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" LIGHT ! MORE LIGHT STILL ?" -- COLTHE.

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# Phenomenal & Philosophical.

### R. P. AMBLER'S LECTURE,

DELIVERED AT THE MELODEON, SUNDAY AFTERNOON, JULY 19TH, 1857.

The first prominent idea of theology is, the Existence of a Supreme Being; and the second, which naturally follows this, and is scarcely less conspicuous, is the Revelation which that Being is supposed to have made to scenes of human history, it is ever the same, changeless his earthly children. A strong inferential argument may be formed to prove the probability and the necessity of a divine revelation, by referring to the spiritual needs of man, and the near relation which he it covers the lapse of the ages with its immutability. sustains to God. As a dependent being, man requires the unfoldings of a higher wisdom than that which he is able to generate by his own unaided powers; and as an immortal child of God, possessed of faculties that are capable, to some extent, of scanning the divine perfect are brightened by the smiles, or darkened by the frowns tions, he has a right to feel that the voice of the Father will be made known to him, and that the word of his truth will be given in a language which his own Godlike soul may interpret. Hence the idea of a divine revela- | own glorious perfection. Well indeed was it written by tion is natural, spontaneous, and consistent. If Deity is the fountain of truth, then there must be streams flowing from that fountain. If he is the Governor of the for as the heavens are higher than the earth, so are my world, then his law must be expressed in some outward thoughts higher than your thoughts, and my ways than symbol. If he is the Parent of humanity, then the your ways." love he bears to his children must be revealed in unmistakable signs. I speak now of the principle of revela. tion as separate and apart from all the perversions of mutable, the same in all time, then it follows inevitably, theology, and I say that this is a principle that outgoes that the revelation of that thought must be perpetual, naturally, from the very fact of the divine existence. given alike in all ages. No mind can consistently sup-When we come to ask, however, what is truly divine pose that an idea which fills eternity with its vastness revelation, and where is the genuine word of God, we can be precipitated, as it were, upon any single era. have raised an entirely separate and distinct question.

have prevailed. In fact, the ideas which have been cause thus eternal, requires an eternal revelation - a reprevalent at different periods on the subject of revela- velation not confined to any particular era, not restricted tion, like the speculations indulged concerning Deity, to any chosen personages, which is not all poured through have usually corresponded with the moral and intel- the special channel of selected minds, which is not sublectual development of the people, and for this reason ject to the changes constantly taking place in the forms we shall find almost as many different conceptions as to of language, but which, day by day, and hour by hour, what constitutes divine revelation, as there have been and moment by moment, rolls on in grand, majestic hardistinct races of men. The various nations of the earth monies, like the murmurs of a shoreless sea. Divine have all had their traditional revelations and sacred truth does not change to accommodate itself to the books, which have been supposed to emanate, more or measure of human progress, but man, through progress, less directly from the Supreme Being, and which have grows into a perception of that truth. Deity lives and therefore been regarded as divine. Among these books thinks now, as in past ages. Shall we not have the evimay be mentioned the Vedas of the Hindoos, the dence of that life and the revelation of that thought, sacred books of Hermes, the Zendavesta of the Persians, now as then? How can it be said that the word of the Koran of the Mahometans, and the Bible ac- God belongs to the past alone, when the thought of cepted by the Christian world. For all of these books God is above all time, oversweeping the epochs of there has been set up the claim of a divine origin; in human history, as fresh, and bright, and beautiful to-day, them the inspired thought of divinity has been sup- as in Time's earliest morn. To be consistent we must posed to be embodied; and for this reason they have say that the divine word is one eternal whole, that it is been invested with a peculiar sacredness, which has ren- cannot be divided into fragments, that it cannot be dered them distinct from all other books. Indeed, so pro- ended and sealed up in any single volume, but that it found has been the reverence paid to some of these the perpetual revelation of a perfect mind, the ceaseless ancient writings, that they were not allowed to be outflow of the eternal thought. And this conclusion brought in contact with animal substances; they could is based on the plainest deductions of reason. Opposed not be read in the presence of a wicked man, nor in a as it may be to the speculations of theology, and conplace from which a corpse had been carried ; they could flicting as it may with the fostered prejudices of all only be used under certain prescribed regulations of this religionists, it is that which the mind must at last fall character. It cannot be denied that these so-called back upon, when the old altars of superstition have sacred books, considered apart from all claim to a divine fallen ; it is that, in fact, which reason must at last acorigin, abound in passages of the most exquisite beauty, knowledge and rejoice in, when God is seen in his eterand often display a wisdom which could proceed only nity, when principles are recognized instead of dogmas, from a high state of spiritual illumination. In saying when the sun of truth is beheld shining beyond the mist this, however, we go only so far as to show that the of words, and when that wisdom which is infinite is books themselves were so many embodiments of the breathed upon the soul, like the fragrance of an everhighest religious and theological ideas of the time in lasting summer. With this view of the character of that returns to us, as we stand on the apex of this nine- to his everlasting thought, we are now prepared to disteenth century, and look down on the productions of tiuguish the true and essential word of God from the former ages - what and where is the true word of numerous volumes which have been labelled with this God? In returning an answer to this question, we must first Divine Mind must be supposed to give to his universal infinite and eternal thought, but that which can be lisand everlasting thought. It is evident that in all Divine tened to in the deep melodies of being, and read amid revelation, there must be a suitable correspondence ex- the fields of nature, in the footprints of Almighty Power? isting between the thought to be conveyed, and the ex- Nothing less than this can express the beauty, grandeur, that idea within the limits of artificial language would be infinite and everlasting thought. The language of Deity, as vain as to attempt to crowd the ocean into the shells therefore, is a universal language-it is the language of

theologies of any age, nor the dialect of any nation, but wisdom which no combination of words can fully repreexpanding everywhere in the fulness of its truth and sent, and of which the best books are only weak and theories brought forward to explain naturally the phethe glory of its divinity.

Again, let us consider that the thought of God is eternal and immutable, the emanation of a perfect and unchanging mind. The flight of ages casts upon it no in the volume labelled "Holy" - but if I would find shadow; amid the revolutions of earth and the shifting and pure, like the eternal sky, which clouds may obscure, but which they have no power to change. Not only does the divine thought fill infinity with its vastness, but That thought is like the light, which is ever the same, though the earth, when turned from it, may be clothed in shadows. Man's thoughts are fickle and changing; they take their form from every passing circumstance ; they of fortune; but in the peaceful stillness of the harmony that wraps the worlds in silence, the thought of God shines on above all change, fixed in the absolutism of its the prophet, "For my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord ;

Now let us mark the conclusion to which we arrive. If, as we have shown, the thought of God is thus im-The perfect expression of any idea must be co-extensive On this point the most diverse and conflicting opinions with the idea itself. Hence the thought of God, bewhich they were produced. The great question still expression which the Divinity must be supposed to give title. What can be a true revelation of the divinity-what of all consider the character of that expression which the can be a revelation which can measure itself with his own pression in which that thought is clothed. The charac- and majesty of the divine idea. Mere words-what are ter, therefore, of the Divine word or expression must they? They are all poor, and weak, and worthless to always be in exact accordance with the nature of the represent that which the human mind cannot grasp in Divine idea. Now let us consider first that the *thought* its lottlest ngue, and the deenest searchings. the universal mind, the all-expanding radiation that goes that which God speaks in ceaseless action; it is the forth from the soul of the world, the circling wave of volume which he prints in letters of starry light, and light that rolls on forever, without a bound. We can con- which is open to be read by all his children ; and the ceive of no limit by which the Divine thought can be re- sublime ideas of that volume are not represented by arstricted; the heaven of heavens cannot contain it; the tificial signs. God speaks not in Hebrew, Latin, or walls of the universe cannot impede its flow; it is the Greek; his is the universal language, which can be read glory of a sun, whose rays go out into the most distant by the souls of every age, and the inhabitants of every us inly strong. Oh, then, anid the conflicts and strugspace. The winds may take the course of electric tides, land. The language of man is arbitrary, conventional, and worlds may revolve in the orbits which have been superficial—and for this reason it is subject to various the starry shores of immensity, restricted only by the place in the habits, customs, and ideas of a people. The be still, and the wild throbbings of our hearts be hushed, dants. In such cases we are obliged to admit that that eice one one of the Infinite. If this main hearts are interested only by the forms of expression, which is are consistent of the place in the habits, customs, and ideas of a people. The be still, and the wild throbbings of our hearts be hushed, dants. circle of the Infinite. If this position be correct, and if, forms of expression which in one age of the world would as we have stated, the representative expression must be regarded as forcible, might in another age lose their what is the inference to be deduced from these premises? stood. And this is true of much of the metaphorical Deniers, the artist, was drowned in the Seine in 1846, forces of matter and of man. And these are theory other theory being infinite in itself, can never be shut up within the lids of any single volume, that it can never be shut up within the significant have, in the larse, of ages, become highly sented by the whole vocabulary of verbal signs, that it can never be repre-signmeand, have, in the apper of ages, become so ob-sented by the whole vocabulary of verbal signs, that it can never be repre-signmeand, have, in the apper of ages, become so ob-sented by the whole vocabulary of verbal signs, that it can never be repre-signmeand, have, in the apper of ages, become so ob-sented by the whole vocabulary of verbal signs, that it can never be repre-signmeand, have, in the apper of ages, become so ob-sented by the whole vocabulary of verbal signs, that it serve that their meaning can only be ascertained by cannot be confined to the sacred books or the Dillor of reference to historical data while in many instance. cannot be confined to the sacred books or the Bibles of reference to historical data, while in many instances walking in the water, and said that he was between two any nation. It is plain that the infinite idea must re- it is entirely lost; and from this fact we see how inquire the infinite expression, and the effort to confine adequate are all conventional signs in the expression of

that line its shores. If then the thought of man must | eternal law, outworking into form and order everywhere; be trammelled, let God's thought be free, not shut up in it is the work which God performs in the silence of the shells of chapter and verse, not imprisoned by the immensity, the direct and legitimate expression of that ter, translated from the Civilta Cattolica.]

imperfect translations.

If, then, I would find the word of God, I must look for it not merely in the sanctuaries of men, not simply which explains them all; since if one of them happens the true word of God, I must go where God lives and sermons, uttered in his great temple every week-day. I must feel within my soul the breathings that come up from the hidden life of things, and listen to the low whisperings of Nature, and to the --

Voices that echo deep and long Resound from all the steadfast hills. And flow in all the laughing rills, Translating Nature into song.

