NEW-ENGLAND SPRITUALST

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

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

TERMS, TWO DOLLARS A YEAR, IN ADVANCE

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FOR THE WEEK ENDING SATURDAY, MARCH 28, 1857.

No. 52.

Phenomenal & Philosophical.

REQUISITES OF SOCIAL PROGRESS.

[Much desire having been expressed to see the following paper in the columns of the Spiritualist, we lay it before our readers,in the field of general Reform.]

EXPLANATORY STATEMENT.

bestowed little thought upon the great Social Problem mutual relations between the several topics proposed state. for consideration, or any practical bearing, in some of of Human Progress.

these topics. This statement also, I am permitted to order. say, expresses the views, so far as it goes, of the other members of the Committee.

in the Higher Life; and though it opens a broad field of investigation, either department of which might profitably occupy our time for several days; yet it is ral, a Moral, a Religious, and a Spiritual Relation. believed that this programme is calculated to direct the student of Social Science in the right path, and to remind him of some, at least, of the essential requisites of form in which it is presented suggests certain distinctrue Progress. A few general hints upon each topic, it is thought, will be sufficient to make this appear.

1st. The Relation which Man bears to the Mineral, Vegetable and Animal Kingdoms.

That man derives his external sustenance from the kingdoms below him, -that his physical body is made up in all its parts, from substances derived, partly through the lower animal and vegetable orders, but all primarily from the mineral,—that thus the earth sustains to him the very intimate relation of Mother, without whose fostering supplies his mundane existence could neither commence nor be sustained,—all this will be readily admitted. Many will also concede that the spiritual form, which ing in all points is requisite to a true and full marriage man is to retain after the grosser material has been east is also plain; and that a true marriage is essential to off, is in some measure derived from these same earthly the production of harmonious offspring, is equally evimaterials, refined and sublimated through the chemical processes ceaselessly going forward in that living labor- gether often mainly by merely physical attractions,atory, the human organism.

over those lower kingdoms, - that he is their apex and | tion in any other but the one department most in activculmination,—that they exist for him and in him, — he ity at the time. Hence, when the education of actual being the highest and only complete type of the animal life brings out other portions of their natures, discords kingdom yet developed on this planet.

Now, from these admitted premises, it inevitably follows that man cannot reach a full and harmonious development, without a full supply of all his material of mother Earth those nutriments which she amply provides for all her children. This implies an inalienable right to a proper share in the soil and its productions, as the birth-inheritance of every human being. It follows, also, that a mineral or agricultural basis is an essential requisite for the foundation of a true Social

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

2d. The grand principles of the Masculine and

Feminine, as exhibited in each and all of these king-

That the distinctions of sex obtain in the animal (which includes the human) kingdom, is a familiar fact; as yet failed to perceive that these are grand universal and properly, it is necessary first to know that there is Principles, inhering in and co-existent with Deity and something in man to be brought out. The idea of an the universe, characterizing all things relatively, from empty vessel, to be merely filled with something put in

deed universal Principles, then they are equally important both these are equally absurd with that theological to the constitution of the universe and of society; and dogma which constructs a universe out of nothing. it follows that any atom, and any being, has a perfect | The seed of the apple contains within itself the right to be of either sex, just as it, or he, or she, may enfolded germ, from which unfolds, or is drawn out, not have been constituted. From an ignorance of these only the tree, but future orchards of trees. The first universal Principles have arisen questions about the care of the pomologist is to have good seed; next, to equality of the sexes; one has thought the other a sort unfold or educate that seed under good conditions. of appendix, an after-thought, or special arrangement Surely an equal care should be had in unfolding got up for convenience and pleasure; hence one has human germs. Man, in all the past, has been, under enslaved and degraded the other, and both have sunk favorable conditions, ever putting forth new powers and together in the mire of pollution and debasement. On higher capacities. Who shall say that all which is in the contrary, from a recognition of the sexes as uni- him has yet been brought out? Who shall limit his versal principles in Nature,-regarding the male and capabilities of expansion or achievement? female as the counterparts or necessary complements of each other, -will be likely to follow mutual respect, but that unfolding or education has its natural order. tial step in the road to Progress.

lates to the mineral, vegetable, and animal worlds.

premising that it was submitted by the writer at the opening of after, and promoted by bounties from the State and the they are sent to church and crammed with the "strong less need of another movement in the same direction at the late Conference of Friends of Progress in this city. Though Industrial Associations, while the advancement of the meat" of theological dogmas, before their spiritual stom-Modern Spiritualism, yet the paper may be of interest to latter, through the application of the same laws, is achs have even come into an organized state, or begun to preme Court of this nation, just promulgated at its Cap many as affording an indication of the tendency of some minds considered a matter unfit to be hinted at? The truth secrete the gastric juice of good sense for the solution of ital, as well as in the general policy of the government Doubtless many persons who have read the call for shall be redeemed from such vile association, by a true enslaved devotees of authority, with shrivelled mumblers come to be the case, that fidelity to the fathers of the Rethis Conference, have failed, - perhaps from having philosophy and by purity of life, men and women will of creeds, and with zealous dyspeptic sectarians, whose public is of necessity moral TREASON to the present which agitates the present era, — to perceive either any sensual, selfish, grovelling, and unfit for a higher social cal night-mare, caused by the lodgment in their weak But again: it was another fundamental principle of

Its recognition, however, as a universal law, operative them, upon the end proposed, namely, the promotion in all kingdoms, as pure and holy in its legitimate use as any other law of Nature, lies at the very threshold

The operations of this law in the vegetable and mineral kingdoms present topics of high interest to the Though the programme of subjects did not originate scientific inquirer, and of great importance to an imwith this Committee, but, as they believe, from minds proved system of agriculture and mineralogy. To these, however, allusion only can be made in this paper.

4th. The whole subject of Marriage, as a Natu-

The consideration of this topic grows naturally out of the last; and their importance is identical. But the tions, of the highest moment, but which have generally been overlooked by the moralists and legislators of Christendom. That human nature has several distinct departments, which may be designated by the terms natural, or physical, moral, religious, and spiritual, (to which others still might be added, but these suffice for popular presentation), is recognized by the consciousness of most persons. That two individuals of opposite sexes, may be adapted to harmonize in some one or more of these departments, while they disagree and hence continually chafe each other in other departments, is also quite obvious. That entire harmony or blenddent. As things are, men and women are drawn tosometimes by intellectual, or moral, or æsthetical, or More than this, it is clear that man stands supreme religious sympathies,—to the entire neglect of adaptaand miseries, which render life a living death, result from this very institution which should be only a wellspring of purest joys.

That a better social state can be introduced to any needs,-without full liberty to draw from the breasts great extent on earth, until the very fountains of society, in the marriage relation, are purified, and made to send forth sweet waters and not bitter, it is useless to hope. This can be done only by men and women learning to understand themselves and the chemistry of soul, or, in other words, the Divine Law or Science of Marriage. When this is done, they will no longer at-State; and that the existing order of things, so far as tempt to unite by external law what God hath never it ignores this right, and lacks this basis, is essentially joined by interior relationship,—the natural results of which are inborn discord, wrangling, selfishness, crime, and all the evils which afflict the present social state; rendering it necessary, beyond question, that persons thus badly born should in some sense be "born again' before they can be fit for a better condition.

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

The preceding topics have reference mainly to the they have been traced also to some extent even by the pre-requisites of man's introduction to life on this planet; commonest observers, in the vegetable world; and, in they look to giving him a good birth,—a proper start in some mineral and elementary substances, (as electricity,) | the world. Next in order comes the unfolding, the they are known to science under the distinctions of bringing out, or education, (from e and ducere, to lead positive and negative. But the community at large has | forth) of what is in him. To do this understandingly the minutest atom to the Infinite Father and Mother of by others; and the other idea of a mere mathematical point, destitute in itself of any sort of dimensions, but If these distinctions of Masculine and Feminine be in- only to be built upon, or added to, from without;

But there is not only an unfolding of what is within, equality of rights, and purer, freer, nobler lives. With- First, the infant shoot, then the trunk, the branches, out such equality and mutual respect, there can be no the leaves, the blossoms, the fruit. When the human true society, and little real advancement from the pres- being unfolds naturally, he exhibits the same order. ent state. This, then, points clearly to a second essenthen the moral, the social, the religious, the spiritual, 3d. The whole subject of Re-production, as it re- the celestial. Vast mischief is done by attempting to force education out of its natural order. If the pomol-Surely little need be said to show the intimate rela- ogist endeavors to produce blossoms or fruit upon his tions and transcendent importance of this topic to human trees before the trunk and branches are properly matured, advancement. Men have learned that if they would he dooms it to precocity, weakness and premature decay.

enhance the value of their crops of apples, peaches or But under our present systems of education, children are | devotees of old systems. Greater traitors never lived potatoes, -if they would improve their stock of horses, hastened into school, and forced into intellectual devel- than John Hancock, Samuel Adams, George Washingsheep, or swine,—they must understand and give care- opment, before their bodies are half grown; they are ton, and Thomas Jefferson. And had the principles of ful heed to the laws of re-production. Now how much sent to Sunday schools, and taught, parrot-like, to repeat equality, asserted by those now honored men, been carbetter are sheep or swine than men and women, that the the symbols of the profoundest spiritual truths, before ried out in the governmental system which followed improvement of the former should be so carefully looked their spiritual understandings have in the least unfolded; their original declaration of rights, there would have been is, the law of re-production has become associated in the such food. Hence society is filled with physical dwarfs for several years, these principles, as every one knows, human mind with acts of sin and shame; and until it and invalids, with intellectual pigmies, with weak and are ignored and flatly contradicted. And hence it has continue to beget offspring "in their own likeness," whole religious life is one prolonged attack of theologi- authorities. stomachs of such indigestible concretions as "election," these revolutionary worthies, that "all rightful govern-"reprobation," "original sin," "the trinity," "salvament is derived" from the consent of the governed." Do tion by grace," and the like. (I doubt not — indeed we consent to the adoption of any principle, or the enact-I know from experience — that all these doctrines can ment of any law, not in accordance with Natural Right I have therefore thought proper, as a member of the of progress. When better human beings shall be born, afford healthful nutriment, when properly masticated or Divine Law? Who presumes to take this position? Committee of Arrangements, to submit at the outset, a (and to no great extent till then,) will society possess and thoroughly digested, so as to bring out their essenbrief statement explanatory of my understanding of the materials out of which to construct a better social tial substance; but unless thus masticated and interiorly liberty to remain in allegiance to the present confederaappropriated, they are sure to lie hard, in more senses tion; but those who recognize the "higher law," and

the forcing process entirely dispensed with.

It is evident, then, that there can be no true society, selves, whenever they see fit so to do. and little suitable material out of which to construct a But there is nothing in this proposition which need to the indispensability of this round in the ladder of Human Progress.

6th. The whole subject of Individual and of Collective Rights.

