all who would secure the highest advantages of angelic intercourse.—A. E. N.]

"Spiritualistic Christians."

A brother sends us a somewhat lengthy communication, (which is too loosely and obscurely written to do him credit if published entire,) in which he animadverts upon those Spiritualists or "Spiritualized Christians," as he terms them, who he thinks are yet too strongly attached to "the doctrines and creeds of the Bible," and are fond of "continually quoting passages of Scripture to conciliate (no doubt) some orthodox skeptics," &c. The following paragraph embraces the substance of our friend's position:

"The question of the utmost consequence with your correspondent is, not whether spirits descend from their angelic abodes for the purpose of effecting a reconciliation between the erroneous absurdities of the past and the divinely attested truths of the present era of human intelligence; but what actual good can be accomplished through Spirit-Manifestations? If the great Brotherhood of Man have not progressed beyond the obscure 'recitals' and miserable contradictions of Moses, Paul, and other real or pretended disciples of God and Christ, why, according to my perceptions of 'matters and things,' the sooner all communication with the sentient Beings of the Celestial Life ceases the better. My impressions are that all real substantial good resides not in the past or present interpretation of a fallible book, but in the mental laboratories of the human soul, in the broad, expansive teachings of nature and nature's God."

Now it hardly seems necessary to remind our correspondent that no intelligent Spiritualist attaches any value whatever to the writings embraced in the Bible, beyond the evident truth which he finds in them. Even our friend himself admits as much respecting the very persons of whom he complains in saying that they "have intimated that great care should be exercised by all parties engaged in the investigation of the writings of the apostolical age." Now *truth* is *truth*, whether apprehended by Moses, Paul, Zoroaster, Confucius, Mahomet or Seneca. And as there is a large class in the ranks of the opposers of Spiritualism, who profess to accept whatever may be found within the lids of the Bible, as authoritative, surely they who can make a skillful use of the truths to be found there, for the enlightenment and conviction of such minds, can wield a mighty instrumentality for their conversion, which can be derived from no other source.

If, however, our friend is unable to see anything but "obscure recitals and miserable contradictions" in the writings of Moses, Paul, and others, he, of course, has an individual right to regard them accordingly; but he ought not to insist that all other people should look through his eyes, and ignore their own perceptions of truth because they do not accord with his.

The ability to apprehend truth, in any of its departments, depends upon the condition of development or expansion of the soul in that particular department. Those who have arrived at like conditions of development will see alike; and alike will they be unable to apprehend what is perfectly clear to minds in other stages. It is very possible that our brother, at some future point in the unfoldings of his spiritual nature will be able to see what now he does not perceive. We distinctly recollect the time when treatises on Algebra, Geometry, Trigonometry, Chemistry, and the higher branches of Science generally, were to our comprehension full of obscurities and contradictions; but in after years, as our capacities expanded, these obscurities disappeared, and we began to discover immutable principles, where before all was incomprehensible jargon. And our experience has been very similar with respect to the Bible. We admit that the interpretations which the sects generally have placed upon the spiritual portions of that book do make of it little else than a mass of crudities and absurdities.

But this comes of their crude and irrational conceptions; and it surely should not prevent those who can trace in those writings the principles of a profound philosophy and the elements of pure spiritual truth, from confessing the fact, and laboring to inculcate a juster interpretation upon the professed believers of that book.—A. E. N.

Interesting Spiritual Experience.

[We thank our sister for the following refreshing draught from "the well of salvation," which has been opened in the depths of her own spirit. There are a few—we trust the number is increasing—who can sympathize with her both in the toils and the joys of that inner, higher life on which she has entered. Such testimonies are of the highest value to the world—for even among Spiritualists, and the subjects of Spiritual experience, there is, as yet, little comprehension of the heights of attainment that are within reach, and little knowledge of the path that leads to these heights. The capacity to receive truth, and to perceive conditions, quality, etc., by direct influx to the intuitions, "without the intervention of argument, testimony, or reasoning,"—the firm and lofty devotion to duty, regardless of consequences—and the celestial charity which can look with pity and patience upon calumny and underdevelopment of every form—and the delightful realization of the constant presence of pure angelic spirits—these are high and glorious attainments, which few have yet arrived at or striven for. Nevertheless, they are held forth to all earnest seekers for truth, goodness, and spiritual advancement. The ascent may be rugged and laborious, but the pure atmosphere, and the clear vision, and the glorious rest of the mountain-top, will a thousand times compensate for the toil and suffering.—A. E. N.]

So. Wrentham, July, 1854.

BR. HEWITT:

You know the "sleep of the laboring man is sweet," and there are consolations which those who labor for humanity will perceive, receive, and drink in, which those who do not labor will not see, cannot appreciate, nor be refreshed by. They cannot reach them who do not labor, neither are they in a condition to prize them. Those consolations do not belong to the inactive. Is it not those who labor, who relish proper food, and enjoy a rest? Just so, in *Spiritual* labor; there is a feast prepared, and wines well refined, to stimulate, to make joyful, to quicken the soul for higher flights in holy enterprises. I am trying to buckle on anew the "breastplate of righteousness," and to hold on firmly the "shield of faith," and the "helmet which is the hope of salvation" never was brighter; also, to take the "sword of the spirit," which is the word of God." And that "word" I find in the Bible, in Nature, in Truth, wherever perceived.

