

# NEW-ENGLAND SPIRITUALIST.

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

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"LIGHT! MORE LIGHT STILL!"—GOETHE.

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## Phenomenal & Philosophical.

### TRANSMIGRATION.

BY A. M. POTTER.  
(Continued.)

From such earnest searchings, and with one only desire,—to know simply the reality—with the practical use of a most evident privilege common to all men, the invocation of saints, (a desire for instruction from the wise and good in other spheres of being) I am "fully persuaded in my own mind."

That *Man* is not the father of all the spirits or intelligences, save one, and that *ONE* his FATHER. Or, if really all the existences, save one, in the UNIVERSE, are indebted to the physical organism of man, then is man's body of vastly more importance than I had usually supposed. And this our Earth, too, is at once magnified in my esteem most hugely, as the good mother of more mind than I had fancied, by far. Nor do I wonder more, that one of the Deities, or even many of them, as history has it, have devoted to it much special consideration, after having given it the largess of their wisdom and power, and for a little seemed to have regarded it as "very good."

And if this our body, and this our earth, are the father and mother of our spirits, then are we wrong in our former belief, that this our body should be continually subject to the spirit, and that we should hesitate not to crucify the flesh, in all the fervor of a religious zeal. Rather, give honor where honor belongs. Be not slow in the commandment concerning honor.

That the Race of Man is perpetuated by the physical organism, is apparent; but it is no wise follows legitimately, that when a child is born, another spirit is added to those already in existence. It is, indeed, impossible to consider the babe as the beginning of a consciously intelligent individual, and at the same time immortal, for the first, as a babe. Considered as one of the *mysterics*, it is of no importance what position is assumed, but if the strong bands of educational influences are parted, the whole question is met most easily and philosophically, by assuming that MAN is but one of the infinite of phases of being, one journey of the ETERNAL SPIRIT, one means of reaching a specific good. Just as a man will undertake even a hazardous journey or task, if so be he may acquire a good commensurate with the hazard. And, as Time is of no real value, except as it is made so by limitation, it is of little import whether this good be gained by the occupancy of the human form an hour only, or a century, since it takes nothing from Eternity. Time to man is precious, because his days are few, and what is done, should be done quickly.

I am "fully persuaded in my own mind," also, that inasmuch as no beings, spirits, or intelligences, can be added to or taken from the Universe, and, in that MAN's is but one of the forms, occupied by these Eternal existences, it is a necessity that there is a phase of being, a condition of existence, a native land, a house not made with hands (uncreated) and eternal; and that this phase of being is common to each of the existences in the Universe, just as the form and laws of our present life are common to all men; and that in this most inconceivable glorious state (that might justly, perhaps, be called the ETERNAL LIFE, in distinction from this *timed* life of ours,) there is a memory of all its experiences—a memory corresponding with that of ours concerning this present life—and as ours takes note of the events of this life, even to the intangible things of dream-land, so that is cognizant of the things of its own and equally of the grand lessons drawn from such BOOKS of GOD as are found everywhere, and which from one or another stand-point of the mind, are, from time to time, recognized as containing such specific knowledges as will meet the mind-needs; and thus, from living in one and another, absorbing their unlike yet necessary things, the mind is ever pressing on to a KNOWLEDGE OF THE INFINITE.

Presuming a degree of correspondence between this and that other phase of being, even our Eternal Life—our true HOME, let us give play to idealism somewhat, the better, as I think, to get at the scope of the present subject. Having it in supposition then, that we have unlimbered ourselves of the harness of humanity—have just closed the life of man, have acquired another knowledge, added to our store another jewel—let us contemplate our state of mind. (Something we can only do most awkwardly, except we reason from the things we have seen, leaving the things unseen to be revealed in good time.) As a traveller returns from a long journey and from a far country, and has been unadvised of the events and affairs at home during his absence, how eager will he be to hear, to see, to know all, to greet all and be welcomed of all! How strangely will even familiar objects appear, and how difficult will it be to resume again the habits of his former days, to become at home in the memories and reminiscences of everything! How apt to confound the scenes and objects of other lands and other days with those of the present! How difficult, in fact, for any one to live only in the present! So will he have continually in mind the scenes, the pleasures and friendships of his absence, and often and for a considerable time will think of them and with profit; nor will he stop here, but often write back, and go back in spirit, that he may hold converse with those he learned to love.

We do not at once forget the scenes and events and acquaintances of our last journey, or of any journey. And so will we not soon forget our *man-life* and its associations; the more especially is this true now we realize that each of those in the human form is one of our

company, and may be essentially aided by our present enlarged and manifold abilities.

Having devoted as much attention as we may deem profitable or pleasing in perfecting ourselves in the study of man, since we at one time looked upon him from the exterior, and do now have within us a knowledge of the interior, and so may intelligently make up our "notes by the way," from personal research and experience, we may suddenly find arising within us a need of some such information as can be had only by making another journey. Or, we may be willing, for equally good reasons, to abide where we are, for so much time as would make even earth grow hoary with age. At such time then as we shall feel within us the need of more observation, of more travel, of studying closely another Book, of assuming another form, that in it we may acquire a knowledge most desirable in our present state of cultivation, we will at once go about to employ the forces of Nature, in preparing for us a body, a fit temple, in which we may live, while we would study in the direction of our need.

Carrying on the supposition still, let it be that now we need what, from the exterior, seems the lesson of the bee. To learn this lesson we must be a bee, and not only a bee. A hybrid of bee and man would not answer; nor yet of the bee and our present supposed *true life*. If the bee is cognizant of his *Past*, we know not; nor does it matter, since we shall know if we follow on. Contemplating him exteriorly, he is evidently a most orderly, industrious, happy, humming fellow, addicted to steady habits and great physical power and prodigious acumen, if his works do not belie him, and if he be wise, as he should seem, from the perfection of his character, and the contentment written out in his conduct, he surely will give us a widely different lesson from that of our last—or man, on the earth, for it seems palpable that it is the highest attainment in philosophy, that having built the best house, found our happiest relations and true order of life, to remain there, nor seek for more; and surely the bee evinces this highest wisdom.

Though small, as compared with man, yet he is superior in relative strength, in effort of every kind; and again, if size be the measure of value in the scale of intellect, then on the earth the elephant and whale are the most elevated. In fact, there seems a sparseness of the large, and a dulness too, that diminishes as size decreases, so that the bee and ant are as millions to one with man, and in point of power the same rule holds good. So much, or even more, from the exterior.

Urging on the imagination, yet losing our supposition in part, and in part not, let us go *within the bee*, and by license carry with us at least so much of reason as we had in the form of man, while memory of the man-life or any other shall not wake. (And who can say, either, but the bee may know of things, of which as men, we cannot?) Knowing no more of man than man knows of the bee, not even that he (man) has a mind or language, can think or reason, or has a hope of immortality, what would be our judgment of man? We will make the transmigration with the present supposition in mind, and see.

Waking to life among our thousand associates, we go forth to the fields and flowers. On our way we see a huge creature, and others not less huge, though different. This one attracts our mind; it may be he has meddled in our affairs, and we incline to give him a stinging rebuke—at any rate, we will study him for a little. That he is an animal, is at once apparent, but how much he knows needs to be seen. He eats and drinks, and seems to move about from choice; indeed, he seems almost to reason, for at times he would appear to wisely adapt means to the attainment of his purposes. He seems to consult his future good, as do we, in laying up his winter stores; but then, this *is only instinct*. Again, he seems not to reason, for if he had so divine a gift, he would not act so inharmoniously with his own laws and with his own fellow beings. How pale and haggard and poor is one, how gleeful and rotund another at his side. And how strange he acts—for there is one with great and nauseating clouds issuing from his mouth, and then how queerly that other one walks! He may have a language, and often he seems to be understood of others, but as often he is not, and we almost doubt. What a compound of weakness and strength, of reason and unreason, of happiness and misery, of good and bad—and can he be immortal? And if he is immortal, can others, in so much his kin, be less than immortal?