Men and women, finding themselves in existence, without their own choice, and possessed of certain pow- of taking initiatory steps towards forming" another such ers and capacities not of their own making, naturally next inquire what rights pertain to this existence. An different basis from any of these, out from which, if sucassembly of the most advanced minds on this planet, cessful, a confederation of colonies, or groups, may some eighty-two years ago, made his declaration: "We grow in time. hold these truths to be self-evident, that all men are created equal, and are endowed by their Creator with cise of our judgments, that the existing governmental certain inclienable rights among the pro I if a library and the pursuit of Happiness." This statement is sure- defective, in that they fail to recognize certain essential ly very well, as far as it goes, and has been widely ac- and universal natural principles and inalienable rights, cepted, professedly forming the basis of the governmental and do not secure to all the means and conditions of a and social institutions of this country. But unfortunately full and harmonious development; and should we deit has received a very imperfect interpretation and a cline longer to give our consent to the declared policy of restricted embodiment in these institutions. A new this government; then surely it behoves us, as thinking, reading, or at least a new interpretation, of this declaration is obviously demanded, in order to make it correspond to nature and to truth; and that should be something as follows: We hold this truth to be self-evident, that all men and women, without distinction of color, or nationality, are alike and equally endowed with certain inalienable rights, among which are Life, Liberty, and

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

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

by the fullest mutual concession of all rights. The op- cially as a Spiritualist, but as a MAN, and in virtue of my pressor, the usurper of what belongs to another, whether upon the Southern plantation, or in the Northern workshop; whether in the Presidential chair or on the Imperial Throne; whether bearing the title of Bishop, Doctor of Divinity, or Reverend; whether at the marriage altar or by the domestic fireside; inflicts an injury upon himself, greater than upon his victim, - binds his own soul with fetters which to that extent forbid moral growth and spiritual progress, and which can be struck off only by letting the oppressed, of whatever class, go ours.

These several consecutive steps seem thus to be, each and all, essential to reach the end desired. Which one or asking popular consent to any opinions, or aid in any of them can be omitted, and leave a complete basis for a New Social System?*

topic submitted for consideration, namely:

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

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

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

do not consent to the policy laid down by the supreme I do not by any means intend to say, that intellectual authorities of the present national government, are, by or spiritual culture should be entirely postponed until the very principles of its founders, absolved from all alphysical maturity is reached, but simply that this natur- legiance thereto. It has no longer any rightful authoral order of unfolding should be judiciously regarded, and ity over them. They are simply out-siders, and at liberty, by natural and moral right, to set up for them-

true society, until these educational principles are recog- give any alarm. A "confederation" of individuals is nized and applied, equally to both sexes; and hence simply an association, a community, or a colony, numbers of which (as "Phalansterians," "Practical Christians," "Shakers," "Communists," etc., etc.,) have been formed, on various bases, and now exist in different parts of the country, giving no offence and exciting no fears. It is simply proposed "to consider the wisdom colony, group, or community, on perhaps a somewhat

> Should any of us become satisfied, in the calm exerand social institutions of the country are hopelessly responsible men and women, to see if better institutions are possible and practicable. If clearly convinced that such is the case, then, -in the name of all that is right and true, -in the name of our revolutionary sires who set the noble example, and whose inspiring though invisible presence and aid we now invoke and recognize,-in the name of Humanity and of Humanity's God,-LET US TO THE WORK!

> It is not proposed to destroy the existing Confederation. From present appearances, such a labor would be as needless as it is unphilosophical, since shrewd politicians begin seriously to doubt if the States can hold together long enough to elect another President! No, our work is not to destroy, but to look about and especially within ourselves, and see if we are prepared to build more wisely than did our fathers.

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

In conclusion, I feel it incumbent on me to say that Modern Spiritualism, and Spiritualists as such, cannot be pressed in the foregoing paper, or which may be put forth in this convocation, any further than they indivi-The highest human Progress can be effected only dually endorse the same. I say these things not speright as a resident of this planet. True, I, in common with the others who have participated in calling this Conference, heartily believe and rejoice in the fact of realized communion with the exalted spirits of our race; and we gladly avail ourselves of any aids or useful suggestions which may come from that or any other quarter.

movements, as for the purpose of investigating and declaring unpopular principles, it is my recommendation These steps, moreover, bring us naturally to the last that the usual formalities of organization and voting be direction and control of the committee who have called forming a New Confederation, wherein distinctions of them, and leaving each attendant to pass his or her own votes, and to adopt his or her own resolves, according to individual perceptions of right and duty.

A. E. NEWTON.

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

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

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

SPIRIT-INTERCOURSE - ITS EFFECTS

"For me, if I forget the darling theme, Be my tongue mute, may fancy paint no more, And, dead to joy, my heart forget to beat."

To spirit-intercourse, chiefly through my own mediumship, I am indebted for a happier life. Its first teaching to me was "cease to do evil, learn to do well," and from a brother twelve years deceased, who in the body was not a professor of religion, I was counselled, that "the devoted Spiritualist must be the devoted Christian." Thus have I been brought, by a rigid self-discipline. from infidelity, and from the very sink of moral pollution and whirlpool of iniquity. If this be the work of the devil, God bless him!

When a suicide occurs by one who has been investigating Spiritualism, out comes the frothy portion of the press, with the "deleterious effects of Spiritualism." Sir, the true, intelligent Spiritualist cannot be a suicide! He knows too well the horrible consequences of entering the spirit-world uncalled for; he knows in a faint degree the awful penalty of this and every other violent breach of Nature's laws ;-yes, awful penalty, where the worm of memory dieth not, and the fire of remorse is not quenched. This philosophy teaches me, that I cannot otherwise "find religion," except by a scrutinizing purification, not of outward appearances only, but of the very "thoughts and intents of the soul." It teaches me no instantaneous "finding of religion," but patient perseverance in well-doing; that to have a pure mind, there must be a clean body inwardly and outwardly; no gross feeding, but strict temperance and sobriety, to insure truthful spirit-communion. "To be carnally minded is death, to be spiritually minded is life and peace." To insure this, Daniel and his friends fed on pulse, and to secure a high spiritual manifestation, he ate "no pleasant bread for three whole weeks," " for this cometh not but by prayer and fasting." He ate no roast beef or plum pudding, neither fat pork, that scrofulous seed of sensuous lust. Truthful mediums have to know and practise these things, and thus subdue the animal passions. Every one is constantly under the guardianship of a pure and holy spirit, who is acquainted with the most secret thought. With this conviction, can the drunkard continue his soul-debasing vice? Could the uplifted hand of the assassin strike Allan, Anan, noo : Wind the unshipfaces or then the deady blow ! would the t ... steal any more?

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

With such a conviction, he who overreached his neigh-

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

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

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

Do you think the phenomena limited to Dodworth's Hall? It may be fairly estimated that three millions of sound-minded men and women are believers in spiritintercourse in the United States; very many influential persons, who will not publicly and honestly avow their real conviction. Ten thousand mediums tell a tale. Through the length and breadth of this fair land, it is steadily progressing. Go to the New England factories in the East - to the farming districts in the West - to the Canadas of the North - and the plantations of the South, and you will perceive the mighty moralizing influence of that GREAT MIND, "that, ever busy, wheels the silent spheres, works in the secret deep; sends the fair profusion that o'erspreads the spring; But we accept only that which commends itself to our feeds every creature, hurls the tempest forth." individual judgments, and wish none others to be bound | Nay, more. Spirit intercourse is throughout the human or in the least compromised by any acts or opinions of family, confined to no country - to no avocation! The Stage, once designed to be the school of public And, finally, as this Conference has been convened not | morals; alas! how prostituted! But spirit-influence is so much for the purpose of consulting the popular voice, at work there, too; and reformation will be effected. Shakspeare and many brilliant minds of the past are developing mediums for the moral elevation of the stage. Its living machinery, the most whole-souled, generoushearted men and women, held as outcasts of society. dispensed with, leaving the meetings entirely under the where they would shine as intellectual stars! And why? The managers have to stoop from their otherwise dignified moral position, to gratify morbid sensibility and pampered, vitiated public taste. * * *

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

Ice broken and ice melted represent the two kinds of

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, MARCH 28, 1857.

A NEW VOLUME.

Volume Third of the New England Spiritualist will commence with the first week in April, 1857.

It is believed that the past character of this paper has established for it a reputation which renders needless any promises as to its future course and objects. Suffice it to say, that it will continue to be A Journal of the Methods and Philosophy of Spirit. Manifestations and its uses to Mankind.

The editor hopes that those who have accompanied and encouraged him thus far, in his earnest researches for "Light! more Light!" will, without exception, still bear him company in what he trusts will ever be an onward, upward course. He also hopes that those who are conscious of having derived aid from his efforts in the past, will use their influence to extend the circulation of the SPIRITUALIST, and thus help both to diffuse the "Light," and to lighten the pecuniary burdens and mental anxieties hitherto incident to its publication.

Persons making remittances should be careful to give distinctly their names, and post-office address, including State, (and county also, when in the larger States;) also to prepay their letters by

Terms as heretofore. (See last page.) Address A. E. NEWTON, Editor and Publisher, 15 Franklin

THE WAY TO DO IT .- Persons unaccustomed to writing are often at a loss to send an order to a publisher. The following brief form will answer all purposes:-

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Inclose in an envelope, prepay, and direct as above.

"NERVOUS PHENOMENA," ONCE MORE.

A writer in the Boston Investigator of March 4th, (whose name we will not mention, that this article may not be construed into a "personal attack,") criticises our position in relation to "Nervous Phenomena," as

For the purpose of showing that, when mediums are said to act unconsciously, there is in such cases an invisible spirit, acting outside the medium, the spiritual

paper of this city says:
"1. The notion that human beings can and do unconsciously perform acts requiring the action of the mental faculties, is, to our apprehension, a papable fantasy.

I suppose the writer is here speaking of that consciousness, peculiar to our waking and responsible life, that normal state, which renders a man responsible for what he does. And if so, this erudite editor ignores the phenomena of spontaneous somnambulism, dreaming, and insanity. The actions peculiar to a state of insanity, intoxication, and idiopathic or spontaneous somnambulism, may be said to be automatic and unconsciously performed. And such actions have occurred all over the world, and the persons performing them have had no consciousness whatever, either at the time or after they were done. But the spiritual editor calls these well known facts a "notion," "a palpable fantasy." Well, perhaps we shall, by and by, get some new ideas as to what the term fantasy should mean.

All abnormal states of the mind partake more or less of insanity, in which "orderly actions" are unconsciously performed. He says, again.

"2. The notion that the 'nervous system' is capable

of being so excited by any cause (except that of an active, self-conscious mind,) as to produce intellectual phenomena of an orderly, elevated, and superior character, is, also, an entire delusion."

The nervous system may be and is excited by alcohol, by gas, by food, by colors, by light, by darkness, indeed, by word, or a thought even, so that the mind, without normal consciousness, may perform orderly and superior actions; that is, the mind may speak or write on any given subject. But in these abnormal excitements, the mind is, usually, insane (as it were) on one subject at a time; that is, the person is not in a condition to fulfil all the relations of life; no more than he would be if excited all the time to an immoderate fit of laughter or weeping. That we do, often, act without normal consciousness, (even while in the fœtal state,) is proved by the experience of the race.

But then, observe here, that this idea as to the operation of one's mind on his own nervous system, is peculiar to my theory of Pathetism; and the very gist of my argument in respect to these idiopathic trances now common under the name of Spiritualism. And, as I have attempted to show, a word, a thought, may excite the mind and set it in motion. Thus the mind and the nervous system reciprocally affect each other, until a state of trance or insanity is brought about. When an idea of "ghosts," the "devil," "hell," the "wrath of God," or a departed spirit once takes complete possession of the "conscious mind," the nervous system may be thus excited and carried into a state of trance and insanity. Again this editor says:

a state of trance,' and then, of themselves, give utterance to 'extraordinary things' which otherwise they are incapable of, is also, to our apprehension, wholly an unsubstantiated assumption."

What I mean by the spontaneous trance, is, those cases which are not caused by the direct and known volition of any other human being. The trance, in such cases, may be said to be idiopathic, resulting from the idiosyncrasy of the patient. (See Book of Psychology, page 35, 70.) This subject of idiosyncrasies is intricate, and I could not attempt to do it justice here.-But it is susceptible of the clearest proof, that my position is the true one, the one always adopted by those having the largest experince in Psychology. The conclusion to my own mind, therefore, is, that this spiritual editor is not so well informed on this subject as he himself may have imagined. How else am I to account for it that he ignores the following facts, viz.: that all mediums, all somnambulic persons, all who are susceptible to those influences or means which bring on a state of trance, all these persons, after having been once entranced, may entrance themselves by their own volition?

