

NEW-ENGLAND SPIRITUALIST.

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

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"LIGHT! MORE LIGHT STILL!"—GOETHE.

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For the New England Spiritualist.

LETTER FROM PROFESSOR HARE.

On the suspension of Mr. Willis from the Divinity School of Harvard; and the plea of the "Association for the Advancement of Science" for not hearing an exposition of certain movements and sounds made by or in ponderable bodies, attributable to no known physical cause.

I have read the communication in the *Intelligencer* of the 14th ultimo, from the Hon. N. P. Tallmadge, respecting the suspension of Mr. Willis, a student from the School of Divinity in Harvard College. The course pursued towards Mr. Willis originated manifestly in an intolerant conservatism, analogous to that which induced the "Association for the Advancement of Science" to deny me a hearing on the subject of spiritual manifestation at the last meeting in Albany. Hence it is natural that I should take more than ordinary interest in the position in which Mr. Willis is placed.

That there could be any motive for deception on the part of Mr. Willis, is directly and clearly refuted by the testimony published in conjunction therewith; but how groundless will this imputation appear to a multitude of inquirers who have witnessed manifestations analogous to those which the Rev. T. W. Higginson has, under his affidavit, testified to have been seen by him! How unreasonable will it appear to them, that a questionable movement of the foot should be allowed to sever the manifestations obtained through Mr. Willis from the well-established analogy of thousands of similar phenomena, which are known not to be due to deception!

Professor Eustis in his statement shows the falsity of his inferences, since it does not appear to me that any important manifestations which he describes as having taken place could have been effected by the foot of any mortal.

But I could refer Professor Eustis to a variety of experiments or observations in my work, which show that there is no necessity for deception to produce phenomena which could not be due to any mortal concerned.

There is a most excellent lady, the wife of his own brother, who, sitting by a spiritoscope of my contrivance, and modified by Dr. Wm. F. Channing, saw it moving without any contact under the hand of Mrs. Hayden, and spelling out facts of which Mrs. Hayden could not have been informed.

Mrs. Eustis sat on one side, myself on the other, and saw each other through the interstice between the hand and the board. Mrs. Eustis saw this while an unbeliever in Spiritualism, and scrutinizing the manifestations from curiosity.

My distinguished friend, Professor Pierce, of Harvard College, put me nominally on the same footing, when I requested to be heard in defence of my having adopted the opinion that certain manifestations called spiritual, were due to spirits, in opposition to my brethren in science in general.

I stated a simple, unmistakable fact, perfectly analogous to some of those mentioned by the Rev. Mr. Higginson, of a table having been jumped to a tune while I was seated on it, my legs off the floor, neither the medium nor any other mortal being in contact therewith.

It was urged by the eminent professor above named, "that such manifestations must be due to deception or the spirits of departed mortals." "In either case they were not, as he conceived, within the limits prescribed for the scrutiny of the Association."

Subsequently, in an amicable conversation, I observed to him, Your alternative imputes deception to me. His answer was, "I did not say that the manifestations were not due to spirits."

Thus this excellent savan placed himself before the world of science, as either charging one whom he professes to esteem, with deception; or, of admitting that he ascribed the phenomena to spirits. But I think my friend Pierce owes to me, and to his own character for sincerity and consistency, to say that he does not ascribe the simple statement which I made before the meeting to deception; and of course that he adopts the other alternative of attributing such phenomena to spirits.

I trust that deception will not be ascribed, either to Mr. Willis or to any other medium, as a means of escaping from the evidence that the phenomena are due to spirits.

Such powerful media as Mr. Willis, can hardly find it to their account to couple deception with actual manifestations; since such jugglery cannot be secure against an occasional detection; which would in the long run tend much more to enfeeble, than to strengthen, their pretensions. Occasionally, however, by evil spirits, true media are made to do, or say, that which is not correct.

But, where innumerable manifestations are, as I infer, of a nature which puts it out of the power, not only of mortals, but of immortals to juggle, it is a poor subterfuge for any observer to allege that there was in some instances, in his isolated opinion, a movement of a hand, or foot, to which the trivial noticed result may be ascribed by a prejudiced observer.

Though some self-sufficient ignoramus tittered at my statement, before the meeting above mentioned, I had the satisfaction to have a similar manifestation before Mr. Richard Yeadon, editor of the *Charleston Courier*, who, having published in that newspaper some satirical, though good-natured remarks, on my lectures at Saratoga, on his way home called on me and requested that I would enable him to see some of the manifestations. Accordingly I conducted him to the residence of the

medium to whom I was indebted for my dance upon the table; when, the conditions being favorable, he was subjected to the same process while standing on the very table whereupon I had been subjected to a tuneful jumping. Mr. Yeadon being of an exceedingly jovial disposition made the most of his position, and caused the table to beat the time of several tunes. Further, raps were obtained exactly responsive to any made by his knuckles on the same table, whether as to number or time.

Mr. Yeadon, in a letter recently received, thus describes the manifestation which he witnessed: "*A table gave rappings, danced, with me sitting or standing upright upon it, and kept time to every tune I could sing, without any apparent or conceivable contact with, or of any one; the table being uncovered, and exposed above and below to my view.*"

Jugglery, which is admitted by its performers to be intended to mystify, may not be worthy of scientific investigation; but should a juggler use his art to dupe, is it not the business of science to detect the misrepresentation?

Again, if the phenomena be due to spirits, yet inseparably associated with the physical influence of the mortal frame, is it not the special duty of experimental science to explain this wonderful association as far as possible?

There was never presented to the philosopher a more perplexing subject of consideration than this faculty of mediumship, by which such results were obtained as those witnessed by Mr. Higginson, Mr. Yeadon, and myself, as above stated.

If spirits are admitted to be the cause; as they are weightless, nothing can be more in teeth of the laws of the ponderable creation than the movements thus described. Moreover, their variation with the physical organization of the medium, and the grade of the spirits by whom they are employed, add to the mystery. But however the explanation of those facts may seem beyond the minds, either of mortals or immortals, are they not subjects for contemplation, and for investigation so far as it may be suggested by science and genius combined?

There are phenomena which seem to me inexplicable by the laws of matter as recognized either in chemistry or physics. How little does our analysis explain the diversity of properties displayed by the same ponderable elements as they appear in essential oils, and in poisons, in our flesh and our food. Why are fish, living in liquid consisting of eight parts in nine of ponderable oxygen, dependent on the precarious supply of oxygen furnished by the atmosphere, which it contains in a measure equivalent only to its bulk? Why did the Creator resort to an organ so intricate as the gills for the purpose of getting oxygen from the air instead of obtaining it from the water?

According to my angel friends, the spirit world has in its elements a correspondence for every thing which exists in this mundane sphere, but of a comparatively sublimated nature. They have their own light, heat, and electricity dependent upon an ethereal medium analogous to, but distinct from, the ether of the Undulationists. They breathe analogously to us, but of a fluid which we have no means of detecting. This we, "spirits in the form," breathe also, and it is on account of the association of this spiritual oxygen with our air that fishes are supplied with gills. One essential object of respiration with warm-blooded animals is the support of the temperature in their indispensable to vitality. Fishes being nearly of the temperature of the water wherein they dwell, above which, from their size and its conducting power, they could not be supported by the combustion of the carbon of the blood, do not require the respiratory process for that object; but yet there is another, as yet a mystery to man, connected probably with the supply of the nervous power to them, to men and to spirits.

I am led to infer, that to the impalpable elements of the spirit world are due all those properties of mundane bodies which produce exquisite excitement in our organs of sense.

Under these impressions are the manifestations less an object for scientific contemplation, because they are attributed to the agency of spirits?

Many years before believing in the existence of the spirit world, I adverted to these circumstances as an evidence that in breathing atmospheric oxygen we must respire some undiscovered agent indispensable to vitality.

I now surmise that the only door to an explanation of the phenomena of ozinification or of the so called "odic" fluid is that opened by spirits.

ROBERT HARE.

RESURRECTION.—A man must live his life to apprehend it. There have been few living men, and hence few lives; most have lived their deaths. Men have no faith in life. There goes indeed a rumor through the ages concerning it, but the few who affirm knowledge of the fact, are slain always to verify the popular doubt. Men assert, not the resurrection of the soul from the body, but of the body from the grave, as a revelation of life. Faithless and blind! the body is the grave; let the dead arise from these sepulchres of concupiscence, and know by experience that life is immortal. Only the living know that they live; the dead know only of death. —Bronson Alcott.

Most men work for the present, a few for the future; the wise work for both—for the future in the present, and for the present in the future.

It is said that the earth increases in heat a degree every fifteen or twenty yards in depth.

For the New England Spiritualist.

THE HARVARD COMMITTEE AS MORAL ADVISERS.

The Committee who published in the *Courier* of July 1st, their "award in the case of the *Boston Courier* and Dr. Gardner," then intimated that the public might soon expect from them a more full "report of their proceedings." A week has since passed, and nothing more as yet appears from them. Not knowing how long their delay may be, can there be any impropriety in commenting now upon a part of what they have already said? Apparently not; obviously not, if we confine our remarks to their declaration upon matters which were not specifically before them and which have no peculiar need of either exact or natural science for their elucidation.

Our community contains many—very many men, and women too, who are not, as moralists, as philanthropists, as Christians, one whit behind those distinguished professors. Neither the telescope, nor the microscope, — neither mathematical, nor astronomical, nor chemical, nor geological science throws any peculiar light upon man's immortal soul; nor can either of them confer authority to proclaim what is, or what is not, favorable to truth and purity in that soul. Faith and purity and humble piety ascend to and dwell in eminences that tower far above the highest hill-tops of human science; and the devout man, or the true woman in humble life, following the lights of scripture and intuition, and listening to voices which are heard coming from within, often—aye, very often—becomes a safer guide and wiser teacher of man in all moral and religious matters, than the devotees of science either are or promise to become.

Were this community called upon to name four, or even ten times four persons, whose pursuits and whose lives have eminently fitted them to speak with authority as to what will surely promote, or what will derogate from social and moral purity and elevation, should we select any one of those four gentlemen who made the award? No, most surely no. Not that those men are not eminent for scientific attainments, and to be respected for their moral and social qualities. But in these latter attainments they possess no marked and acknowledged pre-eminence; they are not regarded as watchmen on the highest towers of morals and religion. Theirs is not the broadest, nor the clearest vision in the moral atmosphere. They are, therefore, wonder that they presume to speak as if they were superiors in moral sagacity and goodness. The position which they assume is not theirs by right; it is usurped. Many a humble soul will feel instinctively that the loud and dictatorial voice which utters the following language issues from an intellectual plane, and lacks the soft and winning tones which never fail to blend with and mark the utterances of pure philanthropy and gentle piety. The finer ears, the gentler and purer souls among us dwell above where such sounds can give annoyance—dwell where the music of the still small voice preserves them in tranquillity and peace.

"It is the opinion of the Committee, derived from observation, that any connection with Spiritualistic circles, so called, corrupts the morals and degrades the intellect. They therefore deem it their solemn duty, to warn the community against this contaminating influence, which surely tends to lessen the truth of man, and the purity of woman."