Much else might the bee think, nor yet reach the true nature—the interior of man. He might, were he clairvoyant towards man's inner thoughts, find him indulging in many strange phantoms, and in much that is uncharitable toward all other beings in the flesh, but those of his own kind. He might find man assuming to be created in the very image of God, and as being the head over all the inhabitants of earth, and arrogating to himself the glory of being the highest, noblest work of God! And so might the bee learn how much Ignorance can plume itself.

I find my space altogether too limited to give any such varied illustration of my subject as might make it the more apparent. Like our present life it is altogether too brief to obtain any clear and perfect knowledge of all we are, or have been, or shall be, and so I am unable to explain at this time even a tithe of the things that seem to arise from my general subject. We cannot comprehend our being, and because we cannot reach, by our generally accepted notions, either backward or forward with the strong arm of demonstration, in the feebleness of our minds we seem to be able only to measure ourselves by ourselves, and all that is without this standard is cast away. Indeed, so circumscribed are we that every

new thought is at first proscribed, persecuted, denied, and having driven it from us, because of its seeming to rule "experience out of existence," we come to find in it a very redemption from error.

Returning within our present existence, and letting go our illustrations, it may be briefly said of Transmigration, that it is the law of our Eternal Life as of our present, that no knowledge is actual, save such as is gained by experience. Standing without and looking upon the form of any being is a very superficial and inadequate method of obtaining just the measure of all that any such form may possess, that is of exceeding value as a means to the attainment of knowledge. Nor can any such knowledge be attained, except mind shall use matter in just such a way; since matter is the mind's medium, and as no one can telegraph another except by using the material of a telegraph, so no one can gain any specific knowledge, except a certain given and necessary position be taken, by which and through which it can effect its purpose.

From choice, then, and by the cheerful action of these Eternal Existences in the UNIVERSE, do they continually consent to occupy from time to time such forms as seem most nearly, from the descriptions of others—which are not actual knowledge—to afford them such peculiar lines of observation as their mind requires. Varied and interesting illustrations might be given, but from a feeling of having already taxed the patience of many readers of our invaluable paper (the N. E. Spiritualist), who may not be attracted to such speculative efforts, I must abstain for the present at least.

This, however, I will say in closing, that only in TRANSMIGRATION can I find any well defined solvement of many difficulties, and a door wide open to such as choose to go out and study and live in the WISDOM and PRESENCE OF THE INFINITE. It is no narrow scheme, and I do not longer wonder that the wisest of the ancient philosophers were enthusiastic believers in its probable realities. Nor do I wonder that the priesthood in every religion have rendered this as a foul den of disgusting things, for it is their nature ever and everywhere to soil and destroy, to mar and prostitute every good and holy thing to their own selfish and narrow purposes. Exhume, and its true bearings and beauties sought, TRANSMIGRATION, like that cardinal principle of the Nazarene, BENEVOLENCE, that goes about doing good, will again shine out as man's highest and truest DESTINY.

Elmira, N. Y., July, 1857.

### ABSTRACT OF AN ADDRESS

THROUGH MR. L. JUDD PARDEE, AT THE MUSIC HALL, SUNDAY MORNING, AUGUST 23, 1857.

The historical reader in running over the record of the past, and noticing the various gradations of national life, and the progress of nationalities, will observe a certain sort of what might be called *external civilization*—which indeed was an exponent of inward life, just as all exterior manifestations are proofs of the corresponding indwelling vitality. But from various causes, the history of the past, and, up to this day, the history of the present—before spiritual manifestations, in their superabundant form came upon the earth with their benign power—has borne the stamp of externalism. Civilization, instead of being a gradual unfolding of spiritual elements in man, has been a sort of side culture for some of the human faculties. It is well known to the spiritual philosopher that from the inner all else proceeds; but there are certain sorts of external culture which may build up a strong external individuality, which may number itself under the head of science, art, commerce or literature, and which has not much to do with those internal spiritual conditions which are directly derivable from the influxes from lofty spheres of spirit-life. Though whatever manifestation there is of civilization proceeds in some respects from the inner, there has yet been wanting a certain radiation, wanting a civilization struck outward from its interior. There is a side culture, just as you may cultivate your physical nature, or your social nature, or your moral, or mental, or religious nature, to the neglect of the rest of your faculties. Now what is sought to be externalized at this day by spirits, is *wholeness* of spiritual civilization; a civilization, which, starting from the centre of a man's character, shall spread outwardly, like a sphere, not like a half moon, not even like a star, but round, orbed, like a sun, so that civilization shall exhibit a harmonic wholeness.

The spiritual element in civilization has been too little calculated upon, simply because men have not looked to the internal as the source of things. Let us ground ourselves upon this primal principle, that all that is exhibited of outward life proceeds from the inner, and then we shall have a substratum on which to stand in all our investigations.

There are certain distinct elements in every civilization, the first of which exhibits itself in relation to God. In the most savage nations, you find that after satisfying the cravings of the animal nature, their first thought was of something beyond and superior to them, something higher, greater and more powerful than they had seen; and this was simply the consciousness that there was a God, and involuntarily they fell down and worshipped their idea of God—which idea was formed from their composite development. You find that in different nations various kinds of worship have prevailed, corresponding to the degree of development, and these have taken the name of religion, the primal and most potent element in the civilization of the world; and, as religion primarily descends from above to meet the wants of man, thus God is ever-present with his children, and by his spirits dispensing to them inspiration. The ideas of religion which have pre-

valled have either sprung up from the consciousness of man that he was connected with God, or have descended with form of inspiration, which touched his inmost soul, elevated his ideas, and drew him towards God. So the various religions which have appeared have in one sense been spiritual gifts, adapted to the peoples among whom they prevailed, however rude or barbarous and unadapted to the present time some of these religions may seem. God graduates himself to his children and meets their wants, adapting their spiritual food to their condition and capacity; and as the nations advanced, as their wholeness of being unfolded by the progressive principle within, a still higher form of religion was given to them.

Religion is modified and changed by the higher faculties of man, and in proportion to their development, power, and influence. Thus God by his spirits will work out the salvation of man. Salvation does not come to one part, but to the wholeness of man, intellectual, moral, affectional, and spiritual or religious. Religion, then, considered as divine food descending from the spirit world, from God, must primarily be considered as a spiritual element in civilization. Religion takes a deep hold on men and nations, therefore it is difficult for a people to change its religion; hence the necessity of revolutions, moral earthquakes, coming from the angel worlds, to break up the existing state of things, and so leave room for a diviner thought to make its habitation in the soul of man. Moses had his idea of God as Jehovah, a great ruler, and from that sprang a religion of almost abject reverence; but Jesus, because the people were further advanced, and needed higher truths, gave to them from out the heavens, a loftier, truer, and more rational idea of religion, identifying God as the Father of all, and loving all; and notwithstanding all the corruptions of the present theologues, you still find this grand idea of the paterfamilias of God acknowledged by all. If men had only clung to the grand central idea that God is the Father of all, and all men are brothers, there would have been a simpler religion, and that worship would have been productive of good thoughts and good deeds towards mankind.

But there is another element besides religion in civilization, and that is art and science. The religious element was the avenue through which other energies of man struck out and unfolded themselves, and thus were evolved art and science. Whence came all the display of art and science, of the past and the present? It came out from the inward, through the agency of spirits who inspired men with conceptions of art and science, which their constructive and perceptive faculties energized and caused to project into visible forms of use and beauty.