This was one of the first things connected with this subject, I discovered years ago, and which you will find announced in my book published in 1843. And yet it is an important fact of which the spiritual editors, mediums, and teachers do not seem to be very familiar. But, let it be borne in mind by all who wish to know the truth, that any medium can put him or herself to sleep, or by their own will can bring on the trance, as many of them are, doubtless, in the habit of doing. Hence, as long as we know that persons of a certain temperament can entrance themselves, why should we be expected to attribute the trance to departed spirits, an assumption which never has been, and, in my opinion,

never can be satisfactorily proved? We have presented this criticism thus at large, in order that the argument may have its full weight-for if our positions on this important subject are erroneous,

we and our readers are deeply interested in knowing it. Our first remark is, that this critique fails to touch the real point of our statements in either of the three particulars quoted. First, we did not deny that actions requiring mental activity are performed unconsciously to

did we deny that nervous systems do become excited by could be more rationally explained on the hypothesis of various causes, nor that minds become excited in various spirit-agency, than any otherways to the performance of mental acts; nor, thirdly, did we question that trances occur which are not caused unintentionally on their part, even against their own by the direct or known volition of any (visible) human wills, in spite of their vigorous struggles to avoid it, and being other than the subject. On the contrary, we assert the affirmative on all these points, from a very extensive personal observation; and the effort to convict us a mind more powerful than their own, and which claimed of ignorance of phenomena so common, and so important to be a disembodied mind. to a just judgment relative to Spiritualism, has no other basis than an entire perversion (we hope unintentional) ble that disembodied minds have to do with all cases of

We will endeavor to state what seems to us the truth on the points involved so clearly, that there may be no consciousness of the medium, or the province of autofurther misapprehension.

as above, it is with this meaning, as given by Webster: or that the mind, one of whose essential attributes is "The intellectual or intelligent power in man, the unself-consciousness, can perform its most wonderful feats derstanding; the power that conceives, judges, or rea- unconsciously.

To speak, then, of a mind acting unconsciously or automatically, is plainly an absurdity,-a contradiction in terms. It is equivalent to saying that an intelligent understand; that reason is not rational. Reason, judgment and intelligence imply self-consciousness; and it is therefore one of the essential attributes of mind, in this sense of the word; and there can be no mind without it.

That there are powers, faculties, or susceptibilities, aside from mind, going to make up the human being as he exists, which are capable of acting unconsciously and automatically, we are very well aware; but these are not MIND, as defined above. That the brain, and the whole nervous system, and with it the muscular, can and do sometimes act without the participation of this selfconscious, knowing, judging, reasoning power, is very true; but in such case it cannot properly be called action of the being, because a most important part of the being does not participate therein.

Such action of the brain or nervous system, however, make it as plain as you can, and you will greatly oblige cannot manifest what is peculiar to mind; for the a subscriber. plain reason that they are not mind. They may perform automatically some things which are like, or to a de- than we have already done; and we know no better gree represent the actions of mind; but are destitute of way than for those who fail of comprehending it, to study what is peculiar to mind, namely, self-consciousness, will, patiently the principles involved, and wait until their judgment, reason, and hence responsibility.

somnambule, or a trance medium) performing acts of as obscure and unsatisfactory as are those of our correswhich the mind which usually inhabits and controls it pondent, and no explanation which we could obtain from has no consciousness, these acts cannot with any pro- any source was of any avail. It was by a comparatively priety be attributed to that mind. Not having designed sudden flash or influx of light that it became clear to or willed them, or put forth its energies to perform them, us. We presume it will be somewhat so to others. that mind cannot feel itself responsible for them. The Let it be observed, however, that our emphatic No unphilosophic and the bigoted may say that it is respon- was to the question whether the animals of this world sible; but such a mind itself cannot feel responsibility possess individual or identical immortality. That there any farther than its consciousness of voluntary action are real animals in the spirit-world,—as real as those of

state do and say things which can be referred to mere world spring. If, then, our correspondent can ascerautomacy,-such as the performance of common acts, tain what element or principle of the human being is or the repetition of familiar phrases, which the involun- most fully embodied in the horse, the cow, the sheep, or tary nervous system may be supposed to be capable of the lion, he will know just what it is which forms simcopying and repeating without the conscious aid of mind, | ilar animal existences in the spirit-world. 'then'it is sufficient that such phenomena be referred to automatic action.

But when the phenomena are such as evince and require the action of mental faculties,-by which we mean the course of Anatomical and Physiological lectures, adthe mind, or conscious, judging, reasoning power,—then vertised in another column, in several of the neighboring it is evident that mind produces them; -else we have cities and towns. We have had the privilege of listening an effect without an adequate cause. To our apprehension, the power to converse intelligently and coherently, dience, among whom were several physicians and other -to state facts,-to argue logically and forcibly,-to gentlemen of intelligence. We believe it was the speak and write comprehensively and ably and on philosophical, æsthetical, moral and religious questions, (as were not only exceedingly interesting and instructive, shown by many unconscious mediums) does require the ac- but truly wonderful in their phenomenal aspect, given as tion of mental faculties, or a conscious reasoning power. they are in the condition of unconscious trance, through It seems to us that neither the brain, nor the whole ner- the lips of a young man who in his normal state does not vous system combined, is competent to such results.— even know the meaning of many of the terms employed. If it is, then we cannot see the use of having minds at A physician remarked to us, after hearing the first lecture, all. We know more than one medium, who,-if what that he had attended professional courses by some of the is spoken through their lips without the action of their best medical and anatomical lecturers in the country, but as mental ability of all kinds is concerned!

reasoning entity, manifesting itself through a somnam- ualist) remarked to us, after having expressed much bulic or entranced body, be not the individual mind to surprise and enthusiasm at the character of the perwhom that body normally belongs (as evinced by the formance, "Why, people ask what good Spiritualism forming what is done,) then it must be some other mind. that, there is no estimating the amount of good which 3. The notion that persons 'fall spontaneously into This seems to us inevitable. It may be the mind of may be done." Besides the anatomical and physiologisome person in the body, as in the case of a mesmeric cal knowledge imparted, many novel suggestions of a subject who is controlled to speak and act by a visible scientific and philosophical character, relating to the funcoperator. But if powers peculiar to mind are manifes- tions of various organs, the causes and removal of disted, then mind, not merely nerves, must lie behind the ease, etc., were thrown out, which were admitted to be

> If no operator in the body is acting in the case, and We would therefore confidently commend these lecthe medium's mind is unconscious or passive, -and if at tures to the attention of all who may have opportunity to the same time the acting mind claims to be a distinct hear them, (as we understand they are substantially repersonality—a disembodied spirit—then we have evi- peated wherever Mr. R. has yet presented himself as dence of spirit-agency which seems to us conclusive to their mouth-piece, although he has no notes, and is even any logical mind.

> cases of trance, being, then, to our apprehension, fully induced to submit them to the public of Boston. established, it seems most probable that it has to do with all cases in which no visible operator lends aid. The trance is the laying to sleep of some, more or less, of the external functions, together usually with a quickening tea-chest, marked with the name of the editor of this of the internal. Now we do not positively assert that no paper. We cut the ties that bound it—to itself, and persons have the power of entrancing themselves, with- looking into the heart of the mysterious visitor, found it to out exterior aid; but we do say it has never been proved be filled with wrappers,—not the mysterious "rappers" that they have. It is simply an assumption, and we call that have lately made so much noise in the world, but a it in question. True, they sometimes voluntarily place more quiet kind, made of yellow paper nicely cut themselves in a passive condition, and desire to become into suitable size for wrapping our journal for mail. entranced; and entrancement follows. But it does not We stood for a time rapt in surprise at this new unfoldfollow that no aid was exerted by invisible minds in inducing this state. Much less does it follow, that what- said express-man, the source of the gift was enveloped ever their bodies may say and do in that state can be in mystery. We wish the benevolent spirit who made properly attributed solely to themselves, despite their disclaimer of any agency therein. Their bodies may be us, at least so far as to render his hand visible; for the simply the mediums of other minds.

> In fact, we have seldom seen a person thus entranced, tude. either without or with the aid of a visible operator (and takably exhibited. Mesmeric (or Pathetic) operators where the discourses are generally from trance mediums. have frequently admitted to us that they have been ac- Never was so much interest in Spiritualism manifested

Moreover, we have repeatedly seen persons entranced

In view of these facts, it seems to us far more probatrance said to be self-induced, -and that they are the source of such mental phenomena as are beyond the macy,-than that the brain or nervous system, in an ab-When we use the terms mind, mental faculties, etc., normal state, can counterfeit the highest powers of mind,

This conclusion, and the steps which lead to it, seem to us clear and impregnable. Of the opposite theory, which makes mind unconscious of some of its highest actions, it is sufficient to say that it involves the whole power is unintelligent; that the understanding does not subject of mental philosophy in contradictions and confusion inextricable.

ANIMALS IN THE SPIRIT-WORLD.

CLAPPVILLE, March 9th, 1857. FRIEND NEWTON: - Your correspondent, Austin Kent, asks the question, "Are there animals in the This is a subject in which I feel a deep interest, being fond of animals. Your answer is emphatically, No; but that the elements and principles from which all animals are produced are there. What these elements and principles are which can produce a horse or a cow, I can neither conceive or comprehend. Please give us some further explanation on this part of the subject. I have met with the same idea in the writings of A. J. Davis, but I did not understand it. I am aware that you can only explain this to me so far as I

have capacity to understand; but please try again, and

We doubt if we can make the subject any plainer perceptions open to a clearer vision. Three days before When, therefore, we find a human body (as that of a | we wrote that article, our own ideas on the subject were

this sphere, -we have no doubt. But they consist of When these bodies in the somnambulic or entranced the elements or principles from which the animals of this

MR. RICE'S LECTURES.

Wm. E. Rice is engaged (as medium) in delivering to the first two, as given in this city, before a private auuniversal sentiment of those present, that the lectures own minds comes from their nervous systems, -would be he doubted if any one of them was capable of giving, withfar better off to dispense with their minds entirely, so far out notes, an equally elaborate and correct analysis of the human structure. At the close of the second, an-Now, take one more step: if the mind, or conscious other physician, eminent in his profession (not a Spiritunconsciousness of this last mentioned mind as to per- can do, if true; but if spirits can give such lectures as worthy the attention of medical men.

unacquainted with their substance, except so far as report-The fact of disembodied spirit agency, in some ed to him by others;) and we trust be will ere long be

> WHO IS THE DONOR ?- A few days since, an express-man left at our office a package, the size of a large squeeze we would give it would make him feel our grati-

we have seen much of this phenomenon, for many years,) THE CAUSE IN SALEM. - We learn that the Spiritwho did not exhibit some evidences of spirit-agency be- ualists in Salem sustain two different meetings on Sunyond themselves. And generally, when any effort has days, one at Lyceum Hall, where Mr. Toohey is the been made to elicit such evidence, it has been unmis- regular speaker, the other at Sewall Street Church, the persons whose organisms are used; nor, secondly, customed to meet with phenomena in the trance which in that place as at the present time.

INTUITIVE PHYSICIANS.