This divine word of God, in Nature, I hesitate not to say, is divinely authoritative. That which God speaks in the action of eternal law is absolutely and sublimely true. It is by this standard that all human theories and opinions are to be judged. So far as the principles of nature can be discovered and demonstrated. so far reason has a substantial basis on which to rest; this is the only authority that comports with the dignity of the soul ; all else is arbitrary and vain. If, then, we would attain to the highest truth, we must not regard so much what man has written, as what God, day by day, is teaching ; we must not pore so long over the volumes of old philosophy, but look upon the manuscript which God has written in his own language, and where angels cull precious flowers, to bind on earthly brows. Every idea which is in itself true, beautiful, and consistent, has its authority in nature. Look at the Gospels, whose teachings have been so revered, and what are they but transcripts, so far as their great moral truths are concerned, from the lessons contained in the divine works of God? The gems of truth to which Jesus gave utterance, were taken from the jewelled bosom of nature ; the revelation which he gave of Deity, was only that which had been given long before in the sunlight and the raindrops; and the moral precepts that he laid down, were only the verbal expression of those laws which were already written on the human constitution, and responded to by the voice of conscience in the soul. And so it must ever be: the grandest truth which the human mind has ever conferred, the sublimest system of philosophy which the world can combine from the discoveries of all ages, and the most beautiful moral precepts which the soul can suggest, in its most advanced state, will be found to be transcripts or translations from the unwritten truths evolved in the revelations of nature. This is the authority to which all others must so obscure, that it appears to us the wiser way to say bow. It is the starting-point from which reason begins nothing at all about them. But there are still others, to act, and on which all its deductions are based. It in which we think it not difficult to find the way to the is the exhaustless well-spring from which the highest solution. It is quite true that it is impossible to find angels draw the waters of everlasting life. But while it is true that the Divine Word of nature thus constitutes an authority absolute and infallible, the soul can find here are beyond nature? Or shall we be frightened at the no place of rest. The field which opens before it is unlimited. Every form is the symbol of a deeper meaning ; there is a truth beyond the outward, and a beauty beneath the visible, which are ever waiting to be sought. The human soul is nature's great interpreter, and while it seeks it will forever find. While it cannot grasp at once the natural order, so as to be able precisely to indicate the mighty meaning of Divinity, nor fathom at one when the preternatural order commences ? sounding the infinite ocean of life, it can still embrace future progress. mournful sigh, in the waving of the forest leaves, every care, and melt the bardens of grief into sweet, gles of this mortal life, amid the wearying burdens that press heavily upon us, when the clouds gather thickly,

### WHAT IS THE TRUE THEORY?

It seems clear that among all the hypotheses and nomena included under the name American Spiritualism, there is not one sufficient for the object, that is to say, to account for some of the phenomena, it always leaves not a few others altogether unexplained, and inexplicabreathes. I must trace the deep working laws mani- ble. Certainly, we must make a great allowance in fested in all his works. I must crink in the living the facts which are related, for imposture, lies, exaggeration and hallucinations : but after this defalcation there still remains so large a surplus, that if we were to deny its reality, we should have to refuse all credit to our senses, and to human testimony. Of these facts a part may be explained by the mechanical or mechanico-physiological theory; but a much larger part remains behind which cannot be made to fit in with this explanation. Such are all those phenomena in which either the effects produced are evidently too great for the mechanical power which had to call them forth, as the dancing and violent agitation of heavy and wellbalanced bodies are produced by a slight touch or pressure of the hands, or efforts and motions produced without any contact, and therefore without any mechanical impulse, whether mediate or immediate; or finally, the effects are such that they manifest in the author of them an intelligence and will, distinct from that of the experimenters.

> To explain these three orders of effects there remains the theory of magnetism; but however generously we may make concessions to it, and even if we were blindly to admit all the gratuitous hypotheses upon which it is founded, and all the errors and absurdities of which itis made up, all the portentous faculties which it attributes to the human will, to the nervous fluid, or to whatever other magnetic agent, it will never be able with its principles to explain how a table magnetized by a medium, manifests an intelligence and will of its own in its motions ; that is to say, one distinct, nay, sometimes contrary and superior to the intelligence and will of the medium.

How then are these phenomena to be explained? Must we also have recourse to some occult and unknown causes? to some new and unforeseen, unfolding of faculties and laws which have been hitherto almost inert or dormant in the bosom of creation? This would be openly to confess our own ignorance, and to send back the problem into the realm of those many enigmas which the poor mind of man has never been able, nor ever will be able to unravel. And we do not at all hesitate to confess our ignorance with regard to many of the phenomena, the nature of which is so ambiguous and this in the circle of natural causes; but why should we hesitate in such cases to seek for it among those which difficulty which the adversaries of the supernatural and skeptics allege, saying in this, as in several other cases, that we cannot define the boundaries of the power of nature, that the field which physical science has yet to discover is boundless, that no one knows the limits of The answer to this difficulty is easy. Be it so that in its searchings all that is suited to its wants, waiting one can assign the precise line which divides these two for the discovery of higher truth to be the result of its orders of things, the natural and the preternatural; it does not follow from this that we can never define with Nature is a book inscribed with mystic characters, but certainty whether a given effect belong to one rather if we labor to comprehend it, as we may, we shall find a than to the other. Who can distinguish in the rainbow divine meaning in them all ; let us rightly interpret nature, and we shall find a deep interior sense lying be- gins? or who can determine the exact instant in which neath the garb of physical beauty. Let us look with the day dies and night is born? No one would be so the soul, and the caverns of the world shall open and dis- simple as to infer from this that we cannot know if such close their wonders; let us listen with the spirit, and and such a zone of the Iris be red or yellow, or if a the great harp of God shall breathe from its trembling given hour belong to the night or the day. And this strings, the melodies that thrill the heavens. We need for the simplest of all reasons, that to know the nature not look afar for God, nor go back to other ages for the of an effect it is not at all necessary to pass through the word that he has spoken; he is near to every one of us, limits of the beginning and ending of the category to and he speaks in those low, deep tones that make which it belongs, but it is quite enough to see if it has the silence sweet. The echo of those tones doth the characters peculiar to that category. Now this fill the universe. We may hear it in the wind's same thing is true in the matter we are speaking about. We cannot tell to what point the forces of nature reach : in the voices of all growing thing - Shall we not lis-ten? There is a power in three to age it is the to but nevertheless, when we are given a fact, we can often is preternatural. And to speak of our own problem, hallowing tears. They come when the voices of the among the phenomena of the speaking-tables there are world no more can comfort, when the ebbing waves of several in which these characters are to our mind most passion have left the soul-bed )are, and they soothe with manifest. Such are all those in which the agent which a healing balm the wounds which the world has made. moves the tables operates as an intelligent and free These are the tones of wisdom, the voices that shall make cause, and at the same time shows an intelligence and or contrary to, or in some other manner distinct from, the human intelligence and will, whether of the mediums and experimenters, or of the spectators and the attenplaced outside the order of things which we are wont to A FACT IN CLAIRVOYANCE.-When Monsieur Six call natural; that is, of those which do not exceed the nomena exactly, which have resisted every other theory warding in the water, and sale that he was between two boats, under the Pont des Arts, with nothing on but a the marvels related of modern "manifestations" which We know very well that the mention of spirits here sessor, or assistance to others. -Johnson's Rambler, No. will make several persons put on a contemptuous smile. 85.

Not to speak of those who like good Materialists have no belief whatever in spirits, and reject as fables and chimeras all that is not pure and palpable matter, and to say nothing of those others also, who though they admit the existence of spirits, deny that they have any influence upon or interfere with the affairs of our world ; there are many in our own days, who though they grant to spirits that which no good Catholic can deny, that is, their existence and intervention at times in the affairs of human life in different ways, open or secret, ordinary or extraordinary, do nevertheless seem practically to renounce this their belief, and it appears as if they felt that to admit in any special case the intervention of spirits would be rather a mark of too great credulity or of womanish superstition, for they content themselves with not denying it in the lump. And to say the truth, people have so been in the habit for the last century or so of disclaiming against and making a joke of the easy credulity of the middle ages which were finding out spirits and witchcraft and witchery everywhere, that it is no wonder if some weak people who wish to appear strong-minded, should experience a reluctance, and, as it were, be ashamed of believing in the intervention of spirits. But this excess of incredulity is no less unreasonable than that which was perhaps the contrary excess in other times; and if too much faith in such things leads to vain superstitions, the believing nothing at all may lead one towards the impiety of naturalism. The wise man, therefore, and the prudent Christian must equally avoid these two extremes and walk steadily in the middle way in which virtue and truth may be found. Now, in this matter of ours of the speaking tables, what opinion does prudence counsel us to hold?

The first and wisest rule which prudence dictates to us, is that we are only to have recourse to preternatural causes to explain extraordinary phenomena, when the natural are not sufficient; which is the same thing as saying, vice versa, if the natural causes are found to be insufficient, we are to admit the preternatural. Now, this is exactly the case in our present subject. In fact, among the phenomena of which we are speaking, there are many which it is not possible to explain thoroughly, by any merely natural theory or cause, as appears from what we have said and argued upon already. It is then not only prudent, but necessary, to see the cause of them in that order which is beyond nature, or, in other words, to attribute them to the agency of spirits, since beyond nature no other causes exist except spirits. The other rule and infallible criterion to judge of an effect, whether it be natural or preternatural, is to examine the characters which it exhibits, and from them to infer the nature of the cause. Now, those more marvellous effects which no other theory can explain, have such characters as show not only an intelligent and free cause, but one endowed with an intelligence and will not human. This cause cannot therefore be other than a simple spirit. Thus, by two ways, the one an indirect and negative one, that is, by exclusion, the other direct and positive because founded upon the nature of the facts, we are brought to the same conclusion-viz., that in the phenomena of modern manifestations there is one class at least of facts which doubtless have spirits for their cause. And we are led to this conclusion by such a natural train of reasoning, that so far from suspecting that its reception is due to our having gone too far through credulous imprudence, we should, on the contrary, deem it an excusable incoherence and weakness of mind were we to reject it. Nor would there be a lack of other arguments to strengthen our position still more, if the brevity which is imposed upon us allowed us to bring them forward. But what we have already said must suffice ; the sum and substance of which, in a word, may be condensed under the following heads. First. Among all the facts of modern manifestations, after making the necessary deductions of what may be reasonably ascribed to imposture, hallucination, exaggeration, and deceit, there still remain many, the truth of which cannot be denied without violating every law of sound criticism.

flannel waistcoat : and there he was found.

Neither believe rashly, nor reject obstinately.

Secondly. To give an adequate explanation of these facts, all the natural theories which we have propounded and discussed are insufficient, because if they explain some, they leave many of those the most difficult, altogether unexplained and inexplicable.

Thirdly. These last, as they manifest an intelligent cause, not human, cannot be otherwise explained than by attributing them to the intervention

Fourthly. Finally, all the facts may be grouped into four classes. Many as false or feigned ought to be entirely rejected. Of the remainder, some, the most simple and easy, as the turning of little tables in certain circumstances, admit of a merely natural explanation ; for example, mechanical impulses. Others more extraordinary and mysterious are doubtful, in so far as though they seem to exceed the forces of nature, they have not, however, such characters as evidently demand a preternatural cause. Others, lastly, which manifestly present these characters, must be attributed to the invisible operation of spiritual beings.

MIND AND BODY .--- It is necessary to that perfection of which our present state is capable, that the mind and body should both be kept in action ; that neither the faculties of the one nor of the other be suffered to grow lax or torpid for want of use; that neither health be purchased by voluntary submission to ignorance, nor

# N EW-ENGLAND SPIRITUALIST. - - - - JULY 25, 1857.

# The Spirifualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

### BOSTON, SATURDAY, JULY 25, 1857.

### LETTER FROM PROFESSOR GREGORY.

The following letter may have been designed only for our private eye ; but as the writer lays us under no restrictions, and as we see no good reason why our readers are not equally entitled to it, we lay it before thembegging the pardon of the distinguished author if in so doing we have gone beyond his wishes. A few lines of a merely private nature are omitted.

### EDINBURGH, SCOTLAND, June 22, 1857.

DEAR SIR :--- I am obliged to you for a copy of the New England Spiritualist, containing an article on my letter to Mr. S. B. Brittan.

Your article gives but a very incomplete idea of my letter, and tends to make me appear more opposed to the spiritual hypothesis than I am; or than I express myself in that letter. The fact is, that I may almost say that I feel Spiritualism to be true, but that I am as yet unable to find proofs which logically demonstrate that it is true, that it must be true, and cannot possibly be otherwise. This is what I should wish to have, this at a circle at my house, his presence was announced, is what I aim at.

Now, so long as the facts that have seen admit of any other explanation, I do not say as probable, but as possible, there is something wanting to the solidity of days. On inquiry I found that five days expired at the *its own* volitions, and of acts involving volition; hence,

In my letter I attempted to show that there is a great analogy between certain spiritual communications, or other facts, and the phenomena of clairvoyance

I showed, farther, that in several cases, I had found persons in a clairvoyant mesmeric state to be good mediums ; indicating, not only an analogy, but a connection between the two sets of phenomena.

I pointed out the fact of the occurrence, in other cases, of unconscious clairvoyance; that is, of clairvoyant visions, arising before the mind's eye of the subject, not only without any act of volition, but while the subject was at the same time awake and engaged in ordinary conversation on other matters. I instanced the case of a lady who, while in a room full of company, in her own house, and while conversing on other matters, saw the burning and loss of the Amazon steamer, which took place 500 or 600 miles off at that moment, with all its details. Now, of course, she was conscious of seeing what she described, but she had no consciousness of how she came to see it, nor any desire or volition to do so. This I call unconscious clairvoyance.

But during the phenomena, the subject was also awake and conscious of all about her, and could reason on the strangeness of the vision.