It seems to me the dullness of mental perception has begun to melt away. I never had such knowledge of what human life ought to be—never received such instructions from ministers, neither from a mother, who loved, cherished, and instructed me daily, in truths and duties, as I receive from friends in the spirit life. There is beaming on my mind a glorious light. It enables me to perceive the truth of things, conditions, &c., immediately, without the intervention of argument, testimony, or reasoning. I have been a Calvinistic Baptist—was instructed from childhood in that belief; but I am not one now! I cannot be. Such bright light beams on me from the Spirit-World, as never before. I see "Error, Error" written in the Creed—in fact, in all religious creeds are errors which will surely fall. As there is a sun in the firmament, to dispel the darkness, so truth shall discover, root out, shine out error!

Then what if there does come work, mighty work to be done? What if there does come calumny, enemies thick and fierce? Who was it that entered the field, and showed us how to conquer? Who set us all a holy example, which we may well strive to imitate? Who received abuse, calumny, and died by acts of violence from the wicked? Was it not our Leader, our Exemplar, our Savior? Did not the time come when He said, "It is finished"? Shall we cease until we can say, in the same holy triumph, "It is finished"—our labor in this sphere? Does not a child-like disposition become us? patience with undeveloped minds?—a holy, firm, persevering spirit in the path of duty?—a strong confidence in those bands of kind, truthful, intelligent, able messengers, who are ever around the Christ-like? Is not this a joyful thought—ever around—ever around!

If I may bring to you one cup from that gushing, overflowing fountain of

hope and consolation, the end of this letter is answered.

Yours,
REBECCA MESSENGER.

The Association of Educationers, of Governmentizers and Agriculturalizers.

BR. HEWITT:—Suffer me to say a word at this time of the above-named Associations.

I. OF THE EDUCATIONIZERS. This Association has just completed a series of discourses on the following topics:

1st. Of fundamental principles, as they bear relation to the true and false systems of education.

2d. Of the Anatomical Structure of the human body.

3d. Of the coverings of the human body, including the natural forms of garments.

4th. Of structures, including locations, materials, forms.

5th. Of Germs, embracing procreations of vegetables, animals, Man.

6th. Of the Laws of Health, including exercises, ablutions, postures.

7th. Of systems of Education in the more unfolded conditions, giving a programme of a single session, as a specimen of the usual routine.

8th. Of Language, embracing a definition of thought, of the mechanism of mind, and of methods of expression.

9th. Of Transmission of thought in the higher conditions, unfolding the Spirit Telegraph.

10th. Of the advantages and disadvantages of conveying thought through Media, embracing instructions to that class of persons.

11th. Of the order of education, from the bodily to the celestial.

12th. Of a New Social State, embracing a new Educational Church, in which all the faculties may be harmoniously developed.

II. OF THE GOVERNMENTIZERS. This Association has also just closed a series of twelve discourses of Government. These are historical, prophetic, suggestive. I have not the programme of the lectures at hand, or I would give it. These were given through the General Agent, (Eliza J. Kenney) and myself.

III. OF THE AGRICULTURALIZERS. This Association has just declared that it intends to teach as follows:

1st. Of Geologic Formations, including the gaseous conditions prior to, and at the time of the formations.

2d. Of Mineral combinations from the coarsest to the yet highest, and of yet finer, and of more intrinsically valuable mineral combinations.

3d. Of the Earth's capabilities of producing, by unfolding more agreeable and scientific methods of chemically uniting and commingling soils, and copulating the masculine with the feminine.

4th. Of the various shrubberies, their uses, conveniences, beauties; and of methods of culture and preservation.

5th. To teach of Blossoms, Flowers and of the essential elements of Fruits; of their seasons, climates; and of the influence of the same on the observer, the inhaler and the eater.

6th. Of vales and prominences; the advantages and disadvantages of each.

7th. Of Explorations, and of the influence of planets on their neighboring, or more distant planets.

I feel that our Spirit Friends have much to unfold to the inhabitants of our earth, and that it will be communicated as fast as they are prepared to receive and appreciate it.

JOHN M. SPEAR.

Boston, June 19, 1854.

The Wonders of Psychology.

A BOY CURED OF EPILEPTIC FITS.

Our attention has lately been called to several cases of disease which have been relieved by Psychological treatment.

Among them, the case of Albert Putnam Dodge, a boy about fourteen years of age, a smart intelligent youth, who had enjoyed good health until June, 1852. At this time he attended the academy in Claremont, N. H., where he resided, and was very attentive to his studies, and perhaps over-tasked his powers. While attending the academy, one bright morning in June, young Dodge, in company with some three or four of the other students, went on a short fishing excursion, and while fishing was taken in a fit, which lasted several hours. He saw, or imagined that he saw, an adder snake, and whenever he was afterwards seized with one of these fits, he would hiss like a snake, and appear terribly convulsed, and frightened. When taken in a fit, the little fellow would fall over backwards, froth at the mouth, his eyes would soon become bloodshot, and

a red streak would appear across his forehead. These fits would vary in duration, sometimes lasting only ten or fifteen minutes, at other times continuing five or six hours. Some days he would have as many as fifteen fits within the twenty four hours, and then again, only two or three a day. When he came out of them he would appear child-like and simple.