The Medical World has repeatedly held up in a scorn- 'METHODISTS MUST ENDORSE SPIRITUALISM" ful light the idea of clairvoyant insight into the nature MR. EDITOR, - I was not a little gratified at reading very candid confession.

have enjoyed the highest privileges of discipline, and revelation. before whom the avenues to eminence seem open in the very ordering of events-men born unto blessings and very ordering of events—men born unto blessings and opportunities—and yet they never really accomplish body of Christians, claiming to possess and enjoy a state much that is great or good, either for themselves or oth- of spirituality in advance of most of the other religious ers. There is a tact, a ready insight into things in their sects, could consistently repudiate a subject so beauticonstituted relations and bearings, and an intuitive in- fully harmonizing with their own avowed belief and telligence of the true method of doing what was supposed they might accomplish, which they have not got. There is a grand lack in them, and no schools nor colleges, nor professional training, can infuse this, which ation for the sect, from the idea that they exemplified a should first underlie all mere learning.

And yet who knows not that it has been said, (and we wish it were of them of old time only,) of the stupidest son in the family, the man who tries other business and fails-'oh, he will do to make a Minister or a Doc- above the world, and felt that there was no other people tor!' And who need be told that such men have en- who could adopt, with more truth, the language of the tered these high and solemnly responsible professions | Apostle: "For our conversation is in heaven," &c. It as a sort of last resort?

"But, let it be set down as a truth, not only undeniable but of exceeding importance, that in the duties of the medical profession a man's original aptness, prior to all training, ought to be carefully considered.

"If it were merely the manual labors of the mechanic, or any of the thousand channels through which energy flows for the one end of making money, then it would not be of so vast importance. But here is a vocation whose every specific plan or act takes hold on and acting through organic matter, which, though easily whether its members were in or out of the physical body. destroyed, no human power can re-establish.

"For all the duties of his profession, the medical man in practice, like all science, has grown up by accessions -the fruit of discovery and experiments for ages. Its principles are laid down by medical authors-its theothere, till the system presents itself as we find it in the earth. present enlightened age. It has been built up by men of zeal, of industry, of research. Why shall not the humblest, yea, even the obscurest student make new dissatisfy his ambition or benevolence towards his race because it is written, and by great men?

"We have, especially in this New England, and in this wonderful period of curious inventions, an unceasing succession or contrivances prought to light for humanity's relief. Why shall it not be looked for and studied after by any member of the profession, to bring forth himself some yet untried, but all-important discovery or invention? It has been said of the truly liberal scholar, 'Books are his friends, but not his master .-When he has come up to them, he has no farther use for through media still living in the material form. I was him thus far, let him now go onward."

the cause of Spiritualism, which is about to be commenced in Marysville, Cal. The want of such a paper I have ventured a step farther, and flatter myself that has long been felt in that State, by those who are interested in, and desirous of investigating the subject of spirit-intercourse. The movers in this new enterprise the conclusion appears perfectly legitimate, that it was have taken hold with a hearty good-will. We wish them success. The paper is to be issued weekly, in the quarto form. Subscription price, \$5 per annum. L. W. Ransom, Marysville, Cal., is the business agent.

LECTURES AT THE MELODEON .- On Sunday afternoon last, Miss Sprague took for her subject the "True Spiritual Life;" and in the evening spoke from the text Give us this day our daily bread." The discourses would not strike one as dazzling in style; but were beautifully impressive, elevating, and instructive in sentiment,-inculcating a sweet charity, blended with a sound philosophy, which touched at once the head and heart of the listener. Her oratory was a quiet, pellucid stream, in whose clear depths shone many a pearl of truth and beauty. The teachings were such as the world needs, showing the duty of man to God, to his fellow, to himself, and demonstrating that true spirituality makes these three duties one and inseparable.

The total proceeds of these meetings, some eighty-five dollars (a benevolent person having volunteered to pay all expenses) are to be devoted to the relief of the worthy poor in the city, without regard to sect or color. A committee of ladies was chosen by the audience to disburse the money.—Miss Sprague will lecture one more Sabbath. Whoever fails to hear her is a loser.

Esq., John Bullene, Jr., of Kenosha, Wis., to Miss Emma FRANCES JAY, of New York.

The above announcement was rather tardy in reaching us. But it is not too late to wish the couple a happy voyage on the matrimonial sea. In this we utter the voice of thousands throughout the land, who have met Miss Jay in public or social life. These good wishes will be echoed, too, by not a few kind hearts on "a man clothed in linen," which we know to have been "a man clothed in linen," which we know to have been the other continent; for she is held in friendly and loving remembrance wherever she has been.

We are pleased to learn that Mrs. Bullene will visit New England again as a lecturer in a few weeks, and shall be glad if her plans will admit of her giving a few discourses in Boston.

it will be seen that a conference of persons interested in "Spiritual, Moral, Religious and Social questions," is to be held at Buffalo next month. That wing of the Progressive army which atory movements, seems to have taken the field in good earnest. The questions proposed are surely worthy of profound consideration; and we trust the schemes which may be broached will have a candid hearing, a thorough sifting, and a hearty acceptance, hair, and a leathern girdle about his loins, and both had so far as they shall be found worthy of it.

For the New England Spiritualist.

of disease, and the intuitive perception of remedies. If, the article under the above caption, in the Spiritualist however, the truth may be established by bringing evi- of February 14, as it contained a sentiment for which dence from the very mouths of our opponents, we can I have long contended; and I trust I shall not be aceasily settle the question. The following paragraphs | cused of egotism when I say, that looking at the subcontain about as fair a statement of our convictions, as we ject from the stand-point which I have long occupied. could make ourselves. We find them in a late num- I consider myself competent to judge somewhat correctly ber of the Medical World, as extracted from the address in this matter. I have, since 1828, been a member of the of Mr. Greely before the Berkshire Medical College. - Methodist Episcopal Church, and a regularly constituted There might be a slight difference between us in the choice | clergyman of that denomination since 1832, and still susof terms, but our positions would be virtually the same. tain that relation, though, for the last three years, I have For instance, the writer finds it necessary to italicize the been unable, from ill health, to perform any public labor word "tact," conscious as he is, that in its ordinary ac- (in connection with my calling. I have, however, had a ceptation it does not convey his precise idea; but the good opportunity for investigating the subject of modern concluding portion of the sentence goes to show us that Spiritualism, from the first commencement of the "raphe meant very nearly what we mean by the term, "clair- pings," and though my opportunities for witnessing any voyance." In his remarks as to what ministers and doc- special demonstrations have been very limited, yet I tors in general are made of, he, to say the least, makes a have availed myself of all the information that came within my reach, and the result is, I have long been a "In the learned professions you may find men that firm believer in the soul-cheering doctrines of this new It has always been a matter of surprise to me, how a

teachings. Previous to my becoming associated with degree of spirituality mere fully corresponding with the primitive Apostolic church, than any other Christian denomination. I regarded them as living almost entirely was this spirituality which, in my view, characterized the Methodist Church, which gave it its attractiveness, and tended more than anything else to settle my determination to become a member. I regarded any form of religion, if destitute of spirituality, as no better than "a sounding brass or a tinkling cymbal." There was nothing that, in my estimation, contributed more to real, pure enjoyment, than the communion of saints, and I life. It deals with that great mystery divinely infused, looked upon the true, genuine Church of Christ as one, I often heard believers speak very confidently of communion with Christ, fellowship with the Father, &c., should cultivate magnanimity of soul. I mean by this, that enlargement and just balance of mind which shall and as the Church was often represented as a body, of save him from crystallizing or moving in the narrow which Christ was the head and believers the members, circle of a few ideas only. The science he carries out I, in my simplicity, saw no reason why communion might not be enjoyed as well with the members as with the head; nor why that communion should be restricted ries have been advanced-exploded here and confirmed to those members only who were still inhabitants of this

There is nothing more clear to my mind than that the revelations that are being made to the world at the precoveries still? Why shall all that is written in the books sent day, are made in the same way that they were anciently through prophets and seers of the olden time. This, to me, is no new idea. Long before the term "medium," in the sense in which it is now so frequently reach, had become so familian, I was satisfied that the Scriptures, which are said to have been given by the inspiration of God, were given in the same way that communications are being made from the spirit world at the present day, viz.: by spirits that had left this earth, em. As guides and stepping-stones they have aided led to this conclusion at first, and then to investigate the subject still further, from the declaration made to "John the Divine" by the being at whose feet he had fallen Spiritualist Paper in California.—We have re- down to worship, viz. : that he was his fellow-servant, ceived the prospectus of another new journal devoted to and of his brethren the prophets. All, I think, must feel bound to receive this testimony as far it goes. But I have identified the very individual who made this declaration to John. Whatever others may think, to me none other than the prophet Daniel.

There is a style of language and phraseology peculiar to the two books of Daniel and Revelations that is met with nowhere else in the Bible, which makes it about as clear to my mind that Daniel had something to do with dictating the latter, as if he had distinctly avowed that fact. For instance: "a time, times and half a time"-see Dan. 12:7, and Rev. 12:14. "And I beheld, and the same horn made war with the saints and prevailed against them."-Dan. 7:21. "And it was given to him to make war with the saints and to overcome them."-Rev. 13:7. Whoever will carefully compare Daniel 12: 1 with Revelations 12: 7, in both of which " Michael" is represented as acting a very prominent part, will find it impossible, I think, not to admire the beauty of the analogy. The name of "Michael," is found no where else, either in the Old or New Testament, except once, in the 9th verse of the Epistle of Jude. Compare, also, Dan. 12: 9, 10, with Rev. 22: 10, 11, and the similarity of their application must be apparent to any mind that is not blinded by prejudice.

It is evident to my mind that Daniel's mission did not terminate at the closing up of the account in the Old Testament, else what are we to understand by the last verse? "But go thy way, till the end be; for thou shalt rest, and stand in thy lot, at the end of the days.' This must certainly refer to some subsequent period, when Daniel would again be called to act some impor-MARRIED.—At Lyons, Wisconsin, Dec. 5, 1856, by Z. B. Burke, tant part; and here we find him "at the end of the days" of the Jewish Dispensation, dictating his wonderful revelation, of which John is the reputed author. It is certain that Daniel himself was a remarkable seeing medium, but it is not so clear what particular spirit controlled him, yet it is not unreasonable to suppose that it might have been some member of the ancient priesthood, as he speaks repeatedly of receiving instructions from pecially when in the discharge of their official duties.

With regard to the identity of the spirit that controlled the medium, John the Baptist, there can be no mistake, for Jesus himself settles that point, and I trust no one will question his authority. See Matthew 11:14, and Conference at Buffalo. — By an announcement elsewhere, 17: 12, 13. There were many things which were peculiar to both Elijah and John the Baptist, which go to strengthen, if need be, the testimony above referred contemplates the application of Spiritualism to practical reform-Elijah was said to be a hairy man, and wore a girdle of leather about his loins; John had his raiment of camel's their residence much of the time in the wilderness, being

sustained in a most singular manner. Of the one, it is stated that he fasted forty days and nights at one time, A BREEZE FROM THE GREEN MOUNTAINS. and of the other that he "came neither eating nor FRIEND NEWTON: - Thinking, perhaps, it would in-

which his rigid sectarianism was overcome, and he was ancy. prepared to proclaim free salvation to all — Gentiles as One would rationally suppose that among the hills and well as Jews; and secondly, by healing the man who valleys, mountains and glades of so lovely a spot as Verwas born a cripple, by which he acquired such celebrity mont, where the breezes howl in fitful gusts, or breather that the people brought their invalid friends, and laid with the mildness of a zephyr, and all nature seems revelthem where his shadow might fall upon them as he ing in beauty, that man, the noblest epitome of God, passed by, that their maladies might be thus removed. would be free; — but it is not so. The clarion tones of But the time would fail me to speak of Paul, and Liberty have not been sounded from the trump of The-Ananias, and Cornelius, and many others both in the ology; hence, the true sons of Liberty are few. Old and New Testaments, who were unquestionably Yet there is a small band that have undertaken a pilmedia, who received their communications in the same grimage through the wilderness of Bigotry, Superstition, manner as those of the present day; and as I have ex- and Slavery, to the land of Truth and Freedom. tended this article beyond my original intention, I will We have at times seemed to be almost overpowered defer any further remarks for the present, and leave the by opposing forces, but I trust we shall at last be vicsubject for some one more competent to do justice to it torious, if we continue faithful. I think I see signs of HAYDENVILLE, February, 1857.