Such are the words of such a committee! Appointed to determine whether certain external phenomena could be exhibited in their presence, they assume to step aside from their legitimate office, and to brand as corrupting, the customs and practices of many thousands in our community, whose pathways in life are, and ever have been, marked by truth and purity, quite as distinctly as those in which the professors themselves have walked. Gentlemen—in the name of modesty and propriety—in the name of truth and justice—in the name of pure and undefiled religion—in the name of God our Father, whose angels came to Abraham, talked with Jesus on the mount, and appeared to John in his visions,—in these names it is, in turn, the duty of some others to express our unflinching conviction that you have gone too far and are sadly mistaken. Saul of Tarsus was honest in his harsh zeal, and acted in good conscience before God; so is it with you, beyond all question. But those humble followers of Jesus, whose internal eyes had been opened to see visions of angels, whose ears had heard the sounds of heavenly voices, knew well that their opponent, with all his learning and science, could utter no opinion so sound, so true, and so commanding, as those which were gently breathed forth to them in the upper-chamber, or on the hill-side. As well exhort us to abandon the Bible, and public worship, and family and private prayer,—as well exhort us to shun all knowledge of what geologists teach, lest we come to suspect that the earth is more than six thousand years old,—as well keep us ignorant of the distinguishing features of the different races of men, lest we begin to doubt whether all are descended from the same first pair,—as well dissuade us from any study of astronomy, lest we doubt whether the sun was obedient to the command of Joshua,—as well try to shut us off from any other of the many streams of knowledge which flow to us from the great fountain of all intelligence, as to dissuade us from sitting in circle with those whom the spirits of the departed can use as channels for the communication of wise counsels and holy and elevating emotions to such as have ears to hear and hearts to feel things that are spiritually discerned.

Most surely, gentlemen, there are many thousands in our community who feel and know, that intellect and heart and life, all derive improvement and elevation, greater and higher, from the teachings which come through the lips of our pure and devout mediums when

surrounded by a band of devout believers, than from any teachings which the school, the college, the theological seminary, or the pulpit ever furnished to us. And among these thousands you will find many whose years of life are not less than those of the oldest among you—whose lives from the day when they first lisped their prayers at a pious mother's knees, have been pure and religious. Some you will find who have made religion and morals an earnest study more fully than has been the case with either one of you; many there are among them whose pursuits have led them to much more knowledge of men and of the influences which are fitted to build up truth in man and purity in woman than can well have been gained by you in your more secluded lives. As judges of what tends to make men and women better—as judges of what lifts the soul heavenward, and binds it in love to its God and the angels, you are not perceptibly in advance of multitudes who believe in Spiritualism. More than this; in personal experience in Spiritualism—experience which is each man's most thorough and reliable teacher, you are far, very far, behind many of those whom you warn so solemnly. They know, where you but guess—and guess wrong. Shall they heed your words? No. A higher voice—a wiser teacher speaks to them. It bids them "seek earnestly the best gifts"—the gift of healing, the gift of knowledge, the gift of tongues; and when the strange utterances come, the speakers are not drunken, as some suppose; their words are often the words of truth and soberness—and not unfrequently also of lofty science and heavenly charity.

The raps and tips and all that doubters get or should expect to get, compared with the higher forms of spirit-manifestations, are but the A B C in the primer, compared with the rapt strains of Isaiah, the soft flow of the sermon on the mount, or the gorgeous vision of John. The child, wearied out of patience and vexed by his unscientific efforts to learn the alphabet, may make proclamation that it corrupts his morals and degrades his intellect; apparently it does: but those who have seen the treasures to which that alphabet is a key, will pay little heed to the child's inexperienced judgment, and will coax him, as best they can, to renew his efforts and correct his conclusions.

None will deny that apparent evils, and some real ones, attach to what is called Spiritualism;—but can less than that be said of the faith and practices of those converts at Corinth, to whom the apostle wrote in terms of strong reproof? Is less than that true of any cause whatever? But whatever the apparent effects; if it be a fact that our loved ones on high can give to us the lessons of their experience, and reach down to us a helping hand; no opinion as to its moral effects can annihilate the fact;—and finite man may well trust that the laws of Infinite wisdom and power will cause its permanent results to be the elevation and purification of mankind. It is a fact; and, gentlemen, no exhortation from your pen can or should hold us back from laboring calmly, but unflinchingly, in a cause which is fraught with rich spiritual blessings to our race. Should there ever shine around you a light "above the brightness of the sun," and a voice reach your ears from out the heavens,—should the spiritual faculties be opened within you, so as to let their light and truth blend with the light and truth which science yields to the intellect, you will come to understand the grounds upon which we stand, and to appreciate the motive which prompts our course. Whether such a boon shall be yours or not, we would cherish none but the kindest feelings towards either of you, and will hope for blissful communion with you in the home where spirits dwell.

ALLEN PUTNAM.

Roxbury, July 8th.

FASTING.

A degree of abstemiousness is, by all reasonable persons, allowed to be favorable to mental effort, but an occasional fast is also found, in certain constitutions, to invigorate both mind and body. It seems to give time for the functions to complete their work, and then to rest for a while. Fasting, for a moderate period, diminishes the carbon in the blood, and thus prevents drowsiness, while promoting a free circulation of highly vitalized blood through the brain; and as on this kind of supply the ready power of the mind depends, a clearness and rapidity of perception may reasonably be expected under such circumstances, provided the muscles are not much in demand. Those who by mental habit can take advantage of this state, may attain the highest ecstasy of meditative abstraction. Probably the greater number of persons who think themselves morally and physically in health, would find how greatly they are mistaken if they could be induced to bring their appetites more into subjection, and wait for something like an urgent demand for nourishment before they indulged in eating. Instead of submitting to custom, and regularly resorting to the table three or four times a day for the mere gratification of the palate, the wise plan would be sometimes completely to break through the habit, and enjoy the quickening power of a rational will triumphing over animal appetite. Thus health of body and mental fortitude, which together constitute the best assurance of intellectual power, may be equally promoted.—*Life Illustrated.*

Theology has relaxed its grim features, and tacitly abandoned or put out of sight, one by one, tenets at variance with the advanced intelligence and religious sentiment of the age. The dogma of a divinely arranged atonement arbitrarily embracing a small portion of the human race, and consigning the rest, on account of their doctrinal unbelief, or vices of will, to everlasting perdition, is now rarely urged as an indispensable article of faith.

For the New England Spiritualist.

THE QUESTION OF ANIMAL FORMS.

The reply of Mrs. Henderson as a medium to the question, "Whether animals are transferred in their present objective forms to the spirit-spheres," I have read with much interest, but cannot on reflection realize the rationale of some parts thereof. The question as proposed has reference only to the fact of their continued existence as individualized entities after the event which we call death occurs here. Her affirmative answer thereto I can freely accept, because our sober reflection will teach us that the living consciousness displayed in the several and varied forms of earth's animal kingdom is a characteristic of an indwelling identity, and something which in the necessity of things must ever remain a something, as it cannot be converted into "nothing," and may be presumed, when withdrawing from the animal physical organism, to do so as an organized entity. If we admit that the indwelling conscious identity of the animal is capable of promptly realizing through sensation the contact of any part of his body with other matter or substance,—and this none will dispute,—this fact to my mind clearly teaches that the indwelling living conscious identity exists therein as an organized entity partaking of a form kindred to the physical organism it for the time pervades; and having this as its form, must and will, as such organized entity, preserve this form when withdrawing from the physical body.

Hence the theory that there is in each vegetable and animal form of earth an indwelling organized living spirit, which, after the withdrawal therefrom, continues to exist as an entity in the spirit spheres, I feel no difficulty in accepting, and thus far I have no objections to her answer.

But she further asserts that these several vegetable and animal spirit entities are in their constitution immortal, hence their existence in that sphere will never end. With all deference to the spirit-mind who, through Mrs. Henderson as a medium, thus assumes and asserts, I beg to express dissent, and to state some difficulties I would much like to have explained. Every individualized spirit entity, whether vegetable, animal or man, must as an organized form be composed of matter. Its perpetuity as an organized material form is dependent on an indwelling life; and the extent of that perpetuity of existence is determined by the ability, of that indwelling life to resist the influences and counter attraction of surrounding conditions thereon. Everything we see in nature teaches that the constant aim of the indwelling life is to unfold from the embryo to a meridian state the form it pervades; and when that meridian condition is attained, the capacities of the indwelling life begin to fade and become gradually and progressively exhausted. The principle herein disclosed, it seems to me, teaches that in the spirit spheres the vegetable or animal spirit form being unfolded to its ultimate there, the same gradual exhaustion of the indwelling life's powers would occur, involving there as here a separation of the vitalizing principle from the material form it pervades.

Again, the teaching is that progression does not characterize the lower creations in the spirit-sphere; hence I infer the members thereof are destitute of any indwelling personalized deity or soul; because I cannot imagine that the emanations of God, partaking of his nature, are individualized in organized material forms wherein they, as children, can throughout an eternity attain only unto the most limited and partial development of innate inherent attributes. The distinction asserted between man and other animals in the teaching, I suppose to consist in the fact that only in the human spirit form is there an individualized soul or deity personalized. But we are told that it is this soul or deity within us which alone has immortality of being as an entity; and that it is by virtue of its presence as a central magnet that the human spirit as a material form and organization is immortal. Thus I submit the alternatives. If there is, in the vegetable and animal spirit entity, an interior central soul or divinity personalized, then progression throughout eternity is its destiny, and immortality its nature; but if there is no such interior soul therein, then the only element which can confer immortality is wanting.

K.

SINGULAR DEATH SCENE.—Mrs. Gaskell, in her "Life of Charlotte Bronte," relates the following incident, at the death of Patrick Branwell Bronte, only brother of Charlotte:

"I have heard, from one who attended Branwell in his last illness, that he resolved on standing up to die. He had repeatedly said that as long as there was life, there was strength of will to be what it chose; and when the last agony came on, he insisted on assuming the position just mentioned."

SYMPATHY.—Give sympathy to the afflicted, erring brother; his troubles are more than he can bear, and he needs your heart sympathies to sustain him. It may arouse him from that slumbering apathy by which he seems surrounded, and kindle a flame of love and gratitude which will ascend to heaven, as the incense of a poor crushed flower, that has been revived by the dew-drops of heaven, and gives us its sweet fragrance in return. Then pour out thy sympathy without fear, nor mind the draft, for the fountain is inexhaustible.—*The Circular.*

POSSIBILITIES.—A thing is possible or impossible according to the nature that undertakes it. "Why, sir, this is impossible," exclaims one to the projector of a difficult enterprise. "To you it would be," is the curt, but appropriate reply.

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, JULY 18, 1857.

THE RESULT.

In the absence of the full report of the late committee of investigation, and the statement of Dr. Gardner, which we hoped to have laid before our readers this week, but which have not yet made their appearance, we submit a few observations of our own upon the case as it now stands.

Notwithstanding the disappointment felt by some persons who have wished to believe in Spiritualism, and the triumphant shouts of those who were determined not to believe, over the failure of this attempt at a scientific investigation, yet we think the general feeling of intelligent Spiritualists is, that of entire satisfaction with the results, so far as their general influence on the public mind is concerned.

There is a class, to be sure, — consisting mainly of such as desire, but have thus far been unable to obtain satisfactory evidence that spirits communicate, — to whom it would have been, doubtless, very gratifying and encouraging to have had these oracles of science overwhelmed and converted on the spot, like Saul of Tarsus. That they have, on the contrary, pronounced positively and bitterly against the spiritual origin of any and all the modern phenomena, has tended to produce a strong revulsion in such minds. We pity, but cannot sympathize with them.

But well-grounded Spiritualists, who know in what they have believed, — (and none should avow themselves as such, until their convictions are based upon positive personal knowledge, which the opinions of all the world beside, Professors and non-professors, cannot overthrow,) — are little affected by this decision. They know very well, that in all investigations of the grand subject of man's spiritual nature and relations, it is the investigator mainly who is on trial; and that the result is far more sure to indicate what he is, mentally, morally, and spiritually, than to determine with positiveness what are the facts and possibilities of spirit manifestation.