Hence I conclude that two distinct mental operations were going on at the same time, and the same subject has often exhibited this fact. But I know of no explanation of the possibility of such twofold mental action, except that of supposing the two halves of the brain to be capable of acting separately; and one of them without consciousness, or at least without volition. We know that the brain is, in fact, double; that the two halves are two brains; and my conclusion is, that they may and do, occasionally, act separately, that is, receive separate and totally distinct impressions, which are conveyed to the mind. In ordinary life, they act together and in the same way, or one is dormant ; and I believe dreaming often depends on the action during sleep, of that brain which had been dormant during the day. But you will observe the above is a fact. I mean the

ordinary action of the mind accompanied by a spontaneous vision of a distant event, not connected with volition, which latter I call unconscious action, although the seer is conscious of the result.

much as Mr. Rymer or Major Raines, I shall probably free to converse with persons present, on other subjects.

not one of those who deny facts because I am unable to to be attributed to merely cerebral action — call for a explain them, nor one of those who raise up mere hypoand the question forces itself upon me, how far these facts may be capable of explaining certain phenomena sciousnesses at the same time ! of mediumship, independently of spiritual agency.

I have shown that Judge Edmonds asserts the possibility of a medium who receives genuine communications from without, receiving also spurious ones from within, but does not tell us how to distinguish the two and pertinaciously adhere to false pretensions on this? cases; and that Major Raines clearly perceives the same - continually claiming to be disembodied spirits, and difficulty which he notices almost in my own words. Consequently what you call my hypothesis, but which was really only an inquiry into the bearing and extent of certain observed facts, is, in all essential points, identical with the difficulty noticed by Major Raines, and absurd to be tolerated for a moment. with the fact vouched by Judge Edmonds.

I only desire to know fully and precisely how these writers get rid of this difficulty; and I believe if I could see Major Raines's argument at full length, I should be satisfied.

Believe me to be, Yours, very sincerely, WILLIAM GREGORY.

P. S. I may mention that a friend of mine, deeply interested in Spiritualism, lately died. Soon afterwards, unexpectedly to me, as I was looking for quite a different result. I asked the time that had elapsed since the mind of the medium, the fundamental principle hour of the meeting. No one present had ever heard of him, except my wife and myself, and we had not known the date of his decease. I have had several communications from him. W. G.

REMARKS .- We were aware that we did not represent Professor Gregory's position (see Spiritualist, June 6) so favorably to Spiritualism as his language to Mr. Brittan would have justified us in doing; but we wished not to incur the charge of endeavoring to make capital for our cause by overstating the case. Most gladly, however, do we permit him to state his own position, in his own words; and it is gratifying to know that a man so eminent for scientific attainments is free from that unscientific aversion to Spiritualism (amounting in some cases to an almost insane and malignant spite) which so generally has manifested itself among the would-be-esteemed scientific classes in this country. The tone of the above letter contrasts very markedly with that of recent ebullitions from the dignitaries of old Harvard. In the one may be recognized the simplicity and teachableness of the true philosopher; in the others the arrogance and self-conceit of pretenders.

We perceive that Prof. Gregory uses the term "unconscious clairvoyance " in a somewhat different\_sense from that in which we understood it,-meaning what we should call involuntary or unintentional clairvoyance.

But this does not, that we see, weaken the force of the point that we endeavored to make. If there is real clairvoyance, or true perception by an interior sight of person may be, and doubtlessly has been sometimes, objects not discernible by the external vision, as our used as the instrument of giving unmistakable proofs of correspondent admits, then is not its testimony equally spirit-agency ; but the "criterion" must be in all cases good when spirits are seen as when other objects are described? It is no uncommon thing for mediums of the facts in the case, in the light of a sound mental phione class to see spirits, involuntarily, sometimes unwil- losophy. We think such a philosophy will never ascribe lingly; when wide awake and in the normal use of productions evincing skill, forethought, argumentative their faculties,-to converse with them, hear them con- power, research, memory, and other distinctively intellecverse with one another, feel their presence, see their action on inanimate objects or on other persons whose senses corroborate this perception,-also to see and accurately describe as present individuals of whom they had previously no knowledge. Raps are heard, and clairvoyants see spirits making the electrical detonations by the use of appropriate apparatus. Physical objects are moved, and clairvoyants see spirits making the movements with the use of apparatus. Communications are made, and clairvoyants see and recognize as living personalities the beings from whom these purport to em- to us well-founded, sincerely asking his criticism upon anate, controlling the hand or influencing the brain of whatever he may deem unsound. And in order to the instrument. doubtless has its degrees, or planes. For example, one dence of spirit-agency seems to rest, in the following clairvoyant sees material (or external) objects only, as propositions : --seems to have been the case with the lady instanced by Prof. G. Others see spiritual objects only. Some have the power of discerning moral qualities, while properly intellectual and other voluntary acts. others do not. Some have at one time one plane of perception in use, and at another time another; and the action of mind. neither of these is always, if ever (according to our observation) entirely subject to the volition of the seer. It seems to depend much upon surrounding conditions and persons, both visible and invisible; and may be sons, of which no one of them is conscious of being the supposed to be, in this respect, quite analogous to the author, it follows that some other mind (invisible and external vision. If the external eye is opened, either perhaps disembodied) is the author. intentionally or unintentionally, objects are seen, whether the seer will or not. The presence of solar light, or any luminous body, tends involuntarily to open the eyes, and mind, this claim affords a strong probability of a spiritits absence to shut them. So the presence of luminous origin. spiritual beings may have an influence to open the spiritual sight, (especially if they exert a will-power at the time unknown to any one visibly present, but which may same time,) though such opening may be involuntary be supposed to be known to the spirit purporting to

have yet seen. I think that when I shall have seen as while at the same time his mind or brain was perfectly irresistible, that spirits exist, and that they can and The writing was always executed with great rapidity; feel the demonstration complete; but the question is, will it suffice to satisfy any candid mind? least three distinct personalities or independent con-

Besides, what can be supposed to induce brains, (or minds either,) which are honest on all other subjects, (as some mediums must be admitted to be,) to set up sometimes furnishing curious and labored proof of the claim, while they are nothing but mere brains, or parts of brains, and no spirit at all? The theory seems too

As to the difficulties presented in the citations from Major Raines and Judge Edmonds, we cannot say what is their method of disposing of them ; but will only indicate our own. We should say, respecting the first, that in all cases where clairvoyants do not distinctly perceive the presence and agency of spiritual beings, or where communications do not, in themselves, clearly evince something beyond the production of the medium's mind, there is no satisfactory evidence of spirit-interposition. In determining what is or is not attributable to its own volitions, and of acts involving volition ; hence, that volitions and acts of which it is unconscious must proceed from some other mind, especially when they make the claim of a distinct origin.

The same principle should apply, we think, in the case cited from Judge Edmonds. We do not see that the extravagant claim of an exalted authorship (as from Jesus or the Apostles) is of itself a proof that the communications came from the medium's own mind. The medium could not forge the messages and append these names fictitiously, without knowing it. If then the medium was unconscious of being the author, such fact would seem a conclusive proof that the real forger must be looked for beyond the medium; namely, in the intelligence, wheever it might be, which used him or her as an instrument. In such cases the medium's general character must be taken into account. If through selfesteem, vanity, or the indulgence of any other vice, he or she has become so untruthful that no confidence can be placed in his or her testimony as to personal participancy in a communication, or so corrupt as to attract deceivers with high-sounding names, then surely such a one is an altogether unfit instrument to be used in these investigations, and should never be applied to for such a purpose. Only the modest, the humble, the truthful, the pure-minded, and the intelligently conscientious, - those whose upright lives justify an implicit confidence in their integrity, - can be employed with satisfaction. True, a self conceited and unreliable the investigator's own best judgment in relation to all ual operations, to either brains or unconscious minds; nor will it recognize the possibility of a medium's receiving spurious communications from within, except as they wilfully fabricate them. It may seem somewhat presumptious for us to do anything which has the appearance of an attempt to instruct a mind so gifted and so well-informed on all topics connected with mental science, as is our distinguished correspondent. Yet we cannot well do less than submit to his consideration such views as seem to bring the subject to a focus, we would sum up Now if there is such a thing as interior vision, it some of the more prominent points on which the evi-

characteristics and habits. While, then, it may be truly mentally requesting the spirit to complete it : said of modern Spiritualism, that its proofs cover a wide range, and are adapted in some of their phases to The picture of a bridge suggested the missing syllable. and the most skeptical may be convinced where others sent the planks of a bridge. doubt. Our motto therefore is, Let each prove all things As a further experiment, Mr. Clapp then stated that tests as he is able to apply.

### PROCEEDINGS OF THE EDITORIAL COMMITTEE.

professors accepted a proposition to investigate the phe- that the right one had been given. nomena known as "spiritual;" and that they were exfessors.

BULGER, of the Post; CLAPP and SHILLABER, of the even without this contact. Gazette ; MARSH, of the Bee ; TRACY, of the Herald ; Light, and New England Spiritualist. There were to the Springfield Republican : -also present at a portion of the sittings, Hon. L. V. BELL, A. PUTNAM, ESQ. ALVIN ADAMS, ESQ., and week to gentlemen connected the press. I had the others.

#### FIRST SESSION.

do manifest themselves to and communicate with mortals. sometimes upside down and from right to left, again with But the question, whether this proof "will suffice the words reversed in the sentence and spelt backwards. Finally, I wish it to be clearly understood that I am the Spiritual Age, No. 10. Such facts — if these are to satisfy any candid mind?" is a hard one to answer. After various successful experiments, Mr. Clapp, sitting We have learned that the degree of force with which at the farther side of the table from the medium, wrote all evidences of this nature reach different minds greatly something on a piece of paper which he kept concealed theses in opposition to facts. In the present case, I were a whole, and counterfeiting mind; or if attributed differs with their babits of thought, their previous theo- from all in the room, and made a mental request of the have observed certain facts, such as what I call uncon-scious clairvoyance, accompanying ordinary mental acts. The medium's hand was seized to mind, they indicate that it is capable of assuming at the mind, they indicate that it is capable of assuming at the mind is a succession of parallel lines. The investmentical most is accustomed to prominently mathematical, positive cast, accustomed to and rapidly made a succession of parallel lines. This the application of the measuring rule, the weighing in- seemed only partially to satisfy the questioner, and the strument, the crucible, and the algebraic formula, whose medium was impressed to repeat the lines. Mr. C. evispiritual perceptions have been but little cultivated, dently still unsatisfied. Mr. Redman's hand was again and who have little idea of or yearning for a spiritual controlled, and he rapidly sketched a bridge. "That is state of existence, are often little influenced by what satisfactory," said the experimenter ; and unfolding his seems overwhelmingly conclusive to one of different paper he disclosed the following, which he had written,

" I last saw you at Cam -."

meet the demands of almost every class of minds, yet It was afterwards explained that the parallel lines made the most candid may doubt where others are convinced, by the medium in the first place, were designed to repre-

for himself, and hold fast that only which abides such he had received singular communications under various circumstances unknown to any one present, and they had been invariably signed with a certain name; - he wished, if that spirit were present, he would write his name through Mr. Redman's hand. Mr. R. wrote a It is now a familiar fact, not only to our readers, but short communication, and signed a name in full. The to the entire community, that a committee of Harvard exclamation of surprise that escaped Mr. C.'s lips showed