The boy continued to be troubled with these terrible Epileptic fits, which increased in violence and duration, until his friends despaired of his ever being cured. He was fast losing his reason, and all his friends had come to the conclusion that the boy must go to an insane asylum, if he did not fall into hopeless idiocy, as he was more simple every day, his strength was failing fast, and his body was much emaciated. He had been attended by several physicians in the vicinity, and subjected to all the various modes of treatment in use, as practised by the old and new school of physicians. He had also been visited by a cold water practitioner, an analytic operator, and attended by a celebrated German physician of large practice, residing in Claremont, neither of whom appeared to give the boy any relief.

The boy had been thus afflicted from June, 1852, to April 1853, a period of ten months, and all that kindness and medical science could do, had been done for him.

His friends could not endure the idea that one so promising should go down to the grave; it was a terrible dispensation to them. At this period it was proposed by his friends to send him to one of the Insane Asylums, either at Worcester or Somerville, in this State, or to the Institution in Concord, N. H., to see if he could not be restored to health, and saved from raving madness by those whose lives have been devoted to the study and cure of Insanity; but no decision had been arrived at when his mother received a letter from her cousin, Israel Perkins, Esq., Pension Agent of South Danvers, a gentleman well known in Essex County, in which he stated his firm belief that the boy could be cured if placed under the care of Dr. Cutter, the Psychologist.

In the month of March, 1853, Dr. Cutter was lecturing in Salem and South Danvers, with his usual success, and among others who became believers in the wonders taught by him was Mr. Perkins. He inquired of Dr. Cutter if he could help the boy Dodge, at the same time describing the situation of the boy. Dr. Cutter replied that if he was impracticable he could perhaps help him. The boy was sent for, as above stated. His mother, Mrs. Martha P. Dodge, had no faith in Dr. Cutter's science, neither had the grandfather of the boy, Israel Putnam, Esq., a veteran of 78 winters, who had seen much of the world, and was for many years a member of the Legislature of N. H. Still, so much beloved was the boy, that his mother and grandfather reluctantly allowed him to be moved to the residence of his relative in South Danvers. This was in April 1853; Dr. Cutter was then lecturing in Music Hall, Boston, to full audiences.

The boy after remaining a few days at the residence of his relative in South Danvers, was taken to the city, and placed under Dr. Cutter's care. Up to the moment he was placed under the care of Dr. Cutter, he continued to be afflicted with the same terrible epileptic fits we have described.

Dr. Cutter immediately took the case in hand, and at once found that the youthful sufferer was impracticable. He immediately placed the boy in a psychological state, and continued to do so from day to day, during about a week, when it was evident that he was receiving great benefit. The fits ceased to return as before, his mind and body received strength, and in less than four weeks, Dr. Cutter pronounced his patient cured. The young man after leaving Dr. Cutter, went to reside with his relative, Israel Perkins, in South Danvers, where he has lived since, and now resides, and strange to say, he has not had the least symptom of his former terrible disease for a period of more than a year.

One day last week being on a visit to Salem and Danvers, we called at the residence of Mr. Perkins, and saw the boy. He appears to be in perfect health, is active and intelligent, and bids fair to grow up and be a useful member of the great world. We received the above facts from Mrs. Perkins, wife of Mr. Israel Perkins, a lady of much intelligence; we also conversed with Albert, and were favorably impressed with his appearance.

He is very grateful to Dr. Cutter, and so are all his friends.

Who will now doubt the wonders of Psychology.—*Sunday News.*

Letter from Mrs. Brown.

Warner, N. H. June, 1854.

DEAR READER:

The poet says, "changes come to all men" and I begin to think the women are not exempt therefrom. The past month has brought to me strange changes—unusual meetings and partings. In Boston and Salem I met a host of old and new friends. We made the most of the moments—crowded them with new thoughts and sent them with thanks and blessings into the land of pleasant memories. We have parted now for aye, it may be, but we shall turn oft to that memory land, shall look there upon the loved forms, listen to the glad voices of those who have strewn flowers in our way.

In Boston I parted with my Cleveland friends. They went West, I North.—The ride seemed long and lonely with no familiar face to look upon. But ere long I discovered in the Granite hills, old friends; and in the Merrimack, that I met singing on its way to the sea, I recalled a sweet, familiar voice—a voice that reminded me of the long ago when life seemed but a joyous streamlet gently winding its way to eternity's ocean.