In the case before us, it is quite evident that the committee have exposed themselves, whatever else they may have exposed or failed to expose; and Spiritualists, as well as the world at large, have good reason for congratulation that the result has not been such as to set up these men as leaders in the great movement of the age.

The most that can be said of the matter to the prejudice of Spiritualism, is simply this, — that certain phenomena alleged to have transpired elsewhere, and which are held to give conclusive evidence of spirit-agency, did not transpire in the presence of this committee, at least with such clearness as to afford any proof of other than human agency. Every body must see that it is a tremendous leap in logic to conclude that spirits have not manifested themselves unmistakably in the presence of other witnesses. The reasons why they did not on this occasion we are confident will be sufficiently obvious when the reports appear.

The whole question of Spiritualism, then, is left just where it was, before these savans took it up. It remains, reader, for you and for us, to investigate and determine for ourselves in respect to the truth or falsity of each and all its claims.

We have ever regarded this individualizing tendency, — this effect to throw every man and woman on his and her own responsibility in all matters of faith, — as one of the highest benefits of the spiritual movement. In that way, and that only, can true men and women be made. Then only do their convictions on any subject possess any positive value.

Now had this attempted investigation resulted in the immediate conviction and conversion of the committee, the result must have been that Spiritualism would have become suddenly popular, — thousands upon thousands would have rushed into it, because it was popular, and because the oracles of science had declared it true. Belief would have been attended with little or no exercise of individual investigative and discriminative powers, — and the mass of such believers would continue to be as subject dupes of authority, as they are now. And we may add, that those who are weak enough to be influenced adversely to Spiritualism, by this result, are only such as would be of little advantage to it if influenced in the opposite direction.

If Spiritualism can be supposed to have any mission in this world, one of its first works must be to break up all extrinsic respect for and bondage to the privileged and "learned" classes, and let the captive human intellect go free. And surely, to the broad and philosophic mind, it is a matter of great satisfaction that "not many wise, not many noble," after the estimation of the world, have as yet been brought into its ranks to defeat this great end.

In due time, doubtless, the "wise men" will see their mistake, and with humility acknowledge that there are departments of truth where the simplicity of childhood is wiser than the conceits of science.

Besides, the influence of the adverse opinions of this scientific committee has been, probably, already more than counterbalanced by the extent to which public attention has been generally turned to the subject. The independent position assumed by far the largest and most influential portion of the daily press of this city, against the conclusiveness of the "award," and their demand for further and more fair investigation, cannot but lead to a far more general personal inquiry than has ever before existed. Sensible people will not wait longer for scientific decisions on this important subject, but will use their own senses. The results are too certain to be doubted.

Private mediums, whose characters are above all suspicion of that baseness which certain reckless opponents have labored so industriously to attach to the class as a whole, are becoming too numerous to allow the movement to receive any check, even were the civil authorities to heed the fanatical calls which have been made upon them to "suppress the imposture"! "Suppress" Spiritualism at this day! As well talk of suppressing the rising sun on one of these glorious summer mornings! Nay, gentlemen; rave as you will — try as you

please to raise a cloud of material dust — seek, if you like, to throw the folds of the student's gown over the ascending orb — bury your heads, ostrich-like, beneath the sands of the materialistic desert — retreat to the dark caves and dens of grovelling earthliness — or bandage your eyes tightly with prejudice and bigotry — do anything you choose to avoid the dazzling light. It matters little to any but yourselves! The sun will rise — its light will be hailed by millions, and will, in due time, bring "healing in its beams" to afflicted humanity.

THE COURIER ON "TRANCE-MEDIUMS."

The *Boston Courier*, judging from its acts, seems to be no better satisfied with the annihilation of Spiritualism effected by its "scientific committee" than is the rest of the world. It still deems it necessary to keep up its assaults, growing if possible more and more virtuous from day to day and from week to week. But the extravagance and bitterness evinced in these attacks are usually the only antidote they require with sensible people; and hence among this class the paper is becoming only a laughing-stock for its follies on this subject. The *Courier* is evidently, however, "making a good thing of it" peculiarly, because all Spiritualists, of course, like to amuse themselves with its antics, while the opposition are ready to grasp at anything which is said against Spiritualism, however shallow.

In a recent article, of three mortal columns' length, the *Courier* makes a foray against "trance-mediums" in general, beginning with Andrew Jackson Davis, and coming down to Mrs. Henderson. Of course the allegations of "imposture," "pretence," "folly," "ignorance," "vice," "profligacy," "strategy," "dupes and natural fools," form the staple of the article. Mr. Davis is represented as an enormous gormandizer, devouring, on one occasion, at a hotel-table, "soup, beef, mutton, poultry, fish, cabbage — in fact nearly everything on the bill of fare." The writer comes to the following eminently philosophic conclusion on his case: "His trances were now to be traced to their true cause. They are the trances of an anaconda after he has swallowed an ox, horns, hoof and tail!" This theory will greatly amuse not only the placid bearer of "the Magic Staff," but all his friends who are acquainted with his abstemious gastronomic habits.

Mrs. Henderson, through whose organism large and intelligent audiences in this city have been interested and instructed, for several weeks in succession, is denounced as an impostor, and her pretension of speaking in trance an "utter falsehood." The proofs of this are that she, or the intelligences controlling her, declined telling their names when questioned by this writer, on the ground that there were many of them co-operating in influencing her; and that her eyes were red, on coming out of the pretended trance! This latter is considered "a perfect demonstration" of imposture. Of course, none but scientific observers are expected to see the cogency of such proofs!

The *Courier* is moreover greatly scandalized at the want of literary culture, of intellectual ability, and the imperfections of grammar, logic, and general style often manifested by alleged spirits through mediums. There is confessedly much ground for objection to trance-speaking in general on this score; and we wonder not that gentlemen of the literary and intellectual attainments which we cheerfully accord to the editors of the *Courier* — one being Professor of Greek in Harvard University, another a gifted poet, and the third distinguished for his classical writings and oratory — should stumble at the claim that such imperfections come from superior intelligences. But we apprehend that a little patient and teachable study, on their part, of the philosophy of mediumship or inspiration, would suggest the common-sense conclusion that no instrument can be used for that which is above its capacity as an instrument; and that a superior mind, in using the mental organism of a medium, is limited to, or by, the capacities and mental furniture of the medium, — being often not able to control even these so well as the medium herself, or himself, in the normal state, though under good conditions they may be able sometimes to use them better than the medium is wont to do.

These simple considerations, we are confident, will be found, when candidly weighed by sincere minds, amply sufficient to remove all difficulties of the class referred to. But we cannot expect them to be candidly weighed by persons in the state of mind exhibited by these editors, — which, to say the least, is far from that childlike simplicity insisted upon by a great teacher of the past, as necessary to a reception of the truth. Hence it is no more a marvel that the men of external culture, the literary and religious aristocracy of our day turn with contempt from inspired utterances through unlettered men and "plain" women, than that their prototypes, the scribes, Pharisees and lawyers of old did from the untought Galilean and his company of illiterate fishermen and publicans.

PREVALENCE OF MATERIALISM.

Accustomed as we have been to hear the present age characterized as materialistic in its tendencies, we confess we were hardly prepared for the following exhibition from the source whence it emanates. The *Boston Transcript* has long aspired to be, and is in some degree recognized as, a reflex of the sentiment of the more cultivated and liberally progressive class, — the literary and artistic aristocracy, — of this modern Athens. A few days since it ventured to put forth its lucubrations on that now universal topic of comment, modern Spiritualism, and the following is the gist: —

"SPIRITUALISM. Among the isms that engage the attention of the public, Spiritualism just now occupies a very conspicuous place. The 'circles' are formed in almost every village; indeed, in nearly every community. Intelligent men and women equally with the illiterate, collect together, and by the simple act of laying on hands, become possessed of what they deem supernatural power. Aside from the inadequate cause for the effect produced, what mortal good can result from the proceedings? Suppose the present generation is invested with the faculty of communicating with the departed, is the human race benefited thereby? If it could be shown that our grandmothers and grandfathers, who left this mundane sphere years ago, were better qualified to judge of the necessities of the present than those now occupying the world, perhaps advice from spirits might be comparatively beneficial. Believing firmly as we do in progress, and that the race steadily advances in nobility, we see little reason for referring to the spiritual state for counsel or encouragement. It seems a plausible theory that those denizens of another condition, and that a spiritualized one, could be more pleasantly employed than mixing in the affairs of this wicked hemisphere. We should distrust all information from

such sources, and be disinclined to follow the suggestions issuing from them. The spirits which have no higher business than intermeddling with the concerns of this life are not to be trusted, and must be evil spirits tempting us with their wiles."

"A *Daniel* come to judgment," indeed! But such grovelling and earth-ward suggestions hardly need serious comment. The *Transcript* believes firmly in progress; but does it believe progress stops with the mortal life? — that it pertains only to earth? If man continues to advance in the spiritual state, must not such advancement make him more a man? And is it not this advancement which constitutes the superiority of that state called heaven? And if heaven is to come on earth, as the result of "progress," how else can it come, but by those occupying "this mundane sphere" advancing to a condition like those who have become more spiritualized, — and that through counsel, encouragement and other aids imparted from the higher to the lower?

The *Transcript* deems it "plausible" that elevated spirits "could be more pleasantly employed than mixing in the affairs of this wicked hemisphere." This doubtless is a very "plausible theory" to fastidious, aristocratic, white-kid-gloved sentimentalists; and it jumps very well with the theology which worships in gorgeous churches, on luxurious cushions where all is "pleasant," — which says to the degraded, "Stand by, for I am holier than thou," — which passes the outcast by "on the other side" — and which looks forward to a future heaven of exclusiveness and indolence, leaving the "wicked" to take their own chances! But, "plausible" as it is to such religionists, we think this theory has none of the Christ-spirit in it — that spirit which prompts to self-denying labors for the elevation and restoration of the low and the debased — which finds a loftier pleasantness in stooping even from the "heights of glory" to save a sinner from the error of his ways, than in endless psalm-singing or lolling idleness. If "the spirits who have no higher business than in intermeddling with the concerns of this life, are not to be trusted, and must be evil spirits tempting us with their wiles," then it is clear that the category must include those angelic messengers whom the Bible represents as having been sent from the Deity from time to time to meddle with the affairs of this world, — that host of ministering ones "sent forth to minister unto them who shall be heirs of salvation" — yea, even the Christ himself, who is represented as having "left the glory which he had with the Father before the world was," on purpose to come on earth and interfere with the concerns of this life, by teaching mankind how to live. All these, according to this theory, have been deceivers, "evil spirits tempting us with their wiles!"

The error of the *Transcript* proceeds from the gross materialism which evidently lies at the basis of its philosophy. It plainly conceives that "the race steadily advances in nobility" in and of itself, independently of any elevating power shed down upon it from higher realms of being. The same philosophy equally ignores the necessity of any "revelation" or spiritual influx in the past, and in fact leads directly to materialism and practical atheism. It is equivalent to a denial of the necessity of the sun to the advancement and productiveness of the earth; — an ignoring of the Grand Spiritual Sun whose beams, as transmitted by ladies, angel-world, are the source of all quickening, life, and progress, in this mundane sphere. This being acknowledged, the use of intercourse with the spiritual realm becomes apparent.