After experiments of the above character, designed to pected to make a thorough examination of the subject, test the question of an independent intelligence, it was and place the result before the public in such a light as proposed to try the influence of the mysterious power on to settle the question, at least of their genuineness. Dr. material objects. For this purpose a steelyard was pro-Gardner, of this city, undertook the task of employing cured. The hook being attached to the side of the tasuch mediums as he thought fitted to represent the vari- ble opposite the medium, it was found that it required a cus phenomena. It is equally well known that the force of sixteen pounds to elevate it from the floor. In "award" of said committee entirely failed to meet the other words, it weighed sixteen pounds. The spirits rational demands of inquirers. It took the form of a being requested to "make the table light," the indicator decree, rather than a decision. Such being the facts rose to eight pounds; at the request to make it heavy, Dr. Gardner thought it due, not only to himself, but to it descended to forty-eight. Upon being attached to the the community, to make another effort to have the mat- side of the table next the medium the results were still ter fairly and deliberately tested. Accordingly, imme- more marked. The indicator starting at sixteen pounds, diately after the appearance of the committee's award, he went up to eight, then down to fifty, the full power of invited the editors of the principal newspapers in the the balance, and, as the experimenters, Dr. Bell and city to attend seances, and witness manifestations through others, testified, exerted an additional force of at least the same mediums he had employed before the pro- twenty-five pounds. This experiment was tried by all who chose, and invariably with a similar result ; and The gentlemen who responded to this invitation the persons present can testify that Mr. Redman was not were : - Messrs. CARTER, ROBINSON and BROWN, of in contact with the table, except to touch it lightly with the Boston Traveller ; STOCKWELL, of the Journal; the tips of his fingers. Partial results were attained

One of the editors present on this occasion, a skeptic HILL, of the Ledger, and the editors of the Banner of as to the spiritual origin of the phenomena, writes thus

"Dr. Gardner and his friends give sittings this pleasure of attending one of them on Wednesday. The medium was Mr. Redman, a gentleman I never saw before, or heard of until this week. I received what The first session of the committee was held on the forenoon of Wednesday, July 1st. MR. G. W. RED-died some ten years since, and whose name and exist-MAN, of New York, was present as medium. The com- ence were not probably known to any person in the room pany were advised to commence by making a thorough except myself, and all the intelligence given was correct. pany were advised to commence by making a thorough inspection of all the appurtenances of the room, to satis-fy thomselves that there was no machinery or hidden fy thomselves that there was no machinery or hidden apparatus by which the phenomena could be produced. been seen in half the households of half the villages in This done, they were prepared to take their seats at the the State; but it was sufficient, with similar marvels table with Mr. Redman, to witness any manifestations which I have before witnessed, to assure me that the that might be produced. The conditions imposed - sim- jugglery theory, which is so gravely put forth by the Courier and the Harvard professors, is a stupid delujoin hands for a time, and afterwards occasionally to one, by no means anxious for the spread of 'Spiritualrest their hands in concert upon the table - were cheer- ism ;' yet facts are facts, and are not to be winked out fully complied with by all. The result was that the cir- of sight by three or four big wigs or little wigs who write for the Boston Courier, against the actual experience of thousands of men quite as intelligent and candid as themselves."

Now, having shown that elairvoyance and mediumship are connected, in some way, and that unconscious slairvoyance, as above explained, may occur, it is evidently possible that in spiritual manifestations, or rather in experiments of this nature, the medium may, like the lady above mentioned, come into a state of unconscious clairvoyance, while yet fully awake, as the lady was, to all around, and may thus give mental answers to questions. It is also conceivable that the medium may unconsciously, by some power allied to mesmerism, embody these answers in raps, tippings, &c , and all this unconsciously. I assert that all this is conceivable, and I demand some decisive argument to prove that the answers are not so given, but proceed from disembodied spirits.

In Mayor Raines's brief notice of his researches, in No. 2 of the "Sacred Circle," I find, among other sentences to the same purport, the following : (p. 116.)

"What renders the matter still more doubtful, is the well-ascertained fact, that some individuals are clairvoyant in their ordinary state, and hence may possibly be the source of the communications unconsciously to themselves.

Such is precisely, not my belief as a fact, but my conviction as a possibility. And if this be possible, how do we ascertain that it does not, in any given case, occur?

To prove that this difficulty is not one of my making, I stated in my letter that Judge Edmonds, in a Lecture on the Abuses of Spiritualism, declared in the strongest terms, that certain media, impelled by self-esteem, or vanity, obtained, as they thought, communications from spirits of the highest rank, even from our Saviour and the Apostles, which communications Judge Edmonds ascribes to the minds of the media, while he admits that they had previously had genuine communications of a more modest origin.

Now, I asked, how did Judge Edmonds distinguish the genuine from the spurious communications? What is the criterion? Surely if the higher are spurious, the lower may also be so? Anther so interest by the State ask for the rule by which the so interest by the State spirit (I presume of course unconsciously) is to be as-certained. certained.

I trust you will see that my sole object is to ascertain the truth. My feelings are entirely in favor of Spiritualism, but I cannot feel thoroughly and logically satisfied until facts or arguments are produced which render every other theory untenable.

Since I wrote to Mr. Brittan, I have been fortunate enough to see many very striking facts, for example, at the house of Mr. Rymer. I have not, indeed, yet seen the highest class of phenomena, but what I have seen has still farther confirmed me in the opinion that the hypothesis of external, disembodied spirits, as the cause of the phenomena, is by far the simplest and the best. I cannot, however, as yet, give to that hypothesis the form of a strict, logical demonstration, irresistibly compelling every candid mind to the adoption of that belief. But I am bound to say that in the present state of my experience in the subject, it is not a probability, but a mere *possibility* that interferes. I admit that probability is on the side of the out-and-out Spiritualists, but I wish to see that probability, already very great,

Some of the facts adduced by Mr. Rymer in his lecture recently published, as well as many of the state-ments and arguments of Major Raines in the paper above referred to, are very striking; and Major Raines, who seems to have investigated the subject most care-

knowledge, by means of the interior perceptions, and nish some evidence, to say the least, of their presence. is stronger still.

Again, our main point was that the mind, being "the When, as a part of the phenomena, there are sounds intellectual or intelligent power in man," must be cog- and movements of physical objects, indicating at times nizant of its own intellectual acts and operations, else a great outlay of power guided by mind, and yet this there is no such thing as personal identity and respon- power not consciously proceeding from or guided by sibility. When, therefore, the medium is unconscious any visible person, but claiming to be controlled by a caused to write a name, the raps signifying that it was of putting forth the mental acts requisite to gather in- spirit-intelligence, this adds an increased probability of formation and to make communications by raps, or tips, spirit-agency. etc., and when, moreover, the power or mind which does When the personal characteristics of deceased persons ment" in favor of spirit-agency.

The supposition of a dual action of the brain, even actors. if it could be demonstrated, would not explain all the When, lastly, through the use of well-tested spiritual

Mind, or "the intelligent power in man," is and must be, from its own nature, conscious of all its own

Intellectual productions, or mental phenomena, evince

When, therefore, intellectual productions or mental phenomena of any kind, occur (whether by raps, tips, writing, or speech) in the presence of (visible) per-

When such mental production or phenomenon in itself includes the claim that it proceeds from a disembodied

When it besides includes the statement of facts at the

When, furthermore, his claim is adhered to, and very possibly without the aid of disembodied minds; labored effort is made by the intelligence putting it forth he died, etc., all of which were answered correctly. but when it distinctly perceives the persons and eognizes to establish it, even against the skepticism of all visibly the agency of the disembodied, then its perceptions fur- present (as has been sopetimes the case), the evidence

this, claims to be a distinct identity and a disembodied are accurately evinced or imitated through mediums spirit,---it seems to us that we have a "decisive argu- wholly unacquainted with them, this affords another ground of probability that they, as spirits, are the real

phenomena of spirit-manifestations, and therefore we perceptions (and sometimes through the external senses), doubt if it can be properly considered as explaining spirits are clearly and vividly seen, felt, heard, conany. For example, an intimate friend of ours, of the versed with as real personalities, accurately described utmost reliability, who has had a varied experience in even by those who knew not of their existence before, mediumship, has had both his hands controlled at the — and are seen to make detonations (raps), to move

ple in their character, only requiring the persons to sion, unworthy of men professing to be sane. ele was readily harmonized, and the sounds, so well known by Spiritualists as the "rappings," were promptly produced.

At the request of the medium, each member of the circle wrote the name of one or more of his spirit friends on a small piece of paper, carefully concealed not only from the medium but from all others. The papers were then folded, rolled into small pellets, - each one miscuously together upon the table. Any one present, except the medium, was permitted to mix and confuse them as much as he chose. It was now an acpaper on which he had written. Hereupon the medium indicated with the point of his pencil one after another worked by a spring. of the pellets, inquiring of the unseen intelligences if son then made the inquiry in turn, "Is it a friend of and eliciting equivalent results. mine?" To one of the gentlemen an affirmative was returned. "Will that spirit write out his name through present. my hand ?" asked the medium. "Yes." Mr. Redman's hand was seized by some invisible power, and rapidly wrote the name Edward. The ballot was opened, and *Edward* found written upon it. A double pointed to them separately the spirit designated that of test will be noticed here ; both the name and the person Le Grand Smith. who wrote it were designated before any one in the communicate, this set atly strengthens the probability room could have known either. The snirit was then death?" " Lost earth, number of brothers and sisters, disease of which

Other ballots were designated in a similar manner, the names written through the medium's hand, and test questions answered, - with unexceptional success.

To enter into particulars in reference to these would be but a repetition of the preceding experiments. One of the most satisfactory tests at this session was Answer obtained by Mr. Marsh, -- "Boston." obtained by Mr. Clapp. The medium's hand was (Correct.) a friend of Mr. C. Inquiry was made whether the can be tell at what place?"

name was written on a ballot. "Yes," indicated by Mr. M. — "Will the spirit tell where Mr. Clapp has the sounds. "Will the spirit select the ballot which seen him sick ?" has that name written on it?" "Yes." One after another "New York." (Correct.) was pointed out by the medium till one was fixed upon. Mr. C. commenced to unfold the ballot, but soon remarked, "It is not mine; for I remember the way I Chickerings?" folded them, and this is folded differently." "Is the spirit sure ?" "Yes." Mr. C. was advised to proceed. The pellet unrolled, it was found to be, in fact, one Mr. perhaps not intimately. C. had written, - his impression to the contrary notwithstanding. This was regarded by the gentlemen as who seems to have investigated the subject most care-fully, makes a nearer approach to demonstration than I subjects, claiming to be from two individual spirits, their action, — then the accumulated proof becomes rect responses, either in writing or through the sounds.

#### SECOND SESSION.

At the second session, on Thursday afternoon, July 2d, MRS. BROWN and MISS KATE FOX were present as mediums. The precaution was taken again to examine the furniture and appliances of the room, to guard performing the operation for himself, - and thrown pro- against any mechanical trickery. The company then scating themselves, raps were in a few moments heard upon the floor and table. The sounds were various and complicated, from the lightest tap to quite knowledged impossibility for any one to distinguish the heavy blows. The heavier sounds had a peculiar softness, as if they had been made by a padded drum-stick

The next step was to test the intelligence manifested the spirit were present whose name was written upon it. through the sounds. The method of doing this will be After perhaps a dozen had been passed aside without understood from the following, which is but a small part response, three distinct raps were heard on the table, of the proceedings - as a report of the whole would be showing that he had touched the right one. Each per- but a repetition of questions similar in their character,

A spirit friend of Mr. Marsh announced himself as

Mr. Marsh : -- " Will you tell me your name ?" By the sounds : - "Yes." A list of names was written by Mr. M., and as he

Mr. Marsh : --- " Will you tell me the manner of your

"Lost at sea." (Correct.)

Mr. M. : -- "Will you tell me where I last saw you ? "

" New York." (Correct.)

"Have you any other acquaintance in this room ?" " Mr. Clapp."

Mr. C : - " Will Mr. Marsh ask him where I last

Mr. C. - "I have seen him when he was sick :--

"Where else ?" (No answer.)

"Whom were you intimate with in Boston, - the

A weak affirmative was returned, which was supposed to indicate that he was acquainted with them -

"Did you know Col. N. A. Thompson ?" " Yes."

"Any other persons, in this circle ?"

"Dr. Gardner" - and others.

Dr. G. seemed willing that all failures should pass as

## NEW-ENGLAND SPIRITUALIST. - - - - JULY 25, 1857.

I don't know any such person."

when I first knew you ?"

" Jenny Lind's."

with him too."

who was lost at sea ?"

"Yes."

Mr. S.: - " An acquaintance of mine ?" " Yes."

"Will he tell in what steamer he was lost ?"

Correctly answered.