When the iron horse halted in this old town, I halted too, for here is my home—not my home—my home is upon the banks of the beautiful Erie. True hearts, hope whispers, are beating there responsive unto mine, and yet I cannot quite relinquish here my claim to the title—home,—cannot forget that in this low-roofed cottage—by this old hearthstone life's glad moment went by. Here first learned the heart to beat. The same sweet-voiced stream that breaks the silence while I write, joined in my mother's cradle hymn. The oaks cast a broader shadow, and the vines wander about at will, yet they are the same that sheltered our household group in the long ago. Yonder is the school-house where I learned to say my A B C, and there is the old church where my infant lips first lisped "Our Father who art in heaven." The teacher and the dear old minister have passed away; and the companions of my girlhood are scattered and strangely changed. Time has bowed my father's form, and his hair is whitened by years; my mother, and two brothers grew weary with the march of life, so Heaven sent her angel to open to them the gates of Peace. Of the eleven who were wont to welcome my coming, two alone are left by the old hearth. Yet, for all that, it is my home—the dearest spot in all this wide world; here the heart turns as a pilgrim to the shrine, and I have dreams sometimes that when my life-lamp burns dimly, when I hear the voice "Come up hither," I shall come here and be laid to rest with my kindred.

Thine,
H. F. M. BROWN.

"DROPPED LIKE A HOT POTATO."—The following notice of Dr. Dods' work against Spiritualism, gives a capital illustration of the above homely but expressive comparison. It is from *Zion's Herald*, the organ of the Methodists of New England.

"Mr. Dods scouts the idea of spirits being the agents of the rapping phenomena. He thinks the rappings &c. are produced by the involuntary nerves from the back brain or cerebellum of the medium, who thus unconsciously puts forth an electro-magnetic force, sufficient for all the phenomena yet observed. We cannot, however, endorse all the sentiments of this book, and our advice to our readers is, to let both the pro and con of spirit rappings alone."

ANOTHER SIMEON.—A venerable subscriber, whose hand is tremulous with age, writes from Mt. Morris, N. Y., as follows:

"I am 77 years old, and I feel that I have made some considerable improvement by reading the Era, &c. I am for progress, and can give glory to God that I have lived to see the glorious day of Christ's Second Coming. I hope you will continue to spread Light, Love and Truth to the world, until the work of the flesh and the devil are destroyed."

Clairvoyance.

A few days since, a boy ten years old, and a girl eight, children of Mrs. McCleish, left Melrose, found their way to Malden and Boston, thence to Portland in a steamer, and then went in the cars for Montreal. The conductor asked them where they were bound, and was answered, to New York. He sent them back to Portland, and again they reached Boston, and proceeded to Springfield, where a lady inquired of their business and brought them back to Boston. Soliciting aid for them, she was advised to take them to the City Crier. In the meantime, their disconsolate moth-

er had been traveling after them, and arrived in Boston about the same time. She consulted a clairvoyant, as a last resource, and was advised to call at the City Crier's house and remain there and her children would be brought to her. She went as directed, and ten minutes afterwards enjoyed the pleasure of embracing her children.

Blindness Removed.

A WARNING TO DOUBTERS.

A correspondent at Greensburgh Ind., after speaking in encouraging terms of the general progress of Spiritualism in that vicinity, contributes the following statement:

A fact in Spiritual healing I will relate here. A Physician of this town is my authority, and there can be no doubt of its reliability.

A Mr. —, living not far distant, was almost blind, and was persuaded to visit a healing medium, where he received directions for the treatment of his eyes. By following the directions he soon recovered, and, as a natural consequence was much scoffed and rated at by skeptics for going to a spirit for advice; until, he finally became wearied out and denied the agency of spirits in the matter at all, whereupon he began to grow blind again in spite of all his exertions to the contrary, and was soon worse than ever before. He now came to a sense of his condition, and returned for help from the spirits.

His sight was restored, and he went away rejoicing, firmly established in the truth that spirits can return with the blessings of Heaven ready to shower upon the true seeker for knowledge and wisdom.

As you have enough, no doubt, to fill your paper without publishing any reflections I can make, I close, bidding you "God speed" in this work of Redemption.

Yours,
J. E.

THE SECRET DISCOVERED ONCE MORE!

—Imagine the dismay of our American savans—Drs. Lee, Richmond, Rogers, Dods, and the rest, as they read the following paragraph! Toe-joints, knee-joints, od-force, back-brain, etc., are all in the shade now, and "peronous longus" is in the ascendant!

"The London correspondent of the *Traveller* says: 'A Dr. Schiff, of Frankfurt, is reported to have discovered, so as to be able to practice the grand trick of spirit rapping. It is effected by a motion of the peronous longus, which passes behind the ankle of the leg, and produces the sound hitherto so dexterously fastened upon genii, good or evil.'"

Translated.