Vt., in the next column, were put in type for an earlier insertion, | built upon the sand." but have been unavoidably crowded out. — ED.]

For the New England Spiritualist. SPIRITUALISM IN QUINCY.

Quincy, March 4th, 1857.

cause of truth, I send you the following account of the thought, shunning the more conclusive evidences entirely. condition of Spiritualism in Quincy.

of freedom are thrown wide open to all, and the conse- privilege to insist on an explanation. quence is in a few months' time an overflowing house and an attentive audience.

words of Life. The text chosen by the spirit was this: physics." "What is Truth?" "Thy word is Truth." To give any description of the discourse here would be useless, had once come out of Nazareth. Trusting that Truth therefore I will not attempt it. The Word, or Truth, will triumph until Error's last requiem has sounded, was shown not to be a book, but the revealed works of I shall remain ever yours for the truth. God. It is engraven on the hearts of the majority of that assembly in spirit characters that can never be

Friday evening previous, the spirit addressed the churches from these words: "He that hath an ear, let him hear what the spirit saith unto the churches," and it saith this: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." The gist of the discourse was, that as the Jews were unprepared for the advent of Jesus, eighteen hundred years ago, so were the churches now in ignorance as to the manner and time of his second advent.

The Sunday anterior to this, Februry 22d, these words were selected: "Better is a dry morsel and quietness therewith, than a house full of sacrifices, with strife."

All these discourses were called out by the condition of the audience, and were consequently appropriate and adapted to their spiritual need, as was the first serson's son also; for thou hast delivered us from the hand of Midian.' And Gideon said unto them, 'I will not be committed to memory. The specimen letters are rule over you, neither shall my son rule over you; the Lord shall rule over you." This text was applied to medium worshippers, who having beheld some great demonstration through some particular medium, desire to exalt him to become their ruler and their god; and also was it applied to the mediums, who, Gideon-like, would not rule, they nor their sons, (their spiritual children after them,) but true to themselves would answer, " The Lord shall rule over you."

The anxiety of spirits to communicate I never feel. My prayer is, "Give this people their demand or need, spiritually," and then no farther thought is mine. As I am conscious of all that I say while speaking, and can retain the substance or ideas, I have a good opportunity of judging of the effect produced on the minds present. It is with no small degree of pleasure that I sometimes catch the mind of hearers, while the thought is entering A CLERGYMAN CURED BY MRS. METTLER'S CLAIRVOYtheir spirit and making its impress there; at the same time I am sensible to the subject which is given through me - yea, much more so at the time than I should be if in my normal state. Sometimes I do not feel the minds of those present, but seem to be out of myself, and away | my remarkable recovery from a long-continued sickness. from my hearers, myself the only hearer recognizable by me. And yet myself as myself I do not realize, but my identity in him, and yet recollect all that I witness or behold. I find this only to be when my spirit-guardian himself controls me, and blends his own spirit so closely with mine, that so complete is the union that I Somerset, Mass. Dr. Talbot, of Dighton, was my physician. cannot tell where the one commences and the other

This imperfect account of my peculiar kind of mediumship may not interest, but what I have written I have written, and shall not now erase. I am well aware produce precisely the same effect through them.

But I wander from my intention. I would here call fact, viz.: uniformity of movement. By this I mean sort to a simple diet of bread and water. union of purpose, thought and action. Now here in whose reign is Harmony.

For the New England Spiritualist.

terest you to hear how the cause of Truth is progressing The Apostle Peter was also a highly developed seeing among the Green Mountains, I will employ the servant and healing medium, as is abundantly proved first by his we are obliged, at present, to use; trusting that, in some wonderful vision, at the house of Simon the tanner, by future time, the Mental Telegraph will gain the ascend-

an approaching dawn beaming upon us.

People in this vicinity are of the opinion that spiritmanifestations can be accounted for by philosophical [The following communication and the one from Randolph, principles, but their faith is becoming like the "house

Last Tuesday evening, Dr. W. P. Shattuck, formerly of Boston, delivered a lecture in this place, upon that subject. His lecture was excellent, so far as it treated of the organization of man; but he attributed all the lesser Among other things she stated that the closing of the gall duct Mr. Editor: - Impelled by a desire to serve the spirit-manifestations to the will-force and embodiment of

Our spirit friends thought it not best to let it pass so Quincy is not yet Boston in magnitude of thought or easily, for one of our media was entranced in the midst matters, with so much accuracy and detail, as to recall to my development of science, yet there are here some staunch of his discourse, and wished him to explain how intellifriends of Reform, that would do credit to any city or gence was communicated previously unknown to any of by canker which then extended to my mouth. It was true that 8 to 10 A. M., and from 2 to 4 P. M. Terms for consultation at section of country on the face of the globe. The doors the circle, or the medium; and assured him it was their

This rather aroused the Doctor's combativeness and firmness (as he stated), but, thinking "discretion the Never has it been my privilege to address a larger, better part of valor," he made this concession, "that more interested, and respectable congregation, than con- there were some phenomena he could not fathom, and vened in Mariposa Hall, last Sunday, to listen to the | that could not be accounted for by any law of terrestrial

> Thus the field was ours. It seemed to us that good RANDOLPH, Vt., February 27, 1857.

MRS. HATCH IN NEW YORK .- In our next number—the first of a new volume—we shall publish a full account of the proceedings at the recent meeting at Stuyvesant Institute, N. Y., when a challenge had been issued to the clergy to meet Mrs. Hatch in public discussion at that place. A complete report of the prayer and discourse given through the medium, as published in the N. Y. Evening Post, will be included.

New Publication. How to Write: A Pocket Manual of Composition and Letter-Writing; embracing hints on Penmanship, and the choice of Materials: Practical Rules for Literary Composition in general, and Epistolary and Newspaper Writing, and Proof-correcting, in particular; and Directions for writing Letters of Business, Relationship, Friendship and Love, illustrated by numerous Examples of genuine episties, from the pens of the world, are they not means of the best writers. New York: Fowler & Wells, Publishers.

This work has a decided superiority over anything else of the kind we have seen. In place of the puerile mon given through me here, February 8th, from these contents of ordinary " Letter-Writers," it contains subwords: "Then the men of Israel said unto Gideon, stantial, practical information, such as every writer 'Rule thou over us, both thou and thy son, and thy needs. The rules for spelling, punctuation, construction, are brief, but comprehensive - just what should many of them selected from distinguished authors, and consequently are a profitable study for the learner in this very desirable accomplishment. We particularly commend the volume to young people, who desire practical information, or are ambitious to cultivate a correct and elevated taste in matters of this nature.

> The effect and the extension of every pure action are incalculable. — Bremer.

> In trifles, infinitely clearer than in great deeds, actual character is displayed.

The Gift of Bealing.

A REMARKABLE CASE.

ANT PRESCRIPTIONS - FACTS DETAILED BY HIMSELF.

GLASTENBURY, Feb. 26, 1857. I entertain an unwillingness to appear before the public, but still I do not feel at liberty to withhold the facts connected with

In my youth I was troubled by an affection of the liver, for which our family physician prescribed—he designating it "Jaundice." While commencing my labors as a Minister of the Gosfeel myself transformed into the spirit himself, and lose pel, at the age of 25 years, I was attacked with a bilious affection, which lasted several months, a part of the time my life being despaired of. These attacks returned occasionally till Dec., 1849, when I found myself suffering by a low bilious fever. I was then presiding over the Methodist Episcopal Church at At the expiration of three weeks he left me, still quite low, to feel my way to health. And here commenced my long-continued course of diet upon bread and water. In March, 1850, I resumed my pulpit labors, though weak in health. In the following June I placed myself under the care of Dr. Randall, of Rehoboth, Mass., and I still entertain a high regard for him as a physician that no two mediums are alike, and further still that no clining, and I concluded that I should not long survive, and for one is ever influenced twice precisely in the same way. a time I abandoned medicine. Subsequently, however, I fol-The reason is obvious. No person is ever twice in the lowed the prescriptions of a German Hydropathic physician at same condition, consequently the same cause will not tice, and at the close found myself very weak, with periodical spasms. Again seeking the advice of Dr. Talbot, who counselled with Dr. Randall, I gained strength, and in March, 1851, I was able to occupy my desk. But with returning strength rethe mind of Spiritualists to this one great important turned also my old dyspepsia, and I was again compelled to re-

In April, 1851, I was appointed to preach at Cumberland, R. and followed my calling till February 1852, when I was pros-Quincy we have an illustration what a few ready minds, trated with great suffering. I called Dr. Beicher of my church. willing hearts, and concentrated spirits can accomplish. He told me that my case was a singular one, that medicine did The effect of free meetings is never baneful. Those not seem to reach it, and intimated that what I had to do in this world should receive my early attention. I arranged my affairs, who have the means and are willing to devote them and placed myself under the care of Dr. Rogers, of the Worceswith a little time to the spread of the Gospel of Freedom, ter Water-Cure Establishment, submitting to a thorough course are more than repaid by beholding the people, like of treatment. Here I also consulted with Dr. Sargent, of Worare more than repaid by beholding the people, like doves, flocking to their windows. After having received cester. He advised that I should abandon medicines and exercise and bathe freely—this being about all that could be done in the good word of Life they will not be unwilling to my case. He was not positive about my difficulties—thought throw in their mite to extend that peaceful kingdom they might arise from gall stones. In July, 1851, I was attacked with dysentery, and returned to my home, reduced to a skeleton E E. G. of 103 pounds. It was not till the middle of October that I began to improve, and then slowly. In March, 1853, I officiated in street, every Sunday afternoon and evening, at 3 and 7 o'clock. The false loves of life are the manifestations of our my desk, not having been able for more than a year previous to The false loves of the are the manifestations of our mere desires; and our desires are the out-seekings of followed bathing, took much exercise. lived on bread and water, IN SALEM. — Meetings in Sewall Street, at the same hours as above.

was seized with a new difficulty, any excitement producing a kind l of paralysis, commencing with the face, extending to the tongue and then to all parts of the body. Again I sought counsel of Dr. Rogers, who at that time had just returned from an absence of sixteen months spent in foreign hospitals. On hearing my case, he expressed a wish that I should arrange with the physicase, he expressed a wish that I may be had for interchange cians where I resided for a post-mortem examination—saying, of feelings, thoughts, purposes, and plans, between persons "Friend Hammond, I don't want thee to have any less confidence who are interested in Spiritual, Moral, Religious, and Social in me because I tell thee I don't know what ails thee, but I do questions.

During the two years following I occupied my desk, with some the Conference, the following are deemed important: interruptions. In April, 1855, I was stationed at Pascovy, R. I. At the close of my term there I came to Glastenbury. In May, obliged to relinquish my profession. For the four previous years I had been constipated. Now I could not arrest my fresh 3d. What rel difficulty, and my friends looked upon me as nearly resting upon to prominent preceding dispensations? the borders of the grave. Indeed I made arrangements for my burial, with my distant friends.