There first must be an inner life working itself out, and producing developments, before there can be any exhibition on the external of what might be called intellect. Primarily, the life of the past was one of faith; and so when man's intellect unfolded and became a ruling principle, it was said that man had fallen away from high conditions. Now faith is a very high condition, but it ought to be a rational faith, one that has been graduated by the understanding. In the remote past there was not much intellectual development; but, as religion opened the way, and stirred the microcosmic germ in man, radiating from it as a centre, and energizing the elements which impinged upon the constructive and perceptive faculties in man—there was created a life, and through that life, an exhibition, and through that exhibition, art and science externalized themselves; but they were divine ideas, they were spiritual from the inward, and whatever use they have subserved in external civilization, they must be admitted primarily to have been spiritual elements in external civilization. The broadest and best expression of civilization is spiritualization; we have not had that yet, but the dawn of it is at hand; the mountain-tops are now gilded by the light of this spiritual civilization, and by and by it shall flow over all the hills and vales of external life, and God be felt by man in his deep inmost, as all in all, the essence of rational religion.

But there is another element in civilization, and that is literature. The thoughts of men with regard to morals, art, science, religion, anything, need transcription; men like to memorize, to record, and then to look upon the record; they like to be stirred by reading the history of their own achievements. Hence the use of biography, that the lessons taught by noble lives may not be lost, but may serve as stimulus to other men. So nations which have received inspirations, have felt a strong desire to record them, and have done so in various ways. Hence comes literature, the third grand element in spiritual civilization—for it is also descended from the inmost. The great philosopher does not manufacture the grand thoughts that occupy his mind, but he receives them, appropriates them, and his powers of appropriation, of digestion, and of impartation, correspond to his development; and that is what marks one man above another. So it is with the poet; he is the recipient of inspiration and truth from the poetic realms; and poetry is a spiritual element in civilization. So with every literary execution, it primarily descends from the inmost; every beautiful story, every tragic play, every lofty poem, every philosophical discourse, is an exhibition of spirituality, and, in proportion to the spiritual development of him who produces it, in proportion as his ideas are raised towards the Infinite and towards spiritual things, does literary execution take on the stamp of spirituality.

But there is still another potent agent in civilization—commerce, the instrumentality by which distant nations have been brought together to hold fraternal intercourse with each other. In the true spiritual culture man needs to be educated on all sides. It is not just

for an individual, nor for a nation, to live in isolation from the rest of mankind. It may be said that commerce is merely external and material; but God uses the purposes of man for his own high ends; he inspires man as he finds him, and if commerce came from the wants of man, it was because the inspiration of those wants gave unto them commerce. But there are inspirations of courage, energy, excursions, which come from the inner life; Columbus and Vesputius were inspired as well as Jesus. Commerce descends from the inmost, and so is a spiritual element in civilization, as is everything that is prominently active in human concerns.

In proportion as man's unfolding adapts him to receive a finer spirituality, an improved rational religion, a broader art, a truer science, a higher literature, a nobler commerce, will spiritual civilization extend; and as the king of birds is symbolized as protecting your country by its spread wings, so shall spiritual civilization as the wing of God, brood over humanity, and there shall be hatched forth a broader, a higher, and a diviner civilization, because spiritual and celestial, than was ever exhibited in the past!

For the New England Spiritualist.

### SAUL AND THE WOMAN OF ENDOR.

EDITOR OF THE SPIRITUALIST:—As there is so much coincidence between a phase of modern Spiritualism and the calling up the soul of Samuel from the realm of the departed, I have thought proper to transcribe the narration, as given in the pages of Josephus, for your paper. Those who have read both the Bible narration and that given by the aforementioned historian, will see the almost perfect agreement in the two accounts. I prefer to transcribe the account given by Josephus because he speaks so strongly in the woman's praise. When a youth, I well recollect what an awful being I was taught to believe this woman to be, because she was a witch, with the glaring eyes of a fell demon.

Omitting the preliminary conversation that occurred between Saul and the woman, I will give the essential part of the narrative, referring the reader to it that he may read it at his leisure. It is to be found in the 6th Book and 14th chap., Antiquities of the Jews.

As soon as he—Saul—had induced her by his oath to fear no harm, he bade her to bring up to him the soul of Samuel. She, not knowing who Samuel was, called him out of Hades. When he appeared, and the woman saw one that was of a divine form, and venerable, she was in disorder, and being astonished by the sight, she said, "Art not thou King Saul?" for Samuel had told her who he was. When he had owned that to be true, and had asked her whence her disorder arose, she said that she saw a certain person ascend, who in his person was like unto a god. And when he bade her tell him what he resembled, and in what habit he appeared, and of what age he was, she told him he was an old man already, and of a glorious personage, and had on a sacerdotal mantle. So the king discovered by these signs it was Samuel, and he fell down upon the ground and saluted and worshipped him. And when the soul of Samuel asked him why he had disturbed him, and caused him to be brought up, he lamented the necessity he was under, for he said "that his enemies pressed heavily upon him; that he was in distress what to do in his present circumstances; that he was forsaken of God, and could obtain no prediction of what was coming, neither by prophets nor by dreams; and that these were the reasons why I had recourse to thee, who always tookest care of me." But Samuel, seeing that the end of Saul's life was come, said, "It is in vain for thee to desire to learn of me anything further, when God hath forsaken thee; however, hear what I say, that David is to be king, and to finish this war with good success, and thou art to lose thy dominion and thy life, because thou didst not obey God in the war with the Amalekites, and hast not kept his commandments, as I foretold thee while I was alive. Know, therefore, that the people shall be made subject to their enemies, and that thou, with thy sons, shall fall in the battle to-morrow, and thou shalt be with me [in Hades]."

When Saul had heard this, he could not speak for grief, and fell down on the floor; whether it were from sorrow that arose upon what Samuel had said, or from his emptiness, for he had taken no food the foregoing day nor night, he easily fell quite down; and when with difficulty he had recovered himself, the woman would force him to eat, begging this of him as a favor on account of her concern in that dangerous instance of fortune-telling, which it was not lawful for her to have done, because of the fear she was under of the king; while she knew who he was, yet did she undertake it, and go through with it; on which account she entreated him to admit that a table and food might be set before him, that he might recover his strength, and he get safe to his camp. And when he opposed her motion and entirely rejected it, by reason of his anxiety, she forced him, and at last persuaded him to it. Now she had one calf that she was very fond of, and one that she took a great deal of care of, and fed it herself, for she was a woman that got her living by the labor of her own hands, and had no other possession but that one calf; this she killed, and made ready its flesh, and set it before his servants and himself. So Saul came to the camp while it was yet night.

Now it is but just to recommend the generosity of this woman, because when the king had forbidden her to use that art whence her circumstances were bettered and improved, and when she had never seen the king before, she did not remember to his disadvantage that he had condemned her sort of learning, and did not refuse him as a stranger, and one that she had no acquaintance with; but she had compassion upon him, and comforted him, and exhorted him to do what he was greatly averse to, and offered him the only creature she had, as a poor woman, and that earnestly, and with great humanity; while she had no requital made to her for her kindness, nor hinted after any future favor from him, for she knew he was to die; whereas, men are naturally either ambitious to please those that bestow benefits upon them, or are very ready to serve those from whom they may receive some advantage. It would be well, therefore, to imitate the example of this woman, and to do kindness to all such as are in want, and to think that nothing is better nor more becoming mankind than such general beneficence, nor what will sooner render God favorable and ready to bestow good things upon us.

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, SEPTEMBER 5, 1857.

SIGNS OF THEOLOGICAL PROGRESS.

Some time since, in an article on "Incarnations of Deity," we took occasion to express the heretical conviction that the long disputed theological question relative to the mode of the Divine Incarnation in Jesus of Nazareth is one of no practical consequence, since it is clearly the privilege of every human being to experience within himself the reality of the same "Divine Mystery." It is with some surprise and no little gratification that we find the same heresy, if such it be, advocated in the New York Independent. If the following passages from that "Orthodox" Journal, do not signify that every man is or may be an incarnation of divinity, co-equal at least with Jesus of Nazareth, it is difficult to give them any meaning:

"Had we been of that company of disciples, with the outward eye we should have seen in Christ nothing more than we see now every day—a man. It would have required faith to have seen anything more. His divinity disclosed itself not to the senses. His works and his word proved what he was, not the splendor of his countenance, nor yet the majesty of his form.