" If I write a list of names, will he indicate his ?" " Yes."

was indicated by the spirit, though he went through the music, not over charming, was heard on the violin and list twice. A moment or two after, an earnest response tambourine. was heard. Mr. S. had spelt the name wrong in the first instance ; but instantly, on correcting it, the affirma- open, and the light being immediately produced, the tive came. The last mentioned facts were then stated boys were found tied as before. The door again shut to the company, no hint having been given in the course for two minutes, it was re-opened to find the boys of the proceeding whether it was satisfactory or not. again completely untied. No person present would The name indicated was that of Samuel Stacy.

Another friend of Mr. S. announced his presence. minutes' time from their complicated tethering. His name was correctly given; and a list of towns was Below is the Post's account of the affair :-written with the request that he would point out where he died. No response came; but on changing the word ent character. - Two boys were placed in a box with Cambridge, in the list, to Cambridgeport, the sounds | seats at each end, and the lights put out. It was then were promptly returned. In these last two instances was an accuracy of intelligence beyond what was looked for by the experimenter.

"Will the spirit tell his birth-place ?"

" Yes."

A list of towns being written by Mr. S., was passed to Mr. Brown, with the request that the response might the boys were separated amid a great pulling and rubbe given him, Mr. B. being totally ignorant of the mat- bing noise, (like rattling of ropes,) and much to the aster.

Various tests of this nature were tried. The questions were asked by those ignorant of their answers, and the result was without exception correct.

due consideration, experiments were tried with regard to guished. In accordance with a request, the spirit (and the sounds. The mediums, by request, moved to vari- when we say 'John' did this or that, it is only for conous portions of the room ; and the sounds were produced, varying in quality according to the different substances placed on the floor of the box, and upon its top, outside, from which they apparently proceeded. The "toe- of course, was a violin. The latter article then fell joint " theory being suggested by some one, the mediums through, and the two instruments came in contact. In were requested to stand on the spring cushion of a sofa. This they did, and merely touching the tip of a finger against the plastering, the sounds were distinctly and rushed towards the scene of action, and, wonderful to abundantly heard on, or rather in, the wall. They were relate, found the boys as intricately tied as at first. equally distinct to a person in the adjoining room. That the ladies had no other contact with the wall than to in two minutes, the shutting and bolting operation being touch it lightly with the tip of a single finger, all present can testify.

We quote the following from the report of the Boston Post, as fair and independent testimony : --

"The press was largely represented, and the strictest attention was given to the proceedings. Without volun-teering any opinion on the subject of Spiritualism, we will give a brief statement of what transpired, as it ap

produced, and the boys found perfectly free. A desultory conversation here sprung up; after which After a short intermission the boys again entered the Mr. Marsh resumed : - "In whose employ were you box; the ropes were thrown in, door shut and bolted by them on the inside, and the lights again extinguished. A bustling of the ropes was again heard. In six minutes He had enclosed a blank piece of paper in his envel- and tenderness. Dr. G. : - "Oh! Is that the man? I know now. the bolt was thrown back, the door opened, and upon I saw him in Springfield once — had some sharp words instantaneously striking a light the boys were found tied with an answer containing appropriate replies to eight want some comforting word; and the strongest and the as before - ancles, thighs, bodies, wrists, and elbows, Mr. Stockwell: -- " Is there any other spirit present each in his place at the end of the box. The most rigid of the person to whom they were addressed. inspection did not discover any chance for them to have aided each other, or to have slipped their arms and limbs into their present position. This was unanimous-

ly regarded an impossibility. Several musical instruments were then put in the box,

and the company once more seated themselves - light extinguished. The boys, it will be understood, remained tied. The door of the box was closed and Mr. S. wrote a list of names; but neither of them bolted instanter; and in a few moments the sound of

> Shortly after, the door of the box was again thrown have undertaken to release them in less than fifteen

> " In the evening the manifestations were of a differdesired that 'John' (the spirit) should tie them together, ropes having been placed in the box for that purpose. But 'John' wouldn't do it, and the experiment failed. The boys were then tied together in the most secure manner, with many knots exceedingly intricate, and the lights again put out. The request this time was that the spirit should untie them, and while the investigators held those having charge of the exhibition, tonishment of all present, who with the greatest care were unable to detect any trickery. This transpired within fifteen minutes.

The next feat was to tie the boys up, which failed before, and it was accomplished in six minutes. They The question of a separate intelligence having had were examined, and the lights were once more extinvenience, based on general supposition) closed the doors of the box and bolted them. A tambourine had been a second they were playing 'Pop goes the Weasel.' The doors were then unbolted, and flew open, and almost instantly the room was lighted. - The company

The lights were again put out, and the boys untied again performed. This was the last experiment of the evening, and the company departed, perfectly bewildered at what they had seen. We submit the whole matter for what it is worth."

#### SUBSEQUENT SESSIONS WITH THE DAVENPORTS.

On the following evening, further experiments were tried through the mediumship of the Davenports, and were continued at three subsequent sessions. The results were not dissimilar to those elicited the first evepeared to our understanding. In the afternoon, at 3 o'clock, the mediums, Mrs. sults were not dissimilar to those elicited the first eve-ning. On one of these occasions, marline was used in-BROWN and Miss KATE Fox (sisters) were present. the place of clothes-line for securing the mediums, as being smaller and more pliable, and therefore could be tied more closely and firmly. At another time the knots means, to perform their feats. The wax was undisturbed; yet a jargon was kept up on the musical instruments which seemed as though several hands were at liberty. Perhaps the most thorough tying was performed on one occasion by Captain Ayling. After the process previously described had been completed for securing the boys he added a small rope about the wrists of one of them, which he wrought into a complicated, sailor's knot, of some six or eight inches in length. This knot alone, he said, would require any man fifteen minutes to untie in the light. But in less time than that, not only this knot but all the others were untied, and the rope was formed into a solid ball, called by sailors a swab. A marline-spike is always used for making swabs on shipboard; but nothing of the kind could be found in the box, nor about the persons of the boys.

such, and promptly said, "That is a mistake, gentlemen; from the beginning of the operation, the light was re- rightly selected, and appropriately answered, the name How to Live.-Just step out of yourself and live signed by the medium being the one to whom it was for and in others. Go out with a brave spirit into the addressed.

> seal undisturbed, with " Blank " written on the outside. where bleeding hearts are needing the balm of sympathy ope. The letter written by Mr. Hill was also returned questions, and signed with a fac simile of the autograph

### A FIRE IN THE REAR.

Edwin Grover, of Lawrence, a graduating student, de- night through which you are walking, the morning will livered a dissertation on "The Influence of Men of rise, the flowers will blossom and the birds sing about Science and Learning on the Popular Opinions of their you.-Arthur's Magazine. day." In this he had the temerity to speak in pointed terms of dogmatising doctors and learned sneerers at SYBILS .- Dr. Ennemoser says that there is no doubt port in the Post : --

" The speaker thought that men of science, as a class, were a check on the popular opinions of their day, nor was this conservative element to be deprecated, for though progress was a healthy state yet there was a tendency in men to outrun progress itself, and this it was useful to check. In discussing the influence of conservatism, the speaker said he thought educated men were apt to be too dogmatical ; to attempt to carry their opinions by force of arms, and make their scholastic skill like the sword of Mahomed; decapitate all who do not at once accept their dogmas. But a scientific man should be a man of self-sacrifice; should not expect to see public opinion crown and enthrone him; for it oftener waits until he has passed away. When the learned, seeing the follies of the mob, attempt to crush them out by autocratic decrees, their attempts are vain. The speaker thought that academic doctors might pronounce the verdict of sublime imposture on the doctrines of the spiritual table dance; but the followers of animated upholstery will still swell their train, delve in dungeon rock, and correspond with Menander until the learned consent to investigation ; and then the humbug, if such it be, will explode. The speaker used for illustration, also, the case of the new quadrant; and among other things, he said that a popular error should never be opposed by a sneer. The theme was handled with ability and boldness; the delivery, which was excellent, elicited vehement applause."

### STRIKING PRESENTIMENT.

A late number of the Troy Whig states the following: The daughter of Gov. Marcy spent the fourth in that city. While all the others were in cheerful spirits, it was observed in the forenoon that Miss M. appeared depressed in mind. So obvious was this to her companions, that it was made the subject of remark, when she said her mind was unaccountably impressed with the fear that a signal calamity had overtaken some member of her family. Early in the afternoon the news of the death of Gov. Marcy reached the city, and it was known to gentlemen composing the party in which Miss M. was, sometime before it was communicated to her. While the gentlemen were in a room, discussing the mannner of conveying to the daughter the sad intelligence, and before she could by any means have received the least intimation of the event, she suddenly threw her handkerchief over her face, and evidently in deep grief retired alone up stairs. Such instances of presentiment are not of unusual occurrence, and they furnish an interesting subject of investigation.

world and minister to the wants of humanity. Every Subsequently, Mr. Carter had his letter returned, the where hearts are reaching out to you for help; every

> The little children want your smile, the old people best have their hours of weakness and of need!

So don't sit still, we pray you, for this is not living. But "whatsoever your hand findeth to do, do it with your might," with a true, honest heart and purpose ; At the recent Commencement at Harvard College, Mr. and no matter how heavy may be the darkness of the

new things. The manner in which he was received is of the ancient Sybils having been clairvoyant women, indicative of the estimation in which the conduct of cer- and that it is impossible so much value could have been tain dignitaries is generally held. We copy from a re- attached to their books, had not their revelations been verified.

> A HAPPY THOUGHT.-The Sierra Citizen, speaking of the death of Dr. Kane, says :-- " The adventurous navigator has embarked upon his last voyage. He has found Sir John Franklin !"

In our age, with our lights, success is a duty.-N. P Banks.

LETTERS RECEIVED, NOT OTHERWISE ACKNOWLEDGED. - S. Gurney, E. Turner, Me.; A. Kent, Hopkinton, N. Y.; H. F. M. Brown; C. Snyder, Bridge-water, N. S.; L. S. Everett, Cleveland, O.; S. Barry, Phila.; J. M. Kennedy, Phila.; A. T. Kneeland, Adrian, Mich.; J. M. Lord, Portsmouth, N. H.; W. A. Dunklee, Rutland, Vt.; D. Morrell, Athol, Mass.; C. Keene Augusta, Mc.

#### SPECIAL NOTICES.

To CAPITALISTS .- A young man who has invented a novel and economical opplication of Electro-Magnetism as a motive power, considered superior to any invention yet before the public, desires to obtain the means to enable him to construct a working model. Address "Inventor," care of J. V. Mansfield, No. 3 Winter st., to whom inquiries may be made. 15-2ins.

The " DAVENPORTS " 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. lt.

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 dis eased 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

#### MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS. - Mr. Thomas Gales Foster, formerly of St. Louis, now of Buffalo, will lecture in the unconscious trance state in the MUSIC HALL, on Sunday next, at 3 and 7 o'clock, P.M. Singing by the Misses Hall.

Mr. Foster will exhibit two spirit likeness, one a pastel portrait of Prof. Edgar C. Dayton, the other an oil painting of a daughter of Mr. F., and will explain the process by which they were obtained.

WEEKLY MEETING OF PRACTICAL SPIRITUALISTS .- A regular weekly meeting of persons interested in the Practical Application 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.

### General Advertisements.

MRS. YORK, Medical Clairvoyant, Healing Medium M Psychometric Delineator of Character, Mrs. Y. does not profess to hold intercourse with the departed, but perceives both the moral, mental and physical con ition of the patient, and prescribes remedies; operating particularly on thenervous system. Is also a developing medium, and will old circles for this purpose every Tuesday evening. Terms liberal. Resi-dence, No. 14 Pleasant street; entrance on Spear place. Oct. 28

THE SICK ARE HEALED WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing Medium, Rooms No. 15 Tremon Street, opposite the Museum. 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 epoch of its formation; also, the first type or form 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 or angels of several stars or planets. These paintings have been executed by Spirit Power, and are now on exhibition at No. 45 Harrison Av. Terms, §1.00. Hours from 8 to 1, and 2 to 6. 10 ELIZA H. TAFT, Seeress.