True, if spirits manifest a willingness, (as perhaps some do) to "mix in the affairs of this wicked hemisphere" in such a manner as to promote wickedness, — to pandor to the lusts, pride, cupidity, selfish interests, vanity, or earthly ambition of men, — then they show that they are of a character "not to be trusted." But these are not the true "concerns of this life." The real "necessities of the present" and those of the future are identical; and these are truth, purity, obedience to divine law, universal love, unselfish devotion to the good of others, and whatsoever else goes to impart true nobility to manhood, or fit man for a more advanced spiritual condition. That free communion with exalted spirits must tend to these results, it is supreme folly to deny.

It is said that when Prof. Agassiz, after he had given to the world his famous "infidel" theory of the diverse origin of the human races, was strongly remonstrated with by some zealous Bible-worshipper, on the ground that his theory conflicted with the testimony of Genesis, he coolly and placidly remarked, "I have nothing to do with that; I have only stated the result of my investigations on a question of science." Had the learned Professor been equally regardless of his proper position on the late Committee, it is thought he would have declined to put his name to the decision of a question of morals which was never submitted to his adjudication!

NO REPORT YET.—The "scientific" committee in making their award promised that it should be followed by a report of their proceedings; but have not yet fulfilled that promise. Dr. Gardner very properly withholds any statement of his own until ample time shall have elapsed for them to prepare and bring forth their document. The public are looking with solicitude to know what strange things could have transpired during the sessions of the Committee to elicit that remarkable award.

We are authorized to say that in case the committee's report should not appear in the course of a few days, Dr. Gardner will himself publish the facts in the case, with which he is of course as fully conversant as are the gentlemen of the committee. Our readers may expect Dr. G.'s statement in our next issue.

THE EDITORIAL COMMITTEE.—The sessions of the committee of editors for the investigation of the spiritual manifestations were discontinued for a few days the past week on account of the illness of Dr. Gardner. They will resume and conclude their investigations in a day or two, and we shall look for a public statement of the result.

R. P. AMBLER.—The many friends of this eloquent speaker will be pleased to learn that he is engaged to lecture at the Melodeon on Sunday next.

MR. A. B. WHITNEY, a trance speaker known to our Boston friends, is now lecturing in Philadelphia and vicinity.

It is stated that Rev. Theodore Parker is about to retire from the pulpit in consequence of ill health.

A TONGUE LOOSED.

The following item has been going the rounds of the press quite extensively: —

J. C. W., of South Abington, Mass., writes to the *Christian Reflector*, as follows:—"A man by the name of Charles R. Parsons was baptized by me the first Sabbath in May last, who has had an impediment in his speech from the time of his earliest recollection. At the time of his conversion his tongue was loosed, and since that time he speaks easily and plainly. Before his conversion he stammered painfully, and could hardly make a verbal announcement of a single errand; now he speaks fluently, both at home, at meeting, in prayer and exhortation."

The *Provincetown Banner* copies the above, and appends the following, — doubtless with an eye to the recent case of healing by alleged spirit-agency in that town: —

"Now the inquiry arises, whether this change was produced by what is called 'spiritual agency,' or whether it may be attributed to hydropathy — or something else. Will the *N. E. Spiritualist* please notice?"

We had designed to notice this interesting case before, and now give our ideas of it with pleasure: In our opinion it is a clear case of "spiritual agency," — though the spirit concerned was doubtless mainly the young man himself. We suppose it is generally understood that ordinary cases of stammering indicate an imperfect control of the organs of speech, arising usually, if not always, from too great haste to enunciate. Hence stammerers, so far as we have observed, find no difficulty in singing; and stammering has been cured by disciplining the mind to be deliberate in endeavoring to enunciate. When the mind or spirit obtains by discipline a perfect and firm control of the organs of the voice, the difficulty ceases.

Now, the process of "conversion," when it amounts to anything, necessarily arouses and calls forth the latent spiritual energies of its subjects. We have no doubt that influences are exerted upon them by other spirits, both in the body and out; and when these energizing influences are responded to from within, a marked crisis and lasting change in feelings and character result. In other words, the spiritual nature of the convert becomes more positive to the external body, and hence better able to control and bring it into subjection. This every one who has "experienced religion" in any degree (as we may safely claim to have done many times, and hope to many times more) knows.

We see, then, nothing "miraculous," as some seem to have supposed, nor particularly strange in this case. Much less do we see that it is in any way parallel to the alleged healing of Mrs. Cook at Provincetown. If the Rev. J. C. W. had testified that he had seen "a vision of angels" in this case, who had directed him what to do for the young man's cure, — and that he had followed the directions with a favorable result, — then the similarity would be apparent, and we should judge that "the facts in the case" afforded some evidence of "spiritual agency," whether the means used had been either a cold bath, laying on of hands, or even a "galvanic battery."

A SAMPLE CASE.

The *Boston Courier's* committee of investigation have pronounced the "scientific" opinion "that any connection with the Spiritualistic circles, so-called, corrupts the morals and degrades the intellect. They therefore deem it their solemn duty to warn the community against this contaminating influence, which surely tends to lessen the truth of man and the purity of woman." The *Courier* itself has often reiterated substantially the same charge.

In the *Courier* two days previous to the publication of this "award," we find an account of the exercises at the funeral of that esteemed philanthropist, the late CALVIN WHITING, Esq., of this city, whose virtues and worth have been a subject of almost universal comment by the city press since his decease. In the address of the officiating clergyman on the occasion, as reported by the *Courier*, occur these passages:

"He had a very strong instinct of justice — more so than I have often met in this mercantile community of ours. Unlike many, passion in youth, and ambition in manhood, did not strongly tempt him to swerve from right. It was only kindness and love for others that ever made him wish to change the right. He had a great horror of injustice and cruelty, and so was early an opponent of the great sin of America."

"He was extremely philanthropic. I have seen many of the philanthropists of this country and Europe, and I never saw one in whom philanthropy bore so large a proportion to the whole nature as in him. I have seen women misers, and miserly men, but I have never seen one of them who so much delighted in heaping up money as did this man, without money, delight in distributing money to the needy. Had what he did in this city, as simply and humbly as one of these flowers (pointing to some lilies of the valley, in a vase before him) been done in a Catholic country, many a poor man whom he had aided by his charity and his sympathy — which was better — would have told how an angel in humble disguise had been with him."

"He was exceedingly religious, if piety, morality and obedience to God's commands are religion. He had no superstition, for long ago he had attained that perfect love which had cast out all fear. He loved God with a peculiar sweetness, and when he bade his friends farewell a few days ago, he said, — 'Do you think I fear to die! I do not fear, for God is love.'"

That this portraiture is correct, every one who knew Mr. WHITING will doubtless acknowledge.

But who that knew him did not also know that he was a firm and ardent believer in modern Spiritualism, — a frequenter of "Spiritualistic circles," a victim of the "contaminating influence" (if such it be) against which this learned committee so solemnly warn the community? For years he has rejoiced in the realization of spirit-communion. Many an hour have we listened to his earnest and intelligent recitals of the grounds of his faith, and of the blessed interviews he had enjoyed with his angel-daughter and other deceased friends.

We have now in our possession a hundred pages of his manuscript wherein he committed to writing the results of these precious interviews. It was this realization, in a great measure, which enabled him with such calmness and fearlessness to take his exit from earth; to him it was not "a leap in the dark." He felt that he knew what was before him, and had no fear.

In the light of such facts, the community will not be long in determining what value to attach to these wholesale denunciations so gratuitously appended by this "scientific" committee to their award.

THE APPEARING OF MOSES AND ELIAS.

The *Advent Herald*, in answer to one of its own correspondents, disposes very effectually of a favorite argument urged by one class of Biblical opponents to spirit-manifestation. It will interest such of our readers as require Bible-testimony to the fact that spirits may and do revisit earth. We thank the *Herald* for its occasional services to the cause of truth, though it is devoted to the advocacy of what seems to us a very transparent error.

"In the *Herald* of June 27 you refer to Moses as 'the only other unclothed mortal who has visited these glimpses of the moon.' Will you have the kindness to point out when *Moses* ever did thus visit us. I know you will refer to the transfiguration; but if you will look back at the record you will find that it affirmed not that *Moses* was there; but 'there appeared unto them *Moses* and *Elias* talking with him.' And then 'Jesus charged them, saying, Tell the vision to no man until the Son of Man be risen from the dead.' Now as this is a vision, it was no more necessary to suppose *Moses* and *Elias* were present, than it is to suppose the beasts were present which John saw in vision. The Bible affirms that *Moses* is dead. Can he be dead and alive on the mount at the same time? Shall we believe the Bible that he was dead, and that this was an appearance and not a reality on the mount? or shall we believe modern theology?"

Kraus.

ANS.—According to this reasoning, when *Moses* "wondered at the sight" (Acts 7: 31) he saw nothing! — the word sight being the same in the Greek as that rendered vision in Matt. 17: 9; and where it reads, "they shall see the Son of Man coming in the clouds of heaven," (Matt. 24: 30), it only means they shall appear to see him — the words "shall see," being the same in the Greek, that *appeared* is in Matt. 17: 31!

The words *appeared* and *vision* signify actual seeing, and cannot be frittered away by any such sophistical reasoning. The inspired record not only declares that *Moses* and *Elias* appeared on the mount of transfiguration, but that they *actually* were there. Luke's record is (9: 30, 31): "And behold there talked with him *two men* which were *Moses* and *Elias*, who appeared in glory, and spoke of his decease." And Mark says (9: 9) that Jesus charged his disciples "that they should tell no man what things they had seen, till the Son of Man was risen from the dead."

Thus the inspired record expressly affirms the presence of *Moses* and *Elias*, and we are in favor of believing what the Bible affirms, whatever "modern theology" may assert to the contrary. The theology that denies that the spirit of one dead could thus appear may well be called modern — the actual presence of *Moses* there, though dead, being the undoubted faith of the church from the earliest times, with only occasionally a few who have denied it.

STILL ANOTHER OFFER.

Mr. James J. Jarvis, one of our most intelligent and respected citizens, well known here and elsewhere for his contributions to general literature, and especially for his valuable speculations on subjects connected with art, has communicated to the *Courier* in the following letter, another offer for the consideration of spiritual mediums:

BOSTON, July 8, 1857.

To the Editor of the *Boston Courier*: In common with many others, I have been much interested in your attempt to unravel the tangled skein of Spiritualism. I have seen in Europe and America numerous and varied phenomena, for which, after careful and patient investigation, I could not account upon any known laws of natural science, or any of the usual phases of jugglery or imposture. In order to leave no attempt untried to disabuse my own mind of what may be erroneous impressions, and to benefit the public by solving this vexed question, permit me to offer, through your columns, a reward of Five Hundred Dollars, to any one of the mediums through whose agency I have witnessed what seemed to me to be pure phenomena, provided said medium shall disclose to me the means by which such phenomena were produced, so that I or any one of ordinary intelligence and physical power, shall be able to produce the same, presuming your explanation of imposture or trickery to be the correct one.

William Story in a letter to the Brownings, after detailing clearly and forcibly many phenomena which he had witnessed, through Redman, and which, like myself, he was unable to account for except on the supernatural basis assumed by the medium himself, states that as much as thirty thousand dollars were offered in good faith to a medium, if he would disclose his secret. Although poor and covetous, his sole reply was, that "he could not — he did not know himself how it was done;" and he finally wept from disappointment at his inability to secure so large a sum on apparently such easy conditions.

Hoping my offer may be more successful, I remain very respectfully yours,

JAMES J. JARVIS.