Does this surprise you, reader? But there is a more surprising fact much nearer you. Christ testifies to a fact more blessed and more wonderful than his own incarnation. God is within you, or, if not within you, within some of the humblest men you know. If you cannot believe this, how could you have believed the other? If you do not recognize the near, the familiar, the personal and experimental, how will you recognize the distant, the foreign, the theoretical? you may depend upon it, there is self-delusion and mistake here! You cannot really believe in the divinity that was in Jesus Christ, if you do not believe in the divinity that is in yourself and in your fellow Christians. It is folly to think you believe in the miracles of Christ's day, while you have no faith in the greater miracles of your own! It is no presumption to speak of 'greater miracles.' Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to the Father." To feel the life of God awakening in the soul, that life which consists in the true knowledge of God, is to be the subject of a greater miracle than was Lazarus, when he started from the sleep of death at the word of Jesus; and thus to call sinners to life is to work greater miracles than Christ did, when at the door of the sepulcher He said to him that was bound hand and foot, Come forth! And he came. It is more to call the spirit to life than the body; and there is as little power of self-restoration in a soul dead to the service of God, as in a body dead to the functions of life. The great difficulty with us all is the want of faith in the reality and supremacy of spiritual things. The men of Christ's day who saw and heard him, thought they saw and heard little worth attention; and yet he was the well beloved of the Father; legions of angels waited his word, and subsequent generations ever will look back to him with increasing wonder and admiration. In like manner and from similar causes, we are insensible to equal and greater manifestations of God. He is revealing himself in our secret consciousness. To the believer this world is as declarative of God as any other, and God is as truly with him as he ever will be. He feels himself to be a child in pupillage, an heir under governors; and he waits, with earnest expectation, for the manifestation of the sons of God. What can a Christian ask for more than a faith so humble and so strong as to realize this? We must have God within us, as well as God without and above us! It is not enough to know that God is in heaven; nay, that he is upon earth with us, that he has worn a human form, and held communion with us, in the family and in life and death. Blessed as is this truth, and inexhaustible as is the comfort and instructiveness of Christ's incarnation, it stops short of ultimate and perfect good.—God within us, that work of the Spirit, which is Christ within us, the hope of glory, that wherein the Redeemer verifies his promise to 'love his disciple and manifest himself to him,' saying again, 'And my Father will love him, and we will come unto him and make our abode with him.'"

AN OFFICIATING CLERGYMAN.

For the New England Spiritualist.

TEST FACTS.

ALTON, N. H., Aug. 22, 1857.

FRIEND NEWTON:—I here send a test, which if you think worthy of a place in your columns, you will please insert. I have made it as brief as I conveniently could.

A few days ago a young lady, an entire stranger, called on me, and asked if I was a writing medium. I informed her that I had sometimes been influenced to write. She said she was in trouble, and wished me to try for her. I told her I did not wish her to tell anything further, for if the spirits would write through my hand I could obtain from them all the information necessary. Nothing further was then said.

I sat down to a table, took pencil and paper, and in a few minutes my hand was influenced and wrote:—"You will find it behind the chest in the back room."—"There is a letter in the Post Office, for you to return. The girl you left in charge of your work, is sick," &c., &c. (Signed) H. G. P.

The other part of the communication was relative to family matters which I do not feel at liberty to make public.

I gave her the writing; she read, and was much surprised. She then gave me, for the first time, her name, and stated that she had been working in a factory in Massachusetts, and had come home on a visit, leaving a girl in charge of her work; that three days before, she lost her portmanteau, containing forty-two dollars; that she had searched for it in vain, most of two days. Having heard that lost goods were sometimes found through mediums, she had, without the knowledge of her friends, come upwards of eleven miles, for no other purpose than to see me. She said the name signed to the communication was that of an uncle who died before she was born.

After her return home, I received from her the following note:—

"Dear Sir:—On my way home I called at the Post Office, and found a letter for me, from my overseer, urging me to return to L.—. And when I got home, I found my pocket-book behind the chest,—both just as you wrote. My mother says the writing looks like uncle H's, and the signing is exact. I start for the factory to-day, and I hope with less prejudice against Spiritualism than when I came home. "With respect, I am, J.—."

It may be proper here to state, that I had never previously known or heard of either the young lady or her uncle; and knew nothing relative to her mission. Truly for the right, J. P. BOODEY.

SPIRITUALISM IN LONDON.—A letter published in the N. Y. Tribune says:

"After a temporary discredit, Spiritualism in London is again coming into vogue. Wonderful things are told of symbolic drawings involuntarily traced, under certain conditions, by a stripling—son of Dr. James John Garth Wilkinson, the well known translator of Swedenborg, to whose robust and imaginative intellect so high a compliment has been paid by Mr. Emerson in his "English Traits." Sir Edward Bulwer Lytton and Mr. Ruskin, among other notabilities, have been to Hampstead to see the drawings—Sir Edward viewing them with child-like wonder, and Mr. Ruskin, with his art-critic's eye, pronouncing them unprecedentedly and superhumanly beautiful.

Mr. Charles Phillips, the eminent and veteran barrister, has published a pamphlet, in which he avows the opinion, the result of his long and varied experience, that capital punishment, so far from diminishing, only increases crime, and that its effect is brutalizing to the last degree upon society.

All truth is from the same source. Hence, he who will not receive truth unless he knows who uttered it, is like the man who refuses to eat bread because he knows not who raised the wheat.

which we wish to attach to the Bible. Late German writers, regarded as orthodox, particularly Fr. Delitseh, in his Commentary on Genesis, (Leips. 1853.) have adopted the theory, and Alex. MacWhorter, in his Yalveh Christ, has also admitted it. It is not a question to be decided by appeals to popular prejudices, but by a candid examination of all the facts.

This "double narrative" has been noticed by many careful readers before Prof. Gibbs. The evidence it affords that the H brew account of the Creation was not communicated directly from Jehovah to Moses, as is generally supposed, but rather compiled from different traditions or writings extant when the book of Genesis was written, seems conclusive. That these accounts, however, were originally inspired, to some degree, from super-natural sources, is very probable; and their differences doubtless reflect the various views then entertained in different spheres or circles of spirit-existence in regard to cosmogony.

That the correctness of the common notion on the subject should be assailed from such a quarter—by a Professor in an "orthodox" theological institution, and through the columns of an "orthodox" Quarterly—is as unexpected as it is encouraging. Verily, "the world moves!"

The reader will note one significant expression of this writer—"the divine authority which we wish to attach to the Bible." The idea of extrinsic infallible verbal authority, as applied to the Bible, evidently has its foundation in the wishes of bigots and authoritarians, rather than in the deductions of sound reason or the claims of the Bible itself. Divine truth bears its own authority to the mind capacitated to receive it, whether men wish it or not.

PHASES OF THE CONTROVERSY.

The call upon the Cambridge Committee for their promised explanation of the "raps," which appeared lately in the columns of the Traveller (understood to be from the pen of a gentleman eminent alike in social, medical, and political circles,) and from which we presented some extracts last week, has had the effect, not to bring forth the long-looked for report, but, instead, to induce another extensive display of "the Feltonian rhetoric," in the columns of the Courier. This paper endeavors to make up for the backwardness of the Committee by volunteering its explanation. This consists—listen, O Earth! and give ear, ye spirit spheres!—in the wonderfully original conjectures of "toe-joint crackings," "blows from knuckles," "finger-nail scratches and taps," "contact of "leather and varnish," "concealed apparatus," and a variety of other "bungling tricks," which anybody must be a very "poor observer" not to detect! The same astute authority denies even the existence of anything like "clairvoyance or mind-reading" in connection with Spiritualism. All is, in its estimation, sheer imposture and villany of the blackest dye, from beginning to end—destitute of a single genuine phenomenon to apologize for the stupendous delusion!