At this time I was persuaded to visit MRS. METTLER, in Hartford. This was on the 24th of July, 1856. I was a perfect way can they best be combined, so that the divinest growth, the stranger to her, and skeptical as to her ability to treat my case. broadest harmony, and the greatest purity may be secured? I was accompanied by W. C. Sparks, of Glastenbury, and Benoni Buck, of Hartford. After Mrs. Mettler had examined several best can it be advanced, not only as it bears relation to children, patients, I took my seat beside her. Her eyes were tightly but to adults? bandaged, and she swooned upon her chair, apparently asleep. I was still skeptical and gazed upon her with "curious contempt." She soon aroused, and placed my hand upon her forehead.— the soils? Then passing her bandaged eyes over my body slowly, she reached a point in my right side where for years my sufferings speakers, the following persons will be present: John Allen, of had been indescribable; she paused and gave a heavy sigh, Indiana; Major Daniel Gano, J. M. Stirling, Esq., Mrs. Caroline which to my now interested ear, said she had found my difficulty. Lewis, Mrs. H. F. M. Brown, of Ohio; J. M. Spear, S. C. Hew-After examining my stomach and back, she swooned again .-Arising, she said my case was complicated and difficult, and she don, of Massachusetts. The public is respectfully invited to could give me no assurance of helping me much. She then re- attend these deliberations; and persons who may find it inconferred to my difficulties, through all their windings, even back to venient to be personally present, are requested to forward such my childhood! She was remarkably accurate in her delineations epistles and other papers as they may desire to have laid before of the various phases of my sickness; and remarked that my the Conference, to the care of E. C. Pomerov, Esq., Buffalo. case must have been a great perplexity to my physicians .by gall stones had caused an obstinate dyspepsia for several years. She described particularly the action of the absorbents, the effects upon the liver, and the tendency to ulceration. She described my feelings, the effect of exercise upon me, and other mind particular incidents of my sickness, and remarks of friends | Western New York and Ohio, has taken rooms for a few weeks in relation to my condition. She said my stomach was affected my mouth was then very sore, but the fact had not been mentioned to her. She also stated what the condition of the kidneys was, especially the right one. Of my digestion and the general condition of my system for years past, she gave me an accurate and detailed description.

Having given my case in detail, and answered my questions, she proceeded to prescribe remedies. My skepticism as to her powers was forced to give way. I accepted her counsel implicitly, and followed her advice. In twenty-three days I called upon her again, greatly improved in health. I could partake of meat and vegetables, and my strength was increasing. In forty days from the first visit 1 called again, having in the mean time attended two camp meetings, and gained 30 pounds of flesh. In three months from my first visit, I made my last. She stated that the organs were still weak and needed care, but that the gall stones were dissolved, and that in every respect there was promise that I should become a well man. It is now the last of February. I now continue able to eat what I choose, have gained 50 pounds of flesh since July, and find little inconvenience in preaching three times of a Sabbath, and attending to other duties of my profession. Of the philosophy of this case I "wot not." But of the facts "I speak what I do know, and testify what I have felt CHARLES HAMMOND. -Hartford Times.

LETTERS RECEIVED NOT OTHERWISE ACKNOWLEDGED. — Nathan Rice, Natick; — South Malden; N. Andrews, Hopkinton. N. H.; R. T. Robinson, Ferrisburgh, Vt.; G. E. S., Adams House; J. S. Morrill, Lawrence; F. M. G., Chelsea; J. M. Kennedy, Phila.; N. H. Swain, Columbus, O.; B. F. Hatch, New York; J. M. Fletcher, Nashua N. H.; E. W. Twing, Springfield; E. Alvord, Wilbraham; A. Miltenberger, St Louis; *Newport,

LECTURERS AND TRANCE SPEAKERS.

Dr. JOHN MAYHEW, travelling In New England. D. F. GODDARD, Chelsea, Mass. J. W. H. Toohey, Salem, Mass., box 219. Allen Putnam, Esq., Roxbury, Mass. S. C. HEWITT, Melrose, Mass. Miss C. M. BERBE, (now travelling in N. Y.)

GIBSON SMITH, South Shaftsbury, Vt. STEPHEN MORSE, Springfield, Mass.

A. E. NEWTON, Editor N. E. Spiritualist, Boston, (after middle of April next.) S. B. BRITTAN, Editor Spiritual Telegraph, New York. WM. FISHBOUGH, Telegraph Office, New York.

CHARLES PARTRIDGE, " " " " Dr. J. R. ORTON, " " " " HENRY H. TATOR, "

Dr. R. T. HALLOCK, corner Christie and Broome Sts., N. Y. Mr. and Mrs. U. CLARK, Ed. Spiritual Clarion, Auburn, N. Y. R. P. Wilson, River Styx, Ohio. JOEL TIFFANY, 553 Broadway, New York.

DANIEL PARKER, M. D., Billerica, Mass.

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

Mrs. J. H. CONANT, Boston. Miss Rosa T. Amedey, Roxbury, Mass. L. K. COONLEY, Portland, Me. (Healing Medium.)

F. L. WADSWORTH, Portland, Me. JOHN M. SPEAR, Melrose, Mass. Mrs. SARAH B. ELLIS, Hanson, or Quincy, Mass. (Healing

Mrs. John Puffer, North Hanson, Mass. (Healing Medium.) Miss A. M. SPRAGUE, Plymouth, Vt. Mrs. M. S. Townsend, Burlington, Vt. (Healing Medium.)

Mrs. M.F. Brown, South Royalton, Vt. (Healing Medium.) AUSTIN E. SIMMONS, Woodstock, Vt. Mrs. R. M. HENDERSON, Newton, Ct. (Psychometrist.)

Mrs. H. F. Huntley, Providence, R. I. N. S. GREENLEAF, Haverhill, Mass. HERVEY BARBER, Warwick, Mass.

JOHN G. GLEASON, Plymouth, Mass. H. P. FAIRFIELD, Wilbraham, Mass. (Healing Medium.) WM. A. HUME, Collins Depot, Mass.

Mrs. EMMA FRANCES BULLENE (now in New York). Mrs. Beck, 383 Eighth Avenue, N. Y. city. Mrs. C. M. TUTTLE, Albion, Mich. GEORGE ATKINS, Charlestown, Mass. (Healing Medium.)

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 if required. 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.

MEETINGS IN BOSTON AND VICINITY. Miss A. W. Sprague, of Vermont, will lecture at the Melodeon,

on Sunday afternoon, next, at 3 o'clock, and in the even-

LADIES' FAIR AT HORTICULTURAL HALL, School Street, on Thursday, Friday, and Saturday evenings, March 26, 27, and 28. MEETINGS IN HORTICULTURAL HALL, School Street, for trance speaking, on Sundays. Admission,-Sunday evening, 10 cents; morning and afternoon free.

Rev. D. F. GODDARD will speak at Horticultural Hall, on Sunday morning mext, at half past 10 o'clock.

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

MEETINGS IN CHELSEA, on Sundays, morning and evening, at FREMONT HALL, Winnissimmet Street. D. F. GODDARD, regular speaker. Seats free. Dr. A. B. CHILD will speak in Fremont Hall, Chelsea, next

Sunday morning, at the usual hour. IN CAMBRIDGEPORT.-Meetings at Washington Hall, Main Meetings also at Wait's Hall, corner of Cambridge and Hamp-

and suffered more than language can describe. While here I Speaking, every Sunday afternoon and evening. IN SALEM. - Meetings in Sewall Street Church, for Trance

SPECIAL NOTICES.

CONFERENCE AT BUFFALO, N. Y.

It is proposed to hold, in the city of Buffalo, a public confer-

Among the topics which will prominently be brought before

1st. For what purposes, if any, do spirits revisit earth? 2d. What conditions, if any, are considered the most favorable At the close of thy with the constitutions, it any, are constituted the most ravorable 1856, I was reduced by diarrhoea, was very weak, and was for receiving such teachings as persons desire to transmit from 3d. What relations, if any, does the present marked era bear

4th. Has woman as just a claim to Equality as the opposite

5th. If there is an Equality of the sexes, how and in what 6th. What justly constitutes a thorough Education, and how

7th. How and in what respects, if in any degree, does the

education of man aid in rearing finer animals and in cultivating

The expectation is encouraged that among other prominent itt, Miss Eliza J. Kenny, Henry C. Wright, Thaddeus S. Shel-

Miss M. Munson, Clairvoyant Physician and Trance medium will be at the Fountain House for a few weeks, where she may be consulted each day from 9 A. M. till 3 P. M. Clairvoyant examinations or trance sittings, \$1.

HARRISON HAPGOOD, Healing Medium, whose wonderful powers when under spirit influence, have been thoroughly tested in at the Fountain House, where he may be consulted any day, from room, from \$1 to \$2, according to time and labor spent; and \$2 for each visit in the city.

" By their fruits ye shall know them."

LECTURES on ANATOMY, PHYSIOLOGY and the LAWS of HEALTH,—under Spirit-Influence, by WM. E. RICE. Lecture 1st.—Upon the Anatomical Structure, and Physiological Functions of the Human System.

Lecture 2d.—Upon NUTRITION, embracing a description of the stomach, its Functions and Diseases, their cause and cure. Lecture 3d.—Upon CIRCULATION, embracing the heart and organs of circulation, their healthy and deranged action. Also, upon Absorption, illustrating the manner in which chemical substances, Contagion and Malaria are taken into the blood and

Lecture 4th.—Upon RESPIRATION, the Structure and Office of the Lungs. Consumption and other diseases incident to the organs of respiration, their origin and cure. Lecture 5th. — Upon Secretion, the glandular system, its ction, normal and deranged; the structure, functions and dis-

Lecture 6th.—Upon Excretion, the structure and functions of the bowels, kidneys and skin; the causes and cure of diseases incident to the excretory system.

Lecture 7th .- A Private Lecture to Males upon REPRODUCTION. the structure, uses and abuses of the reproductive system. Its moral and physical influence upon individual development.

Lecture 8th.—A Private Lecture to Females upon the structure and functions of the reproductive system; the causes and cure of

These Lectures are designed to give to all classes valuable information in relation to the structure and uses of the human system. They will be as free as possible from technical terms, thus bringing them within the comprehension of all who may listen to them. It is believed that these Lectures will be interesting as well as

useful, as the medium will be controlled by a band of spirits of eminent physicians and surgeons, one at least of whom has been in the spirit-world more than two centuries.

infestations, as, with the exceptions of the guts of and of heal-Mr. J. V. Mansfield, Test Writing Medium, No. 29 Exchange st.,

Boston, or at his home, Chestnut st., Chelsea. Terms \$1.00, in advance All letters sent by mail must contain a postage stamp to prepay the post-Miss M. H. Smith and Mrs. E. E. Clough, (formerly Miss Smith) Trance, Writing, Rapping and Tipping test mediums, No. 2 Cened by Mrs. Conant.) Hours from 9 to 12 tral Court, (room form A. M., and from 2 to 7 P. M. Terms 50 cents per hour, each person. 45 tf

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

Mrs. Dickinson, Trance and Healing Medium, at No. 15 Montgomery Place Hours from 9 till 1, and from 2 to 9 o'clock. Mrs. Bean, Rapping, Writing and Trance Medium. Hours from 9

A. M. to 9 P. M. No. 10 Chickering place. Mrs. B. K. Little, (formerly Miss Ellis) Test Medium, by Raping, Writing, and Trance. Rooms No. 46 Eliot 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. J. H. Conant, Spirit Medium, has removed to Room No. 22, National House, Haymarket Square, where she will hereafter sit for Medical purposes only. All previous engagements, however, will be ful-

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

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

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

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

CHARLES MAIN, No. 7 Davis Street, Boston.