AYING HANDS ON THE SICK. Dr. W. T. Osborn AYING HANDS ON THE SICK. Dr. w. 1. OSOM Indicative 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 suc-cess has been in most cases very marked, and such as to give him strong confidence in the healing power exercised through him. Terms for each Clairvoyant examination, §1.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel

TO THE AFFLICTED. Dr. A. C. Dresser, Clairvoyant L and Healing Physician, so celebrated for remarkable cures, may be consulted upon all diseases that fiesh 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, 38 Charter street, Salem, Mass.

TO THE AFFLICTED. DR. S. CUTTER, assisted by A MES. G. W. WALKER, Clairvoyant and Healing Medium, will atte to the wants of the sick, on Wednesdays, Thursdays, Fridays and Sat days in Lowell. On other days he will visit Billerica, Westford, and ot places, where he is wanted, until further notice. Office 221 Cen Lowell, Mass.

A T DR. ABBOTT'S BOTANIC AND ECLECTIC DE-POT, 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

B. CHILD, M. D., DENTIST NO. 15 TREMONT

HEALING INFIRMARY. DOCTOR BARRON CURES Can-HEALING INFIRMARY. DOCTOR BARRON cures Can-cers and Cancerous Humors, without the use of the knife or torturing with canstic, and with but little pain and inconvenience to patients, by ap-plying a cerate which has a chemical action, destroying the vitality of the cancers, causing a separation between the cancer and the surrounding tis sues, 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 iJoah thus made heals up in a short time, soundly, leaving no traces of the Cancer behind. Over 200 cases have been cured by this process. The Doctor continues to attend to Scrotula, Erysipelas, and all cases, in which he has had great suc-cess for the last twelve years. Clairvoyant examinations attended to as formerly. Call and satisfy yourselves of the unremitting effort and deter-mination of the Doctor to conquer and subdue disease in his fellow man. REUBEN BARRON, Botanic and Clairvoyant Physician, 18-3m

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

Ohio. Satisfaction guaranteed in all cases, and prices reasonable. A NASYLUM FOR THE AFFLICTED. Healing by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 7 DAYLS STREET, Boston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms. IC Phatients desiring board should give notice in advance, that suitable arrangements may be made before their arrival. Those sending locks of hair to indicate their diseases, should inclose \$1. for the examination, with a letter stamp to prepay their postage. Water from the Henniker Spring will be supplied by Dr. M. He has been assured by intelligences from the higher Hie that it possesses strong mag-netic properties, and is useful in negative conditions of the system. Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

COUNTAIN HOUSE, CORNER OF BEACH STREET

L and Harrison Avenue. Spiritualists Head Quarters in Boston. Char \$1.25 per day, or \$7.00 per week, for 2 or 3 weeks. H. F. GARDNER.

S PIRITUAL, CLAIRVOYANT, and MESMERIC PRE scriptions, carefully prepared by OCTAVIUS KING, Botanic Apoth-cary, 654 Washington street, under Pine Street Church, Boston. All of Mrs. Mettler's Medicines for sale as above. 26–1

MRS. L. W. KEMLO, HEALING MEDIUM, No. 2 Bulfinch Street, opposite the Revere House, Boston. 14-1

All Bulfinch Street, opposite the Revere House, Boston. 14-1 REMARKABLE TEST. At the sitting of a circle a short time since, Dr. Charles Main being present and having at th time a patient under his care that had long baffled his medical skil enquired of the Spirit intelligence what medicine it would preseribe for the case in question. The spirit gave his name (as having formerly been well known as a celebrated physician in the earthly sphere) and replied, "Go to Dr. Cheever's, No. 1 Tremont Temple, Tremost St., and procure his Lift-Root Mucilage." This was done by the Doctor, and used with com-plete success. At that time, the Doctor, the medium, nor either of the cir-cle knew anything of Dr. Cheever, or that there was such a medicine to be had, and since Dr. Main has formed an acquaintance with the proprie-tor, he has informed him of the fact and here gives him the full benefit of it. The above is true in every particular. OHARLES MAIN, No. 7 Davis Street, Boston. This invaluable medicine has long been used as an infallible remedy for

This invaluable medicine has long been used as an infallible remedy for Consumption, Scrofula, Sait Rheum, Erysipelas, Cough, Disease of the Liver, Dyspepsia, Canker, Mercurial Disease, Piles and all gross acrid

A letter enclosing one dollar will procure a bottle; or five dollars for six bottles. Will be sent to any part of the Union. All orders directed to Dr. J. Cheever, No 1 Tremont Temple, Boston, Mass. 52.1

At the suggestion of Dr. GARDNER, the visitors examined the tables and fixtures in the room. The company, with the mediums, then sat around a large table, and in a short time a very brisk rapping, in a variety of tones, after completion were sealed with wax, in order to be assailed the ear. A series of questioning of certain sure that the boys did not untie themselves by any spirits now commenced through the instrumentality of the 'raps,' and under the direction of the lady mediums. The answers were in almost every instance straight and satisfactory, and from the system adopted of transferring the questioning from one to another, a suspicion of collusion between the mediums would be difficult to arrive at, by even the most skeptical."

#### THIRD SESSION.

On Thursday evening, July 2d, the committee reassembled to witness experiments through the two Davenport boys. A box, some eight feet in length by three in breadth and five in height, with a door in the centre, and raised on legs to about the height of a common table, had been previously prepared. Inside, at each end of the box, boards were nailed at a convenient height for seats. Through these seats, as well as through the boards behind them, were bored small auger holes, for purposes which will presently appear. The door was furnished with a bolt for fastening it on the inside.

The boys entered the box, taking their seats at either end. The lights extinguished, and the company seated in a circle around the room, the spirits were requested to tie the boys. Several pieces of clothes-line had been previously thrown in for the purpose. This request and Miss Kendrick, of Chelsea, were the mediums pres. was not complied with.

The lights were restored and a new experiment proposed. Messrs. Brown and Tracy were selected to se- Mansfield, to be answered through his mediumship. cure the boys with the ropes. They performed the These were re-enclosed in uniform envelopes so that no task in the most thorough and workmanlike manner. Each wrist was first tied separately, then crossed behind the back and firmly becaused together . another rope was tied from arm to arm immediately above the elbows; a third wound repeatedly about the ancles, confining the feet closely together. The boys, then unable to move hand or foot, were lifted into the box and seated Mr. Mansfield's office that morning, by a gentleman then in their respective places. The tying process was now stopping at the Fountain House, Dr. A. C. Stiles, of continued. Ropes were passed around their thighs, Bridgeport, Ct. with which they were strongly bound to the seat. The cords about the ancles were also secured to the seat, to prevent their throwing their feet forward. Lastly, pany satisfied themselves by examination that the boys troying the envelopes and considerably mutilating the letter. had been thoroughly secured-any that chose were allowed to add knots or ropes. It would certainly seem to any person not versed in modern wonders, that had strictly private nature. the boys now been deserted, they must have starved to death before they could have extricated themselves.

The company again seated themselves, the gas was shut off, and almost instantaneously the door of the box others, yet it is quite sufficient to show it came from an intelliwas closed, the bolt slid, and the sound as of busy hands gence that perceived the question.] rappings were heard inside the box, and the communication "Be passive," was spelt out. This would seem and answer them if possible. to be a natural direction in the case, for the minds of The next day one of the letters was sent, seal unriddle. The work soon went on, and in fifteen minutes signed Stephen C. Phillips. Mr. B.'s letter had been

It is proper to state that on several occasions the precaution was taken to pass a cord round the circle through a button-hole of every person's coat, to prevent collusion with the mediums.

SESSION WITH MR. MANSFIELD.

On Monday afternoon, 6th inst., Mr. J. W. Mansfield. ent. As previously agreed upon, each gentleman had prepared a letter which was to be submitted to Mr. one should know his own. It was hoped that one or more of these would be answered in the presence of the company ; but they were not.

pelled to write a communication which he passed to Dr Gardner. It proved to be an answer to a letter left at

[It may not be out of place here to state that Dr. Stiles called on the writer of this the next morning, and brought with him the letter, which he had taken from Mr. Mansfield's room, and the answer written as above mentioned. Dr. S., let it be understood, was a total stranger to Mr. Mansfield. We were permitted to through the auger holes, and tied on the outside of the open the letter, which we found enclosed in two separate envelopes pasted together, and the inside one pasted to the letter; so box, one of them with six square knots. All the com- that it was utterly impossible to get at the writing without des-Six questions were asked, four of which were appropriately answered in this communication. We are permitted to copy one of them, with the answer received, - the remainder being of a Question : - " Am I in the way of duty ?"

Answer : - " You ask if you are doing your duty. What says the inward monitor ? Let that decide !"

Though this answer contained less of a test than either of the

As Mr. Mansfield received no further impression to was, after a few minutes, a cessation of the process, the write, it was agreed to seal the letters with wax and

the company were not a little excited by the strange broken, with an answer, superscribed to Mr. Brown, and

SUNDAY MEETINGS. - Our friends will observe that the place of meeting has been transferred from the Melodeon to the Music Hall. The latter hall will be found more desirable in every respect, particularly during the hot months. Its ample accommodations, perfect ventilation, shady coolness, with the clear resonance of its walls, are all an improvement on the former place of meeting.

It will be seen that Mr. T. G. Foster of Buffalo, is announced to lecture next Sunday. The western papers speak of him as an able and powerful orator, and we anticipate a full audience to welcome him.

No STATEMENT YET FROM EITHER SIDE. - We announced last week Dr. Gardner's intention to state the facts relating to the "scientific" investigation, and we confidently hoped to lay them before our readers this week ; but Dr. G., on further reflection, has decided not to bring out his statement until after the promised report of the committee has appeared. There are no signs of such a report yet. What can be the occasion of such delay? Does it take all this time for the professors to prepare a sufficient charge to kill off this " weak and shallow imposture ?"

A SPIRITUAL PICTURE. - Says the Springfield Retrance state, has been laid on our table. It purports to be a representation of a lady who has been 33 years in that the portrait resembles her, according to the best of filled. fact that the mouthe only thing peculiar about it is the the least artistic knowlege.

A JEWISH SUPERSTITION. - A brother of Isaac Jackson, the man who was murdered by Charles E. Jones, at Russell, was peddling in the wagon that Isaac Trance and Healing Medium, who will explain her Drawings on Creation. drove when shot, a few weeks since, and stopped at a village in this vicinity. In the course of showing his Street, near Boylston Market, Boston, Mass). wares he discovered upon a piece of goods a single drop of blood. Overcome by his feeling the poor fellow cried for a few moments like a child, then he folded up the cloth, and said that he must go immediately to Hartford, take up the body of the murdered man, and bury the blood-besprinkled article with hin; that by Jewish forms all bloody garments or other cloths must be interred with a murdered man, and that all that they had previously noticed had been.

SUICIDE -Mr. John Walker, of Alton, N. H., committed suicide by hanging to a tree near his dwellinghouse on Sunday morning, July 5th. He was about fifty years of age, and leaves a family. For a few days previous to his death he showed signs of aberration of mind.

He was a member in good standing in the Freewill Baptist Church—and not a Spiritualist.

The way to cure infidelity in another is to be a Christian one's self.

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, Winnissimmet 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 LYCEUM HALL, regular meetings every Sunday afternoon and evening, under the supervision of J. H. W. TOOHEY.

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

#### MEDIUMS IN BOSTON.

Wm. S. Weymouth, Healing Medium, No. 2 Central Court. 17 Miss M. Munson, Clairvoyant Physician and Trance Medium. At o. 5 Hayward Place. Hours from 9, A.M., to 3, P.M.

Mr. J. V. Mansfield, Test Writing Medium, No. 3 Winter Street, over G. Trumbull & Co.'s, Boston, or at his home, Chestnut st., Chelea. Terms \$100, in advance. All letters sent by mail must contain a postage stamp to prepay the postage.

Mrs. Knight, WRITING MEDIUM, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5. Terms 50 cents a seance. Mrs. Bean, RAPPING, WRITING and TRANCE MEDIUM. Hours from 9 A. M. to 9 P. M. No. 10 Chickering place.