Nothing more need be said to convince intelligent people, who do their own thinking, as well as observing, that no new light is to be expected from this quarter. Until the savans of Cambridge, and their mouth-piece, the Courier, are prepared to admit the existence of genuine phenomena, they will do little to stay the inroads of the "demon," or accomplish any useful end, except it be to make themselves a blessing and a reproach for all coming time. True, the Courier felicitates itself upon "the check" its efforts have given to the "imposture;" but it is difficult to discover the evidences of any such effect. Never was so extensive an interest manifested throughout the community in the whole matter as at present, judging from the indications apparent from our position. Even if it be true that numerous individuals, half-convinced, or calling themselves Spiritualists without any solid grounds of belief, have been made to waver or declare themselves on the opposite side, through terror of the scientific bulls of old Harvard, and the classical but reckless invectives of the Courier, the ranks of Spiritualism are only the stronger for such thinning out. The movement can ask no more effective aid than is afforded by this fanatical opposition.

The Springfield Republican, under the head of "Credulity and Faith," attempts a reply to an article in our columns in which it was shown that the conditions now required for the successful manifestation of spiritual power are no more unreasonable than those insisted upon by Jesus and his disciples for the same purpose. The Republican begins with a misstatement, continues with false assumptions, and of course ends as wide of the truth as could well be imagined. It commences thus:

"We contrasted the spiritual phenomena with Christian miracles, and declared it unreasonable to ask men to believe in order to procure sufficient data for that belief. A writer in the New England Spiritualist takes issue with us here."

The issue taken was not on the reasonableness of asking men "to believe in order to procure sufficient data for that belief." No such ridiculous absurdity has been advocated in our columns. The point maintained was simply that Jesus and his apostles did insist on a certain state of mind which they called "belief" or "faith," as a condition for certain displays of spiritual power. If this was requisite then, it may be now; if "absurd and preposterous" now, it was so then. Whether this "faith" meant "intellectual conviction," "moral approval," or "confidence," it is evident that the late scientific committee, and others of the same ilk, possess neither; and hence they would doubtless have been equally unsuccessful in witnessing the New Testament "miracles," had they lived at that time.

The Republican's conclusion is this:—"The degree of belief, more or less, required by spirits, or by mediums, as the condition of the production of the evidences of spiritual presence, is not in any proper sense faith. It is sheer credulity, and nothing better. And it forever debars intelligent men from investigation of the spiritual phenomenon by personal observation, because such a state of mental passivity is not possible to a reasonable and reasoning being. The Spiritualists must be able to take some higher ground than this, if they would commend their system to public respect."

It would be difficult to make a statement more absurdly false than this. We have probably seen as many mediums, and conversed with quite as many spirits, as has this editor; and yet never knew so stultifying a requisition to be imposed or suggested. On the contrary, the fullest investigation is always courted (with the only restriction that it must conform to the natural

laws involved), and no one is required to "believe" anything that is not demonstrated to his senses or reason. The only "faith" required is that condition of receptivity, which is willing to believe when fair proof is offered, and which is the opposite of inveterate skepticism, pre-determination, or positive opposition of mind. Even these unfavorable states, however, have been often overcome by overwhelming demonstrations,—as in the case of numerous converts who have given their experience to the public. The anti-Spiritualists must be able to take some more truthful ground than this, if they would commend their skepticism to public respect.

CLAIRVOYANCE IN BUSINESS.

An elderly gentleman, engaged extensively in the shipping interest, in a neighboring city, recently related to us the following facts in his own experience.

For many years he has enjoyed at times the power of clairvoyance. It was first developed, if we remember rightly, in 1827, during a severe attack of neuralgia. At that time the gentleman was able to see, or apparently visit, any place on the globe, by merely willing to do so. The accuracy of these perceptions he has since tested in many cases, in his travels in various parts of the world. The same power continued measurably after his restoration to health, and has been repeatedly exercised in various ways.

As an example, he not long since dispatched a vessel to a port in the West Indies, designing that after the discharge of her cargo, she should proceed to another port (St. Thomas, we think,) to obtain a cargo for home. In due time he was apprised through the newspapers of her arrival at St. Thomas, where she lay awaiting freight. Two or three days subsequently he determined to go to Boston on the following morning, and effect an insurance for the return voyage. On awaking in the morning his thoughts were turned to the vessel, and soon he saw her lying in some port in the United States, which was unfamiliar to him, destitute of cargo. Surprised at this, he went on board, (as it seemed to him) learned that the captain was gone ashore, but could get no explanation of her presence there. After leaving the vessel he doubted its being the one he was in search of, and returned to make a closer examination, which resulted in satisfying him of her identity. The vision passed away, and he arose, thinking no more of it until, some hours after, he found himself on the steps of an Insurance Office in Kilby street, Boston, when suddenly the vision re-appeared. He did not enter the office, but went home and made a memorandum of the facts. The next morning the son of the captain of the vessel called at his counting-room, stating that he had received a telegraphic despatch from his father, who had arrived the previous morning in Wilmington, N. C., without cargo, having been unable to procure one at St. Thomas. On the arrival of the vessel at home, the gentleman learned that all the particulars at the hour of his vision were just as he had seen them.

In a similar way he was, not long ago, premonished of his wife's decease, which occurred as indicated; and he feels confident that any important event, affecting his interest, will be, through this power, made known to him.

The faculties of clairvoyance and prevoyance are doubtless susceptible of cultivation; and as mankind become sufficiently spiritualized to acquaint themselves with these powers and the laws of their development, they may subserve various practical purposes not now dreamed of in materialistic philosophy.

SUNDAY MEETINGS.

Large audiences, on Sunday last, assembled in the Music Hall to greet the return of that eloquent mouth-piece of modern inspiration, Thomas G. Forster. We were able to be present only in the afternoon, when, notwithstanding an illness under which Mr. F. was suffering, he was used to enunciate a very forcible and impressive discourse founded on the words, "Adam! where art thou?" We will endeavor to prepare an abstract of this address for our next paper.

Mr. F. speaks in the Music Hall next Sunday afternoon and evening; and we hope to be able to announce soon that arrangements have been made for his permanent retention in this city.

PERSONAL ITEMS.

Mrs. HATCH spoke in Buffalo, N. Y., last Sunday. Mr. and Mrs. A. J. DAVIS are to speak at Buffalo next Sunday.

The venerable DR. HARE is at present sojourning in this city.

S. C. HEWITT writes to the Telegraph that his labors on his western tour are not to be devoted exclusively to giving his views of the "Coming Crisis," but that he is prepared to advocate the general cause of Spiritualism when desired. He may be addressed at present at Cleveland.

\$100 REWARD.—The advertisement under this head in another column is commended to the notice of those possessed of gifts of healing. We understand the advertiser, (who is an earnest Spiritualist,) makes this offer, not because he wishes to test any one's claim to the possession of healing power, but because he is anxious to obtain the best skill or remedial agency that can be availed of in a speedy case.

PIC NIC.—Our readers will not forget that the third Spiritualists' Pic Nic of the season comes off at Abington Grove on Wednesday next, 9th inst. Mr. Forster and other able speakers are expected to be present.

"THE FLOWING FOUNTAIN."—This is the title of a new Spiritualist weekly, shortly to be started in Philadelphia by R. D. Chalfant & Brother.

There is no other authority than that of thought: existence itself is known only by thought; and for myself, I am only because I think. All truth exists for me only upon this ground, that it becomes evident to me in the exercise of my thought.—Descartes.

Almost any ship will sail before the wind, but it requires a trim and well built ship to beat well; so almost any person may go with circumstances, but it requires a person of fixed principles and good courage to go against them.

HARE says:—"Few persons have courage enough to seem as good as they really are."

NEW PUBLICATIONS.