CHARLES MAIN, No. 7 Davis Street, Boston. This invaluable medicine has long been used as an infallible remedy for Consumption, Scrofula, Salt Rheum, Erysipelas, Cough, Disease of the Liver, Dyspepsia, Canker, Mercurial Disease, Piles and all gross acrid humors. A letter enclosing one dollar will procure a bottle; or five dollars for six bottles. Will be sent to any part of the Union. All orders directed to Dr. J. Cheever, No. 1 Tremont Temple, Boston, Mass. 52.1

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

THE PHONOGRAPHIC INTELLIGENCER, A month-Ly journal devoted to Phonography, Phonotopy, Phonology, Etymology, Elocution, Orthopy, etc. Fifty cents a year. Andrew J. Graham, Editor and Publisher, 80 Madison St., New York. 52--tf.

YEW HAND BOOKS FOR HOME IMPROVE-EW HAND BOOKS FOR HOME IMPROVE—
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Forms for Letters of Introduction, Notes, Cards, etc., and a collection of
Poetical Quotations. Price, in paper, prepaid by mail, 30 cents; muslin,
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The following, in press, will be issued as soon as possible:—
HOW TO TALK; or Hints toward a Grammatical and Graceful Style in
onversation and bebate. Price 30 cents.
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Price, 30 cents; muslin, 50.

HOW TO DO BUSINESS; a Guide to Success in Practical Life, and Hand-book of Legal and Commercial Forms. Same.
One dollar will pay for the four works, in paper, and \$1.75 in muslin. They will be sent to subscribers, postage prepaid, as fast as issued, by

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51—2t

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

MRS. L. W. KEMLO, HEALING MEDIUM, No. 2 M. B. 1., W. KEMIO, HEARING MEDIUM, No. 2.

Bulfinch Street, opposite the Revere House, Boston. Invalids may rest assured, that Mrs. K. is fully qualified, by study and experience, to treat disease successfully; nor is she surpassed in her examinations prescriptions and success, by any known Medium. She prepares the Medicines needed, thus preventing mistakes, saving much time and trouble. Her charges are made to suit the means of all.

N. B.—Examinations are made in the natural or wakeful state. Consultations and Examinations free of charge.

General Advertisements.

HOPEDALE HOME SCHOOL. For CHILDREN AND YOUTH OF BOTH SEXES.—The design of this school is to educate in the highest and best sense of the term; — to exalt substance above show, attainment above accomplishment, merit above appearance, being above attainment above accomplishment, merit above appearance, being above. the highest and best sense of the term; the highest and best sense of the term; the highest and best sense of the term; the highest are respectfully and confidently submitted. As this lastitude is the processal of the processa

WILLIAM S. HAYWOOD, ABBIE S. HAYWOOD, Principals. MRS. WILSON (formerly MRS. CURRY), Healing and Trance Medium, would inform her friends and the public that she may be consulted (for the present), at No. 1 Ringgold St., Boston. 4450

TIFFANY'S MONTHLY. Bela Marsh can now supply subscribers.

J. W. GREENWOOD, Healing Medium. Rooms, No. 15 Tremont Street, Boston, opposite Museum. MAGNETIC HEALING MEDIUM. John B. PRATT,

LVL will give careful attention to all diseases which can be relieved by Spiritual magnetic influence. Terms for manipulations \$1.00. Office 98 Hudson Street.

J. A. BASSETT, CLAIRVOYANT AND HEALING PHYSICIAN, No. 14 Webb street, Salem, Mass. 66 THE PSALMS OF LIFE." A compilation of Psalms, High Forhland OF Life E. A compitation of Frankins, Lighten Spiritual, Progressive, and Reformatory sentiments of the present age. By John S. Adams. Price 75 cents. Just published and for sale by BELA MARSH, 15 Frankin st. Also, "The Harmoniad" and Sacred Melodist, 160 pages. Price, in Boards, 38 cents single, \$8,50 per dozen.

MERRILL'S EQUALIZING EXTRACT An inval-Mushle remedy for equalizing the Electric Fluid and fortifying the system against such spheres as induce disease by weakening the nerves. This extract has succeeded in removing habitual Costiveness, the worst forms of Dyspepsia, Incessant Shakiog. Nervous Headache and Deafness, Asthma. Epileptic Fits, Palpitation of the Heart, Mental Inquietude, Determination of the Blood to the Brain, Spinal Diseases, Failure of Memory and General Debility. For Fits, St. Vitus' Dance, Neuralgia, and Tic Doloreaux it may almost be regarded as a Specific. Price \$1.00 per Box. For sale by Bela Marsh, 15 Franklin st.

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

In the treatment of disease.

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

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

AYING HANDS ON THE SICK. Dr. W. T. Osborn, Clairvoyant and Healing Medium, cures the sick by the laying on of hands; Chronic, Consumptive and Liver affections, and every disease which has baffled the Medical faculty, have yielded to his treatment. His success has been in most cases very marked, and such as to give him strong confidence in the healing power exercised through him.

Terms for each Clairvoyant examination, \$1.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel

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

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

DR. C. MAIN will attend to obstetrical cases when desired. He will be resired by sired. He will be assisted by a woman who has had long experience a that department.

TO THE AFFLICTED. Dr. S. Cutter, assisted by Mas. G. W. WALKER, Clairvoyant and Healing Medium, will attend to the wants of the sick, on Wednesdays, Thursdays, Fridays and Saturdays in Lowell. On other days he will visit Billerica, Westford, and other places, where he is wanted, until further notice. Office 221 Central Street, Lowell, Mass.

39 tf

CUFFOLK DYE HOUSE, Corner of Court & Howard ulation is lost, and their exclaration becomes in reality

MRS. E. J. FRENCH, Clairvoyant and Healing Physician, office 780 Broadway, second floor, front room. The morbid conditions of the human organism delineated and prescribed for with un-

paralleled success.

The sum — For examination and prescription \$5, when the patient is present \$8; if absent \$10. All subsequent examinations \$2. Terms strictly in advance. In order to insure prompt attention some of the leading symptoms must be given, when sending a lock of hair.

Hours from 10 to 1, and from 2 to 4, except Saturdays and Sundays.

Sept. 20.

C. STILES, M. D., Physician and Surgeon, Bridge-Character. Dr. S. is not put into a mesmeric sleep, but appears in a perfect normal condition, but the superior development of his powers, enable him clearly to see the interior of the human system of the individual before him, and with accurary describe the disease and feelings of the patient, and also prescribe the remedy for the cure, or relief, if incurable, as thousands can testify. Terms—For examination and prescription, \$2.00. If absent by a lock of hair, \$3.00. For Psychometric Delineation of Character, \$2.00; to obtain this, the autograph of the individual must be forwarded. To secure attention the money must always accompany the letter.

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

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

prepared to accommodate patients desiring treatment by the state properties on moderate terms.

If Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

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Water from the Henniker Spring will be supplied by Dr. M. He has been assured by intelligences from the higher life that it possesses strong magnetic properties, and is useful in negative conditions of the system.

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Psychometric Delineator of Character. Mrs Y. does not profess to hold intercourse with the departed, but perceives both the moral, mental and physical condition of the patient, and prescribes remedies; operating particularly on the nervous system. Is also a developing medium, and will hold circles for this purpose every Tuesday evening. Terms liberal. Residence, 31 London street, leading from Pieasant street SEEK-NO-FURTHER SOAP.—The undersigned, havin

Deen appointed principal agent for Sanger's Seer-no-further Soap now offers the article for trial, and the copyright to manufacturers for sal-knowing it to be one of he great inventions of the age. Office and gen-eral depot, 116 Commercial Street, Boston. Price \$2.50 per box of thirty-six pounds; three boxes for \$7.00. Samuel W. Gleason Sub-depot at No. 244 Washington street, up on flight, door No.

She is my fair and spirit-bride; I love her fondly well, Though I know that my cherished flower hath died, And grief hath rung her knell. She has no place at the fireside more, At the board is her vacant chair, But lives she still in my bosom's core-The fairest of the fair.

And I hear the death-bells toll.

I see her nightly in my dreams, I hear her voice so sweet: A glorious light on the darkness streams. While my pulses wildly beat. Oh! come from the throne of God to me, In my lonely, dreary hours, And tell a tale of eternity, And heaven's unfading bowers.

Home Journal.

WE ARE ALL GLEANERS.

Reader! thou and I are gleaners In the harvest field of time: Day by day the grain is reaping For a sunnier clime. Whether in the early morning, Going forth with busy feet, Or, as weary laborers, resting 'Mid the noonday heat. Let us strive with cheerful spirit, Each our duties to fufil, Till the time of harvest-subject To the Master's will.

Let us garner up sweet memories, Bound with ties of love; Pleasant thoughts to cheer the pathway To our homes above, Trusting that these precious gleanings, Bound with loving hand, May in golden sheaves be gathered To the spirit land.

AN ASPIRATION. BY BARRY CORNWALL.

Unto that which hath no shape; Unto that which hath no sound; High,-higher,-higher, I ascend! I quit the ground, The human earth, where hearts abound; Swifter than the lightning's fire, Past the high clouds floating round, Where the eagle is not found, Past the million-starry choir, I aspire

Wondrous visions o'er me bend ! From the love of worth and beauty, From the trust that marks a friend. To the highest heights of duty, I ascend! Not for poor or selfish end,

Unto some sublime Desire.

roet's crown, Pontiff's tiar, I aspire! Through the midst of foul opinions, Flaming passions, sensual mire, To the Mind's serene dominions

I aspire! Dread or doubt shall never haunt The music of my winged lyre; Nothing shall my spirit daunt, Not the strength, not the ire. Not the diabolic vaunt Of the phantom vague and gaunt, Who with eyes of fatal fire, And his quiver of arrows dire, Scares the world; Death, avaunt! Know that even beyond the strife Of Love and Hate, of Death and Life,

Higher ever, ever higher,

I aspire!

INFLUENCE OF FLOWERS.

"Picciola," a charming creation of some French or Italian brain, translated into our tongue, reveals most beautifully the influence of flowers. A gay, handsome and accomplished Count, cast into prison during the the philosophy of chance, is converted from infidelity | says: and world-worship, by a simple flower (picciola) springing between two stones in the prison yard, which he beholds from the prison of his cell. To chance, which the Count had inscribed on the walls of his cell, that silent and wonderful agent, as it unfolded its leaves and blossoms, added perhaps. The world that lay hidden in its arteries and petals, so adapted and answering to the world around—so full of design and grace—so planted by Providence, which caused the flying dove to human prisoner, wrought a deeper work than all the books and tongues of men. Inspired by it from day to day, the Count could no longer resist—he erased from the walls those words of skepticism and doubt, and wrote in their place—"I believe." In this prison-world where humanity sits chained by perverted passions and blind desires, the "Picciola," and many other gentle flowers are softening and converting the human heart. tage-eaves, shedding light and fragrance over every grade of life, the flowers, like shadows of angels, cast solacing teachers of a beneficent God.

ticed in one of Sir E. B. Lytton's novels : -

scene either with some dim-remembered and dream-like | meant to have them." images of the past, or with a prophetic and tearful omen of the future. * * Every one has known a similar strange, indistinct feeling at certain times and places, and with a similar inability to trace the cause. - Godolphin, chap. xxv.

"How these Christians Love one another." describes Baptists, through the columns of the N. Y. Evangelist, as, "immersers whose water-cure establishcommunion-table." How fraternal - how affectionate! are broken. Be kind, then, to all.

THOUGHT-READING DOES NOT EXPLAIN IT.

NEW-ENGLAND SPIRITUALIST

come from any mind in the body:

A communication one day taking place at home, in my last, my brother said to his friend present, "Well, of which was executed in ten minutes, in colored crayon. Jack, suppose we go there and see for ourselves."

teur artist, he would indulge his "particular vanity" in was about to visit.