Mrs. B. K. Little, (formerly Miss Ellis) Test Medium, by Rappublican : — An ambrotype copy of a colored crayon, said to have been drawn by a spiritual medium in a 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 the spheres. A letter from the lady's brother states No. 22, National House, Haymarket Square, where she will hereafter sit for Medical purposes only. All previous engagements, however, will be ful

Mrs. C. will answer calls for trans. 50 cents each person for an residence No. 218 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 circle 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 Circles every Thursday evening, from 8 till 9.

Communications when desired, No. 6 La Grange Place (from Washington 9-8m.

DR. RUSSELL'S (Graduate of the University of Penn D.R. RUSSELL'S (Graduate of the University of Tenne sylvania) LUNG INSTITTE; Boston, 659 Washington St., corner Common St. For treatment of Consumption, Scapetta, Direases of THE THROAT, BRONCHITS, and all diseases caused by impurity of the blood. Dr. Russell's Spirit Remedies (made from instructions received from Prof. Hare's Laboratory) Philadelphia.

CURE OF CONSUMPTION BY NUTRITION AND INHALATION With the following remedies :

Dr. Russell's Pulmonic Vapor for Inhalation. Dr. Russell's Balxam and Sarsaparilla with Hyd. Pottasa. Dr. Russell's Wild Cherry Pectoral for Consumption. Dr. Russell's Wild Cherry Pectoral for Consumption. Dr. Russell's Wild Cherry Pectoral for Disease of the Heart. Dr. Russell's Strengtheoing Powders for Disease of the Heart. Dr. Russell's Medicated Inhaler for the Lungs. A pamphlet gratis, Medical advice free from 11 to 12 M. 16-1

MRS. O. J. PUTNAM, HEALING, WRITING AND Trance Medium, 15 Beach st. Terms liberal. 15-8t.

MRS. D. C. FRENCH, RECENTLY FROM WIN-M chester, 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. Boston, July 5, 1857.

C. H. COLLAGAN'S AMBROTYPE AND DAGUERrean Gallery, 142 Washington Street, Boston, Mass.

WM. S. WEYMOUTH, HEALING MEDIUM, has W taken rooms at No. 2 Central Court (formerly occupied by Mrs. Co-nant), where he will attend the healing of persons afflicted by disease, by the simple process of the laying on of hands. Hours from 9 A. M. to 12 M., and from 1 to 5 P. M.

A. C. STILES, M. D., BRIDGEPORT, CONN., INDEPEN DENT CLAIRVOYANT. Terms: Clairvoyant Examination and Prescription, \$2. By a lock of hair, if the most prominent symptom i given, \$2; if not given, \$3. Answering sealed letters, \$1. To ensure at-tention, the fee must in all cases be advanced. "Dr. Stiles's superior clairvoyant powers, his thorough medical and sur gleal education, with his experieace from an extensive practice for over six teen years, eminently qualify him for the best consulting Physician of the age. In all chronic diseases he stands unrivalled." "Dr. Stiles's superior distribution of the search o

HEALING AND CLAIRVOYANT PRESCRIPTIONS. LI DR. C. C. VORK gives Glairvoyant examinations and prescriptions by receiving the name, age, and residence of patients in their own hand writing, for two dollars, one dollar when present. The remedies—purely vegetable—are prepared by him by spirit directions. He also heals by the laying on of hands. He will visit the sick wherever desired. All who a dress must enclose a postage stamp to receive answers. Address in care Bela Marsh, 15 Franklin St., Boston, Mass.

MAGNETIC HEALING MEDIUM. JOHN B. PRATT Mwill give careful attention to all diseases which can be relieved by Spiritual magnetic influence. Terms for manipulations \$1.00. Office Hudson Street.

J. A. BASSETT, CLAIRVOYANT AND HEALING PHYSICIAN, No. 14 Webb street, Salem, Mass.

SUFFOLK DYE HOUSE. Corner of Court & Howard Streets, Boston.

OFFICE OF PRACTICAL SPIRITUALISTS. FOUN-OFFICE OF PRACTICAL SPIRITUALLISTS. FOUN-TAIN HOUSE, CORNER OF HARMSON AVENUE AND BEACH STREET, BOS-rox.—Impressed with the necessity of having a room, in the city of Boston, where free conversations and interchanges may be had in respect to the general purposes, ends, and aims of persons who revisit earth, a few indi-viduals have entered into an arrangement with a view of keeping open daily an office where persons of both sexes can meet, interchange thoughts and feelings, and plaus, and where statements can be made in detail, relative to practical efforts which look to the regeneration and redemption of man. The originators of this enterprise have selected and appointed an agent who will be found at the usual hours, at the office located in the building known as the Fourrain Hours, corner of Harrison Avenue and Becan Street.

Street. Persons who have practical plans to propose, or who desire to receive in telligence in respect to things to be done of a practical character, are cor dially invited to visit the room. It is feit that the hour has fully come when Spiritualism should exhibit itself in efforts to introduce a New Socia I state, wherein all man's powers can be harmoniously developed.

NEW DEPOT FOR SPIRITUAL AND REFORM

Ew DEFOT FOR SPIRITORIAL AND REFORM PUBLICATIONS, No. 5 Gt. Jones St., New YOTK. S. T. MUNSON would inform the triends abroad that he has established an Agency at the above Number. 2 doors East of Broadway, and near the La Farge Buildings, for the sale of all Spiritual and Reform Publications, where a complete assortment will be kept constantly on hand of all works per-taining to the subject of Spiritualism, what an early notice given of all new Books in the course of publication. <u>MISCIPLIA WORKS CONTRECT AND ADDED FOR ACCOUNTS OF ACCOUNT</u>

NEW BOOKS. THE WISDOM OF ANGELS. By N Thomas L. Harris. Price, 75 cents. Also, HYMNS OF SPIRITAL Da-vorion, by Thomas L. Harris. Price, 40 cents. Just published and for sale by DELA MARSH, 15 Franklin Street. 8-4f

TO THE AFFLICTED. T. H. PEABODY, Healing Physician, so celebrated for remarkable cures, may be consulted upo I diseases that fissh is heir to. Patients will be visited in the city and or required. Medical house and Office No. 1 Avon place Boston. 51-4t if required.

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

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## ---- JULY 25, 1857. NEW-ENGLAND SPIRITUALIST

### STRANGE DREAM. In the night of the 11th of May, 1812, Mr. Williams,

Scorrier house about dusk.

### THE TWO BROTHERS. The Count de Ligniville, and Count D'Autricourt,

GEMS OF POETRY.

Interesting Miscellany.

### DOUBTS.

Doubts are but shining angels in disguise. C. Newton.

BRING FORTH FRUIT. Be bold to bring forth fruit, though stick and stone At the fruit-bearing tree are flung alone.

#### LOVE.

And there be none of all the poorest poor That walk the world, worn heartbare,-none so poor But they may bring a little human love To mend the world. And God himself is love. Gerald Massey.

### A FRESH MIRACLE.

Pupil, genuine wisdom learn : Yonder, see that bush of roses-How before thee it doth burn, Like the burning bush of Moses ! Hearken, and thou now shalt hear, If thy soul's not deaf nor flighty, How from out it, soft and clear, Speaks to thee the Lord Almighty !

#### HUMILITY.

The loaded bee the lowest flies ; The richest pearl the deepest lies ; The stalk the most replenished Doth bow the most its modest head : Thus deep humility we find The mark of every master-mind; The highest gifted lowliest bends, And merit meekest condescends, And shuns the fame that fools adore,-That puff that bids the feather soar.

#### CLOTHES.

Colton.

Ye fools, that wear gay clothes-love to be gazed at ! What are ye better when your end calls on you ? Will gold preserve ye from the grave ? or jewels ? Get golden minds, and fling away your trappings; Unto your bodies minister warm raiment, Wholesome and good. Glitter within and spare not; Let my courts have rich souls ! their suits weigh not. Beaumont and Fletcher.

#### ONCE MORE.

- "Once more !" Words of high hearts, of all who bear Them worthily through life's great enterprise. Whate'er their lot, all kingly souls despise
- The immoralities of dull despair, Burdened-betrayed-giddied with wrong and care, Refuse to fall, fall fighting, fall to rise !
- Fight the more sternly if some dread surprise A moment hath o'erborne them. Thus they dare Tread on the ruins of the past, and reach
- A loftier future. Failures do but teach To such their strength, their call to glorious strife :
- The aims, the deep requirements of life; And till they front the far time-closing shore,
- Their hope is staunch, their watchword still-Once more !

### SHE IS AN ANGEL NOW.

"Mamma, my poor little head hurts so bad !" exclaims a little girl of only four summers, as she rests her head on her mother's bosom."

"Darling, I am very sorry. Show me where it. aches most.'

"It hurts me all over, mamma," she lisps, while tears he had come as fast as he could to make him acquainted trickle down her pale cheeks.

Poor little angel! She knows not what death is. Her mother gently smooths her curling locks ; for, gen- with it, having heard at Truro that he had passed

of Scorrier house, near Redruth, in Cornwall, awoke his twins, descended from an ancient family in Lorraine, wife, and, exceedingly agitated, told her that he had resembled each other so much, that when they put on dreamed that he was in the lobby of the House of Com- the same kind of dress, which they did now and then mons, and saw a man shoot with a pistol, a gentleman for amusement, their servants could not distinguish the who had just entered the lobby, who was said to be the one from the other. Their voice, gait and deportment chancellor; to which Mrs. Williams naturally replied were the same, and these marks of resemblance were that it was only a dream, and recommended him to be so perfect, that they often threw their friends, and even composed, and to go to sleep as soon as he could. He their wives, into the greatest embarrassment. Being did so, and shortly after again awoke her, and said that both captains of light-horse, the one would put himself he had the second time had the same dream ; whereupon at the head of the other's squadron without the officers she observed, he had been so much agitated by his ever suspecting the change. Count D'Autricourt having former dream, that she supposed it had dwelt on his committed some offence, the Count de Ligniville never mind, and begged of him to try to compose himself and suffered his brother to go out without accompanying him, go to sleep, which he did. A third time the vision was and the fear of seizing the innocent instead of the guilrepeated ; on which, notwithstanding her entreaties that ty, rendered the orders to arrest the former of no avail. he would be quiet, and endeavor to forget it, he arose, One day Count de Ligniville sent for a barber, and after it being then between one and two o'clock, and dressed having suffered him to shave one-half of his beard, he himself. At breakfast, the dreams were the sole subject pretended to have occasion to go into the next apartment, of conversation; and in the forenoon Mr. Williams went where he put his night-gown upon his brother who was to Falmouth, where he related the particulars of them concealed there, and taking the cloth which he had to all of his acquaintance that he met. On the follow- about his neck under his chin, made him sit down in the ing day, Mr. Tucker, of Trematon Castle, accompa- place which he had just quitted. The barber immenied by his wife, a daughter of Mr. Williams, went to diately resumed his operation, and was proceeding to finish what he had begun, as he supposed, but to his Immediately after the first salutations, on their enter- great astonishment he found that a new beard had ing the parlor, where were Mr., Mrs., and Miss Wil- sprung up. Not doubting that the person under his liams, Mr. Williams began to relate to Mr. Tucker the hands was the devil, he roared out with terror, and sunk circumstances of his dream; and Mrs. Williams observed down in a swoon on the floor. While they were endeavto her daughter, Mrs. Tucker, laughingly, that her fa- oring to recall him to life, Count D'Autricourt retired ther could not even suffer Mr. Tucker to be seated, be- again into the closet, and Count de Ligniville, who was fore he told him of his nocturnal visitation: on the half shaved, returned to his former place. This was a statement of which, Mr. Tucker observed that it would new cause of surprise to the poor barber, who now imdo very well for a dream to have the chancellor in the agined that all he had seen was a dream, and he could lobby of the House of Commons, but he would not be not be convinced of the truth until he beheld the two found there in reality ; and Mr. Tucker then asked what brothers together. The sympathy that subsisted between sort of a man he appeared to be, when Mr. Williams the brothers was no less singular than their resemblance. minutely described him ; to which Mr. Tucker replied, If one fell sick, the other was indisposed also ; if one Your description is not at all that of the chancellor, but received a wound, the other felt pain; and this was the it is certainly that of Mr. Perceval, the chancellor of case with every misfortune that befell them, so that on the exchequer; and although he has been to me the that account, they watched over each other's conduct with the greatest care and attention. But what is still greatest enemy I ever met with through life, for a supmore astonishing, they both had often the same dreams. posed cause which had no foundation in truth, (or words The day that Count D'Autricourt was attacked in to that effect,) I should be exceedingly sorry indeed to France by the fever of which he died, Count de Lignihear of his being assassinated, or of an injury of the kind happening to him. Mr. Tucker then inquired of ville was attacked by the same in Bavaria, and was near Mr. Williams if he had never seen Mr. Perceval, and sinking under it. was told that he had never seen him, nor had ever even

## PRAVING BY WATER POWER.

Rev. Mr. Clarke gives an account of a recent missionary tour in that part of Thibet called Ladak, which lies embosomed amid the western ranges of the Himalaya mountains. The religion of the people is Buddhistic, but Buddhism has no more hold upon the ignorant inhabitants than to awaken in them a superstitious fear and dread of what they have been accustomed to reverence. Their temples are built on the summits of projecting ledges of rock, so that they are ever and anon meeting the eye of the traveller. At Ladak there are six large temples, she much larger than the other five, filled with idols great and small, of every color and shape. The intervals are filled by vases, pictures and ornaments of every kind.

