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Phenomenal & Philosophical.

LECTURE BY THOMAS GALES FORSTER, DELIVERED UNDER SPIRIT INFLUENCE AT THE MUSIC HALL, SUNDAY, JULY 26, 1857.

Job xxxii. 8.— "But there is a spirit in man; and the inspiration of the Almighty giveth them understand-

selected, my friends, as the basis of the discourse Ishall attempt to give you through this organism. It has been appropriately asked through another, -

"Is God asleep, that he should cease to be All that he was to prophets of the past? All that he was to poets of old time? All that he was to hero-souls who clad Their sun-bright minds in adamantine mail Of constancy, and walked the world with him, And spake with his deep music on their tongue, And acted with his pulse within the heart, And died, or seemed to outward sight to die,-Evanishing in light, as if the sun Gathered its image back into itself? Is God less real now, than when he sang, And smote with his right hand the harp of space, And all the stars from his electric breath, In golden galaxies of harmony, Went choiring out, heart-flushed with life from him? Open thy soul to God, oh man! and talk Through thine unfolded faculties with Him, Who never, save through faculties of mind, Spake to the Fathers?"

It is stated, and perhaps the statement is capable of substantiation, that, in the early part of the eighteenth interior being, emanating from the everlasting Father, century, an effort was made to introduce into Boston unalterable in its nature; or else you must deny the unalthe practice of inoculation, as a preventive of that dis- terable character of the everlasting Source of all being ease which has been the scourge of so many of the and of all thought. Emanating from the great reserlarger cities of your world; and that the effort met with voir of thought, it partakes of the nature and character violent antagonism, principally from the pseudo-scientific and theological world. Enactments were perhaps the law of affinity is a universal organic law, unalterpassed, forbidding its introduction; and a sermon was able. preached against it, based upon the seventh verse of the second chapter of Job, wherein it is stated, "So Satan together thus, we, from the spheres that are above you, went forth from the presence of the Lord, and smote from the spirit-land - we who assume that we are visit-Job with sore boils from the sole of his foot unto his ing you for the benefit of our younger brethren, bringing to crown,"-the deduction attempted to be drawn from you the experiences through which we have passed, and which was that THE DEVIL WAS THE FIRST INOCULATOR! the lessons that we have gained therefrom - we assume

burst forth like flowers to the summer sun; here, in exist through the aionic conditions of the spirit-world to the centre; here, golden-mouthed rhetoricians have congregrate together there, as you assemble together in beautiful thought of the unity of God-which was at- we have no conventionalisms, none of the influences of being, and through the agency of Boston-the doctrine, We are controlled there in beauty and in harmony, and refined and modified, through the development of the we find no such barricades thrown across the pathway of nineteenth century—the entire Union is becoming im- human progress. The law of affinity is operating truly, pregnated with the thought of ONE GOD. Your enter- and by that law is our happiness or misery determined. prise is aiding in stretching across the Atlantic that line and so it will be with you. of magnetic communication by which the whisperings of This law then being applicable to spirit in the form, one hemisphere may be heard reverberating in the other; and, as I have just briefly demonstrated, applicable to ing place among you. And yet I am bold to say with- exist between the two spheres? What is there in the out fear of successful contradiction, that, morally speak- wide economy of a loving Father that has decreed there ing, there exists to-day with regard to the metaphysical is any system in that economy, by means of which his science a state of things analagous to that which existed eternal laws may be cut short on earth for a brief-pein the early part of the eighteenth century. Within riod, and then recommence their operations elsewhere? the past few years, efforts have been made to inoculate What is there in this economy to demonstrate that life the mind of Boston with curative and preventative means on earth is an exception amid the universes of his creaof affecting that mind in such a way that the excres- tion? What has there been found in all the searchings sences handed down from past ages, and now existing of philosophy or theology, that can substantiate an asas deformities, might be removed; and yet to-day the sumption that such termination and re-existence of law cry is heard from the so-called philosophical and theo- hath ever been manifested? Nothing! Is there anylogical portion of the community that the DEVIL WAS thing existing in all the experience of the past to for-THE FIRST INNOCULATOR, and is still at work-men- bid the action of this law of affinity, to which I have tally, in the present age, as he was physically in the referred? Not at all! The most reliable accounts of

ism? and what is Spiritualism?

What is this wondrous, glorious theme, that agitates the mind, That calls in vain on HARVARD lore, its wonders to define? This light that shoots athwart the horizon of the soul, Banishing all of former night, - bidding the race unfold?

Ah! 't is the soft and gentle voice of Angels mild and pure, Who bring to earth a science true, that forever shall endure; -A science true, - confirmed by Love, and sanctioned by natural

That all throughout its lessons pure admits not of a flaw. A theme that lifts the soul from all things gross below. -

That with the silver words of Love doth teach in Truth to

And angel-minds, who 've left the form, affection may confess. For the gentle whispers stealing o'er the wearied soul of man

That by the laws of nature pure, the soul can never die, But in perpetual fields may roam, in realms beyond the sky.

ed, the answer to which is involved in the text, rather laws of progress and of control, towards the minds on cability of spiritual intercourse; secondly, the absolute, Spiritualism, the beautiful inculcation of other days -

ration of the Almighty, as given to man through his tion. intermediate agencies.

What is it that hath drawn you together to-day? It is true that there may be a few who came from curiosity, but the major portion of you were drawn hither upon some general principle, agitated by some general thought, which we will denominate an affinity of These words of Elihu addressed to Job have been thought, an affinity with the subject to be discussed, and an affinity of sentiment, the one with the other. What is it that draws men together in any of the different convocations that exist throughout your sphere, a political gathering for instance? It is the same thought, idea, principle, &c. And, indeed, what draws the inebriates together where men congregate to swallow "wet damnation," but the same principle of affinity, operating as an unalterable law, dependent not in its manifestation on the source from whence it emanates, but on the condition of the recipient party - the law being unalterable in the sphere of its existence, but changeable in the sphere of its manifestation, proportioned to the party to be operated upon. This general principle then, operating throughout all the ramifications of thought, feeling, and affection, has drawn you together to-day, and draws different convocations of men together for other purposes - wherever assembled, or for whatever object.

> Now, if this law is thus operating generally and universally, it must be one of the organic laws of being, of of the source from whence it is derived, and therefore

.Concerning this law, then, which has drawn you Now, what changes have been effected in Boston to teach that the same law which governs your spirits since that period! Here the germs of genius have governs ours; and that, in all the varied spheres that the language of another, "the epic and lyric muse have wherever spirit has attained the object of its aspirations, risen to heaven in strains of bold and lofty poetry;" the law is there operating. Because whatever is organic here the orator and statesman have lived, and have gone or applicable to spirit in the lower forms on your sphere to their guerdons, leaving their bright example to you. - whatever law may govern spirit in your sphere, The sails of your commerce whiten every sea; your wherever the spirit may emigrate to - there it will be enterprise has aided the nation in extending its limits, governed by the same law. Upon this law the condiand in binding the most distant portions with iron arms tions of the spirit-world are determined, and we ever filled your pulpits, and within the last half century the your sphere, with the exception, however, that there tempted to be promulgated fifteen centuries since, but honey-combed popularity at work We have no extrawas crushed out, under the influence of Constantine, judicial operations to disturb us, no professors or theolo-Athanasius, and their followers—has again sprung into gians to issue forth their anathema maranatha against us.

science and philosophy, too, give evidence of progress, spirit out of the form, the corollary of thought arises, and social and moral improvements are continually tak- why may it not be applicable to any condition that may spiritual manifestations, perhaps, that you have, are to But what is this system that is seeking to inoculate be found in the book denominated the Bible, which, I the mind of Christendom, to alleviate the suffering soul, must say, many of you in time past, perhaps, have and remove the effects left by the barbaric folly of the worshipped too much, and which others may not have teachings of Gothic ages? This system is Spiritual- sufficiently respected. In that record of spiritual manifestations, you find innumerable evidences in favor of the fact that angels have visited man; and you find also this same law of affinity operating, proportioned, as I have said, not to the elevation of the imparting power," but to the condition of the receptive party. In the Mosaic dispensation, you find that the communications given are not of so lofty and beautiful a character as those given at a later period. After the introduction of the Christian era, so called - after the Star of Bethlehem had shed its benign and enlivening rays into the resources of the human mind - you find that by the elevation of man nearer towards heaven, the communi-And as the soul is taught of Truth, the heart, too, is impressed, cations of the spiritual world partake more of the source of their origin. From these facts you can deduce from Are from the hearts of loving friends, who are taught by wis
of the position I have assumed in regard to the law of seeking to comfort, aiming to bless? That you shall philosophical, and cannot be overthrown. affinity operating still, first in your sphere, next in ours ; and thus, upon the same principle, active between the two spheres, so to speak, - drawing the minds in our But let us look at the question that I have propound- sphere, after they shall have become familiar with the more practically; and, in order to do so, I shall attempt | earth for which they have an affinity; thus practically in the course of my remarks to establish, first, the prac- demonstrating, through the manifestations of modern

thirdly, I shall attempt, as far as I can through the or- fraternal regard, endeavoring to bring their less devel- it so opposed by the developed mind of Boston, which In the field of the affections exists the supply to this ganism that I control, to give you an idea of the inspi- oped brethren on earth up to a higher plane of eleva- has given so many evidences of progress, scientifically, want—in the cultivation of reciprocal love and con-

mind and matter are immutable; the Everlasting is not shall be changeable, neither are the laws through which he governs; then let the thought die out that the manifestations of modern Spiritualism should be denominated miracles. On the contrary, there is not one of them. although denounced and repudiated by the scientific. (so called,) that is not demonstrable on scientific princi- spiritual body. The theological system of didactics has ples. So were all the manifestations of other ages, and been attempting for centuries to promulgate the idea of I assume therefore that it is entirely practicable, that an immaterial substance, as applicable to the spirit, the minds of interior life may communicate with the without stopping for a moment to exercise the faculty of minds of earth, - their communication being propor- reason upon such an assumption; for if they had, they tioned in the degree of their elevation and in the extent would have perceived the folly and absurdity of this of their expansion, to the character and condition of the hypothesis. The very expression is paradoxical,—an

receptive party.

or friend, might communicate with him? is such, that throughout the wide-spread range of mind, the hour, almost every soul within the compass of to one of the cultivated surgeons of your city, and he Christendom, has felt the existence of a great want un- should tell you it was the bone of the arm of a man. supplied. Man has been anxiously aiming for a surety From the confidence that you entertained of his scientific with reference to the destiny of the soul. The proof of attainments, you would credit his statement, and you this want is seen in the fact that death is looked upon would conclude that some time or other, there must Now Spiritualism seems to demonstrate that the Eternal lications of the day teemed with irony with regard to versal want, and that by the furnishing of this supply, in violent terms; you remember also when mesmerism, winged messenger from the realms of a brighter world, Spiritualism, in connection with the point to which I wandering amid the pastures of earth, gathering up the have just alluded, the adaptation on the part of nature violets therefrom in order to transplant them amid the of the various parts to the general whole. Let any that his Father has given him a supply to this want, placed in the clairvoyant state, and then blindfolded so looks upon death cheerfully, and feels that across that that he shall be unable with the natural eye to perceive in earth; and the prayers of earth are borne to heaven. the covering over his eyes, that clairvoyant will look dipracticability of spirit-communications? Young man, ence of objects and persons at all points. is there anything in your bosom to forbid the thought, Now, in order that a person may see, three objects that the father who loved and who nurtured you, and are necessary-light the medium, the object to be seen, who aimed to direct in the pathway of truth and virtue, and the organ by the reflection of which you do see. loves you still? Is there anything unphilosophical in The clairvoyant is deprived of all these; and yet he the thought? If your father has not carried to heaven sees, and will give you intelligence and information of the affection he bore to you here, some one else has gone things at a distance. How is this done? Bring forth there and not your father; the body has been deposited your professors and theologians, bring all those who in the grave, but the spirit that made him what he was, have aided in the development of man, in other reand all that made him your father, has gone to the other spects, and yet, not one of all the hypotheses which they sphere; and the same law that attracted him to you in can present of the present or the past, can begin to your sphere, operating similarly in ours, will draw him demonstrate how the clairvoyant sees, upon any other back to you, and if you would but open the impressional ground than that assumed by modern Spiritualism. and intuitional capacities of your soul, you would hear Modern Spiritualism claims that the clairvoyant sees him whisper, "Come up higher, my son!" Daughter, with the spiritual eye, and it contends that if the spirit is there anything objectionable in the thought that your within man or woman thus sees with the spiritual eye, it sainted mother loves you still? Is there aught to con- must also have the other organs corresponding to the demn in the declaration of Spiritualism, that you shall eye, and if so, there must be a body to contain those know her again in heaven; and that the affection she organs-upon the hypothesis that nature adapts all her again recognize the bright eye that ever grew tearful Again, what is the chief source of enjoyment in

The smile she wore here, she will surely wear there '?