Our brother Ichabod Lewis, of Rosendale, (Rush Lake Post Office), after living on earth in a mortal body, 66 years, was, on Tuesday night, the 27th inst., translated to the Spirit-Home, without dying. He left his earthly tenement suddenly and without pain, by a disease about the heart; and yesterday, after I had discoursed for an hour to the friends and a large audience of neighbors, on death and spirit-life, we deposited the vacated shell in the ground, and rejoiced with the freed spirit over its change to a new and better body—for he is not dead, nor does he sleep. Our brother was for some years a Universalist, for his heart had outgrown partialism; and he could not believe God less charitable than man. But for the last two years he has rejoiced with us in a more glorious knowledge of spiritual truth, life, and intercourse. When he was here to hear me lecture two weeks ago, he expressed much satisfaction in, and high appreciation of the New Era, and Spiritual Telegraph and several of our books which had fed him with the food his mind required. He has left many friends and a companion who has journeyed many years with him, but who cannot stay much longer here. She must ere many years join him in his new home. An adopted son, kind and attentive, has smoothed down the years of age for the twain. Now one needs it no more, but does not less appreciate the kindness than before.

ALONZO WILLIAMS.

CAPE COD WATER-CURE.

A thorough Hydropathic Establishment is commencing at Harwich, under the care of Gilbert Smith, proprietor, W. Felch, physician, and Miss Ellen M. Smith, assistant.

In addition to a large and Scientific experience in the Hydropathic and Psychical branches of the Art of Healing, Dr. F., is a Developing, and Healing Medium. And Miss S., is a young lady of Medical education; and a Writing Medium, and Clairvoyant.

Several patients can be well accommodated with board in Capt. Smith's family. His residence and Springs are in a pleasant, rural, healthful locality; one mile from the beautiful "White Sand Pond"; and nearly that distance from the shore of Vineyard Sound, where we are presented with one of the most Delightful sea-views that can be found or imagined by mortal man!

Board and Treatment, from \$6 per week, to \$9.

Address—Dr. W. FELCH, Harwich Port, Mass.: Or come and see (by Railroad, or Pack-et, or otherwise.) May 1

Mr. & Mrs. J. R. Mettler,

No. 8 College Street, Hartford, PSYCHO-MAGNETIC PHYSICIANS.

CLAIRVOYANT EXAMINATIONS.

With all the diagnostic and therapeutic suggestions required by the patient, carefully written out.

Terms—For examinations, including prescriptions, \$5, if the patient be present; and \$10 when absent. All subsequent examinations \$2. Terms strictly in advance. When the person to be examined can not be present, by reason of extreme illness, distance or other circumstances, Mrs. M. will require a lock of the patient's hair.

Mrs. METTLER also gives Psychometrical delineations of character, by having a letter from

the person whose qualities she is required to disclose. Terms for the same, \$2

Address Dr. J. R. METTLER, Hartford, Ct.

MRS. METTLER'S RESTORATIVE SYRUP; Not a universal panacea, but a remedy for the impure state of the blood, a corrector of the secretory organs, and Billious difficulties generally. Sick and Nervous Headache, and all those difficulties connected with a deranged circulation, bad state of the Liver, Coughs, and Irritation of the Mucous Membrane so often sympathetically induced. See full direction on the Bottles. Also, for sale,

MRS. METTLER'S invaluable remedy for Dysentery and Bowel Complaints, so common during the Summer months. This important remedy will prove almost if not entirely successful, if the directions are fully and carefully carried out. No family should be without it. See full directions on each bottle. Also,

MRS. METTLER'S ELIXIR, So celebrated for severe bilious Colic, pains and Cramps of the stomach and bowels, bilious derangement, rheumatism, neuralgic pains, internal injuries, etc.

James McCheser, General Agent, Hartford Connecticut.

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Dr. H. F. Gardner, (Office 654) Washington St., Agent for Boston and vicinity.

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Notice of Removal.

JAMES T. PATERSON

Has Removed to 25 WINTER STREET, Boston, where he will, as usual, examine and test all cases of disease by the powerful method of Magnetic Influence.

For a verbal examination, with advice, \$1.00. A full written examination with prescription and advice, \$2.00.

Dr. Paterson is now in connection with the only Bathing Establishment in this city, where all cases of Humors, Obstruction, and Female Weaknesses—including all cases of a Chronic Nature—can be successfully treated under his superintendence.

Office Hours from 9 A. M. till 6 P. M.

25 Winter street, Boston, Jan. 18.

Mr. Newton's Pamphlets.

The Ministry of Angels Realized. A Letter to the Edwards Congregational Church, Boston. A Review of the Criticisms of The Congregationalist on the Letter to the Edwards Church.

It is generally conceded that these Publications are the best that have been issued in this part of the country, for the purpose of commending the truths of the New Dispensation to the attention of Religious minds. Their cheapness renders them especially available for gratuitous circulation. Price 10 cents, single; 75 cts. per dozen; with suitable discount for larger quantities. For sale by the Author at 5 Washington street, and by

BELA MARSH, 15 Franklin st., Boston. t12

DR. E. O. CUTTER,

PSYCHOLOGICAL,

MEDICAL AND DENTAL OFFICE,

No. 293 Washington Street, Boston.

Room No. 4, over J. T. Brown's Apothecary Store.

WILLIAM D. EMERSON,

THE MASSACHUSETTS SEER, will attend to the

Clairvoyant Examination of Diseases at the

above office.

OFFICE HOURS FROM 9 TO 12 A. M. AND 2 TO 5 P. M.