The whole road up to the temples was lined with praying machines, not the little ones called 'skurries,' which are turned by the hand, but great ones, a foot an more in height, which were set on their pivots within the wall, quite close to each other, and which turned round by just touching them, so that the people might pray the whole way up to the temple. These are supposed to contain prayers, which are turned round with the machines, so that the very turning of the latter constitutes the prayer. Another still more curious method they have devised for saying their prayers. Even turning these machines is thought sometimes to be too great a toil ; or perhaps it is because they think they do not pray often enough, even when they turn these things all day, and so they have formed a plan by which they may turn both night and day, and that, too, without any exertion of their own. They have placed a number of the largest of these machines in a little house, and so contrived it that they may all be constantly turned by a water-mill, moved by a little stream of water made to flow through the house. A little stick projects from one of the machines, which, every time it turns round, strikes a bell, and so the bell is rung, and the machine is turned round unceasingly, without a moment's pause, both day and night. editor had received the statement from a correspondent Whole rows of these praying machines were turned by the wind like windmills.

### NAUTICAL THEOLOGY.

.

A story is current of a sailor, more disposed to divinity than nautical men in general, who, when in this part, formed regularly one of the congregation at the church of a popular minister. It chanced that during one of the discourses, to which Jack was an attentive listener, the reverend doctor alluded several times in Scripture phrase, to "Satan being bound in chains for a thousand years." The passage struck the attention of the seaman with peculiar force, and during the week he pondered frequently upon the words, feeling every time an increased satisfaction that an individual towards whom he had never been partial was so securely and for such a lengthy term disposed of.

On the following Sunday he went to hear the doctor again, but to his great surprise, and to the upsetting of all his recent comforting notions, during one part of the sermon the preacher asserted that the devil "goeth about as a roaring lion, seeking whom he may devour." Jack quitted the church, oppressed with a host of conflicting thoughts and emotions ; and unable, after many a tough soliloqual argument, to reconcile the two state- A Lyric of the Golden Age. Thomas L. Harris. Price, \$1.50. ments, he resolved to summon up courage, and wait Prof. Hare's Large Work; Experimental Investigations of the Spirit Manifestations, &c. Price \$1.75. upon the clergyman, in order to have the mystery explained. He did so and after considerable hemming Allies on the Sebastopol of Spiritualism. Price 25 cents. and hawing, and hitching of the trowsers, at length spoke at once, told the doctor that he could not make the two sermons fit, and asked, if his Satanic majesty was The Harmonial Man. By Andrew J. Davis. Price, SL. really bound in the way stated, to know the length of Nature's Divine Revelations, &c. By Andrew J. Davis. Price his cable.

"Oh," was the dignified reply, " it extends over the whole world."

" My eyes !" rejoined Jack, " does it? Why, the lubber might as well be loose."

story a day or two ago which we will tell, maugre the risk of its being second-hand ; and it is too good a story to offend even those whose sect it hits. A good lady at the outset of Universalism, conceived a holy horror at the blasphemy of its supporters in pretending that all Lyric of the Morning Land. Thomas L. Harris. Price 75c. would be saved. It was preposterous-outrageous, and Marriage and Parentage. By Henry C. Wright. Price \$1.00. in the spirit that filled her, she wouldn't have a man in Epitome of Spiritual Intercourse. By Alfred Cridge. Price 38 c. her house who believed in the abominable doctrine. She kept a boarding-house, and applied a test of belief to Book for Skeptics. Price 25 ets. every applicant for board. The first who offered was a New Testament "Miracles" and "Modern Miracles." Price 30 c: sea captain, and she began with, "Do you believe that Proceedings of the Hartford Bible Convention. Price 75 c. all the world will be saved ?" "No, madam," said he. "How many do you think will be damned?" continued she. "Oh," said he, "I don't know-perhaps a million." "Well," the old lady remarked in a tone of content, " well, that is better than none at all ; I guess you can come."-Lynn Reporter.

Do the best you can where you are, and when that is exhausted, God will open a door for you, and a voice will call - " Come up hither, into a higher sphere."

God is served not by single denominations, but by all Christians, of all ages.

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tle mother, thou knowest what pain and sorrow are.

"No use now, mamma. No use, for I forgot all about my head, and you would too, mamma, if you had been with me just now." The parent's eye glistened, her lips quivered, and her voice trembled, as she said softly : --

"Where was my sweet Mary?"

"O mamma, it was so beautiful ! and the angels were dressed so pretty ; the brightest dresses you ever saw, mamma. When they all saw me they ran to their harps and played the sweetest music you ever heard. Indeed, mamma, everything was so beautiful and bright. I whispered to one of them not to stop playing till I brought my mamma to hear it."

The mother's lips moved not, for she well knew that the messenger of death was there, and the angels were ready to snatch her babe from her bosom.

The child raised its soft eyes to its mother's, and smiling, whispered, "Mamma, will you sit here and listen to the music for a little while, till I go and see what that lovely angel wants with me?" Her blue eyes closed so tranquilly, and she whispered - "Good night," and fell asleep.

### A CURIOUS INCIDENT.

The fact we are about to relate has the very rare merit of truth, combined with the pleasant excitement of the wonderful: so states the Philadelphia Evening Journal.

Some time ago a friend of ours purchased a number of picture frames, tastefully made of acorns and handsomely stained and varnished, which he placed in his library in his country house. The ensuing season he and his family departed on a rather distant tour, and for some months the country house remained closed and untemanted. The season was an unusually damp one during their absence, and upon their return it was deemed advisable to have their rural homestead well aired and dried by constant fires in all the rooms before inhabiting it again. Orders to this effect were therefore despatched, and the opening began under the direction of the old housekeeper. Window and door were flung wide open one after another, letting in the sunshine to mildewed walls and hangings, until the " household corps " arrived at the library, when, as the first pair of shutters swung back, the breeze fluttered in and played on the walls with a sound as of rustling foliage, causing a universal and rather startled movement of the eyes in the direction of the mysterious sound. That the astonishment of the gazers was by no means lessened when they beheld the cause of the rustling, our readers will easily credit when we inform them that several acorns on each picture frame had sprouted, and a grove of miniature oaks were gently waving their tiny boughs and fluttering their dark green leaflets around the majestic brows of Washington and Franklin and Adams, and a half dozen others of our venerable fathers of the Republic. Nature herself had broken through her accustomed laws to crown these patriot heroes with her own wreaths of honor, and offer, even in her dying struggles, this beautiful tribute to their memory.

Now, is not this fact worth all the fables of Scherezade or Swift a hundred times over?

through that place on his way to Scorrier. After the a tonishment which this intelligence had created had a little subsided, Mr. Williams described most particularly the appearance and dress of the man that he saw in his dream fire the pistol, as he had before done of Mr. Perceval.

written to him, either on public or private business; in

short, that he never had any thing to do with him, nor

had he ever been in the lobby of the House of Com-

mons in his life. Whilst Mr. Williams and Mr. Tucker

were still standing, they heard a horse gallop to the door

of the house, and immediately after Mr. Michael Wil-

liams, of Treviner, (son of Mr. Williams, of Scorrier,)

entered the room and said that he had galloped out from

Truro, (from which Scorrier is distant seven miles,)

having seen a gentleman there, who had come by that eve-

ning's mail from London, who said that he had been in the

lobby of the House of Commons on the evening of the 11th,

when a man called Bellingham had shot Mr. Perceval ;

and that as it might occasion some great ministerial

changes, and might affect Mr. Tucker's political friends,

About six weeks after, Mr. Williams having business in town, went, accompanied by a friend, to the House of Commons, where, as has been already observed, he had never before been. Immediately that he came to the steps at the entrance of the lobby, he said, "This place is as distinctly within my recollection, in my dream, as any room in my house," and he made the same observation when he entered the lobby. He then pointed out the exact spot where Bellingham stood when he fired, and which Mr. Perceval had reached when he was struck by the ball, and where and how he fell. The dress, both of Mr. Perceval and Bellingham, agreed with the descriptions given by Mr. Williams, even to the most minute particulars.

The Times states, that Mr. Williams was then alive, and the witnesses, to whom he had made known the particulars of his dream, were also living; and that the of unquestionable authority.

CHRISTIANITY IN BOSTON .- A Boston news-writer says : A young man, accompanied by two ladies, visited one of our fashionable churches on Sunday, to hear a noted divine. Seats were assigned them by the gentle- children as they learn from us. There is something in manly sexton. Scarcely were they seated, when a wo- the artless simplicity of childhood that proves stronger man (counterfeit article,) dressed in the height of fash- than the careworn severity of mature years. I was sition, entered the pew and immediately knelt, joining in ting at the piazza at evening, musing too doubtfully the prayer read by the pastor. She appeared to fool very uncomfortable, for some reason, which afterward appeared. The prayer being ended, she arose from her the beauty of britter and letting the clouds of early det burden weighed upon the spirit, nor what doubt had kneeling position, and said to the young man, "If you risen as to the course of Divine Providence. Just then please, won't you go out; this pew belongs to us." little feet were heard, and my child ran gayly to my ex-Thereupon the gentleman and ladies (for such they were, in the largest sense of the word) immediately left girl, I seized her in my hands and held her over the in search of a pew large enough to accommodate railing, as if to let her fall. Astonished at her want of strangers.

eventide standing over the grave of one dearest to him dearly !" was the instant reply. on earth. The memory of joys that were past came crowding on his soul. In this hour of his agony the through my soul. The words of perfect confidence linform of Christianity came by. He heard the song and gered in my ears and entered my heart. It is impostransport of the multitude which no man can number around the throne ; there were the spirits of the just lies smiling in his arms. How then can the Heavenly made perfect, there the spirit of her he mourned. Their Father let fall the children who trust in Him. Every happiness was pure, permanent, and perfect. The doubt is rebuked and every dark foreboding put to the mourner then wiped the tear from his eye, took courage and thanked God. "All the days of my appointed not the sons of God? And is our future destiny too time," said he, "will I wait till my change comes." sublime for comprehension, so it doth not yet appear. And he turned to the duties of life, no longer sorrowing what we shall be; and still shall we fear to lie passive as those who have no hope.

A grindstone that has no grit in it, how long would it take to make an axe sharp? And affairs that had no pinch in them, how long would they take to make a man?

ren of good conduct, infidels always abound

### "YOU LOVE ME SO DEARLY."

There are times when we learn as much from our fear, I asked, "What, not afraid? Why don't you A BEAUTIFUL EXTRACT. - I saw a mourner at cry? Won't I let you fall?" "No, papa loves me so

I cannot tell what instruction distilled like cordial

sible that a father's love should let fall the child who blush, by the lesson which a child has uttered. Are we in our Father's arms? Does he not love us too dearly

to let us fall?

man suffers outwardly, have often a most intimate, although secret, connection with hidden evils. Until When Christianity is fruitful of speculation and bar-n of good conduct, infidels always abound although secret, connection vain to hope that the out-these are removed, it is in vain to hope that the outward life can be orderly, pleasant, and happy.

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