There is nothing in revelation, in science, in the moral minate in success, but are they happy? There is still humanity gradually reaches consecutive degrees of recog-

positive existence of spirit as a substantive form; and, that of loving one another — and in the exercise of this | and affectional sphere, antagonistic to it; why, then, is | something wanting to complete the happiness of man.

"Filled with immortal fires of love again, And showers of golden rain Fall on her withered landscapes, and e'en the tomb Grow beautiful with Eden's deathless bloom."

immaterial substance, - the two words contradicting . Why is it, then, if this is practicable, that you find each other. Now the Old Testament has never demonmany honest minds in your sphere opposed to the doc- strated fully to the developed and inquiring mind of trine, — the abstract idea, and much more to the philo- your age, the immortality of the soul; nor has the New sophical superstructure that is attempted to be built up | Testament demonstrated perfectly the condition of that on these facts of modern Spiritualism? Why do you soul after it shall have left the form. Why? Not find the Christian world, so called, so antagonistic to because the facts are not there, not because ancient this new truth? Is there anything in the soul of man | Spiritualism did not give forth those facts, but because to forbid the thought? Is there one within the sound of the misinterpretation, mistranslation and misapplicaof the medium's voice to-day, one who does not wish tion of the entire book. The words of my text convey that the facts claimed were such? Have you ever the idea of the existence of spirit. In connection with known an individual, however opposed he might be, these words, remember the fifteenth chapter of first who in his candid moments did not wish that the alleged | Corinthians, wherein you will find it emphatically facts of Spiritualism were such; - who did not wish declared by that bold philosopher, Paul, that "there is that his father, mother, sister, brother, companion, child, a natural body, and there is a spiritual body," and that "the first man, Adam, was made a living soul, and the Now, my friends, the immutability of God's works last Adam was made a quickening spirit." Now these declarations have existed for centuries, and yet those all its operations are governed by the universal central who profess to base their faith on that record are the law of want and supply. Throughout Christendom, most violent antagonists of the thought that is beginning notwithstanding all the teachings of the past, notwith. to illuminate the mind with respect to the identity of standing all the various thoughts that have come up to spirits, and their immediate communication with man. you from the dark vista of that past, notwithstanding the To reach the matter a little more philosophically, suptheological disquisitions of the day, and also the efforts pose that some one of you, in wandering over some that have been made to inoculate the mind with the neighboring plain, should discover what you conceived abstract facts contained in the theological teachings of to be a human bone, and you should take and exhibit it with horror, it is held up in terrorem over humanity as have been a body to which the bone belonged. That a curse, as a special providence of God; and many have | would be philosophical, because nature adapts all the gone so far as to say, that the most virtuous and lovely various parts to the whole. If you go back a little in are the first to have the hand of death laid on them. the history of mind, you will remember when the pub-Father of all has given a universal supply to this uni- Gall and his followers, when phrenology was denounced the electric chain is rendered complete; and death does and when magnetism, and when clairvoyance, especially. not exist as a cold, heartless monster, standing, as he were denounced by the so-called scientific and theological has been represented, upon the threshold of eternity, world. You will find, however, that many who are ready to lock in a cheerless embrace all the children of loudest in denouncing Spiritualism, and were formerly of men. On the contrary, through the introduction of equally bold in denouncing clairvoyance, now declare this beautiful thought involved in modern Spiritualism, many of the manifestations of the former to be attribut-- through the introduction of this precious supply, to able to the latter. Well, we will take clairvoyance, and the universal want, death is demonstrated to be a white- by that prove one at least of the assumptions of modern tive to the condition that preceded it; and thus conflowerets of heaven. And the Spiritualist who feels sceptic go to any clairvoyant in your city who shall be stream there has been stretched an electric wire of com- any of the material objects around him, or the operations munication, - that the whispers of heaven may be heard of those in his presence; and yet, however dense may be Now what is there in the human mind to forbid the rectly through material things, and tell you of the exist-

when you were sad? That you may again recline on your sphere? The young man may mount the loftiest the truest bosom that ever palpitated responsive to your wave which carries him onward towards Fame's proud own? Is there anything repulsive in the thought, that temple, -but is he happy? Not exclusively from that source. The miser may gather his gold, the ambitious politican may secure his end, and all through the Why, then, this tirade against modern Spiritualism? walks of life the schemes of men and women may ter-

philosophically, commercially, socially, morally, and fidence, in the endearments of home, and in the nur-This law, then, is clearly of universal operation, and religiously? Why will not the bright escutcheon of turing of the ties of consanguinity. And this declaraupon this law is based the entire hypothesis of modern the city admit of a still more beautiful and glorious tion is of universal application; upon the cultivation Spiritualism. That it is a law of God, a natural law, light, now dawning from the spheres, and which is be- and development of the emotional of his nature, must is demonstrable on natural principles, and though it is ginning to manifest itself above the hilltops of man rely for his chief resources of enjoyment and hapbelieved by some that modern Spiritualism claims to be fanaticism and superstition? But, my friends, notwith- piness. This is eminently true in earth; and, if true of based upon miracles, such is not the assumption of the standing the anathemas of your pulpits, and the vitu- man in earth, then true of him wherever his disendeveloped mind. On the contrary, the reverse; for peration of your professors, and the unbelief of those thralled spirit may find its resting place. For all that modern Spiritualism through its teachings and the phe- who are pinning their faith to authority, believe me, the makes him interiorly a man here, goes with him to the nomena of the age, is demonstrating that there never closed eyes of humanity must, ere long, ache with the spheres. What gives the spirit true joy here must of was, and can never be, throughout the wide universe of pressure from this newer light, and "the stubborn lids necessity be a means of felicity forever; for, as repeated being, such a thing as a miracle, — for all the laws of thereof will open for relief," whilst earth's living heart in another connection, the laws of man's being are immutable, and as enduring as are the years of the Everlasting. In order that this law of man's spiritual nature shall continue to operate, Spiritualism assumes that the Divine Economy has established a means of recognition in other lands; and it will be found in the hypo-I come now to my second proposition—that there is a thesis that I have been attempting to demonstrate, that there is a substantial spiritual anatomy corresponding (although infinitesimally refined) in form and feature to the external encasement that is laid aside, when the masquerade of time hath ended, and the spirit hath gone forth to the enjoyment of brighter scenes. Through these facts, father and son, mother and daughter, sister and brother, companions and friends, may all again recognize the familiar features of the loved ones of earth; and the glad smiles of affection and sympathy, as each shall continue to expand in the bright realms of equity and progress, will add materially to the sunshine of joy that awaits the truthful in their Father's home.

Thirdly, Elihu declares to Job that "the inspiration

of the Almighty giveth them understanding." Now modern Spiritualism asserts that God is speaking in all things. In the different systems of ethics that you have had in the past, some have attempted to promulgate the idea of special providences. Modern Spiritualism repudiates this idea as entirely unphilosophical, and at variance with all the attributes of Deity; it claims that the Eternal Father is a spirit, operating through all the universe of being, and that through all the bright and beautiful lineaments of earth, the voice of your father may be heard calling to you through the bosom of your mother-wooing you to harmony and peace. It declares that throughout all the departments of nature, and in the various relations of life, every distinctive individuality, whether comprehended in an animate or inanimate form, is, as far as its condition and degree will allow, a representative of the Father. You, my brothers and sisters, bear about you that immortal spirit or image of your Father; be careful you do not deface it. Man, it is contended by this philosophy, was not created as declared in the Adamic account. We do not seek to repudiate anything that can be demonstrated, but in Genesis many things occur which science cannot demonstrate. The assumption there is, that the human race proceeded from one pair; but, in opposition to this. modern Spiritualism claims that man was created through a regular gradation of operating processes by the action of the divine will upon various successive conditions of matter; first, he may be said to have been in the primordial condition, passing from thence through the elemental into the condition of what is termed gross matter. From thence through the operation of appropriate laws, was developed first, mineral electricity, followed by vegetable electricity or magnetism, then animal electricity or magnetism, or animal vitality; thence sensation, followed by spirit. Thus constituting spirit as the apex of material development, the ultimate. In this process of man's development you find a consecutive series of positives and negatives-each succeeding development becoming, in the sphere of existence, posistituting spirit as positive to all that went before itand consequently the actuating principle and power of the whole organization. Thus the spiritual man, in a finite sense, is in the image of his father, and, as far as his development interiorly extends, an individualized representation of the great Eternal Spirit that permeates the universe; and through the inherent qualities of this degree of development, becoming, as we have said, positive to all below in the material scale. We assume, herefore, that as progress is the organic law of nature —and that as by progress the ultimate, as far as the in-dividualization of matter is concerned, has been attained in the spirit of man-the same law continues to operate upon the interior properties and qualities of this ultimate, forever afterwards; more appropriately and directly, when by the processes of nature such positive principle of the being shall have been eliminated from its inferior surroundings to a more expanded place of action and a more congenial realm of refinement and culture. And by this mode of reasoning we further assume as a legitimate conclusion for the human mind, that, when the spirit has been thus eliminated, and is entirely disenthralled from the contracting influences of a close contact with the negatives below, it becomes correspondingly positive and expanded in all its capacities and powers Thus, reasoning analogically, we declare, that as spirit in the body is positive to all below it in the scale of being-so is it negative to spirit disenthralled; and that the will of the latter, in a degree, can operate upon the condition of the former, as the former operates upon the conditions that preceded it. Thus, if I have made myself understood, is estab-

lished an unbroken chain of relational conditions, from the lowest forms of creation up, throughout all the realms of being, to the highest conception of individthe evidences of the past, conclusive arguments in favor of the resition I have a several whole. This conclusion is perfectly unlized intelligence that man has yet attained;—each of the resition I have a several whole. This conclusion is perfectly unlized intelligence that man has yet attained;—each condition subject to the resistion of the resition I have a several whole. condition, subject to the refining and developing processes of the law of progress forever, proportioned to its increasing capacity of appreciation; and each relatively capacitated to aid in the advancement of their immediate antecedents in the universal scale of being. Each spirit, therefore, within the form, is an intermediate agent to all conditions less developed than its own; and each disenthralled spirit an intermediate agent to his brethren of earth, in the transmission of high and holy thoughts-brighter truths from the realm of mind, as

As we have said, the law of communication is forever the same in the sphere of its existence, but changing perpetually in the sphere of manifestation, according to harmonious or inharmonious relations and conditions. How unphilosophical, then, as well as unchristian, on the part of the sceptic, when assuming to investigate, to aim to destroy by inharmony the conditions demonstrated by experience to be necessary, for the harmonious operation of law upon the plane of manifestation. And yet, by this means, and only by this means, hath prejudice founded an opposition to the declarations of Spiritualism,-that man may communicate with the loved and the departed, and that these dear friends are the intermediate agents of still brighter minds, in the long chain of intellectual and emotional affinity that unites humanity to the common Father of the race.