On his return, in answer to inquiries how they had got on, Jack replied, "Oh stunning," and thereupon proceeded to narrate, that several short mottoes, or practical maxims, suitable to the character and circumstances of those to whom they were severally addressed, were successively given. When it came to my turn, I said, "Now let's have something good." The table signified in the usual way a willingness to comply with this reasonable request.

The alphabet was called over. The first two words signalled being "leave off"-two or three of the knowing ones, interposed with "Oh we know what's coming next, you're to leave off smoking."

In this shrewd conjecture the table intimated they were mistaken: the next letter telegraphed was "d."

"Ah! they had it now, he was to leave off drinking." No, wrong again. Well, then we must go back to the abphabet. Upon doing so, "dog-fancies" was the compound word supplied; finishing, as they thought, the

Jack opened his eyes to their utmost width, and when he had sufficiently recovered breath, said, "Well, I suppose that's all you've got to say to me."

"No," it was not. "Well, that concludes the sentence, don't it?"

" No." The sentence was then completed, and it read: "Leave off dog-fancies, and study something better."

"Well! could they tell him what was this something better?"

"Yes." "Would they tell him?"

"No." Probably they thought they had sufficiently complied with his request to "let's have something good:" that they had given him enough for the present, and that it might be left to his own judgment to find out semething more is wanted than emotional religion, which weeps and better to study than "dog-fancies." Whether he has cries to-day, and goes the way of the world to-morrow. found it or not by this time, I cannot say.

I have detailed this incident at somewhat greater needed quality than to call it moral enthusiasm. It is length than its trifling character may appear to warrant, the divine, the God-like waking up within us. Of how because I think it shows, though in one short sentence, many preachers we can say, You are thoroughly prepared that the substance of the communication was not only for your work, you have all the requisite education, gendifferent from, but directly contrary to, the impression eral and professional. O!let there now be a precipitate on the minds of all present; again and again they felt of the heart in your sermons. Be not timid, but couraconfident that they knew what would come next, and geous; not faithless, but believing; not cold, but warm; again and again they found themselves mistaken; they muse, pray till the fire burns. If you preach sermons guessed repeatedly, and in each case guessed wrongly, but fifteen minutes long, be sure they are live sermons, and in this case, as in each instance, the advice tendered and not dead ones. Men are not saved by niceties and displayed considerable knowledge, and discrimination of criticisms, but by the broad, plain, decisive truths of the character.

BEARDS, SMOOTH FACES, &C.

The Boston Congregationalist has for some weeks and angles of subjects into the pulpit.' The machinery been publishing a series of very racy editorial articles, is all ready, the engine is on the right track, the ponderentitled "Sweet Thoughts." The one in last week's ous cars are attached, but all in vain unless our furnace paper relates to beards, moustaches, &c. The writer, in | is lighted, and our boiler heated. passing from State street to Dover street, met 543 men, Moral enthusiasm! This is the want of the parish, and undertook the task of acertaining how many wore too, as well as the preacher. Live parishes help to make revolution that preceded Napoleon, (the first) full of full beards, how many wore the moustache, &c. He live preachers, or, at least, do not kill those who are

shaven countenance throughout, stove-pipe hat, gold dition of new members, nor rich and influential persons, spectacles, white cravat, jet black drapery, and was, in to make them flourish like the cedars of Labanon, but short, a thorough specimen of the D. D., got up on the more steam in the boiler. Let there be a baptism of the most correct and elaborate principles, without regard to Holy Spirit. Let the tongues of fire again appear over expenses. Thirteen were young men whose stay at each disciple. For never, never was there such want of Jericho had, as yet, been unproductive of appreciable a true, earnest, affectionate religion as now, in this new results. Four were men of the old school, smooth world, in this nineteenth century, in this perilous experishaven, with the exception of slight tufted promontories | ment of liberty, in this breaking up and passing away of drop a solitary seed in the prison yard, to solace the jutting downward from either ear, as if designed for a old creeds and usages. compromise measure between the good old doctrine and Never was there a time when the high key and intense modern radicalism. Twenty-seven had what used to be strain of the world required a more wide-awake and encalled whiskers-looking very much like straps to hold | thusiastic administration of the commanding interests of their hair on. Thirty were regular shed-roof French life. Not a noisy fanaticism, not a chafed and transient moustaches-smooth-shave beside; looking as if by far emotion, but a deep and central life-glow, as of the steady the most convenient method of feeding would be to hang | beat of the heart, should move our words, and make our them up by the heels, and slide necessary victuals every motion and deed speak of the living and beautiful down the inverted sugar scoop, thus presented into the features of the human face divine. For what are all By the way-side, in gardens, climbing rocks and cot- orifice of the mouth. Forty-three wore the moustache things in this world, that men most zealously labor for, with a fancy tuft upon the chin, but with smooth cheeks; compared with the spiritual interests of society, the looking as if a semi-colon was the best representation victory of truth, the creation of a noble manhood, the forward to assure us, are among the most powerful and of their idea of facial adornment. Eighty-seven had beauty of holiness, the warm grasp of a tender and powthe upper lip shorn, and the beard clipped close, and erful humanity, and a lowly awe before the Infinite God? shaven down an inch or so from the crown of the under These are the gems of immortal worth, and it is not too DAY-DREAMS. - A kind of day-dream is thus no- lip, in crescent form; as if they had tied up their jaws much for us to live for them, it would not be too much in a hair muffler, in consequence of the toothache. for us to die for them." How strange it is, that at times a feeling comes over | Eighty-nine had full beards-moustache included, more us, as we gaze upon certain places, which associates the or less flowing; and looked—like sensible men, as God The Better Land. — Our relatives in eternity out-

is the human soul; how much it sympathizes with its their flight, our affections become less glued to the earth, earthly tabernacle, and how slight an influence will ope- and more allied to heaven. rate upon it, affecting it for good or ill, raising it to happiness and delight, or crushing it in misery and despair. Let us be careful, then, lest we by look or action, or by from its birth, has an angel set in charge over it! — St. Samuel Hanson Cox, D. D., an eminent Presbyterian, word, wound some delicately organized sensitive spirit, which like a harp, if kindly breathed upon, discourses sweetest harmony, but if roughly touched by thoughtless ments make hydropathy and packing the only way to the hands may yield a dismal strain, while the frail cords beg a blessing, or, having succeeded, dares not present

PORTRAITS OF SPIRITS.

A writer in the Yorkshire Spiritual Telegraph, who Our readers will remember the passage in brother heart must act together; they must be the impartial signs himself "Truth Seeker," recountes in a series of Forster's letter, which we published two weeks ago articles, the circumstances which led him to a belief in in relation to the portrait of Professor DAYTON, which spirit intercourse. He relates the following fact, among he had obtained at Columbus, Ohio, and which was exothers, as evidence that the communications do not ecuted by the hand of E. Rogers, who is a medium, but who never was an artist.

At the present writing-Thursday, March 12th-we about what had been seen at Mr. R's. circle, as given have two beautiful portraits standing in our office, each D. A. Eddy, Esq., of Cleveland, Ohio, has them here. "With all the pleasure in life," responded Jack; He went to Columbus for the purpose of getting porlaying down his meerschaum and puffing forth his last traits of his spirit friends. He did not succeed in getting the likenesses of the particular persons whom he Jack, be it known between ourselves, en passant, was had in his mind; nor did he know whose likenesses a great connoisseur in meerschaums, and at one time pos- they were when he got them. One is a portrait of an sessed a collection of them that a German Prince might elderly lady, in which he thought he recognized an aunt have envied: further, he did not object to "Old October;" of his, who departed this life many years ago; but of but his great penchant was for the canine species; he this he was not at all certain. He reached home with had occasionally practised "gentle surgery" on their it at about eleven o'clock, P. M., when his father, aged behalf; it was his glory and his pride to know all the about eighty years, was in bed. He was too anxious to "points" about them, and being somewhat of an ama- wait till morning, and took it to the old gentleman's bed chamber, awoke him out of his sleep, and presentpainting sketches of his four-footed favorites; this amiable ed the picture, asking him if it looked like any body he weakness was however unknown, and scarcely suspect- ever knew. After rubbing his eyes and applying them ed by the medium, and greater part of the circle he to the picture, he exclaimed: "Why, DAVID, that is the exact likeness of thy aunt LYDIA WESTON. Where did thee get it?" He was greatly astonished when he was told that he got it from a spirit artist, and that it

was executed in ten minutes. The other picture proved to be that of a school-mate of Mr. EDDY's wife, who had lived at Batavia, in New York. The spirit departed this life at about 33 years of age; but she presented herself to the artist as she was when she was a young girl; and the likeness is recognized by all her acquaintances, who knew her at that

After writing thus far, we called in one of our best portrait painters, who tells us that this last named picture bears evidence of superior artistic talent, and that the labor bestowed upon it is as much as any artist would do in a day.

We intend, if practicable, to induce Mr. Rogers to visit this city, in the course of the Spring. He will be at Cleveland before long; and we hope to succeed in getting him to come hither, from there. We should hardly think that prejudice itself would prevent a ration-A. S. TAYLOZ 289 Third Avenue, New York.

The following persons will receive subscriptions for the Spiritualist in their respective localities:

MAINE.—Augusta, W. J. Kilburn; Bangor, A. Bartlett; Camden, A. D. Tyler; Gardiner, J. H. Barnes; Kennebunk, E. Willard, P. M.; Montville, Jona. Bean, M. D.; Portland, M. F. Whittier; Presque Isle, J. B. Hall, P. M.; Rockland, C. Coffran, M. D.

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MASSACHUSETTS.— Abington, Wm. R. Washburne; Athol, S. F. Cheney; Chelsea, Thos. Sweetser; Chicopee Falls, John Ordway; Collins Depot, W. Collins; Concord, James Giles; Groton Centre, I. L. Cragin; Hanson, Marcus Ames; Haverhill, Jonathan Stevens; Lawrence, J. F. Merriam; Lynn, Jonathan Buffum; Lowell, J. L. Cambridge; Natick, A. H. Davis; Newburyport, John S. Gilman; No. Adams, S. Sedgwick; S. Weymouth, Samuel Newcomb; Springfield, Rufus Elmer; Ware Village, Leander Ham ilton. al man or woman from attempting to get portraits of their spirit friends, who left no artistic memento behind them. And we should think even converts of Mahanism would like to know how good a portrait of a departed spirit od force could paint.—Age of Progress.

breaths a good spirit, and aims in the right direction.

" If there is any one thing needed more than another, both in pulpits and in parishes, at this juncture, we believe it is moral enthusiasm. Truth is good, and theology is good, and morality is good, and critisism is good, but do let us have live preachers, live parishioners, live churches. Something more is wanted than fine rhetoric, We do not know how better to characterize this much gospel, believed and preached with all the mind and heart. 'Carry,' said one of our noble fraternity just translated, 'carry great matters with you, not corners

already alive, as dead ones do. All that many parishes "We met 543 men. Of these, one had a smooth- need is not a new church, not a new pastor, nor the ad-

BE KIND.—We little dream how delicately organized the perpetual lengthening chain of the departed; and by

Man's Dignity. - High dignity of souls, that each,

That action is not warrantable which either blushes to a thanksgiving. — Quarles.

---- MARCH 28, 1857.

we on them. - Jane Kindery Stanford.

go to establish the following propositions:

physical body is but an outer garment.

death of the physical body.

with those still in the flesh.

munion, wisely used.

of each other; they are dependent upon each other, and

NEW ENGLAND SPIRITUALIST.

the community of the evidences, both ancient and modern, which

out of them, are becoming THE QUESTIONS OF THE AGE - than

on the question of spirit-existence and agency, and thoughts or

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MORAL ENTHUSIASM.

The following extract from the Christian Inquirer

number our relatives in time. The catalogue of the living we love becomes less, and in anticipation we see

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