The *Boston Journal* remarks on the above: "If the mediums are all 'impostors,' as is so dogmatically affirmed by the *Courier*, some one or more of them will certainly be tempted by the rich bait." An inevitable conclusion. The *Courier* assumes that money is the chief object with mediums, and gives them credit for shrewdness and tact sufficient to make dupes of thousands of the most intelligent men, the wide world over. Being so shrewd, they must see that the one who will expose the trick has a handsome fortune at his command, and a better reward in the grateful thanks of an entire community. Yet we venture to say no one will come forward — unless it be the "scientific" tricksters of Harvard; one of whom has pledged himself to explain and expose the whole cheat. When the five hundred dollars are passed over to his eminent professorship, may we be there to see!

MYSTERIOUS MUSIC.

Mr. S. Chamberlin, of Le Roy, N. Y., writes: The following incident was communicated to me by a member of the Normal Musical Institute now in progress at North Reading, ten miles from your city. The writer says: —

On the 25th ult., myself, Mr. R. and a small lad, a son of one of the Professors, left the Institute about 5 o'clock, P. M., for our boarding house, by a short route through the woods; and upon reaching the thickest part of the forest, our attention was arrested by the sound of most beautiful music, unlike anything we had ever before heard. It commenced on the higher tones and ran down the scale slowly in perfect chords, and again passed up the scale, commenced dropping off on vibrated a few moments in the tops of the trees, and passed away.

It appeared to be in the air and all about us. It filled me with ecstatic emotions such as I never felt before, and my companions were completely carried away with it.

The affair has created quite a sensation among the professors and scholars, and is generally regarded by them as a spiritual manifestation, both by believers and skeptics.

A CRY OF ALARM.

The following paragraphs from the *Churchman*, the leading organ of High Church Episcopacy in this country, tell a significant story.

SPIRITUALISM.

"It has been supposed by many persons, that modern Spiritualism is dying out; suddenly, however, we find the public newspapers filled with accounts, recording some new phases in its development. At the same time, the papers come to us filled with arguments for and against it; and now and then we find a new theory stated, with more or less ingenuity, attempting either to explain it or to explain it away. All this time Spiritualism is loaded with contradictions, inconsistencies, and absurdities; which do not prevent its success, but rather tend to increase the numbers of its converts; at all events, converts are increasing rapidly. There seems to be something in it which exercises a controlling influence—some power, it may be, which binds its victims, hand and foot.

"The present state of things,—the present state of the country in regard to religious matters,—is truly deplorable. It is to be doubted, whether any of us are really aware what is the state of things, what relation it has to us—its bearing upon our prospects, or its sad commentary upon the manner in which we fulfil our duty in the Church towards God and our neighbor.

"It may be remarked, that all the efforts which have been made to explain Spiritualism have failed to arrest its progress. Indeed, they have failed as works of art; very few, if any of them, have yet been works of faith. What the result will be remains yet to be seen. The question for us to decide is, are we prepared or preparing for what is yet to take place? Are we able even to meet the present developments of Spiritualism? Many good men regard it lightly in every respect; perhaps, much more so than they should ever look upon a delusion fraught with such serious evils as this.

Most persons who have attempted to expose Spiritualism, were so destitute of character, that they failed to reach the minds of the people. Others of better character and better principles, have cast aside their objections and have become Spiritualists. Indeed, those persons who have gone to Spiritual lectures, with the utmost confidence that they could annihilate the lecturers by their test questions, have proved the easiest converts.

"We are perhaps none of us aware what progress Spiritualism is making. It has been generally supposed, within a year or two, that it is dying away; but all this time, it has been advancing more rapidly than ever. Thousands and tens of thousands are converts to it, who do not make it a matter of common conversation. Many persons are converts, who, if the charge were made directly, would pointedly and positively deny it.

Their numbers are increasing almost daily. Some of the best business men in a neighboring city are subscribing to the doctrine. Men high in political power and favor are committed to it. In some of our seminaries of learning, professed ministers of the Gospel are making Spiritualism a part of their instruction. Lecturers come into our small towns and villages, and take special pains, through the local papers, to invite the clergy to a discussion. They even dare them to a discussion. Clergymen, so far, generally, and it may be added, wisely, stay at home. What the end of this will be, no one can tell. Are we yet prepared to meet it?

"Those persons who at first admitted the phenomena of Spiritualism to be *supernatural*, and therefore to be avoided, have not yet, so far as can be ascertained, yielded to it. It is a strange fact, that writers from the Church have been the first and almost the only persons to meet it upon this ground."

The *Churchman*, it will be inferred, admits the agency of spirits. But as the spirits do not endorse High Churchism, they are of course *diabolic*! By the same logic, the Scribes and Pharisees of old proved that Jesus "had a devil, and was mad."

For the New England Spiritualist.

LETTER FROM MR. WILLIS.

HIS HEALTH—FAITH—INTENTIONS FOR THE FUTURE.

NASHUA, N. H., July 10, 1887.

DEAR BRO. NEWTON:—I beg the privilege of a small space in your valuable paper for a purpose that will unfold itself to you and your readers as I proceed.

Some weeks ago I made a solemn declaration in the columns of the *Boston Courier*, of my intention to devote myself, heart and soul, to the cause of Spiritualism. That was followed by a letter in the *Banner of Light*, in which I expressed my views of Spiritualism as a holy, soul-elevating faith.

A few Sundays thereafter, I made a public announcement in the Melodeon of my solemn self-consecration to the cause—and related what Spiritualism had done for my own soul, and what I believe its high destiny to be.

Yet, notwithstanding all this, I have this week received from Boston three letters informing me that the story is rife there that I do not believe in the *spiritual origin of the manifestations*. Let me quote the exact language used to one of my friends recently. "You are humbugged, and your champion, Mr. Willis, says he does not believe in it."

In reply, I submit to my friends and the public, the following declaration of my faith and my intentions.

I believe in the glorious reality of communion between those who have passed on to a higher life, and the loved ones they left sojourning in the vales of mortality.

I believe rapping, writing, trance-speaking, and the movements of material objects without mortal agency, to be among their methods of communication.

I believe that Spiritualism has for its nucleus, a divine truth, that imparts to it a vitality and power that will cause it to triumph over all opposition; and just so surely as there is a God of truth, its enemies will find that they are kicking against the pricks.

I do believe that a voice from the upper glories is speaking to mankind through Spiritualism.

I know as well as I know any other fact that is demonstrated to my senses, that I hold daily communion with those nearest and dearest to my soul, whom I once thought gone to that bourne from whence no traveller returns. I should as soon think of doubting my existence as of doubting this latter point.

So much for my faith. Now for my intentions.

It was announced in your columns a week or two since, that I was suffering from an attack of hemorrhage from the lungs. That was only a part of the story. For forty-eight hours I lay upon the very border of the "Better Land," in that unconscious state that attends congestion of the brain. On the night of the 17th of June it was thought that I could not live till morning. But I had not then finished my work, and on the third day of the disease, I struggled back into conscious existence again, and as soon as strength permitted, I started

ed for this place, *en route*, by easy stages, as I gain strength, for some place near the White Mountains, where I can spend the warm weeks in retirement and rest.

In the fall, *Deo volente*, I intend to devote all my feeble energies to the cause of Spiritualism, following just the course that my spirit friends mark out for me.

It is my purpose to lecture, if health and strength permit, and I take this opportunity to inform my numerous friends in Boston, Salem, Worcester, New Bedford and Providence, Mass., and Portland and Bangor, Me., that I hope to have the pleasure of presenting to them more fully my views of Spiritualism, and my experience in it, during the coming lecture season.

Yours in the cause of Truth.

FRED. L. H. WILLIS.

For the New England Spiritualist.

TRUE AND FALSE SUPPORT.

In illustrating how far church and denominational organizations support and sustain the truths as taught by Jesus of Nazareth, I had the following presented to my mind:—

Passing by a beautiful piece of ground, I noticed a young fruit tree just transplanted; and to support it some willow stakes were forced into the earth around it. Great care was taken that it should thrive. It took root and grew. It was found that the stakes were also budding and looked likely to grow. They took root and put forth branches. Those that had the care of the tree thought it an excellent thing that these stakes were growing, for they would form a *permanent* support. This manner of supporting this tree induced the neighboring farmers in setting out their trees to get scions from the willows, or to take similar stakes for support. At first, the tree bore fruit, and promised to be of great value to its owner; but, as the supports of the tree grew, they began to overshadow it. Their branches expanded and gave a beautiful shade to the weary farmer in the hot summer's day. The fruit became less and less, and what did grow did not ripen, for the want of sun. When its fruitlessness appeared to the more observing, they took scions from the old stock and planted them, and hedged them about after the same manner of the first one. These thrived until their supports, as in the first, became the principal care of their planters, and choked the true tree. Some suggested the removal of these supports, that the tree might have a chance to grow; but a cry was raised that they wished to destroy the sacred works our fathers established. "If it had not been the object of the planter to have them supported he would not have had it done; and we must not remove them, for if we do the whole tree will fall to ruin. The storms will uproot it, and the valuable tree our fathers bequeathed us will be a mass of decay." Therefore, every one that suggested the removal of them in any instance was discharged from employ. And all then continued in their own way.

Again, I see a tree standing alone in the open field. It has stood there for many years, beaten by the winds and storms. Its trials have caused it to look for support, and its roots have branched in various directions, and taken a firm hold of the earth. A two-fold benefit arises: first, its own support against the storms; second, to absorb from the earth more moisture for its growth. It puts forth its fruit annually, and with half the nurture the first tree received, would greatly increase its yield.

To explain: The truth is planted in the soul, is surrounded by articles of faith—an organization—ere the mind is able to examine its value, to understand its use or comprehend its assertions. Men grow up with these around them and think they cannot exist without their support. And having once accepted these articles, any suggestion for removal is considered heresy; or even a question of their truth for the purpose of understanding it, is considered sacrilege. Faith is wanted in the inherent power of truth to sustain itself.

W. A. D.

For the New England Spiritualist.

A SPIRIT COMMUNICATION.

MR. EDITOR:—The enclosed communication was received from my spirit sister and addressed to my wife. If you deem it of any worth for your paper, you are at liberty to insert it.

I am yours most truly,

C. E. S.

JUNE 23, 1887.

MY DEAR SISTER:—It gives me happiness to move a mortal's hand, to give you evidence of my power to return and exercise a good influence over you. Love is the true essence of religion. In proportion as you love and know, further do you prepare your mind for principles divine—do you draw nearer to truth and the Creator. I rejoice that there are many bridges spanning the dark chasm of death, upon which angels can return and comfort mourning friends left upon the shores of time.

In the spheres, life is full of harmony and joy; it is colored with the hues of poetry and beauty; yet angelic beings are not insensible to the practical earth-life. It is my fondest aim to make you happy, and ripen you for a higher and purer place. You have noble aspirations; your spirit is strong to do deeds of right; but the flesh is weak. By this I mean you are often too impulsive. It is a difficult, yet necessary lesson to learn self-control—to subdue the passions, and let the affections turn into a channel of purity and virtue. My well-beloved sister, let me aid you to conquer your earthly part, and draw out the noble qualities I see smothering like sparks beneath the ashes of materiality. Shrink from evil as from a bane and blight; yet have charity for those who err, and be ready to suffer for them. If you could but realize how much this earth-life colors the immortal existence, you would feel that every act should be a true and noble one. Even as the healing stream derives its properties from the mineral through which it flows, does your soul receive impressions from those you associate with.

In my deep love for you, I often breathe your brow with fragrant flowers. Oh, may this fragrance refresh you! You have commenced life in earnest. Love is your staff. I will help my brother to be indeed a sustaining pillow unto you. Let the closest sympathy unite you. Let no secrets exist between you; bear with the weakness of each other; and grow more and more united,—that when the hour of parting comes, you will feel that it is only for a brief season. I will write to you again. In much love I remain your spirit-sister.