Media, in their peculiar positions, stand, as it were, midway between heaven and earth. By their affinity to earth, they become peculiarly the agents of higher minds to the conditions below them-those drawn to them upon the same law of sympathetic attraction. One of the fundamental tenets sought to be inculcated by these higher minds is that of brotherly love-the establishment and continuance of a universal brotherhood. It becomes a question, then, of much import-why, when Spiritualism comes burthened with love to humanity-when its philosophy and facts unite in demonstrating this principlewhy is it that the theological portions of the world especially are found antagonistic to its teachings? And, unable successfully to compete with its syllogistic mode of reasoning, at different points, the cause is attempted to be overthrown by personal vituperation against the media! But, media! oh, let me urge upon you to withstand lovingly, truthfully and courageously, all this stern antagonism of an unkind and material opposition. The spirit spheres are in close connection with earth; and humanity, through your agency, as rapidly as may be, are becoming more and more cognizant of their intimate alliance with the angel world. The different manifestations, in your city, and throughout other portions of your country may be laughed at by the world's philosophythey may be ridiculed by the schools, and denounced by the theologian-nevertheless they are effecting a mighty work. Slight as they have been relatively speaking, they have penetrated to the isles of the ocean, and have found their way to different portions of every continent. The simple rap, so to speak, has resounded within the dome of St. Peter, whilst the walls of the Vatican are, trembling with the reverberation. Other prison-houses of oppression throughout the land are beginning likewise to tremble through the agency of mediumistic power. The Eternal Father, through his inspiration operating upon the lower conditions, is bringing to light newer truths and loftier thoughts, and man, by the agency of the spiritualistic power, is gradually being raised higher and still higher, nearer to heaven; and thus is becoming more and more appreciative of the ennobling truths that are born within the atmosphere of God. Therefore the day has gone by when these manifestations can be laughed from existence, when persecution can annihilate them. Take courage then, ye who are truthfully seeking for higher development; take courage ye who are striving for loftier truth, and ye who dare to be free and dare unfold: for believe me, there are more fighting for you than can by any pos-sibility fight against you. The inspiration of God, through intermediate agencies, is flowing down the spiral pathway of consecutive development above you, and finding its way into the inner recesses of the soul. Then take courage, media,-lift your aspirations higher and still higher, continue to aim for broader truths and loftier sentiments; and there is not an angel bendi above the snowy drapery of the azure deep beyond, that will not sweetly smile upon the effort.

One word more, in passing to the sceptical mind. Ah, my brother or sister beware, lest in this matter; you find yourself fighting against God! Beware how you throw stumbling-blocks in the pathway of those who are striving after Truth! Beware how you aid in erecting barricades in the pathway of human progress! For the time will most assuredly arrive, when you cannot resist the conviction that you have raised the puny arm of rebellion against the power of the living God.

In conclusion, I think I have demonstrated that the idea of communication between the earth-sphere and those above it, is entirely practicable. I think I have demonstrated also, that there is, as asserted in the ancient record, a substantive spiritual anatomy. I think likewise, that it has been shown, that, through intermediate agencies, the inspiration of the skies is reaching humanity. Such briefly, are the assumptions of modern Spiritualism, with regard to the abstract fact of spirit-control, - and we defy the logic of earth to overthrow them.

The more the mind is devoted to the investigation of these assumptions, the more clearly will be seen the glorious truths attempted to be promulgated. Therefore cultivate this science, loving antagonism into a better spirit; do not denounce your opponents; do not seek to crush them by worldly weapons; - but love the sceptic into your ranks. So act one toward the other, media particularly, that the beautiful principle of love may demonstrate itself in your lives, as it did in that of the Nazarene; and then Boston, and the world without its borders, will be enabled to say, "See how these media love one another." Theoretically, men talk of love; but look at the platform of the Christian religion, so called. Do not think that I am denouncing true Christianity, I am but repudiating what is denominated orthodoxy, - church organizations as organizations. Look at that platform, and those who stand on it, whetting their swords six days in the week to stab at the heart of their brother on the seventh. And yet this body of theologians claim to be the agents of Heaven, for the future conversion of the world! God save the world from such Christianity! I have said, Cultivate the principle of love; for, believe me, it lies at the foundation of all progress. Let not the spirit of ostracism that exists in the outside world enter into your ranks, Spiritualists of Boston! Materialism is all around you, and there is danger of running into fanaticism on the one side and materialism on the other. Pursue the narrow pathway of brotherly love and unity one with another, and you will be able to demonstrate the truths that are sought to be made known by the progress you yourselves

And then, as onward you move in this glorious pathway of sympathy and of love, the more appreciative will the mind become of the golden chain of sympathy that appertains to all God's children. And through the brighter shall this chain appear, as enveloping the chil-dren of earth. Death having lost its sting, and the grave its victory, this glorious chain shall extend upward to the spheres, and there, linking soul with soul in indissoluble bonds, shall unite man still more closely to the skies. But the links of fraternal congenialty end not here. Reaching further still within the depths of being, — enwrapping all God's children in the same fraternal bonds, its burnished length is wreathed around the central throne of the Eternal, beyond the ethereal realm, where midnight stars are singing their eternal anthem!

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

BOSTON, SATURDAY, AUGUST 15, 1857.

PARTICULAR NOTICE.—Subscribers wishing the address of their culous declamation in the Boston Courier, to the length papers changed must be particular to mention to what post office they are now sent; otherwise we may not be able to find their of five solid columns! It would be difficult to give names on our books.

WHY IN THE DARK?

necessary that the room should be darkened when "charlatans," "intentional falsehood," "illimitable lywonderful phenomena are performed in the presence of ing," "corrupt men," "immodest women," &c., &c.,

made by the spirits who produce that class of mani- on his part, yet it is some consolation to think that such festations, that the action of light agitates, dissipates, "wrath of man" always defeats its own end, and can or in some way so disturbs the fluid, gas, magnetism, work only for the advancement of the truth. or whatever the instrumentality be called, which is they are unable to control and employ it.

analogies and probabilities.

usually called matter, without some intervening me- which he will look back upon these follies! dium, fluid, or substance, is generally conceded. In the human body, this intervening medium has been variously termed, nerve-aura, nerve-spirit, nervo-vital fluid, human magnetism, etc. Through this, the mind makes what may be styled, in the language of legislais able to act upon and control the body. But the tive novices, "a few feeble remarks" upon the statepoints of contact, in the vital organs, are interior, hid- ment of ALLEN PUTNAM, Esq., relative to the proden, secluded from the external light; so that, very ceedings of the Scientific Committee. The pith of probably, were this fluid in the human body disturbed, them is the allegation that the non-compliance of the by the admission of "daylight" into the vital organs, Committee with the natural laws of the phenomena, the spirit would lose its hold upon the body as quickly as "King" is said to drop the drumsticks, or "John" the ropes, when a match is lighted in the midst of these omena which were proposed for investigation." dark performances.

of spirit-action, the probability that it may be affected gating" the fact of telegraphic communication, should by the action of light is very great, whichever theory of insist on taking the battery to pieces, filling the cells light be adopted. The "corpuscular theory" (of Sir with water instead of acid, severing the connections if Isaac Newton) is "that particles of matter are pro- they chose, and having things their own way generally, jected or emitted from luminous bodies with the velocity in utter disregard of the laws of electro magnetism as of about 200,000 miles per second." The "undulatory known to those familiar with the same, - this might, intheory" (of Descartes, Huygens, and others) is that deed, be a "natural employment of their senses and "an excessively rare, subtle, and elastic medium, or mental faculties," but what would the result prove, beether, fills all space, the molecules of which are set in | yound their own ignorance, stupidity, and folly? Howmotion, or made to vibrate, by the action of the ever "natural" the method of the Committee's proluminous body." In either case, the effect of light is ceedings and that of the Courier's representative (it to produce incessant action or vibration, which it is very | was very "natural" that he should wish to retain the probable may be communicated to other subtile fluids \$500, and use his "mental faculties" to that end, by besides that in which it originates.

Moreover, it is asserted by philosophic spirits, that I that it was neither spiritual nor reasonable. human magnetism has intimate chemical relations to light (or the producing cause of the sensation called light), and hence it is supposable that the latter may act chemically upon these magnetic emanations so as to change their qualities, and render it impossible to use spirit birth of George H. Howe, of Marlboro', Mass. them. But this we throw out merely as a hint to the By the kindness of the Unitarian Society of that place

greatly in quality with different persons, each distinct Spiritualism, extended a fraternal hand to Bro. Forster; whose vision is sufficiently spiritualized to see them) prominently the seven colors of the solar ray, with all in- sustain the afflicted ones. termediate shades and blendings. Moreover, it is asserted that some qualities of magnetic emanations are | this evidence of a Christian charity which does not too more affected by light than are others; and hence, in the much abound in these latter days. It stands out in presence of some persons, who furnish the right quality beautiful relief against the bigotry and intolerance of fluid, manifestations can be performed with some degree of light, while it is impossible in the presence of hope better things. Especially are we pleased with the others. All this, certainly, is very plausible; and while contrast when we remember that this clergyman (Rev. it may not be positively demonstrated, yet neither can Horatio Alger) is a graduate of Harvard, and that he it be positively denied. And it furnishes a rational so- has not imbibed with the milk of his alma mater the lution of the difficulty which some people find in wit- virus of dogmatic intolerance. nessing phenomena which occur very frequently to others. Had we time and room here to go into details, as they are presented to us, it would be seen why the suspicious, cunning, shrewd, evil-surmising, and determinedly sceptical, so seldom find satisfactory evidence of spirit-agency. The magnetism given off by these mental states is not that in which spirits can easily manifest themselves; and, hence, there is a natural law at the basis of the fact that "he did not there many mighty works, because of their unbelief." A calm, quiet, elevated, philosophic receptivity (not credulity), is every way a more desirable state of mind.