March 29.

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Poetry.

Love One Another.

A little girl, with a happy look,
Sat slowly reading a ponderous book,
All bound with velvet and edged with gold,
And its weight was more than the child could hold;
Yet dearly she loved to ponder it o'er,
And every day she prized it more,
For it said, as she looked at her dear little brother,
"Little children must love one another."

She thought it was beautiful in that book,
And the lesson home to her heart she took.
She walked on her way with a trusting grace,
And a dove-like look on her meek, young face,
Which just as plain as words could say,
The holy Bible I must obey;
So mamma, I'll be kind to my darling brother,
For, "little children must love one another."

I'm sorry he is naughty and will not pray,
But I'll love him still, for I think the way
To make him gentle and kind to me,
Will be better shown if I let him see
I strive to do what I think is right;
And thus, when I kneel to pray at night,
I will clasp my arms around my brother,
And say, "Little children must love one another."

The little girl did as the Bible taught,
And pleasant indeed was the change it wrought.
For the boy looked up in glad surprise
To meet the light of her loving eyes;
His heart was full; he could not speak;
He pressed a kiss on his sister's cheek;
And God looked down on the happy mother
Whose little children loved each other.

WHAT IS LOVE?

Continued.

The spirit answered, "The Being of God is incomprehensible to our finite minds. He is self-existent. He is life itself, and we are but forms of life, derived from Him. We cannot attain to the perception of life as it is in Him. We only perceive His life as it flows into us. We know that the substance of God is love, and His form is wisdom; and the emanations from this self-existent substance constitute the elements of creation, and creation takes the Divine form. We are but forms of God's love, and this love is molded in us by our finite understanding, either into forms of beauty, or into perverted, distorted forms. That only is a form of order and beauty, which is molded after the Divine Form. If our understandings and our intellectual perceptions are turned to God, the light from Him flows in and reveals to us His Divine spiritual form, in all its grace and beauty; in its Divine perfection of being, so full of tender mercy and loving compassion as it looks into the hearts of the countless myriads of its creation, and provides for all of their wants. In God we see an endless bounty of doing good to all beings out of Himself; not for the sake of himself, but for their sakes. How, in all of His Divine Providence, He strives to raise us out of an evil life, and fill us with beautiful thoughts and pure affections! Even now," said the spirit youth, "methinks He, in His Divine Providence, has brought me from the outer life into a spiritual consciousness, in the world of dreams, that I might see the beautiful maiden whom my heart has, heretofore, treasured as an ideal form of loveliness. But, now, I know that my ideal is a spiritual reality, and when I return to the cold outer life, believe me, I will ever remember the maiden of my dream."

"What," said Lucie, "dost thou too dream like me—dost thou live in the outer world? For I sleep, yes, sleep, kneeling at my evening prayer. But it is beautiful thus to sleep, and dream in the warm sunshine of God's love. Ah! now I see how He watches over us in our sleep; how we have two lives, an inner and an outer; and in the inner life spirits commune together, though in the outer world, they may be far separated."

"This," said the youth, "is a delightful knowledge, and evermore I will look away from my outer isolation to my inner beautiful companionship. It is this for which my soul has so often yearned; for one so gentle and loving, to reflect my thoughts in whom I may ultimate my love of God."

The maiden said, "I, too, have yearned for one in whom I might see the form of God, and love God in him."

The youth said, "These words are indeed sweet to my soul; but as our love comes from God, we will worship Him. And worship, my beautiful one! is realizing that God is all, and we are nothing without Him. It is this humility of self-abasement that is the true joy of worship. We delight to see the glory in Him." As the spirit thus spoke, his beautiful countenance grew radiant with the grace of humility.

And the two knelt in the fair spirit world—and as they gazed up to the eternal sun of glory, a light, so translucent flowed to them, that they beheld the form of the divine Jesus, revealing to them the beauty of His infinite soul. The

kneeling maiden was borne up in the supporting arms of the youth, and her head rested on his bosom. She looked up to him, and said,

"The light of the divine truth, has revealed to us the beauty of the Highest; my soul can only love him—and thou must be like Him, Oh, beautiful youth! that I may love thee. In thee must I see the light of His truth, glowing in a gentle intelligence—animated by a love of doing good to others for His divine sake."

"Ah," said the youth, "thy love will prompt me to these pure aims. It is thus God regenerates His children, through love."

But a dim consciousness of outer life was coming. Lucie felt a warm kiss and heard the words "Adieu, my spirit bride." Then she awoke—and her dream seemed so like a reality, that she looked wonderingly around and felt a painful loneliness—and yet she was so happy. No maiden, after hearing the beautiful words of love spoken, which betrothed her to her heart's chosen one, ever felt, more thrillingly, the self-consecration of her whole being, to this elected one, than did Lucie, to the youth of her dream.