ADA.

FUNERAL THOUGHTS.

There are two great points certain—two points that are fixed and unchangeable. One of these is, that the soul of man is immortal, and though the body perish like the flowers in summer, the soul will still live on, growing brighter and more glorious. The other is, that there is a God of perfect love wisdom and power, who enfolds all the beings into whom He has breathed the breath of life in the perfection of His love. Between these two points—the certain immortality of the soul and the certain affection of God—hangs life. If I did not know these, I should not dare to stand before you here to-day. I should close my eyes to the sight of this calm face here in the coffin, I should close my ears to all sound of lamentation, and should run hence to bury my head in the dust, and die myself. If we were not sure of God's love and the soul's immortality, I do not know what reflecting man or sensitive woman could endure life a moment. Knowing these, I can look on this face in the coffin and say, It is well with the man; he is not dead, but sleepeth. This is only the house from which his soul has gone home to his Father and to our Father, to his God and to our God.

To the mortal affections death is exceedingly afflicting, but when the religious soul is awakened, death is a triumph. For the souls of those who die are not dead, but clad with wings.

On earth you have not wholly lost our friend. His memory remains with you; year by year, his mortal imperfections shall fade away till you shall think of him as an angel, for a time sojourning in the flesh. And it has been let down to us as a precious revelation from Heaven, that in the next world those who have loved on earth shall be joined each to each.

Some threescore and six years ago, when the coming of this child was foreseen, a whole world of preparation was made for the baby, and when he did come, he was received into a world of affection and tenderness. So I think it must be in the other world, that his coming was foreseen, and that ministering angels were ready on his coming to welcome him with joy and affection.—*Theo. Parker, at the funeral of C. Whiting.*

AN OPPORTUNITY FOR THE BENEVOLENT.—A reader who has been furnished our paper by a friend, and the time of subscription having expired, writes as follows:—

"I have taken a deep interest in your paper. It has been my joy and rejoicing, thus far through life; it has been the means of making me a better and a more cheerful being. It would afford me much pleasure and profit, could I see my way clear to subscribe for it. But my situation is such that I must forego that pleasure by requesting it to be discontinued. I will here state my reasons: I am a cripple in both of my hands, in consequence of a malignant disease in the bone; and past manual labor. God bless and prosper you, is the desire of your friend and obedient servant."

It gives us pain to be obliged to deprive this unfortunate friend of a source of comfort so highly appreciated; and yet our income does not justify us in sending the *Spiritualist* gratuitously in such cases. If any reader who is blessed with an abundance of this world's goods, would like the privilege of supplying this other's lack, we shall be pleased to act as *medium* in the case. We know of several others similarly needy, so that should more than one be prompted to respond, the sums will be faithfully appropriated.

MEETING-HOUSES TO LET.—Mr. Hervey Barber writes us, under date of July 1st, as follows:

Last Sunday I went to Chesterfield, N. H., where three spires point to heaven, saying silently that the people here were once ardent sectarians; but now no one proclaims the doctrine of creeds therein. The Town Hall was opened, and a large and attentive audience listened, forenoon and afternoon, to what could be said by your humble brother on the spiritual philosophy and manifestations, as about to usher in a new dispensation of freedom and love.

NOT A CONVERT.—We are requested by a member of the society of Rev. Mr. Porter of South Boston, to state that his pastor's disconnection with his society was not on account of his conversion to Spiritualism. Our informant says that Mr. Porter has no faith in the modern manifestations.

SNOW'S PATHFINDER RAILWAY GUIDE.—This indispensable companion of the traveller appears this month in a new and greatly improved form. Its enterprising publisher has contrived a method of enlarging its pages to four times their former size, and at the same time folding it conveniently for the pocket. The enlarged form allows of the presentation of entire railroad routes before the eye at a glance, and also of complete maps of the New England States. The time-tables are beautiful specimens of the typographic art.

LETTERS RECEIVED NOT OTHERWISE ACKNOWLEDGED.—"Ailed," Old Sedon.—S. H. Hushaw, Greenboro, Ind.—S. B. Bulky, Norwich, Ct.—S. W. Pease & Co., Cincinnati, (47 received).—S. Mayhew, Montpelier, Vt.—S. B. Brittan, New York.—T. W. H.—Worcester.—J. M. Lord, Portsmouth.—S. Barry, Philadelphia.

PASSED ON.—At Winchester, N. H., May 7th, 1887, AMOS E., son of ERI and LUCY P. PUTNAM, aged 5 years, 8 months and 21 days, was translated from this to the spirit-land.

Also, June 24th, JAMES H., followed his younger brother to the same celestial country.

Suddenly were our brother and sister called to part with these dear objects of love. The first was removed instantly by drowning; the other by scarlatina, after an illness of only six days. Although paternal hope has been disappointed, and maternal affection has been caused to bleed once and again, yet our friends sorrow not as do those that do not believe in spirit-communication.

For they are convinced by angel visitants that have spoken to them, that their dear ones have departed to a better land, where kind spirit friends and teachers are ever ready to guard and instruct, and take them by the hand,—to lead them to those sparkling fountains,—to watch over them as they repose under those beautiful trees that abound in that harmonious home,—to teach them that enchanting music that ever resounds through the splendid mansions and beautiful groves which abound in those celestial regions,—to return with them to their parents, and whisper sweet words of love and consolation, giving assurance of increasing filial affection and proving themselves often near to calm, soothe and console their sorrowing hearts.

H. B.

SPECIAL NOTICES.

The "DAYTONS" have taken rooms at No. 3 Winter St. and will hold public circles each day at 3 P. M., and private circles at 8 P. M.—Tickets for private circles may be had at the Fountain House;—for public circles, at the rooms.

Dr. C. C. YORK will be at South Hardwick, Vt., for a short time after July 18, and will receive applications for his services in that vicinity.

For a short season, JOHN M. SPEAR will be at the office of Practical Spiritualists, Fountain House, corner of Beach street and Harrison Avenue, for the examination and counsel of the diseased and disharmonized persons, for delineations of character, and for such other beneficent labors as the spirit world may desire to do through his instrumentality.

Office hours from 9 to 12, and from 2 to 4. A competent person will be present to record such messages as may be transmitted.

May 9th

LECTURERS AND TRANCE SPEAKERS.

LECTURERS.

Dr. JOHN MAYHEW, travelling in New England.
D. P. GODDARD, Chelsea, Mass.
J. W. H. TOOHY, Salem, Mass., box 219.
ALLEN PUTNAM, Esq., Roxbury, Mass.
S. C. HEWITT, Chelsea, Mass.
MISS C. M. BEEBE, (now travelling in N. Y.).
GIBSON SMITH, South Shaftsbury, Vt.
STEPHEN MORSE, Springfield, Mass.
A. E. NEWTON, Editor N. E. Spiritualist, Boston.
S. B. BRITTON, Editor Spiritual Age, New York.
Rev. T. L. HARRIS, 447 Broome St.
Wm. FRIBOURGH, Telegraph Office, New York.
R. P. AMBLER, " " " "
CHARLES PARTRIDGE, " " " "
Dr. J. R. ORTON, " " " "
HENRY H. TATOR, " " " "
Dr. R. T. HALLOCK, corner Christie and Broome Sts., N. Y.
Mr. and Mrs. U. CLARK, Ed. Spiritual Clarion, Auburn, N. Y.
R. P. WILSON, New York.
JOEL TIFFANY, 553 Broadway, New York.
DANIEL PARKER, M. D., Billerica, Mass.
R. D. CHALFANT, Esq., 836 Race St., Philadelphia.

TRANCE SPEAKERS.

Mrs. B. F. HATCH, at present in New York.
Dr. C. MAIN, 7 Davis Street, Boston. (Healing Medium.)
WILLIAM E. RICE, Boston. (Healing Medium.)
Mrs. J. H. CONANT, Boston.
Miss ROSA T. AMEDY, Roxbury, Mass.
L. K. CONLEY, Portland, Me. (Healing Medium.)
F. L. WADSWORTH, Portland, Me.
JOHN M. SPEAR, Melrose, Mass.
Mrs. SARAH B. ELLIS, Hanson, or Quincy, Mass. (Healing Medium.)
Mrs. JOHN PUFFER, North Hanson, Mass. (Healing Medium.)
Miss A. M. SPRAGUE, Plymouth, Vt.
Mrs. M. S. TOWNSEND, Bridgewater, Vt. (Healing Medium.)
Mrs. M. F. BROWN, South Royalton, Vt. (Healing Medium.)
AUSTIN E. SIMMONS, Woodstock, Vt.
Mrs. R. M. HENDERSON, Newtown, Ct. (Psychometrist.)
Mrs. H. P. 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, Colliette Depot, Mass.
Mrs. EMMA F. JAY BULLENE (now in New York).
Mrs. BECK, 383 Eighth Avenue, N. Y. city.
Mrs. C. M. TUTTLE, Albion, Mich.
GEORGE ATKINS, Charlestown, Mass. (Healing Medium.)
Mrs. ALMIRA F. PEARSE, S. Wilbraham, Mass. (Psychometrist.)
J. A. BASSETT, Salem, Mass.
ABRAHAM P. PIERCE, Augusta, Me.
Mrs. SARAH A. HORTON, Brandon, Vt.

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

MEETINGS IN BOSTON AND VICINITY.

Rev. R. P. AMBLER, of New York, trance speaker, is expected to lecture at the Melodeon, on Sunday afternoon, next, at 3 o'clock, and in the evening at quarter before 8 o'clock.

There will be a conference meeting of Spiritualists at the Melodeon, on Sunday forenoon next, at the usual hour. All are invited to attend.

SUNDAY MEETINGS.—Wm. H. Porter is expected to commence a course of written lectures, on the Principles and Uses of Spiritualism, at the Music Hall, next Sabbath morning, at 10 o'clock. Also social Conference and Spirit Communications, at 3 o'clock,—to be supported by voluntary contributions.

WEEKLY MEETING OF PRACTICAL SPIRITUALISTS.—A regular weekly meeting of persons interested in the Practical Application of Spiritualism to Individual and Social Life, now convenes every Thursday, P. M., at half-past two o'clock, at the office of Practical Spiritualists, Fountain House, Boston, corner Beach street and Harrison Avenue. All desirous of learning of Purposes and Plans are cordially invited to attend.

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

IN CHARLESTOWN.—Meetings will be held regularly at Washington Hall, every Sabbath afternoon. Speaking by entranced mediums.

MEETINGS IN CHELSEA, on Sundays, morning and evening at FREMONT HALL, Winnisimmet Street. D. F. GODDARD, regular speaker. Seats free.

IN CAMBRIDGEPORT.—Meetings at Washington Hall, Main street, every Sunday afternoon and evening, at 3 and 7 o'clock.

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

AT LYCUM HALL, regular meetings every Sunday afternoon and evening, under the supervision of J. H. W. TOOHY.

IN MANCHESTER, N. H.—Regular Sunday meetings in Court Room Hall, City Hall Building, at the usual hours.

MEDIUMS IN BOSTON.

Miss M. Munson, Clairvoyant Physician and Trance Medium. At No. 5 Hayward Place. Hours from 9 A. M., to 3 P. M.

Mr. J. V. Mansfield, Test Writing Medium, No. 3 Winter Street, over Gr. Trumbull & Co's, Boston, or at his home, Chestnut st., Chelsea. Terms \$1.00, in advance. All letters sent by mail must contain a postage stamp to prepay the postage.