Lastly, another reason for the requisition of darkness may be the necessity of averting the magnetism of the human eye. If light were allowed, all eyes would of things the authority of the "church militant." course be concentrated upon the spot where the phenomena were expected. Now that the eyes (or some eyes) send forth powerful currents of magnetism, most people know from experience; if not they may soon learn it, use his own expression, has fallen again under the powby attempting to look a powerful, keen-eyed man full in er of the spirits. This relapse is the despair of his fathe eye for five minutes. Such concentrated currents, surely, would be likely to affect a subtile fluid of similar nature, such as is alleged to be used in these operations. the Catholic Charles, and under the influence of the Père de Ravignon, who has under the influence of the Père de Ravignon, who has To attempt to manage it, therefore, in the midst of an thus become the young man's spiritual director. After audience of excited gazers, would be something like the numerous experiments of last winter at the Palace trying to navigate a skiff underneath the pouring tide and in high society at Paris, Hume fell sick, or rather

To be sure, the requisition of darkness is a serious the medium a promise to cease forever evoking the spirdrawback on the class of manifestations to which it is its of the dead, and a retraction of the manœuvres he necessary, and it gives some shadow of reason to the had been in the habit of practising. This retraction suspicious and determined doubter for supposing that it was sent to the Emperor with the expression of a wish, is only a cover to trickery. That it may have been in some cases, we do not question; but that it is in all, no some cases, we do not question; but that it is in all, no power of the infernal spirits, for such the celebrated reasonable man can believe. Man has other senses be- Jesuit believes them to be. But curiosity has gained a sides that of sight; and if one cannot devise means to thoroughly test this class of manifestations in the ab- Hume had no sooner announced that his power had reagency of individual development, brighter and still sence of light, then of course they cannot furnish to him any evidence of spirit-agency.

> Mr. S. C. HEWITT has gone west on a lecturing tour. He is to give his course of Lectures on the "Great majority, is an enigma. The passage of this man Coming Crisis," at Cleveland, Ohio, and will receive through Paris will form a singular chapter in the history calls from other places, which may be directed to him of the French Court of the present day. at Cleveland. Mr. H. is authorized to receive subscriptions for the Spiritualist wherever he may travel.

No report yet from the Harvard Committee.

PROF. FELTON'S APPLICTION.

Prof. Felton's anti-spiritual mania grows upon him. Being called upon to give, last week, an oration before the graduates and pupils of the Salem Normal School, he broke out into a similar paroxysm as before at Bridge-"I have yet many things to say unto you, but ye cannot bearthem now."-Jesus. water, and harangued the audience for an hour or more upon that "contemptible and groundless delusion,"

Moreover, he had the folly to print, next day, his ridiour readers any adequate idea of the extravagance of this production. The learned Professor rings all imaginable changes on those choice words, "imposture," A correspondent requests us to explain why it is "self-delusion," "cheats and dupes," "juggleries," which have formed the staple of his ravings on this sub-In reply, we can only repeat the statement so often ject for the last few months. Melancholy as the case is

No doubt the zealous gentleman, like a learned disciemployed by spirits in acting upon grosser matter, that ple of Gamaliel of old, who became "exceeding mad" and "breathed out threatenings and slaughter" against As this is a statement which cannot be tested by the the Spiritualists of his time, "verily thinks he ought to external senses, or by any method as yet known to do many things" against these people; but when, one "positive science," its truth must be judged of by its of these days or years, the scales fall from his eyes, as they surely will, and he sees the stupendous error of his That spirit cannot come into contact with what is course, how deep will be the regret and shame with

"NATURAL" VERSUS REASONABLE.

The Courier, the mouth-piece of unspiritual " science," " consisted in the natural employment of the senses and mental faculties, in attempting to investigate those phen-

Suppose a company of ignorant backwoodsmen should If, then, such a fluid exists, and is the instrumentality enter a telegraph-office, and on pretence of "investipreventing the manifestations if possible), it is evident

THE TRUE CHRISTIAN SPIRIT.

T. G. Forster, the eminent speaking medium was called to officiate in the exercises commemorating the their church was thrown open for the occasion; and Furthermore, human magnetisms are said to differ what is better, their pastor, though not a believer in ality having its peculiar color - presenting (to those and, still better, assisted him in the ceremonies, adding his consoling words and earnest prayers to comfort and

> It is with the most heartfelt satisfaction that we note manifested by many whose professions would lead us to

It is thus, and thus only, that he or any other man is to correct any delusion that may prey upon his brother, -by extending the hand of brotherly sympathy, not by tumbling down rocks of denunciation upon his head.

HUME AT PARIS.

The following paragraph, from the Paris correspondence of the New York Times, indicates that, though a severe struggle is going on between spirits in and those out of the body for the control of this singular medium, yet the disembodied have the best of it thus far. While the spirits who manifest through him appear to be good Catholics, yet they do not seem inclined to obey in all

"Whether it is the effects of the diabolical heat that reigns, or some other inappreciable phenomenon in the life of that strange individual, Hume, it is yet true that he professes to have recovered his powers again, or, to ther confessor, the Père de Ravignon, for you perhaps know that Hume sometime ago connected himself with the Catholic Church, and that this conversion was made pretended to fall sick, and sent for the father confessor I have just named. The reverend father obtained from victory over the exhortations of the reverend father, and turned, than his patrons returned also; and he is now again in the height of his diabolic reputation. He has not left for the Rhine, as was intended. The power of this man, to those who are not prepared to believe in the supernatural origin of his exploits, and fortunately for the credulity of mankind in general these are in the

GREAT MEN. - Mountains appear more lofty, the nearer they are approached; but great men, to retain their altitude, must only be viewed from a distance.

· - AUGUST 15, 1857.

the skies, redolence from the fields and flowers, smiles and the flow of soul. from everything in Nature, wooed her lovers to commudaily toil, to spend the day under the dome of Nature's peat for our readers, but have not room for it here.

SECOND PICNIC OF THE SEASON.

every hand to the wise Ruler of all.

on this occasion in the beautiful groves of Abington, tles was the same as makes up his articles in the Courier, united in one sympathy of faith, and brotherhood of betraying a sorry lack of that calm self-possession, canfeeling. The denizen who reads his paper in his dusky dor, and courtesy which are to be expected in a man of his counting-room, and learns that Spiritualism has lately position, assuming to correct the errors of his brothers. been "annihilated," would probably have rubbed his In these letters were repeated the imputations he has eyes and gazed with astonishment could he have looked elsewhere made against the honesty of certain mediums at this vast assemblage of believers. He would proba- and many prominent Spiritualists. if he yet knew the pleasant side of human nature. Af- purity and vivification in the religious atmosphere. ter some brief allusions to passing events, he called on At this point in the proceedings some irregular manof treating it as such.

an appropriate speech. He asserted that all great have managed to suppress these irregularities at once. thoughts and ideas in art, science, poetry, and philosophy, originate in and flow down from the spirit-world. It quently addressed through Mr. HARRINGTON, of Wevtions, discoveries, all things which have tended to the nearly six o'clock before the speaking was discontinued, advancement and elevation of the race, have been poured not less than six hours in the course of the day having from the cornucopia of Spiritualism. Else what are been occupied in these exercises. spirits doing? Are they singing psalms, or sleeping? Have they lost their common sense? No; they are enjoyed a dance, a sail, or a stroll; and, at half past as practical as ever; they have their orderly plans and six o'clock, all, in cheerful mood, took the cars for home. operations for the good of humanity. With wisdom and truth Spiritualism comes to the Church and State. It says to the state, existing without a God of justice, Thou shalt fall; it says to the Church, Thou mother of hypocrites, thou shalt make way for a divine worship. The true Church and State are in the heavens, and spirits would actualize them in the external, among men. But spirits cannot manufacture causes; they can only watch existing causes and circumstances, and bend them toward an accomplishment of their designs. Their desire and to live a divine life.

Mr. T. G. FORSTER followed with a speech, also under impression. He said,

The battle of truth when once begun, Though baffled oft, is always won.

Here are living evidences of the fact; notwithstanding quarters against Spiritualism, here is this immense as- casting reproach on Spiritualism. sembly to bear witness to its truth. It has always been ny by acrimony, personal abuse by personal abuse; but let us live down all opposition and misrepresentation.

be convinced that more than any other system of ethics ing over the race? What did it do, for instance, to of the friends of progress. stay the course of intemperance, until the outside pressure forced the work upon it? Nothing. And the day. There is a Spiritualism that will reach these evils; at the same time the materialism of the present

young man of his acquaintance was in the habit of using | was found about 2 o'clock in the afternoon, dead. intoxicating drink. A spirit promised at a certain cirattended a circle before. The medium was very power- thing necessary to stock his new farm, and some \$600 in cash. fully influenced; told him events that had transpired of In this connection it may not be improper in as to say (sinner which no person but himself had any knowledge; but as we are) that religion, as taught by Christ and his Apostles, the best of the whole was, such an effect was wrought banks under the brain or committed suicide. But modern Christianity under its thought the best of the whole was, such an effect was wrought banks under its thought the brain or committed suicide. upon him, that from that day to this he has not taken any things under the sun." This is the second suicide that has occuroccasions to drink with his old associates, but whenever now-a-days "religious ex citement." We fear the devil has more he attempted to do so, an unseen power has seized his arm and prevented his raising the glass to his lips.

sees the word father written in the air before him as them in the Spiritualist. plainly as were the words "mene, mene, tekel," traced Mr. Forster has been unexpectedly called back to Bufbefore the vision of Belshazzar, and he is arrested from falo; but we hope to see him soon again in Boston, to

words, of sufferings and impoverishment that had been be occupied by L. Judd Pardee, trance speaker of New brought upon her by the intemperance of others. In York. her need the spirits have come to her aid. Though she has never had any lessons in the art, by spirit-influence

of these is aided to support her dependent family. After some two hours and a half occupied by the va- the present month.

rious speakers, the company adjourned for dinner and Summer's fairest face shone upon this portion of our recreation. At two o'clock they reassembled in goodly goodly earth, on Friday of last week. Effulgence from numbers around the platform to enjoy the feast of reason

Mr. LINCOLN, of Newton, related an interesting exnion with her visible charms. She wooed not in vain; perience that had done much to convince him of the many willing souls were glad to escape the drudgery of truth of Spiritualism, which we intend some day to re-

own temple, and echo the voices of praise that go up on Mr. Dana followed by reading a correspondence between himself and Professor Felton, on the subject of Not less than thirty-five hundred persons assembled Spiritualism. The staple of the latter gentleman's epis-

bly have owned that the multitude looked wonderfully Mr. Mansfield made some remarks explanatory of like so many thinking, acting human beings, about his intercourse and experience with Prof. Felton, which as far from annihilation as life and love and a soul- showed up his professorship in rather an unenviable cheering faith can make them. It certainly was very light. Mr. Coonley spoke under impression upon the like a reality. Dr. GARDNER'S voice, as he stood upon | bearing of Spiritualism on the religious sentiment of the the platform and addressed the gathered numbers, had day. His idea was that as the lightning clears up and the ring of actuality, and his cheerful jokes sounded as vivifies the air, so will the spiritual movement work

Mr. Dana, of Roxbury, to occupy the platform as Pres- ifestations occurred through two mediums whose names ident of the day; and one could scarcely doubt that he, we did not learn. Some spirits took possession, and intoo, was a substance rather than a shadow. In fact, we sisted on being heard, though their audience was not for one, as we contemplated his genial face and ample particularly disposed to listen. This demonstration, form, with the intelligent looking throng that surround- though not very pleasant to the assembly, had this use ded him, were so "deluded" as to think the affair real, at least,-it served to show any sceptic that these matand in the few notes we may make, we beg the liberty ters are not controlled by designing minds in the flesh. as has been intimated by our opponents. If those gen-After a few introductory remarks by the President, tlemen who directed the proceedings had been the skil-Mr. PARDEE, of New York, under spirit-influence, made ful imposters they are represented to be, they would

In the course of the afternoon the assembly was elohas been so in the past, it is so in the present. Inven- mouth, Miss AMEDY, Miss JOHNSON, and others. It was

Every thing passed off agreeably; those who chose

LETTER FROM INDIANA.