Sleep came no more to those bright eyes, though she lay so still and happy in her beautiful thoughts. She recalled every feature—every word—the air and the acts of him, who had called her his "spirit bride," ah, those words, how they thrilled her—and was she indeed the bride of one so good and wise, and beautiful? This thought, warmed her heart with the most fervent love and gratitude to God; she could not think of the youth, but the image of God flowed into her heart, and when she thought of God in his great sun of glory, then was the vision of the kneeling, worshipping youth beside.

Beautiful maiden! This dream was God's Providence to thee. For, cradled in wealth, Lucie, in her Eden garden of youth and beauty, like a fair Eve, might have listened to the voice of the tempter, and become the victim of some external love. But now, having listened to the music of a spiritual wisdom and love, all other loves seemed so earth-born, that she heeded them not.

For many days, the young girl spoke not of her dream. Her mother saw that a great change had passed over the spirit of her child. The serene grace of a dawning womanhood had replaced the careless frolic of the thoughtless child. She no longer seemed to have outer wants or troubles—and when she spoke, her words were the forms of ideas—not mere words. An inner life seemed to have awakened in her, and lifted her above the outer, and had opened in her a fountain of intelligence and perception that astonished all of her masters.

Mrs. Herbert studied her sweet child with a mother's yearning tenderness. She gazed with delighted surprise upon her developing being. When another long twilight talk with Lucie, revealed to her fond mother all the hidden springs of thought and feeling, she listened to the dream, told in a confiding simplicity, and entered into all of Lucie's feelings. Free from all idle superstitions, yet her mind was open to a rational perception of the possibility of dreams being realities. The train of Lucie's thought and conversation, on that evening, had opened her soul to a higher life; and she realized, that in the Providence of God, the body might sleep, while the spirit remained awake in a vivid perception—and retained its consciousness, in the highest or inmost degree of its lower mind, or outer intellectual casement. Lucie was delighted to find that her mother did not think her dream, but a dream. And she said,

"Dear mother, then you think that I have had a glimpse into that inner life, which is every day as real as it was in my dream."

Mrs. Herbert replied—"That our spiritual life must be as continuous as our outer life—for the outer but existed from the inner."

Lucie answered musingly, "But, mamma, it is so different from the outer life. So beautiful, so satisfactory, and altogether charming."

"Yes," said Mrs. Herbert, "it must be quite different—and yet the outer life is a correspondent basis of the inner life. The outer life must be pure and good, that the inner life may be beautiful. An evil person could not have seen the scenes you saw, nor the companion whom you so much enjoyed."

"Ah, mamma!" said Lucy, "how pleasant it is to be good; to love truth; to be gentle and kind, because the good God is, when we know that this outer thought and feeling brings us into so beautiful an inner life!"

Mrs. Herbert looked happy with her beloved child, and answered, "this revelation of your inner life may serve to help you comprehend how, when God was upon the earth, clothed in materiality, He yet had a consciousness of His Infinite interior life."

"Yours was but a passing momentary consciousness in the world of your ideas, and you perceived that what was but a thought, a feeling, in your outer life, was, in reality, a form, a personation in your inner world—and that your life was more vivid and sensitive in the inner world of the spirit, than in the outer world of the body. If your finite spirit had such a perception of pleasure in an inner spiritual possession, what must this inner consciousness have been in the Lord, who in spirit filled the universe, while this spirit manifested itself in a material body to our external perceptions?"

Lucie said, "Yes, the Life of God must have been wholly different from all other human lives, because a finite spiritual consciousness could only reveal its own small sphere of ideas—but the spiritual consciousness of God revealed the universe both spiritual and material. It is a beautiful revelation to me, dear mamma, that we have two lives—one visible to men, and the other to spirits—and that our spirit may live in the sunshine of God's presence, no matter how the storms of earth may darken our outer life. And, oh! mamma—the pleasant companionship in the inner world! What a charm it gives to my life!"

And Lucie bent her head to her mother's bosom, and seemed lost in her happy memories. Mrs. Herbert was eminently a practical woman; she saw truth only to love it. Every new perception lent its light to her every-day life; and, while she entered, with the most fervent sympathy, into the dreams of the young girl, she wished not that she should be only a dreamer. Up to this period of her life Lucie had been a mere child—with all the thoughtless gaiety and want of responsibility that would naturally manifest itself in a child, for whom others unceasingly thought and provided.

Mrs. Herbert saw that the dawn of a new existence had opened upon her daughter. The amusements and interests of the child were giving place to the yearnings of a woman's heart. She saw, that now was the crisis in her destiny; that now the warm spiritual being was taking its mould in the outer circumstances of her life; and the judicious mother lifted up her thoughts to the great centre of love and wisdom with a prayer that God would guide her to influence her child aright.

She stroked back the soft brown curls from Lucie's fair brow, and kissing her tenderly, said, "Lucie, what if your dream should some day be realized on earth, and you should meet this spirit-youth in a bodily form. You would expect to marry him, would you not?"

Lucie answered softly, "Dear mamma, why do you ask me such a question?"