Mrs. Knight, Writing Medium, 15 Montgomery place, upon a flight of stairs, door 4. Hours 9 to 12 and 2 to 5. Terms 50 cents a session.

Mrs. Bean, Rapping, Writing and Trance Medium. Hours from 9 A. M. to 9 P. M., No. 10 Chelmsford place.

Mrs. B. K. Little, (formerly Miss Ellis) Test Medium, by Rapping, Writing, and Trance. Rooms No. 46 Elliot street. Hours from 9 to 12 A. M., and 2 to 6 P. M. Terms \$1.00 per hour for one or two persons 50 cents for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, \$1.00.

Mrs. 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 fulfilled.

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

Miss E. D. Starkweather, Rapping, Writing and Trance Medium resides at No. 213 Harrison Avenue. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 and 7 to 9 P. M.

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

Mrs. Churchill, Botanic Physician, assisted by Mrs. DICKINSON, Trance and Healing Medium, who will explain her Drawings on Creation. Circles every Thursday evening, from 8 till 9.

Communications when desired, No. 6 Grange Place (from Washington Street, near Boylston Market, Boston, Mass.)

DR. RUSSELL'S (Graduate of the University of Pennsylvania) LUNG INSTITUTE, 650 Washington St., corner Common St. For treatment of Consumption, Scrophula, Diseases of the Throat, Bronchitis with the diseases caused by impurity of blood. Dr. Russell's Spirit Mediums made from instructions received from Prof. Hare's Laboratory Philadelphia.

CURE OF CONSUMPTION BY NUTRITION AND INSULATION. With the following remedies: Dr. Russell's Pulmonic Vapor for Inhalation. Dr. Russell's Balsam and Sarsaparilla with Hyd. Potassa. Dr. Russell's Wild Cherry Pectoral for Consumption. Dr. Russell's Compound for Coughs and Croup. Dr. Russell's Strengthening Tonic for Diseases of the Heart. Dr. Russell's Medicated Inhaler for the Lungs. A pamphlet gratis. Medical advice free from 11 to 12 M.

MRS. O. J. PUTNAM, HEALING, WRITING AND TRANCE MEDIUM, 15 Beach St. Terms liberal. 15-8.

MRS. D. C. FRENCH, RECENTLY FROM WINCHESTER, N. H., having secured an office at the Fountain House, may be consulted as a Test Medium or for medical purposes, from 9 to 12 A. M., and from 2 to 6 P. M. Terms \$1. 15-8.

MRS. YORK, Medical Clairvoyant, Healing Medium, and Psychometrist Delineator of Character. Mrs. York does not profess to hold trances, but is a clairvoyant, and 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 old circles for this purpose every Tuesday evening. Terms liberal. Residence, No. 14 Pleasant street; entrance on Spear place. Oct. 23

C. H. COLLAGAN'S AMBROTYPE AND DAGUERREAN GALLERY, 142 Washington Street, Boston, Mass. 9-3m.

General Advertisements.

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

FIFTY OIL PAINTINGS of various sizes, representing the plants and animals that existed on this earth in the early formation; also, the first type of man on this earth, and the beasts that in the progress of God's laws were the progenitors of man. Representations of the inhabitants of the Sun, and the people of angelic powers, and are now on exhibition at No. 45 Harrison Av. Terms, \$1.00. Hours from 8 to 1, and 2 to 6. ELIZA H. TAIT, Secress.

LAYING 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 stamped envelope, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 84 door east of Western Hotel.

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

TO THE AFFLICTED. Dr. S. CUTLER, assisted by Mrs. G. W. WALKER, Clairvoyant and Healing Medium, will attend to the wants of the sick, on Wednesdays, Thursdays, Fridays and Saturdays in Lowell. On other days he will visit Billerica, Westford, and other places, where he is wanted, until further notice. Office 221 Central street, Lowell, Mass. 32-47

AT DR. ABBOTT'S BOTANIC AND ECLECTIC DEPT., 214 HANOVER STREET, may be found one of the most extensive varieties of Herbs, Barks, Roots, &c., in the United States; also, a valuable amount of manufactured medicines of approved worth. Spiritual and Mesmeric Prescriptions put up with particular attention. 12

A. B. CHILD, M. D., DENTIST NO. 15 TREMONT STREET, Boston, Mass.

HEALING INFIRMARY. DOCTOR BARRON cures Cancers and Cancerous Humors, without the use of the knife or torturing caustic, and with little pain and inconvenience to patients, by applying a chemical solution, which has a chemical action on the vitality of the cancer, causing a separation between the cancer and the surrounding tissues, and an opening of the integuments over it, so that in a few days the tumor will escape, root and branch. The opening in the skin thus made heals up in a short time, leaving no trace of the cancer. Over 200 cases have been cured by this process. The Doctor continues to attend to Scrophula, Erysipelas, and all cases, in which he has had great success for the last twenty 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. REUBEN BARRON, Botanic and Clairvoyant Physician, Palmer, Mass. 18-3m

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

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.

Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival. These tender looks of hate to indicate their diseases, should inclose \$1. for the examination, with a letter stamp to prepay their postage. Water from the Hammer 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

Interesting Miscellany.

REFLECTIONS OF A SOUL ON DEATH.

BY LEIGH HUNT, 1784.

SCENE.—A female sitting by a bedside, anxiously looking at the face of her husband, just dead. The soul within the dead body soliloquizes.

What change is this! What joy! What depth of rest!
What suddenness of withdrawal from all pain
Into all bliss! Into a balm so perfect
I do not even smile! I tried but now,
With that breath's end, to speak to the dear face
That watches me, and lo! all in an instant,
Instead of toil, and a weak, weltering tear,
I am all peace, all happiness, all power,
Laid on some throne in space.—Great God! I am dead.
[A pause.] Dear God! Thy love is perfect; Thy truth unknown.
[Another.] And He, and they! How simple and strange! How beautiful!

But I may whisper it not,—even to thought,
Lest strong imagination, hearing it,
Speak, and the world be shattered.
[Soul again pauses. O balm! O bliss! O saturating smile
Unvanishing! O doubt ended! certainty
Began! O will, faultless, yet all indulged,
Encouraged to be wilful;—to delay—
Even its wings for heaven;—and thus to rest
Here, here, e'en here,—twixt heaven and earth awhile,
A bed in the morn of endless happiness.
I feel warm drops falling upon my face;
My wife! My love! 'tis for the best thou canst not
Know how I know thee weeping, and how fond
A kiss meets mine in these unwelcome lips.
Ah, truly was my love what thou didst hope it,
And more; and so was mine,—I read it all,—
And our small fears but with impatience
At seeing the dear truth ill understood.
Poor sweet! thou blamest now thyself, and heapest
Memory on memory of imagined wrong,
As I should have done too,—as all who love;
And yet I cannot pity thee;—so well
I know the end, and how thou'lt smile hereafter.
She speaks my name at last, as though she feared
The terrible, familiar sound; and sinks
In sobs upon my bosom. Hold me fast,
Hold me fast, sweet, and from the extreme grow calm,—
Me cruelly unmoved, and yet how loving!

How wrong was I to quarrel with poor James!
And how dear Francis mistook me! That pride,
How without ground it was! Those arguments,
Which I supposed so final, O how foolish!
Yet gentlest Death will not permit rebuke,
E'en of one's self. They'll know all, as I know,
When they lie thus.
Colder I grow, and happier;
Warmness and sense are drawing to a point,
Ere they depart;—myself quitting myself.
The soul gathers its wings upon the edge
Of the new world, yet how assuredly!
Oh! how in balm I change! actively willed,
Yet passive, quite; and feeling opposites mingle
In exquisite peace! Those fleshly clothes,
Which late I thought myself, lie more and more
Apart from this warm, sweet, retreating me,
Who am as a hand, withdrawing from a glove.

So lay my mother: so my father: so
My children: yet I pitted them, I wept,
And fancied them in their graves, and called them "poor!"

O graves! O tears! O knowledge, will and time,
And fear and hope! What petty terms of earth
Were yet! yet how I love ye as of earth
The planet's household words; and how postone,
Till out of these dear arms, th' immeasurable
Tongue of the all-possessing spirit eternal!
Ah, not excluding these, nor aught that's past,
Nor aught that's present, nor that's yet to come,
Well waited for. I would not stir a finger
Out of this rest, to re-assure all anguish;
Such warrant hath it; such divine conjuncture;
Such a charm binds it with the needs of bliss.

That was my eldest boy's—that kiss. And that
The baby with its little unweaving mouth;
And those—and those—Dear hearts! they have all come,
And think me dead—me, who so know I'm living,
The vital creature in this fleshly room.
I part; and with my spirit's eyes full opened
Will look upon them.

[Spirit parts from the body and breathes upon their eyes.
Patient be those tears,
Fresh heart-dews, standing on these dear clay-moulds.
I quit ye but
To meet again, and will revisit soon
In many a dream, and many a gentle sigh.

[Spirit looks at the body.
And was that I?—that hollow-checked, pale thing,
Shattered with passions, worn with cares; now placid,
With my divine departure? And must love
Think of these painfully? of stifling boards
'Gainst the free face, and of the irreverent worm?
To dust with these, poor corpse! to dust and grass,
And the glad innocent worm, that does its duty
As thou dost mine in changing. I, thy life,
Life of thy life!—turn my face forth to Heaven!
O the infinitude and the eternity!
The rapid, angelic faces!
My mother!

HOW TO MOVE THE WORLD.—A lesson, which, if well learned, would be of vast benefit to many theoretical reformers of the present day, is taught in this incident, which we take from a work on the life and sayings of Socrates:

A Grecian youth, who saw the errors and follies of the people, and wished to reform the world, once exclaimed:—

"Oh, that I were rich, and famous as an orator, I would move the world so soon. Here are sins to be plucked up, and truths to be planted. Oh, that I could do it all. I would reform the whole world—and that so soon."

Socrates, hearing the youth, said:—
"Young man, thou speakest as silly women. This gospel, in plain letters, is written for all. Let him that would move the world, move first himself. It asks neither wealth nor fame to live out a noble life. Make thy light thy life; thy thought, action. Others will come round, and follow in thy steps. Thou askest riches to move the world. Foolish young man, as thou art, begin now. Reform thy little self, and thou hast begun to reform the world. Fear not, thy work shall never die."

A vast deal of genial humor, says Mrs. Stowe, is conscientiously strangled in religious people, which might illuminate and warm the way of life. Wit and gaiety answer the same purpose that a fire does in a damp house, dispersing chills and drying up mold and making all wholesome and cheerful.

Grief knits two hearts in closer bonds than happiness ever can; and common sufferings are far stronger links than common joys.

Happiness is that inward, sweet delight, that arises from harmony between our will and God's will.

WAS IT NOT PROVIDENCE?

About forty years ago, in the western part of New York, lived a lonely widow, Mozher. Her husband had been dead many years, and her only daughter was grown up and married, living at the distance of a mile or two from the family mansion.

And thus the old lady lived alone day and night. Yet in her conscious innocence and trust in Providence, she felt safe and cheerful, did her work quietly during the daylight, and at eventide slept sweetly.

One morning, however, she awoke with an extraordinary and unwonted gloom upon her mind, which was impressed with the apprehension that something strange was about to happen to her or hers. So full was she of this thought that she could not stay at home that day, but must go abroad to give vent to it, unbosoming herself to her friends, especially to her daughter. With her she spent the greater part of the day, and to her she several times repeated the recital of her apprehensions. The daughter as often repeated the assurance that her good mother had never done injury to any person, and added, "I cannot think any one would hurt you, for you have not an enemy in the world."