Suicide from Religious Excitement-A Shameful Hoax-Spiritualism in Delphi. DELPHI, CARROL Co., IND., Aug. 1, 1857.

MR. EDITOR :- As the religious press has been very industrious in hunting up cases of insanity, and charging Spiritualism as being the cause; when in many cases it was well known to have originated in previous religious enthusiasm, it is right that cases of insanity or suicide is to bring every individual to be a law unto himself, that are known to have their origin in the unreasonable teachings of sectarian creeds should be published to the world. The following I clip from a Crawfordsville paper and submit to your consideration:

You recollect perhaps an account which was published a few weeks ago in relation to a wonderful spiritual manifestation at Crawfordsville. I understand it was all the anathemas which have been launched from high a hoax got up by a drunken club for the purpose of

Spiritualism in Delphi is progressing slowly. We have the case, throughout history, that the learned minds, so | had, and have yet the combined opposition of the clergy, called, have been opposed to the progressive thinkers, and all those who are under their control to contend especially on the moral plane. It is so now. Our op- with. But we have a few independent, clear-minded ponents have been driven to the wall in argument, and men, that will think and reason for themselves regardthey now have recourse to low, contemptible, personal less of the frowns of the public, or the denunciations of abuse. When such a course of vituperation and slan- the clergy. We keep up a regular circle in which we der takes the place of reason, its authors but mirror their have had a great many very satisfactory physical demonown characters, rather than that of those they would strations, and also quite a number of intellectual and put down. Let us not meet slander by slander, acrimo- intelligent communications by tippings, and we have now a medium pretty-well advanced in speaking, who will I think also be clairvoyant. The public mind is getting Those who look at the lives of true Spiritualists, will uneasy; some are fearful of the spread of what in their ignorance they call a delusion, and others are anxiously does theirs tend to elevate and purify man. It makes waiting the result. On the whole the cause is gaining individual purification and the elevation of the affections | the ecnfidence of the more intelligent and unprejudiced the great work. At the same time it does not attempt members of community; and all that is necessary to to coerce any man into any belief or act. What is the insure the triumphant success of the cause is perseverchurch doing to remove the great vices that are sweep- ance and harmoniously concentrated efforts on the part

Yours truly, MELANCHOLY SUICIDE.—The following are the particulars, as same with regard to any of the great moral evils of the related to us by Mr. T. H. Winton, Coroner, of a most deplorable suicide which occurred in the vicinity of Waynetown, on the morning of the 14th inst. Jacob Smith, an old and respectable farmer, contracted for the farm of his neighbor, Mr. Harriman, age will give way to a rational, well-founded faith in the at \$5,000-and on the morning of the 14th paid over the amount, received his deeds, &c., and started out as the family supposed, to look about the premises. He went to the orchard-from thence The allusions to the temperance reform called out to the woods, into a very dark thicket, procured a piece of elm Mr. DANA, who related the following fact: A "fast" bark, with which he hung himself to the limb of a tree, where he For some time the deceased had shown signs of insanity,

(caused by religious ex citement) and at the time he paid over the cle that if the young man could be induced to visit the money, remarked that he could not live long-feared he would circle he should be influenced to leave off the practice. starve, did not know what would become of him, God would not The young man was persuaded to come. He had never allow him to pray, and that he would surely be damned, &c.' He was in easy circumstances, having fine horses, cattle and every-

of the liquid poison. He has been invited on several red in this county within the last three months from the effects of to do with suicides than has Christianity. - Crawfordsville Jour.

MUSIC HALL LECTURES .- Thomas Gales Forster Mr. FORSTER was acquainted with a somewhat similar | was the medium for two more powerful dicourses on Suncase. An eminent gentleman at the west had acquired day last; to which we were pleased to see a large numthe unfortunate habit of intoxication. It followed him ber of attentive listeners. The audience in the afternoon till his intellect was blighted, his better nature sunk, was the largest that has assembled since the warm and eventually his physical system destroyed by the weather set in. Full phonographic notes of these and violation of natural laws. He left a son who inherited the other lectures have been taken, and arrangements the sins of the father. He has not long since become a made to publish them in a pamphlet form. Their exmedium, and now whenever he would take a glass, he treme length renders it inconvenient for us to present

carry on the good work he had so finely commenced. Mrs. Kendall, of South Boston, told in a few sad The platform next Sunday forenoon and afternoon will

CONVENTION IN VERMONT. - The friends in Vershe draws pictures in colored crayons, and by the sale | mont propose holding the annual meeting this year at Lu dlow, on the last Friday, Saturday, and Sunday of MORE TESTIMONY TO THE REALITY OF SPIRIT INTERCOURSE.

The following article from the Boston Post was written by one formerly a strenuous sceptic as to spiritcommunication; but the evidence came so direct and how can we disbelieve our own eyes and senses? We of goodness and truth from the spiritual world. And of one so eminently worthy the heart's best affections. He was positive that opposition was of no further avail. The ask no one to believe anything until they give this subtruth came off victorious, though against apparently ject a fair investigation. We would not. Neither take

The author is Mr. Frederic T. Somerby, of Chelsea, -to whom all anxious inquirers are referred-who will vouch for the truth of it. And if his testimony be not | sufficient, other living eye-witnesses will be summoned whose veracity is unimpeachable.

Will some of the learned savans of old Harvard please explain how it happened that the name have given you any account of my labors or whereter without the knowledge of any person present, on interest to all of your readers, I cheerfully comply some other than the "spirit" theory? If there exists with the request of my spirit guide to give you a brief any law of mind by which it can read correctly names synopsis of my past efforts.

"SPIRITUALISM."

"Oh, day and night! but this is wondrous strange." August. The subject of the so-called spiritual manifestations, is And now comes the inquiry, How did you find Spiritleast, a great deal more pliable. In short, we have Mormonism, and many other "isms" cling on to the skirts of Christianity, we must not throw the holy and now relate what we saw with our own eyes, some time and thus inquiry becomes belief. since, in truth, good faith, and in all soberness.

We were visiting at a friend's house,—and early in the evening the lady of the mansion, whom we have been acquainted with from our boyhood, asked us if we plied that we had seen but little, and that was very unsatisfactory. "Suppose we try it now," she said, "myself and my husband's sister, here, are both mediums. We signified our desire to witness the operations, -and forthwith we three encircled a marble-capped table. Raps hard and fast soon came, and the table was violently agitated. The hand of one of the mediums was moved to write; whereupon a sheet of paper with a the fine choir is broken up, and singing is not always pencil was placed before her, and she took up the pencil, held her head away from the table, and commenced to write very rapidly. In a short time she finished her task, and gave a violent push, sending the paper to the pretty homily in prose, decidedly in the vein and sentiment of the departed poetess, Mrs. Frances S. Osgood. We then requested the authoress to favor us with some seconds, when it stopped still,-then a low rap announced the presence of the erratic poet.

"We would like a taste of your quality, Mr. Poe," said we; "some of your peculiar verse." The medium's hand flew like lightning across the paper, to and fro, until two stanzas of the mad poet were written out, which was a complete imitation of the poet's wild verse, which he so delighted in when in the flesh.

cess, "will Mr. Poe have the goodness to send our old to play on the piano by spirits. She has taken lessons, particular favorite along,—Will Shakspeare, the player?" A thundering knock, and then the table set to rocking, and so continued for nearly a minute, when but when possessed by spirits is entirely under their it settled down in quiet.

sence of the bard of Avon.

work and shortly produced quite a pretty essay upon the and gave its explanation. The first piece was a representhis; but you must believe it." "If thou art the spirit of Shakspeare, as you pur-

then favor us with a few lines of blank verse."

Shakspearian. Our circle then broke up,-but not

without making a deep impression upon our mind. medium looked not once upon the paper when she was sounds. Another piece followed this, more complicated engaged in writing; and, moreover, she declared to us and amusing. It was a representation of man and wothat she had not the slightest idea of what she was writing about. She is a lady whose word is true as gospel, ing poetry; and as to the other lady, she, neither, could Mrs. N. seemed masculine and strong, while Mrs. N. boast of any such acquirement. As for our humble self, we never were guilty-of writing verse, or "varses," or blank verse. It is not in our vein, -nor does it ever some little poetry in our day.

alone with a member of our family, -who is a medium, but then very little developed, -at the table, the lady's touches, a head, - then another and another, - finally finishing by drawing a frame around the pictures. We and night. The fourth and last I do not recollect. requested the spirit to make known his name. He replied I perceived through my spiritual clairvoyance that by the medium's pencil in writing, "Genius." We much interesting and useful information would be given again requested the name; thereupon, the name in this way, and that this was to be a new feature in the "Stewart," was written out. "It is Gilbert Stewart," we replied to the lady. "You know he was a very intimate friend of your father, and he has come to teach in the same manner. you his favorite art. But that was not the way that he spelled his name when upon earth." "If," said we, reception; but if you are disposed to make use of it for Gilbert Stuart, please give us your name as you wrote it when in the flesh." Whereupon the pencil of the medium wrote in a round and very bold hand, "Stuart," devote a little time and strength to making up such com--crossing the t with such a violent stroke that the point | munications. of the pencil went quite through the paper—as much as to say, "Does that suit you, sir?" Very characteristic of that eccentric artist, as every one who ever has heard anything of Stuart knows. "Practice," was then writ-

ten out, and that finished the sitting. Some time after this event, we were reading the effort to surmount.

For the New England Spiritualist. history of a church which originated in Newport, R. I., and in the parish register we found the name of the great artist there enrolled upon the baptismal register. It was spelled "Stewart."

Now these are truths that we have seen, and we do confess that they have made an impression upon'us. the words of the opponents, but examine for yourselves. We shall try another test shortly, and mayhap give the readers of this paper the result.

> For the New England Spiritualist. LETTER FROM MISS GIBSON.

> SEARSPORT, ME., July 30, 1857.