"Because, my love, I would have you prepare for this all important event. For, if this ideal of your girlish fancy and dreams should be realized, of course you would wish to minister to his happiness in every possible way; for this end, you must acquaint yourself with many things, of which you are now totally ignorant. To make a happy home, is the most beautiful work of a woman's life. Man seeks peace and repose in the order and harmony of his home. A woman must understand many practical details to attain this order, which is the basis on which the superstructure of her happiness is to be built; for, having attained the basis, then she can help to elevate the thoughts and affections of a man to that which is higher, holier, and more beautiful."

"Ah, mamma," said Lucie, "it will be delightful to learn what may minister to the happiness of another."

The young girl felt a self-consecration of her whole inner being and outer life to one end, and this fixedness of purpose, and definiteness of object, gave energy and order to her whole life. It was wonderful what the next few years accomplished. Knowledge poured in upon her eager mind, her warm heart awakened her perceptive faculties, and she learned as it were by intuition. These were the most important years of her education; and while her physical health was carefully guarded, her life was an active succession of pleasant duties.

Mrs. Herbert was a happy mother. In the place of her winning, artless, but thoughtless child, she now had a companion and friend, so tender and devoted, that her thoughts and feelings were discerned and responded to, almost before she spoke them. Accomplished and efficient in all things, Lucie possessed a quiet, self-forgetting repose of manner,

united with an almost infantile grace and purity of being, which made her presence delightful to all. She moved in society like a messenger of blessings to all with whom she came in contact, her thought was constantly flowing forth to do good to others.

Beauty and wealth naturally attracted admirers; but Lucie felt that God had created her for one. To her, marriage was too holy and sacred a thing to be made a jest of, and, without being reserved or forbidding, no man ever spoke of love to her—simply because she totally avoided the subject, and was blessed with a mother's protecting presence.

And in all these years, what had become of the dream? Could she forget it? No—for in her evening prayers, that scene never failed to recur to her; as she knelt and lifted her thoughts to the great sun of her worship, it ever passed through that garden of beauty, with its bower of roses, and murmuring winds and waters; and the radiant spirit of the beautiful youth knelt with her, and the soul thrilling words, "My spirit bride," rolled back on her memory with an exquisite delight that called forth a daily inner-consecration of her whole being to this high and beautiful ideal. And, sometimes, when a great and true thought flowed into her mind, she would smile with a dreamy looking satisfaction; for she felt that she was not alone in the spirit-world; and this thought had flowed into her mind from the radiant intelligence of that bright spirit. Sometimes she yearned sadly after the outward companionship and daily consciousness of the presence of her heart's beloved. But she indulged in no vain longings, for she knew the Providence of God would guide all things right.

Lucie was in the enjoyment of this happy and contented mood, when, one morning, her mother requested her to visit an old lady upon some errand of friendship.

The servant ushered Lucie into the parlor to await the coming of Mrs. Leslie, who was engaged for a few moments. As she stepped lightly into the apartment, she saw a gentleman standing before the fire, with his face towards the door. Lucie felt a thrill, she knew not what it was—the air and figure of the person before her struck her so wonderfully. She was embarrassed—she sunk into her seat—there was no word or glance from the gentleman—but his head was slightly inclined forward, as if intently listening.

Lucie scarcely ventured a second glance towards him. But a soul-thrilling voice broke upon her ear in plaintive tones—"Am I alone?"

She started involuntarily, and looked eagerly—alas, the gentleman was blind! an unutterable compassion and sympathy filled the heart of Lucie. She had scarce self-possession enough to answer—"A morning visitor to Mrs. Leslie is in the room." Her voice was tremulous with emotion; but as she spoke, she saw a most wonderful lighting up of that pale, speaking face—gladness, as of a joyful recognition, shone over the whole being of the blind man. At this moment Mrs. Leslie entered: and, after a most affectionate greeting, said to Lucie, "I must make you acquainted with my nephew Henry Vernon, who has come to live with me."

Mr. Vernon bowed with a peculiar grace. His figure was light and elastic, with that buoyancy of a highly nervous temperament, so expressive of genius. His aunt, with kindly affection, guided him to a seat, and then devoted herself to Lucie, who was strangely embarrassed. He could have wept; why she knew not—for, before she had met with those who had walked enshrouded by darkness, and, though she had pitied them, she was not so strangely moved by compassion; but now, she could scarcely control her voice to deliver her mother's message.

Mr. Vernon sat bending forward with that intense eagerness of expression so peculiar to the blind, who must make sound and touch suffice for sight.

Mrs. Leslie, with a kindly tact drew Mr. Vernon into conversation, by informing him that Mrs. Herbert, the mother of the young lady, was a friend of his mother's. Again the radiant smiles illumined his face, as he expressed great delight at learning this; and remembered to have heard his mother speak of her friend, Mrs. Herbert, in connection with her youthful days.

To be Continued.

Celestial Wisdom.

'Celestial Wisdom' I cannot define, for I have never entered into its significations. The former phases (i. e., Natural, Transition, and Spiritual Wisdom) have been experienced to some degree, by many minds on earth. From what I have seen, however, I infer Celestial Wisdom to be the mental power to realize the Divine Being in many departments of his sublime relation to the Spirit Universe.—[From Present Age and Inner Life, p. 91.]

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