TIFFANY'S MONTHLY for September.

The following are the contents of this number:—Internal Spiritual; The Two Records; The Partial and Entire; Extracts from the Diary and Letters of J. S.; The Soul's Venture; Man a Spiritual Being; A Prayer; Rest; The Shepherd's Sunday Song; Special Providences; Scriptural Scenes; Universal Destiny. The first article, which is the only one we have had time to examine, is an able and lucid exposition of religious philosophy from the internal or spiritual stand point, including an elucidation of the spiritual or inward significance of many of the teachings of Jesus of Nazareth. The following paragraph, from the conclusion, contains a volume of truth:

"The coming of the Son of Man in the clouds of heaven, represents the divine illumination, by means of which the individual can form and execute a true and righteous judgment. The coming of the Divine into the affections and understanding, constitutes the individual, the 'Son' to whom the Father hath committed all judgment. Hence it is true that while the 'Father hath' thus 'committed all judgment to the Son,' Jesus 'judges no man.' Under the Divine government, all judgment, to be effective, in the individual, must be self-judgment—all condemnation must be self-condemnation. To be true and righteous, it must proceed from the truly enlightened understanding and purified affections. Hence, the final judgment with the individual, can only take place after the divine christening of the soul. Then all that is evil and false will be destroyed, and the individual thus cleansed will be saved 'so as by fire.'"

THE RELIGION OF MANHOOD; or the Age of Thought. By Dr. J. H. Robinson.

B. Marsh has just issued a new edition of this sterling little work. Though one of the earlier productions of the Spiritual movement, it has a permanent value, and we are glad to see that it is still called for.

THE KINGDOM OF HEAVEN; or the Golden Age. By E. W. Loveland. For sale by B. Marsh.

KIANA; A Tradition of Hawaii. By JAMES J. JARVES, Author of "History of the Sandwich Islands," "Parisian and Italian Sights," "Art Hints," etc., etc. Boston and Cambridge: James Munroe & Company. London: S. Low, Son & Co.

These works are on our table, but we have not had time to give them an examination.

A REPLY TO WILLIAM T. DWIGHT, D. D., on Spiritualism. Three Lectures. By JAMES C. WOODMAN, Counsellor at Law. Portland: George R. Davis & Bro. New York: Chas. Partridge. Boston: Bela Marsh.

Dr. Dwight, of Portland, Me., is well known as a Divine of most "Orthodox" antecedents and conservative tendencies, though in private a genial and estimable man. His father, President Dwight, of Yale College, was a great light of New England Orthodoxy, and the son has inherited, if not the father's genius, yet a deep sense of the importance of maintaining intact the faith which has descended unto him. In essaying an illiberal and ill-considered assault upon Spiritualism, he probably did not imagine that his effort would be subjected to a scrutinizing review. Could any reviewer so despaired and ungodly a faith have the temerity to cope with Dr. Dwight?

Mr. Woodman was once, if not still, a professor of the same faith with the Doctor; he is widely known as a legal practitioner of learning and ability; and in this reply has shown himself equally at home in scriptural exposition and theological philosophy as in legal lore. He has done his work in a searching and thorough manner—meeting the Rev. Dr. on his own ground, the Bible, and completely refuting, not only his misapprehensions of scripture, but his loose logic and his careless statements of fact.

The reply forms an excellently printed pamphlet of 84 pages. We should like to present some extracts, had we room; but advise the reader to purchase and circulate, especially in neighborhoods afflicted by "orthodox" prejudices against Spiritualism.

MR. HUME IN EUROPE.

The following are the latest paragraphs we find in the papers relative to the singular career of this remarkable medium:—

The uppermost topic here is still the marvellous power of Mr. Home, as the Scotch-American "medium" now writes his name, and this not among the lower and more credulous ranks of the people, but among the most distinguished for intellect, station, and knowledge of the world. The friends of the "medium" were in despair, a week or two ago, at the sudden loss by him of his occult faculties, whatever they may be. It seems that the Emperor, when Count de Morny went to see him at Plombieres, imparted to him the extraordinary phenomena he is in the habit of witnessing on the part of Mr. Home. Count de Morny, a confirmed skeptic in all such matters, and by far the shrewdest pate in the Emperor's party, frankly declared to his imperial brother that he did not believe one single bit of all these wonders. "You shall see for yourself," replied the Emperor.

"That, of course, I shall very willingly do," returned the Count; "but I am pretty certain beforehand as to what the result will be."

Last Saturday Mr. Home spent the evening at the Count de Morny's. He was in the full exercise of his singular powers, and all the usual "manifestations" were produced in great force. Crackings were heard in every piece of the furniture, the air grew suddenly cold, invisible hands touched the guests and carried different objects about the room, tables were lifted up into the air by the same agencies, shining hands were seen by many of the guests, conversations with "spirits" took place, shades of dead people were evoked, and things mentioned to the host of which he alone could be cognizant. Count de Morny is stated to have become a firm "believer" in the inexplicable powers of the "medium."

These odd things have gone on through the whole evening. Mr. Home was so much fatigued by them that his powers suddenly deserted him, as it appears they sometimes do for months together. He had promised to show these great phenomena at M. Gignoux's, where Larrey, (the great surgeon of the Hotel Dieu,) Chevignard, the well-known artist, Count Mitzschek, (son-in-law of M'me de Balzac,) and other distinguished scientific and literary men, were assembled to examine the mysterious claims of the "medium." But Mr. Home was unable to produce a single "manifestation" throughout the evening. His "spirits" had deserted him. In grief at his loss, he determined to leave Paris, and bury himself in some unapproachable solitude. But after a week's incapacity, the "powers" of this problematic personage suddenly came back to him at the Duchess of Hamilton's, (a cousin of the Emperor,) where he was passing the evening a couple of days ago. It appears that the "spirits" have explained to him that it was the great exhaustion produced by his action at the Count de Morny's that had thus compelled them to leave him for a time; and have forbidden his leaving Paris, a project which he has now renounced.—Cor. N. Y. Eve. Post.

HUME, THE MEDIUM.—Mr. Hume, as we notice by the papers of Baden, is much sought for in aristocratic circles. Recently he paid a visit for the first time to the hotel of Mons. K.—, where he went simply as an acquaintance, and not with the intention of trying any experiments. Upon entering the parlor, Mr. Hume felt himself very ill at ease. He endeavored to overcome this feeling, but his suffering seemed to augment over him, and he agitated, a kind of convulsive trembling came over him, and he strove in vain to calm himself. Those present gathered around him, and asked the reason of his disturbance of mind. Mr. Hume, with a great effort, replied that he had heard a strange noise, and the groans of a man evidently in the last agonies of death. Being unable longer to contain his feelings he made his excuses and retired. On the next day, speaking of his emotion, he remarked that he was positive that some man had met a violent death in the room which he had visited, and this remark led to the landlord's avowal that six years before, in that very room, a young man, addicted to gambling, had blown out his brains, and that the circumstance had been concealed for the sake of the reputation of the hotel. The same papers also remark that, like Swedenborg, to whom he bears a strong resemblance, Mr. Hume is a very small eater.—Boston Evening Gazette.

Nothing can reward or encourage the true laborer in any department but intelligent reception of his thought.

No doctrine is too sacred for honest and respectful criticism; if it will not bear that, it is not worth believing.

NOTES BY THE WAY.

CUTTINGSVILLE, Vt., Aug. 24, '57. Bro. NEWTON:—From the 7th of June, 1855, the period at which I commenced my public labors as a lecturer on the Spiritual Philosophy, up to the month of May in the present year, my journeyings were noted in the columns of the Christian Spiritualist. As that paper has been discontinued, I have not since then regularly communicated with any. Many of your readers have expressed a desire still to be posted up in reference to my movements, and their wishes coinciding with my own feelings, I shall in future send my correspondence to you, for insertion in your columns. I purpose, when not prevented, to send you a bi-weekly letter.