MR. NEWTON: -Three months have elapsed since I "Stewart" was spelled according to the Parish Regis- abouts. As my movements may not be wholly without

on old registers forty miles off, probably a knowledge of April 25th I went to Searsport for the first time, the same law would enable the "scientific" (?) pro- remained eight days, and gave ten discourses; I then fessors to discover new species of crabs or ephemera, proceeded to Belfast and spoke seven times in seven without leaving the cloisters of the University, -or dis- days, making seventeen discourses in fifteen days' time. cover new plants and their characteristics, or find out From there I went to New Hampshire direct through undiscovered planets and stars without the aid of teles- Boston, and journeyed back to Boston, speaking once copes; and possibly Professor Felton can learn the in Fitchburg, twice in Ashby, once in Salem, twice in author of the supposed Menander inscription and "what Lowell, and reached Boston July 1st. July 4th I line follows the third" without having recourse to cor- visited "Dungeon Rock" in Lynn, in company with a respondence with the supposed dead. Possibly some small party from Chelsea. July 5th I spoke in Chelperson by the aid of this new law may be able to read sea. The following Sabbath by mistake I had no apthe Professors' "report" which is so anxiously expected, | pointment, and heard Mrs. Huntly at the Melodeon. but unaccountably withheld until the public patience is Sunday, July 19, I was in Quincy, and on Friday the nearly exhausted. Yours for "the truth against the 24th I took passage for Searsport where I arrived the world." J. Wolcott. 25th. I would say to my friends and correspondents that I may be addressed here through the month of

now agitating the public mind to no little extent. For ualism or the cause of truth in your travels? I will anour own part, we were extremely sceptical upon the swer promptly—Progressing. Where I could not be subject at first, but must now confess ourself, to say the heard one year ago, (Ashby, Mass) on account of rebeen forced into the belief,—that is, to some extent; fusal of a place to speak, I gained admission after perfor we cannot endorse all the ramifications claimed for severing several days, and was able to give discourses this new wonderment. It must be sifted, -and be as- that so moved the people, that fears were entertained sured, some living truths will be found at the bottom. that I should call all the young people after me, and thus It is even so with everything. Because that Millerism, scatter error profusely; therefore a veto was placed upon farther speaking. But an interest was wakened that inspired truths and teachings of Jesus away. We will cannot be drugged or lulled to sleep by priest or layman;

In Lowell both societies have united, and meet weekly at Welles Hall for the purpose of listening to speakers from abroad or mediums at home. The society at Salem had seen any of the spiritual manifestations. We re- have suspended meetings during the summer, and it is a doubt whether they are again commenced in Sewall street Church in the autumn. Chelsea I find to be well united in their able speaker, Mr. Goddard; but the people are in great need of a stimulus to arouse them to active duty.

> Quincy is still flourishing, though I regret to say that to be depended upon there as formerly.

And as for Searsport, what shall I say? I was welcomed back last Sunday by quite a respectable audience opposite side of the table for us to read. It was a very as to numbers and intelligence; and through three long discourses was listened to with profound attention and respect. The ground is truly ready for the sower; and stanzas, which were immediately written out, and precisely in the style and spirit of Mrs. Osgood's verse. though some seed may fall upon the rock, and some by the wayside, and still other among thorns, yet I trust We then asked the spirit of the poetess if she would that so much will fall upon good ground, that that which send Edgar A. Poe along. Three raps signified favorably. The table then oscillated very much for a few voured by the fowls of the air, and that which is choked, will not be missed from the great granary of truth, but will be so converted into good uses that even the chaff which is burned with fire unquenchable will administer to the growth of the seed and the harvester of truth.

Saturday evening a novel manifestation was given, that may not be uninteresting. Miss S-, a young "Now," we eagerly exclaimed, emboldened at our suc- lady residing here, has for a few weeks been influenced control. The lady of "mine host" is also a player of "Is the spirit of Shakspeare present?" was then the piano, and on this occasion by request, both seated asked, -and a rousing knock betokened the august pre- themselves at the same piano, and were influenced to play in time and in tune. I was influenced at the same "Will you write to us through the medium?" we asked. A rap assented. The medium then went to beauties of nature, &c.; over which was written these tation of the seasons. First came the balmy breath of words in a bold, round hand-"You do not believe | Spring breaking up Winter, which was succeeded by the warmer spring showers, buds and blossoms. Then came port to be," said we, "and wish us to believe, please Summer in all its fervor of heat and fullness of life; Autumn with its richly laden fruits was typified by sounds The hand of the medium then immediately wrote out and sights that to me spoke its presence unmistakeably. several lines of blank verse, some of which were quite And Winter, it seemed to shiver forth its icicles in these words, "It hails, it hails, it snows, it snows," so really We wish it to be distinctly remembered that the that I was made to speak the words in imitation of the man. Miss S. played the part of man while Mrs. N. -besides, she, in her natural state, has not the least played the woman. It was a musical drama fraught genius or taste for any composition, much less for writ- with much meaning. Miss S. in her notes of call on appeared weak and tremulous. Never before did I see such a sensible contrast of the sexes. It was a sermon "jump with our humor," to climb Parnassus,-albeit long and deep to me, and though unspoken in words, we confess a relish for good verse, and to the reading of except as the impression supplied them to me, those tones were eloquent and significant. And as I pointed them At a subsequent period, in our own domicil, seated out to others—as the life scene proceeded, representing husband and wife through domestic infelicity and domestic hand began to move as it would write. We put a pen- felicity, through joyous births and grievous deaths, and cil in her hand and laid a peice of paper near her. every changing scene that life is subject—they could After several peculiar movements of the pencil upon the readily, with me, perceive the changes and understand paper, it drew, in a very sketchy manner, mostly in the drama. The next that followed was morning, noon

spiritual phenomena. These ladies still continue to play

again addressing the spirit, "you are the veritable your paper, and would like to hear from me occasionally

Yours truly, E. E. GIBSON.

The pebbles in our path weary us, and make us footsore, more than the rocks that only require a bold

For the New England Spiritualist. MEDIUMS.

mission to the utmost of our abilities?

things; and, in proportion as it bears a part in the great him best loved him most. whole of the universe, so it must correspond in its un- George hath gone home, to that home of the blessed secured foldings from infancy to manhood, from weakness to strength, and from discord and ignorance to knowledge while upon earth. Then let the tear of the mourner be dried; for such as he ever find serenity in the mansions of progressive and harmony of action. The stately tree was at first development, where the wicked cease from troubling and the but a small and feeble plant; the matured, manly form commenced in helpless childhood. Small and feeble Thos. Gales Forster, trance-medium, in which the spirit sought to lead the minds of the friends to an acceptance of the beautiful were the first rays of light that broke through the gloom | lead the minds of the friends philosophy of the skies, that profound, from the spheres above. The first appeals made to the organs of marvellousness awoke the world from the shades of scepticism and night. Thus it could be no marvel that mediums and others should linger on the threshold of this magnificent temple, wondering at the removal of those from whom we may glean profit and instruction. Mr. Nason was confined to his room for several years, and at last fell asleep so quietly, that the messenger was hardly remuch dazzled with external splendors to enter into the holy of holies. And this brings me to the question I wish to submit to all those whom I am permitted to reach in this address. Have we not some of us, at least, lingered but too long in the vestibule? Too long diverted with the excitement of our wonderful revelation? Too much occupied with the ephemerals and the externals of Spiritualism? Surely, there is yet "much land to be possessed;" much labor to be done. "The poor ye have always with you." The sick poor, the ignorant poor-are what we doing for their redemption? How far do we imitate the brilliant example of that elder brother medium, "who went about doing good." He never waited to be invited; he imposed no restrictions upon the confiding mendicants who sought his

Nor, perhaps, will it enter into our hearts to conceive Think how much of our time may have been wasted in sittings, held for a purpose no higher than that of many sick poor there are to be healed! The harvest is indeed great, and the practical laborers are still few and far between. We often fail in our efforts for the want of system, and a consistent method in our work, harmony and cooperation; - we pull apart and accomplish nothing.

1. Let each one decide on the time he or she may be able to devote to healing and instructing the poor, without money and without price.

2. Let each medium provide a book, in which shall be kept recorded all cases which need help; and the particulars of all cases that may have been assisted from time to time. Make it your business to give this information of the different localities which are opened at certain hours, as places of gratuitous healing.

3. Let plans be matured for harmonious coöperation work. If you have not a place of your own, you can offer your assistance for a few hours during the week where your labors are needed. Friends of suffering humanity, here is a work worthy of the angels! Here are the "halt, the sick, and the blind," all around us, perishing for the want of that which you have it in your power to bestow. And a high authority assures us. that he that has it in his power to do good, and doeth it not, to him it is sin.

Thus, dear friends, feeling anxious myself to do what I can for the suffering helpless poor, I would invite the attention of all mediums "of like precious faith," to this heavenly work. It is beautiful to see the first appearances of germination from the seed planted by the husbandman; so it is more beautiful to see the opening bud, the expanding flower as it diffuses its fragrance in the ambient air; but most beautiful it is, after the labors of spring-time and the summer heats have past, to behold the boughs bending with the golden fruit, matured and ripened, fit for use. And does not the time approach when we should look for some of the higher, richer fruits of Spiritualism? A Spiritual- and vicinity. ism which shall not consist in gaping wonders, but such form of systematic, persevering good done to the souls and bodies of the sick poor, as shall make this earth to them even as the garden of God.

I close by extending a cordial invitation to any persons, old or young, colored or white, who are sick and poor, to make their cases known to me, on any Saturday, between the bours of 2 and 6 P. M, at my Asylum, No. 7 Davis street, Boston, where they shall receive my services without charge. CHARLES MAIN,

Healing Medium and Clairvoyant Physician.

For the New England Spiritualist.

MOVEMENTS OF H. P. PAIRFIELD.

DEAR BROTHER NEWTON: - I write to inform you and the friends of spiritual philosophy, that my way is now opening westward. I shall start the first of September, stopping the first Sunday of September in Syracuse, N. Y.; the second Sunday in Buffalo, the third Sunday in Cleveland. The friends in that vicinity and other localities of the western States, who may desire my services, will address me at Cleveland, Ohio, in care of the editor of the Spiritual Universe, until the

The month of October I spend in Indiana. Sunday, Oct. 4, I lecture in Delphi, Ind., the 11th in Attica, and the 18th in Terrehaute, Ind. My post office

And or The Golden Age, by E. W. Loveland, is now in press
and in a few days will be ready for the public. It is divided into nine Books
Book 1.—Contains an Explanation of the Teachings and Miracles of
Jesus Christ, address will be for the month of October at Delphi, Carroll Co., Ind., in care of E. W. H. Gridley,

I lecture the 16th of August in Burlington, Vt., and

the 30th in Danby, Vt.

H. P. FAIRFIELD. A BRACE. - I think some of the members of the

Boston press need the discipline of the Boston schools, not excepting the rod.—Prof. Felton. Mr. Spurgeon, in the course of a recent discourse at Calne, said he knew professors whose backbones were so stiff that how they pulled their boots on was a mystery.

LETTERS RECIEVED NOT OTHERWISE ACKNOWLEDGED.—E. D. Valentine, Natick; J. M. E., Delphi, Ia.; O. Barnes, Clay N. Y.; H. H. Gove, Matagorda, Iexas; F. L. H. Willis, Peterboro' N. H.; M. A. Townsend, New Brighton Pa.; B. Canedy, Fall River; D. C. R., Eist Cambridge; —, Boston; A. E. Simmons, Woodstock, Vt.; M., South Boston.

SPIRIT BIRTHS.

On the 1st day of the present month, the angel of change re-We have been assured that there are now more than leased the spirit of George H. Howe, in the town of Marlboro', twenty thousand mortals who have been developed in Mass., in the 19th year of his age, from its tenement of earth, to these United States as mediums for the communication | commence an immortal career amount of unuying joy.

It is seldom that hearts of earth are called to mourn for the loss to this class I address myself, when I ask what we are the youngest member of a family of orphans, whose affections actually doing for the good of our race. Do we "magif a good of our race. Do we "magif a good of our race. Do we fulful
a tenacity inexpressible. And his loss has created a vacuum at nify our office " as we should do? Do we fulfill our the hearthstone naught of earth can fill. His mind, from close application, had become exceedingly well developed, for one so I suppose Spiritualism is a part of the constitution of young, whilst his heart was the seat of the most devoted love and

"There is no death! what seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portals we call death."