On her way home she called on a neighbor, who lived in the last house before she reached her own. Here she again made known her continued apprehensions, which had nearly ripened into fear, and from the lady of the mansion she received answers similar to those of her daughter. "You have harmed no one in your whole life time; surely no one will molest you. Go home in quiet, and Rover shall go with you. Here, Rover," said she to a stout watch-dog that lay on the floor, "Here, Rover, go home with Mrs. Mozher, and take care of her." Rover did as he was told. The widow went home, milked her cows, took care of everything out of doors, and went to bed as usual. Rover had not left her for an instant. When she was fairly in bed, he laid himself down upon the outside, and as the widow relied upon his fidelity, and perhaps chided herself for needless fear, she fell asleep. Some time in the night she awoke, being startled, probably by a slight noise outside the house. It was so slight, however, that she was not aware of being startled at all, but heard, as soon as she awoke, a sound like the raising of a window, near her bed, which was in a room on the ground floor.

The dog neither barked nor moved. Next there was another sound, as if some one was in the room and stepping cautiously on the floor. The woman saw nothing, but now, for the first time, felt the dog move, as he made a violent spring from the bed, and at the same moment, something fell on the floor sounding like a heavy log. Then followed other noises, like the pawing of a dog's feet; but soon all was still again, and the dog resumed his place on the bed without having barked or growled at all.

This time the widow did not go to sleep immediately, but lay awake wondering, yet not deeming it best to get up. But at last she awoke, the sun shining. She hastily stepped out of bed, and there lay the body of a man, extended on the floor, dead, with a large knife in his hand, which was even now extended. The dog had seized him by the throat with a grasp of death, and neither man nor dog could utter a sound till all was over. This man was the widow's son-in-law, the husband of her only daughter. He coveted her little store of wealth, her house, her cattle, and her land, and instigated by his sordid impatience, he could not wait for the decay of nature to give her property up to him and his, as the only heirs-apparent, but made this stealthy visit to do a deed of darkness in the gloom of the night. A fearful retribution awaited him. The widow's apprehensions, communicated to her mind, and impressed upon her nerves, by what unseen power we know not, the sympathy of the woman who loaned the dog, and the silent but certain watch of the dog himself, formed a chain of events which brought the murderer's blood upon his own head, and which are difficult to be explained, without reference to that Providence which numbers the hairs of our heads, watches the sparrows fall, and "shapes our ends, rough hew them as we will."—Harper's Weekly.

A SINGULAR CASE.

TEST OF SPIRIT PRESENCE.

The correspondent of the *Saturday Evening Post*, in referring to the return of Hume to Paris and the interest that is felt there on the subject of Spiritualism, relates among others the following extraordinary occurrence:

Speaking of Hume reminds me of the strange story just now going the rounds of the fashionable world, regarding the nephew of the Countess R—. This gentleman, Mr. S—, was in London a short time ago, and there, one evening, while sitting reading in his bedroom—where his valet was busy putting his master's things to rights—Mr. S— suddenly heard a very loud scratching, as of a pen, at his desk. He did not turn round, but being much surprised at what he considered a great liberty on the part of the servant, he said, "What are you doing there? What do you mean by writing at my desk?"

"I am not writing, sir; I am certainly nowhere near your desk, but in quite another part of the room."

Turning his head, Mr. S— then saw that the man was, in fact, at the farther end of the room, and quite away from the writing-desk. Still more surprised, he left his chair and went to the desk. On it lay a sheet of paper, with writing on it, and a pen beside it. Both the pen and the writing were wet with, as it seemed, ordinary ink. On the paper was written "Rodolphe, 7 1/2."

"Swear to me that you did not write this!" said Mr. S— to the man.

The latter swore by all the saints in the calendar that he knew no more about the writing than his master. But the sequel of the story is the strangest part. Rodolphe was the name of Mr. S—'s most intimate friend, then travelling in America; and it has since been learned that this friend died at half-past seven o'clock on the very evening when this mysterious writing was done. The occurrence has acted so powerfully upon the mind of Mr. S—, that he has renounced all the advantages of a large fortune, connections, and brilliant position, and is preparing, despite the efforts of his family to prevent the step, to enter a community of Oratorians.

The trials of life are the tests which ascertain how such gold there is in us.

REMARKABLE CASE OF CLAIRVOYANCE.

We give the following from the pen of Professor Gregory, of Edinburgh, a gentleman whose high standing and reputation claim for him more than ordinary regard. He states:

I have been informed, on what I consider perfectly good authority, of the following case, which is not generally known. A lady was subject, occasionally, not to illness, but to a certain state of mind, possibly connected with a tendency to reverie or abstraction, in which she became aware of what the persons she thought of were doing at the moment, even at considerable distances. She did not know, at least so far as I am informed, any cause which produced this state. On one occasion, residing at some distance from town, she had in this way, while fully awake, but late in the evening, a vision of her son's chambers in town, such as I believe she had often had before. She saw the porter of the chambers leave his own room, with a candle in one hand and a knife in the other, and proceed to her son's bed-room, which he entered softly, and, going to the bedside, ascertained that his master was asleep. He then took from the clothes of that gentleman a key or a set of keys, went to the other end of the room, opened a trunk or box, took out a pocket-book, and from it a £50 Bank of England note. The thief then returned to the bed, replaced the key, and once more looking to ascertain if the sleeper still slept, retired to his own room. The lady was naturally much alarmed, and next day drove to town, and saw her son. Without letting him know her vision, she contrived to ascertain that he had placed in his box a bank-note for £50, and begged him to look whether it was still there. The note was gone; the lock uninjured. She now told her story, and after consultation with her son, who agreed with her that he could not, on this evidence, accuse any one of theft, the note, the number of which was known, was stopped at the bank, and the fact advertised. It was never presented for payment. The porter soon left the chambers, and there the matter would have ended; but some time afterwards he was taken up for some other robbery. And when his lodgings were searched, there was found the very identical note, rolled up hard into a small bulk, at the bottom of the criminal's purse.

This remarkable vision was told me by a gentleman of great acquirements and of the highest character, who himself had it from the lady, and told me that I might entirely rely on its authenticity. It was no dream, but a waking vision. And had it been a dream, this would only prove that the clairvoyant state had this time occurred during sleep, which had often occurred in the waking state to the same lady. The fact would not be less striking nor less valuable.

THE FREE MAN.

There are two governing ideas that, without material error, may be said to rule the actions of mankind, and share between them the dominion of all human souls; the idea of *pleasure and pain*, and the idea of the *noble and ignoble*. Every one, in every deed, follows either what he enjoys or what he reveres. Now he and he only is *free* who implicitly submits to that which he deeply reveres; who takes part, offensive and defensive, with the just and holy against the encroachments of evil; who feels his self-denials to be his privilege, not his loss; a victory that he has won, not a spoil that he has been obliged to forego. Such a one is free; because he is ruled by no power which he feels to be unrightful and usurping, but maintains in ascendancy the divine Spirit that has an eternal title to the monarchy of all souls; because he is never driven to do that which he knows to be beneath him; because he is conscious no longer of severe internal conflict, or its issues in secure enfranchisement; because self-contempt, and fear, and restlessness, and all the feelings peculiar to a state of thralldom, are entirely unknown. And they all are slaves,—liable to the peculiar sins and miseries of the servile state,—to its meanness, its cowardice, its treachery,—who either have nothing which they revere, or, having it, insult its authority, and trample it under the Bacchanalian feet of pleasure.

It is the worst and last curse of actual personal slavery, that it extinguishes the notion of rights, and with it the sense of duties; that it quenches the desire and conscious capacity for better things; that degradation becomes impossible; that blows may be inflicted, and the pain go no further than the flesh; and that by feeding the eyes with the prospect of pleasure, or brandishing the threat of infliction, you may move the creature as you will. And whenever, by men at large, nothing is esteemed holy and excellent, and enjoyment or suffering are the only measures of good, the essence of the same debasement exists. The slave flies the idea of pain; the voluptuary pursues the idea of pleasure; a menace or a bribe is the force that makes a tool of both; and they must be referred to the same class. Nor does the analogy between them fail in cases of mixed character and imperfect degradation. If the serf has not sunk to the level which it is the tendency of his condition to reach, if he has still his dreams of justice, his half-formed sense of human dignity, it is then his privilege to be wretched; to feel an agonizing variance between his nature and his lot, and writhe as the iron entereth his soul. And a like miserable shame does every one suffer, who offers indignity to his own higher capacities; who suppresses in silence and inaction the impulses of his devout affections, and is seduced or terrified into conscious villainy. It is not without sufficient reason that all those whose wills are of self-indulgence make, are charged with being enthralled. Their minds have the very stamp of slavery.

The essential root then of all dependence and servility of soul lies in this,—that the mind loves pleasure more than God. The essence of true spiritual liberty is in this,—that the mind has high objects which it loves better than its own indulgence; in the service of which, hardships and death are honorable and welcome; which must be subordinated to nothing; which men are not simply to pursue in order to live; but which they live in order to pursue. In acknowledging the pleasurable as supreme consists the real degradation and disloyalty of the one; in vowing undivided allegiance to what is worthy, true, and right, consists the power and freedom of the other.—J. Martineau.

"Wise Prodigality."—"A man does not become rich by laying up abundance, but by laying out abundance; that is, by laying it out for God."—Chrysostom.

FREE SEATS IN CHURCH.

The humorist "Doesticks," has been to a pew auction in a fashionable church, and he thus hits the evangelical spirit which he saw manifested. Is there not "more truth in it than there is poetry?"

"I very soon discovered," he says, "that no 'dead-heads' were allowed on this line, and that if a man couldn't pay, he was put off the train. After some preliminary chat about the foreign news, the state of markets, the hope of a revival of religion, the rise in 'Erie,' the progress in the work of grace, and price of pork, the lowly ones gathered around, and the sale began. Those pews nearest the pulpit, or perhaps I should say, those seats nearest the locomotive, were sold first: they brought seventy, eighty, and even one hundred and twenty dollars premium; the price was to be paid merely for a choice of seats, in addition to the regular rent. I instantly saw that I hadn't money enough to take a first-class cabin passage, but hoped there might be a place for me somewhere. Jones bought a ticket, and Smith, and Tompkins; but there was not a single seat that came down to my pile; and I felt I must give up the journey, or find a cheaper conveyance, for I certainly couldn't afford to go to heaven at such exorbitant rates."

He makes a little "calculation," and finds that to be saved at that church would be a greater expense to him than his sins had ever been: "prayers cost me forty cents an hour, and sermons four dollars and a half apiece, and if I'm as great a sinner as the minister says I am, it would break the Bank of England to get me into the fold: unless they can get a heavy discount, I fear I shall have to give it up and go to the devil."

SURE ENOUGH.—Jones denies positively that women are angels, and proves it by reference to Biblical research; "for," says he, "if women were angels, Noah's wife would have doubtless been referred to as an Ark angel, which she was not!"

It is said that the Devil has many imps; it is presumed the following are among the number: Impertinence, imp-etiosity, imp-udence, imp-ertinence, imp-urity, imp-iety and imp-lacability.

The Synod of the Presbyterian Church in session at Toronto, Canada, has decided that instrumental music in churches is not pleasing to God.

"I think our church will last a good many years yet," said a waggy deacon to his minister; "I see the sleepers are very sound."

Another asteroid was discovered, May 27th, by Hermann Goldschmidt of Paris. This makes the forty-fourth member of that numerous family.

All personal antagonisms are infernal. Hence he who cherishes hatred against his fellow-man, shows that he himself is a bad man.

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