After having been well-nigh worn out, I discontinued my labors on the 18th of May, and rested till the 24th of June. I now renew my travels' history from that date. Having so much to go over, this letter will be necessarily much condensed, and not so full of interest as future letters may be. This you will please excuse, it being necessary to complete the narrative of my journeyings.

To commence, then:—On the 24th of June I resumed my labors, taking up my route first by steamboat through the beautiful Lake Champlain to Burlington, Vt. There I was kindly received and entertained by my excellent friend, Mr. Bigelow, who did all he could to make my visit agreeable, and to facilitate my journeyings from place to place. During the remaining part of the week, I journeyed, making arrangements for the future. In previous years, while travelling in Connecticut, Massachusetts and Rhode Island, I found no difficulty in arranging for meetings during the months of July and August; but I have experienced great difficulty in Vermont, on account of so many being occupied in the hay field—this being pre-eminently a grazing and dairy country.

On Sunday, 28th June, I lectured three times in the Concert Hall, in Burlington. Here resides Mrs. Hyzer, the trance medium. Here are many other friends, kindly and zealously disposed. On 29th and 30th, and July 1st and 2d, I lectured in the meeting house at Shelburne, being entertained by Bro. G. M. Marshall. On Sunday, July 5th, I lectured four times during the day, in Williston, making my home with Bro. Fay. The audiences were very good. The meetings were held in a church, and I was assisted in the exercises by a good brother Universalist minister, whose name I cannot now recall. Near this village is a place called Muddy Brook, where our young friend, Mr. Miller, has lately been developed as a speaking medium, which resulted in the conversion of all his family and neighbors from the bondage of Congregationalism to the freedom of Spiritualism. I think ere the present year has passed, we shall hear of Mr. M.'s labors as a trance speaker. I have seen many; but few of them promising so much, at so early a period in their development.

On the 11th I went to Montpelier, was received by Dr. Taplin, and lectured three times on the following day, Sunday, in the Free Church. The audience was not very large, but quite attentive. On the next day, I went to Barre, and spoke at 5 P. M., in the Universalist Church, to a large and attentive audience. There were present the resident Methodist minister, and Bro. Sargeant and Bliss of the Universalist church. On Wednesday, 15th, I lectured at Falls Village, Northfield, in a school-house. Audience large and very attentive, being hospitably provided for by Bros. Jno. Nesbit and Mills. On the 16th and 17th I spoke each evening in a Hall at Warren River Village, audiences rather thin.

Sunday, 19th, held grove meeting at Granville Centre; occupied Methodist Church in the evening. The audience was large, friends coming in from several of the adjoining towns. Bro. Eleazer Hubbard gave me the hospitalities of his house. Saturday, 25th, I went to Williamsburg, and lectured in a hall, was most cordially received and entertained by Bro. Scott, of the Universalist Church. The audience was very good and attentive.

Sunday, 26th, went to Braintree Hill, and spoke three times to good audiences in the meeting house. On 27th, 28th, 29th, 30th, and 31st, lectured in Town Hall, Rochester, being kindly entertained by Esquire Webber. I think this village is the most beautifully located of all the villages I have visited in this State.

In the beginning of this month I visited Bro. Tarbell, at Sandusky, and through his kindness I have been able to make my journeyings more economically than I could otherwise have done. While staying for a few days on the spot where the prospective village of Sandusky is to be, I met with our good sisters, Mrs. M. F. Brown, and Danforth, both trance speakers and clairvoyant remedialists. Here, also, I met sister Riker, the lady who, in the fulness of her benevolent heart, wrought such a good work two winters since, in behalf of the destitute children of New York city. Bros. Warren Chase and Calvin Hall, also, visited Bro. T. while I remained. I met a person here who professes to be a medium and a Spiritualist, whose swearing habits were such that it was painful to be in his society; and yet he lectures on Spiritualism! I mention not his name, but should be visit any neighborhoods and show this propensity. I hope the friends will discountenance him, and let it not be said that Spiritualists admit of such immoral and debasing practices.

On Sunday, Aug. 2d, I discoursed three times in the meeting house at Gaysville, and was kindly cared for by Bro. Merrick Gay. On Aug. 9th, three times in Unitarian meeting house, Pomfret Centre, and Methodist meeting house, Snow's Village. On Aug. 16th, in Universalist meeting house, N. Chester; made home with Bro. Robt. Putnam. On the 19th, 20th and 21st, in Methodist Church at Mechanicsville, and stayed with Charles Hemmingway. Sunday, Aug. 23d, three times in meeting house at North Derry, being entertained by Bro. Sumner Wait. On 24th went to Cuttingville, from whence I now write, being domiciled with Capt. Dow. I lectured last evening to a good audience, and shall lecture here on this and two following evenings. From hence I go to the Convention at Ludlow, which is to be held on Aug. 28th, 29th and 30th. I shall speak in Plymouth on Sunday, Sept. 6th, and Rutland, 13th. Any friends desiring a visit will please write without delay, and direct to care of Mr. Landon, Furniture store, Rutland, Vt.

Yours for Truth and Humanity, JNO. MAYHEW.

LETTER FROM MR. WILLIS.

PETERBORO', N. H., Aug. 18, 1857. DEAR BRO. NEWTON:—Still in Peterboro'. The weather in this region, this summer, is as capricious as the smile of a coquette. It rains as easily as a child cries. Sunday was a beautiful day. All was sunshine and joy. The breezes were soft and bland, and as fragrant as if they floated from the rose gardens of the Orient.

But the night brought a change over the scene, and the morning revealed sombre, sullen clouds, descending in crowded ranks upon the brow of Monadnock, and his long range of attendants, silently but rapidly bidding them from my view.

Thus, thought I, as I watched the scene, is it oftentimes in the world of spirit. Clouds as thick and cold as those arise in life's horizon; shut down upon the soul as darkly, hiding from it the sunshine of God's love, that once irradiated its mountain peaks with glory and crept lovingly down into its valleys, giving life and beauty and strength to the humblest flower that nestled there.

Do I not surely know that these storm-clouds will be lifted from off the mountain? that on his summit the first beams of morning will again play, flinging a golden glory over its ruggedness, and the last crimson ray of evening linger among its boulders, as if loth to give them up to the blackness of the shadows of night? Do I not know that Monadnock, once more redeemed, shall stand forth sublime and unmoved as he has stood for ages, his bold outline in fine relief against the serene blue that arches over him?

Do I not as surely know that these clouds that rest upon the soul, shall be rolled away when the storm is past, revealing again the clear heavens, where we may read the one lesson of love?

Reader, is it dark and cold with thee? Have the shadows fallen so that you see no more the beauty, feel no more the strength, and go on with fear and trembling, doubting whether? Oh, look unto Him who is the strength of the hills, and He will give it unto thee. Resign yourself to the sure law of righteousness. Trust yourself to the government that is immutable and never errs, and through the cloud-rifts shall come streaming again the sunlight, and you shall feel the presence of the beautiful surrounding you, and henceforth shall be glad and trusting in the Infinite love, your spiritual atmosphere the purer, fresher, and holier for the storm that has swept through it.

Yesterday and to-day the rain has been falling steadily, drop by drop, and yet a torrent. Hark! how they fall on the leaves. Listen to their musical patterings. Is it not a song they are singing in unison—those little raindrops and the leaves,—a song of life and joy, now swelling into an anthem, now subsiding like the far-off murmur of the sea?

Now run with me to the barn. Let us climb the mow, and as we lie upon the fragrant hay, listen to their clear, ringing melody, as they strike the shingled roof. How different the sound—no life is there to receive them. How they rebound! Can it be that this is the same rain that the grass and the flowers are receiving so silently and so lovingly?—yes, the same. But with the grass, and flowers, and foliage, there is life, and they drink in the life with which each little raindrop is laden, and it becomes one with their own, and is expressed in brighter beauty and greener freshness. But let them fall on places that are cold and hard, where there is no responsive life to receive them, and how they are repelled!