In this city, 3d inst., JOEL NASON, aged 74. It is well to notice

ognized, so gentle was his approach and so peaceful his depar-

Many will remember this brother as one of Boston's eminent Many will remember this brother as one of Boston's eminent mechanics, with the innate and inventive skill of a true genius. His mind, also, was otherwise remarkably inquiring and receptive. The numerous volumns of the Swedish Seer were his pastime and delight, and so matured his mind, that the present outflow from the heavenly spheres found a sweet and ready reception. Tiffany, the Telegraph, and the Spiritualist, were as regularly anticipated for the nutrition of the inner man, as the daily meals were for the outer. eals were for the outer.
With him, one loaf would multiply only this side of infinity;

or over and over, hour after hour, from one and another, he would listen to the tenth reading of any spirit-stirring subject, with such increased relish and delight, that might bewilder a man on the external plane, if it did not provoke. To the old or young, wise or ignorant, he would alike hearken; for he loved to speak, and he loved to hear. The presence of children was as refreshing to his soul, as a corresponding immersion in the fount of divinity. Such the glorious progress of Truth; for onward and upward she is bound to draw all men after her, to the glory of God, and the universal happiness of his children.

E. R.

SPECIAL NOTICES.

LORING MOODY will lecture on the Natural Basis and Practical Uses of Spiritualism, at E. Abington on Sunday, August 16. Hanson, Tuesday and Wednesday, Aug. 18 and 19. Pembroke, how much we might do for the souls and bodies of Thursday and Friday, Aug. 20 and 21. W. Duxbury, Saturday men, until we have set about this work in earnest, and Sunday, Aug. 22 and 23. Kingston, Monday and Tuesday, Aug. 24 and 25.

Friends of truth and progress in the above-named places are requested to make all needful arrangements for the lectures. The gratifying an idle or marvellous curiosity! Think how meetings will in all cases be free; and objections to Spiritualism, on whatever grounds they may be urged, will be answered.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS. - MR. L. JUDD PARDEE, of New York will lecture in the unconscious trance state in the Music Hall. on Sunday next, at 101 A. M. and 31 o'clock, P.M. Singing by the WEEKLY MEETING OF PRACTICAL SPIRITUALISTS.—A regular

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

MEETINGS IN CHAPMAN HALL, School St .- On Sunday afternoons, Conference Meetings, relating strictly to the Phenomena and Philosophy of Spiritualism. In the evening, Discussions of Philosophical and Reform questions. Circles for development in the morning at 10 o'clock. Admittance to all meetings, 5 cents MEETINGS IN CHELSEA, on Sundays, morning and evening among all those mediums who have a heart for the 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 MANCHESTER, N. H .- Regular Sunday meetings in Court Room Hall, City Hall Building, at the usual hours.

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Wm. S. Weymouth, Healing Medium, No. 2 Central Court. 17 Mr. J. V. Mansfield, Test Writing Medium, No. 3 Winter Street ver G. Trumbull & Co.'s, Boston, or at his home, Chestnut st., Chelsea Terms \$1 00, in advance. All letters sent by mail must contain a postage stamp to prepay the postage.

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

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Mrs. J. H. Conant, Spirit Medium, has removed to Room No. 22, National House, Haymarket Square, where she will hereafter sit for Medical purposes only. All previous engagements, however, will be ful

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

Miss E. D. Starkweather, Rapping, Writing and Trance Medium esidence 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 Trance and Healing Medium, who will explain her Drawings on Creation Circles every Thursday evening, from 8 till 9.

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BY B. P. SHILLABER.

I saw a river, gentle in its flow, but o'er Its course hung darkness, save where the young moon -The crescent moon - and its attendant stars Flickered with dim and unilluming rays Upon the scene, mocking the earnest eye, Whose effort, all in vain to pierce the gloom, Wearied and wearied till it ceased to strive. Dim shadowy things, and birds of sombre wing, Moved shapeless through the stagnant air of Night, -While all along the river's dusky brink Rose gloomy shapes of pines and mountain crests, That lay in frozen blackness 'gainst the sky! The rip of waters murmured in mine ear, And sound of breezy whispers in the grass, As on and on the cheerless river swept, Bearing upon its willing breast a boat Freighted with one whose like the river was, -Fitful and dark and shadowy, and full Of mysteries, that lay within his spirit's night: Here sweeping on o'er drear Temptation's shoals; There drifting in the current that flows by The shores of Sin and Death, feeling at times The breath of vile things poisoning his ear With words of wicked import, though as sweet As those of buds awaking ere the light To make their toilet for the eye of Morn ; -Here dallying in Folly's eddying whirls, Among the water blossoms that conceal The dangerous shallows that exist below; And there reposing neath the solemn shade That falls in slumberous silence on the wave, Lulling the soul to dreams of the beyond, And waking thoughts that have no part With time. Amid the gloom he stood erect, And looking up the while, as though he prayed In trusting silence that the day might come.

And on the river ran, and widening As it ran, and deepening; while above Still gloomily the crescent moon poured forth From both its horns the pale uncertain light That made Night mystical, and gave Darkness power. And then methought upon the river's breast Another boat shot forth and joined his own, A lesser and a fairer, while upon its prow Was she, the patient and the faithful one, Whose gentle voice should guide him on Amid the night that all around him fell, At whose sweet note his heart would cease its fears, And still less fearful deem the dreary way, E'en though the skies above were doubly dark ; -And little boats came forth anon to float With theirs adown the stream, and bravely rode Above the waves that circled them around, Dispelling fears that shipwreck lurked below! Ah, fatal truth! the whelming current seized The fairest, and again, and still again, Amid the whirl the tiny boats went down Beneath the surges of the tide of Death! Forth from the banks on either side appeared Boats bearing those whose lots were cast with his, -Tried souls and faithful - some with gifts of flowers, Others with simpler offerings of love, -Who with their wish impelled his bark along. But some there were with seeming lovingness, With honied words and smiles as sweet as false, Did make essay to lure him from his track, -Who lit deceptive lights along his way, And watched to see him sink beneath the wave.

But still amid the dark, uplooking still, He floated on; and wider grew the stream (The crescent moon had set), and far more deep The sombre shadows rested on its brink, Till in the east appeared the ruddy glow That climbs the barrier of the distant hills And bringeth from the chambers of the Night The first glad notice of the birth of Day. Then brighter grew the light, till Glory throned In mighty state sat in the regal heavens, Upon the earth its feet; while on the brow Of him who had in darkness been was light, mal light and looking trembling back He saw that angel hands had held the helm Through all his darkened course, now lit with joy, And bowing down his head, he said with tears, "Thank God, thank God! - 'tis DAY!"

Saturday Evening Gazette.

BEAR THEE UP BRAVELY. Bear thee up bravely, Strong heart and true! Meet thy woes gravely, Strive with them too! Let them not win from thee Tears of regret, Such were a sin for thee -Hope for good yet. Rouse thee from drooping Care-laden soul; Mournfully stooping 'Neath God's control! Far o'er the gloom that lies Shrouding the earth, Light from eternal skies Shows us thy worth. Get thee yet stronger, Resolute mind! Let care no longer Heavily bind; Rise on thy eagle wings Gloriously free, Till from material things Pure thou shalt be ! Bear ye up bravely, Soul and mind too! Droop not so gravely, Bold heart and true. Clear rays of streaming light Shine through the gloom, God's love is beaming bright, E'en round the tomb.

SCIENCE.

I fear the spirit of science, at the present day, is too often a degradation rather than the true culture of the soul. It is the bowing down of the heaven-born spirit before unthinking mechanism. It seeks knowledge rather for animal, transitory purposes, than for the nutriment of the imperishable inward life; and yet the worshippers of science pity or contemn the poor, because denied this means of cultivation. Unhappy poor! Shut out from libraries, laboratories, and learned institutes! In view of this world's wisdom, it avails you nothing that your own nature, manifested in your own and other souls, that God's words and works, that the ocean, earth, and sky, are laid open to you; that you may acquaint yourselves with the divine perfections, with the character of Christ, with the duties of life, with the virtues, the generous sacrifices, and the beautiful and holy emotions which are a revelation and pledge of heaven. All these are nothing, do not lift you to the rank of cultivated men, because the mysteries of the telescope and microscope, of the air-pump and crucible, are not revealed to you. I would they were revealed to you. I believe the time is coming when Christian benevolence will delight in spreading all truth and all refinements through all ranks of society. But meanwhile be not discouraged. One ray of moral and religious truth is which reason, open to conviction, will make? Mr. Say, tending the funeral obsequies of the supposed deceased, worth all the wisdom of the schools .- Channing.

NEW-ENGLAND SPIRITUALIST - - - AUGUST 15, 1857.

A REMARKABLE TRANCE.

Mass., for the following interesting narrative. It is from a letter found among the papers of Mrs. Perkins, mother of the late Thomas Handyside Perkins, the distinguished Boston merchant. On its envelope it was stated that it was written to Mrs. Daniel Sargent (mother of Manlius Sargent), "by Mrs. Murray, wife of the Universalist preacher." It is, without doubt, one of the most authentic accounts of past wonders anywhere on record.

formed no adequate idea. The magnificent air of the ed with the utmost celerity. Nothing, he assured me, buildings; the length, regularity, and capaciousness of that his mortal eyes ever beheld can in any way give the streets; the number of public edifices, and the mul- an adequate idea of the beauty, sublimity, magnitude, titude of its inhabitants, greatly exceed what my im- richness, and elegance of the scenes by which he was agination, in its utmost latitude, had led me to expect. surrounded. An extensive plain was out-spread, the band, Mr. Rogers, before I came here, but I believe I Our journey hither was very agreeable, and since our horizon of which his eye could not reach, and the surabode here, nothing hath been left undone, which it was face thereof was clothed with the most beautiful and husband, after I came home from meeting, when I beconceived would contribute to our happiness.

much, as from an afternoon devoted to Mr. Say. Of what description or idea can reach, were wafted all he—'I think so.' Then I told Mr. Rogers, my hus-Mr. Say I think you have heard. If I mistake not, Mr. Murray, at a very early period of our acquaintance, narrated to you an extraordinary circumstance relative to this peculiar favorite of heaven. I am not, however, and with tears of joy he essays to delineate its scraphic said he didn't see what I wanted of another, but he quite sure; but be this as it may, I think, my dear aunt, it will be pleasing to you, to have by you a succint account of this supernatural event. I had the privilege of sitting full three hours by the side of Mr. S., and others, care and deep anxiety sat enthroned. Those there is an expression in his countenance, which would upon whose spirits the peaceful morning had dawned, become that of an angel of God. He is bowed down were clad in snowy white; while upon the garments of by years, and his head is white as snow. His life hath others the spotted hue remained. How happy are we, been an uniform example of benevolence, and he is now my aunt, who know that after the sealed are taken up with heavenly resignation waiting the passport which an innumerable company shall appear who shall wash shall admit him to the realms of blessedness. The sub- their robes and make them white in the blood of the stance of the following relation, I received from his Lamb! Mr. Say experienced a disagreeable sensation own lips.

plary. With avidity, with fear, and with much tremb- informed him that the hour approached when the Angel ling he worked out his own salvation. He, indeed, of the Lord should preach the everlasting gospel, worked it out. To him the Son of God was of little when all evil should be done away; when pain should consequence; for with sparks of his own kindling, he forever cease, and God himself from every eye should was seeking to encompass himself about, and in the wipe off every tear, and his philanthropic soul rejoiced robe of his righteousness he chose to be adorned. The in redeeming love. During his absence from the body powers of his mind were by nature strong, and he par- he witnessed the death of three persons in this city, took not the smallest tincture of enthusiasm. This two white men and one negro man. One of these system might have been the result of heathen morali- white men, quitting his tenement received the spotted ty, - and in the walks of rectitude, humanly speak- robe, with its attendant inquietudes; while the black ing, he was constantly found. In this career, until man, who was ancient and had suffered much, bounding the age of eighteen, he continued, when, in an uncom- from his enfeebled clay, was arrayed in white garments mon and remarkable manner, his soul was exorcised.

For two complete years the sorrows of his heart were Upon Mr. Say's return to life he related the death of beyond description, - deeply impressed with an idea these persons, the exact time when, the particular streets, that he was doomed to everlasting perdition. Peace houses, apartments, and even situations from which they was a stranger to his bosom; tears of agony rolled down | made their exit, with a number of circumstances relahis youthful cheek; almost constantly was he prostra- tive to the occurrences which took place during the preted at the throne of grace, and reiterated were his cries paration to inter the body of the black man. Inquifor mercy. Sometimes a gleam of light would pierce ries were immediately made at the several dwellings, the dun obscure; but tenfold darkness would next en- and exery minute particular was found to have succeedwrap him round, in comfortless despair, during these ed, precisely as he had related it. By a number of resstruggles. He was nearly wasted to a skeleton, and to pectable witnesses these facts are corroborated, and not the act of suicide was often strongly and almost a doubt of their authenticity can be reasonably enterirresistably impelled. After he had continued in this tained. Mr. Say remarked, that nothing impeded his melancholy way for the term of two years, it happened progress, that the thickest walls could not obstruct his that a destructive pleurisy raged in this city. It was ex- view, and his passage was instantaneous. He saw, also, tremely mortal, and with this disorder young Say was a separating veil, the transparency of which fully disviolently seized. A physician was called and he was closed the elevated mansions, prepared to receive the pronounced in imminent danger. The sufferings of his immortal made refectly blessed, whose head is already body were, indeed, great; but the wounds of his spirit crowned with everlasting joy. Through this veil, one were abundantly more insupportable. Every hour his of the persons whom he had seen expire immediately case grew more desperate, and the doctor gave it as his passed. But when he essayed to penetrate this veil, opinion, that he could not survive the third day. the further side of which could he have obtained, the Dreadful was his situation, for thick darkness envelop- probability is that he would never more have been

- I go, and shall meet a God armed for my destruc- no more, the angelic notes were heard at distance, or

"Oh, my son!" exclaimed the agonized mother, "if disorder returned. These pangs he welcomed. He such will be your fate, - you who have lived a life flattered himself that they might be the harbingers of of innocence and virtue, wholly devoid of blame, where will the guilty world awake ?" Under these ter- | sin to expedite his departure, and would have willingly rors the fifth day of his illness was passed, his symp- gone through the most excruciating tortures, flames, and toms still increasing; and his exit was momentarily ex- | death, if thereby he might have regained the world of pected. Repeatedly, with tears of agony and tremu- spirits. Soon, however, his elevated mind possessed lous apprehension he requested a draught of those cool- tranquility, his will became regulated, his passions all ing waters, whose assuaging influence he supposed corrected; and he hath ever since, with meek submiswould be denied him in that world of liquid fire whither | sion, becoming acquiesence and holy resignation, awaited he was rapidly hastening. Beyond every one's concepthe mandate of his God. He hath been crowned through tion, in this shocking situation he continued until the af- a length of years with domestic enjoyments; happy in ternoon of the ninth day of his illness, when, without the his marriage choice, and in a pleasing and amiable famsmallest previous mitigation of his mental or corporeal ily. In the countenance of Mrs. Say there is some-

pangs, he expired! The season was severely cold; and, the demise ad- tion of her appearance I need not add, when I say, that mitting of no doubt, lest the body should too sud- she seems fitted for the companion of the distinguished denly stiffen, it was judged convenient immediate- character to which she is united. In the winter of their ly to prepare it for interment. This, however, his lives they possess the utmost tranquility, and a kind of mother absolutely forbid. His father and his other divine urbanity beams from their eyes, and by their friends remonstrated — he is unquestionably dead, why opening heaven, their features seem already irradiated. not then proceed to perform the last offices? To satis- The life of Mr. Say hath exhibited a series of good acfy the objections of the old lady, the doctor was sum- tions. To the mental and corporeal wants of his fellow moned. He examined the body — having recourse to creatures he hath administered as far as his power exthose experiments usually made; and he pronounced tends. To the bed of death he is often summoned, when the dissolution certain. Still, however, the mind of the with energetic confidence, and a smile, the influence of mother refused to yield, and in compliance to what they which is celestial, he preacheth peace to the dying, and supposed a weakness, resulting from the depth of her despair flyeth at his approach. To his charge the widow affliction, they consented that the deceased should re- and the orphan are committed, and integrity is the motmain for some time upon the bed of death. The re- to of his character. In his peep into the other world, mainder of the afternoon, the ensuing evening, the with which he was favored, as he observed that every whole of the long winter's night until the next morn- spirit received a form similar to that which upon this ing, it remained an undoubted case. When, lo! to the globe arrays the soul, his knowledge of individuals astonishment of numbers who awaited the event, with a he obtained in the same manner as he now does. Yet gentle sigh upon the fleeting scenes of time, he once the ethereal texture was beyond expression, dignified, more opened his eyes! The amazement consequent beautified, and adorned; in one word, it is raised a thereon, the many questions asked, the prevalent con- spiritual body. fusion, the agitated transports of the mother, the min- In addition to the above vision, many anecdotes gling joy and glad surpise manifested in her every word he related, from which give me leave to select the and action — every thing of this sort will be more easily following. He was, not long since, visited by a imagined than described. But it is the discoveries made distressing illness — which it was supposed would be to Mr. Say, which I particularly regard, and which will his last. For some time he remained speechless, regreatly interest every individual, in whose candid and ceiving no sustenance but such as was administered in unprejudiced mind the above recital obtains credit. a tea-spoon. During this interval his spirit was expa-Had the fiery gulf been still delineated, which upon tiating amid scenes the magnificence and beauty of which the affrighted imagination of Mr. Say was so deeply were ineffable. He had a friend who resided several delineated, I should have rationally concluded the view miles from this city; he felt an inclination to visit him, as no more than a continuation of his dream. But and immediately, in idea, passing through the window when prospects were opened, when truths were con- of his apartment found himself at the bedside of the veyed, of which in his whole life he had never formed man he loved. His friend saw the appearance, and said the most remote idea, from the suggestion of which the to his wife that Mr. Say had that night departed, for he

vengeance, nor kept alive in a tartarean stream of fire, We are indebted to a highly esteemed friend in Worcester, the fuel of which was sulphur and brimstone, was comtruth as it is in Jesus, he could not take his seat among the elect number; he found himself, nevertheless, clothed in a white robe, and a celestial guide received him. The form of his body appeared as heretofore; but it was Of the extent and opulence of Philadelphia, I had light as air, and its movements were easy and perform- examiner, addressing our venerable friend, "please grateful verdure. By glassy rivers and meandering came convinced that I was the most sinful creatur', in Yet I have not from any single source enjoyed so streams it was diversified, and airs melodious, beyond the world, as I told my husband, Mr. Rogers; and says around. The heavenly symphony of those celestial band, that I was going to lead a different life —I was Tiffany's Spiritualism Explained; In Twelve Lectures. sounds yet vibrate, though faintly, upon the ear of this going to trim my lamp and have it burning again the Natty, a Spirit; By Allen Putnam. Price 624 cts. good man's recollection. His tongue expatiates thereon,

when he beheld the traces of sorrow depicted on the He was bred a Quaker, and his life was exem- features of the dejected countenances. But his guide and the joy of his emancipated spirit stood confessed. doomed to an abode in mortality, -he found himself "I go, my parents," he exclaimed, "horrid truth, again encircled by the body. The extatic vision was memory only reiterated them, and the agonies of his his real demise. Ardently he wished that it were no thing uncommonly benign and open; but to a descrip-

strength of tradition would have induced him to shrink had seen him present in his chamber. Early next with the extremest horror, what are the reflections morning he went to Philadelphia in expectation of atnot finding himself immersed in a liquid sea of divine &c., &c., &c.

RATHER OBLIVIOUS.

At a revival excitement in Connecticut, a respectparatively happy; not having, however, embraced the able old lady was struck with conviction, became a convert, and was proposed for membership of the church. There was a meeting held for examining candidates, of whom there were several in attendance.

"Well, my dear sister Rogers," said the reverend relate your experience."

The old lady, on being thus addressed, lifted up her

"Well, I don't know what to say, as I told my hushave experienced a change, as I told Mr. Rogers, my Tiffany's Monthly. \$1.00 per annum. Bridegroom come. Then Mr. Rogers, my husband, didn't make no objection. Then I told Mr. Rogers, Beings innumerable flitted round him; many were my husband, that I would join the church, and prepare in possession of tranquility; but upon the brows of myself for the place where the worm dieth not and the fire is not squenched, and my husband, Mr. Rogers, told me he thought I'd better."

The good old lady stopped, and the minister, turning to Mr. Rogers, her husband, said :-

"Well, my brother, this seems to have been, as it should be, well considered among yourselves—you have Scenes in the Spirit World; By Hudson Tuttle. Price 50 cents. given it full thought, and now I should like to have you

Mr. Wolcott's Amusing Picture, Representing the Attack of the Allies on the Sebastopol of Spiritualism. Price 25 cents. tell us what you please in regard to your wife's The Progressive Life of Spirits after Death. Price 15 cents.

Mr. Rogers, her husband, rose to his feet, and said, -"I've been hearing it all, sir; but it's news to me." She was taken into church without any farther evi-

LAUGHABLE.—A clergyman in the vicinity of Au burn, N. Y., was lately suspected by his clerical breth. ren of preaching heresy. The Presbytery came together | The Approaching Crisis. By Andrew J. Davis, Price 50 c. to investigate his case. The suspected brother asked A Letter to the Chestnut Street Congregational Church, Chelsea, Mass. By John S. Adams. Price 15 c. that he might have the privilege of setting forth his advancement of a Spirit from darkness into light, by John S. Adams. views in a sermon, which was granted. The sermon was preached, and thereupon every member of the Presbytery proceeded to pronounce it heretical, and An Epic of the Starry Heaven. Thomas L. Harris. Price 75c. much of it absurd. After a whole day had been spent in condeming him and his sermon, the poor man arose, and remarking that he saw they had come determined to find him guilty, said, " I have a disclosure to make which will be most painful to you. That sermon which I read to you was Rev. Dr. Chalmers's thirty-second lecture on Romans!" The Presbytery immediately adjourned sine die .- Springfield Republican.

PHILOSOPHY.-I doubt always the soundness of his philosophy who is not made more cheerful by it. The best definition of philosophy I know of is that of Victor Cousin, occurring in his treatise on the Philosophy of the Beautiful. "What is philosophy?" he asks. "It is something that lightens up, that makes bright."

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the accumulated spiritual elements to a more scientific and demonstrative form.

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