And now let us seek for a lesson in this. What are words of truth, but drops of rain, laden with life? Some of them fall upon the cold, selfish, and worldly heart, and rebound from it with no effect. The ground is not ready and waiting for them. There is no responsive life there to receive the Heaven-sent gift. Others fall upon a heart that is full of the living principle, and in silence and joy it drinks in the new life that is proffered it, and which brings with it the promise of the harvest of "an hundred fold."

But I forget myself. I took my pen to write a letter—not a sermon.

Miss Rosa T. Amedey, of Roxbury, spoke in the Town Hall of this place, last evening, in the trance state. The night was an exceedingly unpropitious one, and but few were present to hear her, which I regretted very much, for I have seldom heard a finer discourse given under spirit influence. She began by invoking the Divine blessing in a prayer, most beautifully appropriated after which the question, "Is modern Spiritualism antagonistic to Christianity?" was announced as the topic of consideration for the evening. The discourse was one hour and fifteen minutes in length, and was listened to with the most profound attention by the small audience present.

It began with Christ as the revelator and expounder of modern Spiritualism, adhering closely to the Bible throughout, and drawing from thence its illustrations, which were strikingly presented.

All the trite objections of the day, that are brought to bear against Spiritualism were considered in turn, and their fallacy revealed; especially the one embodied in the late "award" of the Cambridge Committee.

The power of Spiritualism to vitalize the soul, deepen the religious element, and purify and elevate the affections, was powerfully and graphically delineated, and the Christ-life was held up, and forced home upon each individual soul, as the one only foundation for solid and eternal happiness.

The lecture was remarkable for its richness of language, the striking beauty of its illustrations, and the practical truths which it embodied. It closed with a brilliant, poetical appeal to the soul of man by the angels, to live up to its highest, to unfold and outwork the Divinity incarnate within.

Next Sunday, Mrs. H. F. Huntley is announced to speak in the adjoining town of Hancock. God speed these noble women on their mission of purity and truth.

August 19. In a private note to you a few days since, I hinted at some remarkable manifestations reported to have occurred in this town. Not willing to trust what seemed to me an exaggerated account circulating among the villagers, I this morning took a carriage and rode to the house where these transactions took place. There I received what impressed me, as being a simple and truthful account. I send it to you for what it is worth.

The manifestations began last Thursday evening, at

about eight o'clock. First, a rocking chair with no one near began to rock—increasing in violence until it was thrown over on to the floor. This was picked up and placed against the wall, the rockers biting it, by the lady of the house, and she had not got half way across the floor, before it was thrown down again. It was again reared, and again thrown down; and, at the same time, the other chairs started out from their places, and were thrown down upon the floor. An old fashioned bedstead which I saw—a very heavy one—was taken down from the blocks on which it was mounted, and moved out into the room, and no one near it.

A stand, by the side of the bed, on which laid an ancient Bible, was tipped against the wall at an angle of forty-five degrees, and the book made so heavy that it could scarcely be lifted.

In the midst of the excitement and alarm occasioned by such strange proceedings, a tall female figure passed swiftly through the room, coming nobody knew whence, and vanishing nobody knew whither.

At about half past nine, the gentleman of the house came in, and was told this story by the somewhat startled females of the house. Presently a loud rapping was heard upon the legs of the chair in which his niece, a young girl, was sitting. He had seen something of Spiritualism, and knew what to do. Placing a slate in the young lady's hand, he got satisfactory replies to questions respecting the transactions of the evening and their purpose. All his questions were propounded mentally; not one word was uttered audibly. Among other things, he was told that the figure seen was the spirit of his mother. This I believe to be a reliable and entirely unexaggerated account.

Since I last wrote you, I have received letters from seven different States, and all contain most cheering news of the progress of truth against error.

Yours for the truth, FRED. L. H. WILLIS.

WHAT HAS BEEN DONE.

Warwick, August 20th, 1857.

BROTHER NEWTON:—I am pleased with the suggestions of Brother Main in your last, in regard to mediums keeping a record of their doings and publishing them to the world, that they may be instrumental thereby in strengthening each other's hands; and still more do I rejoice that our brother has publicly announced that he will treat all those who are too poor to remunerate him, provided they call or send to him at certain times specified therein. I cannot but feel thankful that so many of our brothers and sisters have hearts to feel, and hands to do for the suffering and diseased sons and daughters of our common Father, as did Jesus of Nazareth, when he was in this sphere. He healed the sick, and the poor had the gospel preached to them without money and without price. And may many others be encouraged thereby to "go and do likewise."

As a medium for healing, I have done something in the same way; and have kept a statistical account of my doings for the space of one year and ten months past. I will transcribe this, that our brothers and sisters in other parts of our land may know that they have some to sympathize with them up among the hills in Northern Massachusetts.

Whole number of persons examined, and diagnosis of disease given, nearly all having had remedies prescribed therefor, 360; without any remuneration, 217; with remuneration, 83; number cured, 177; number apparently helped, 36; number relieved, 46; number who have left the form, 6.

Assisted Allopathic Physicians, number of cases, 13 Homeopathic, 4; Hydropathic, 8; Botanic, 2; treated by laying on of hands, 221; treated by laying on of hands and Hydropathic, 60; treated by laying on of hands and Medically, 27; assisted by other mediums, 33; uncertain whether helped or not, 45; unknown to subscriber, 97.

Yours for humanity, HERVEY BARBER.

P. S. Those unknown were persons seen in my journeyings, and I have not heard from them since.

THE DROWNED BOY AND THE CLAIRVOYANT—CURIOUS STATEMENT.—A day or two since we chanced the death by drowning, at Chelsea, of a boy nine years, son of Mr. Samuel Ward, the foreman of the Chelsea Dye House. A well known State street business man makes the following statement, which we give as related.—When the boy was first missing, and before it was known what had become of him, a friend of the parent went to J. W. Mansfield, of 3 Winter street, known as the "Letter Writing Medium," and placing a letter securely sealed upon his desk, to prevent deception, asked an answer to the letter, which, in fact, contained a request for information regarding the lost boy. Without opening it, the medium wrote a reply as follows:—

"The one you seek is not present, but I am come to answer your question. You are in search of the little boy, Ward; now I do not see him below, and I have not seen him in the spirit land. I think all will come right, and shortly his body will be restored to his anxious father. Should he be in the water, then I could not see him, as we cannot see well in the water. I will look again."

At this moment a Miss Munson, who is another clairvoyant physician at the same locality, was asked by Mr. Mansfield to try and ascertain what the friend of Mr. Ward wished, and she was placed in the trance state without any knowledge of what the gentleman desired, when she gave the following information, and also described the boy and his dress:—

"You are in search of a little boy. He is in the water and dead. He lies on his back, with his hand raised nearly as high as his face;" then remarked—"the spirit of the boy is in the wharf looking toward the body, as if guarding it. They are now reaching him. They will have the body before you return to Chelsea."

The gentleman in question, in since stating the particulars of the finding of the body, says they found it in the attitude described by the clairvoyant, and that the description given of the dress was very accurate.—Traveller, Aug. 25.

LETTERS RECEIVED.—E. E. Gibson, Belfast, Me.; C. Peabody, Groveland, Mass.; S. Ross, Elmira, N. Y.; J. McNab, Fort Leavenworth, K. T.; J. W. Columbus, O.; B. L. Candy, Fall River; J. Bennett, Tunbridge, Vt.; S. A. Madge, Lowell, Mass.; E. N. Andrews, Manchester, N. H.; W. F. Green, Lake City, M. T.; Loring & Conklin, Baltimore; L. Moody, Kingston, Vt.; L. Smith, Randolph, Vt.; A. C. Stiles, Bridgport, Ct.; J. K. Henry, River St., O.; G. J. Locke, Duxbury, Mass.; J. P. Body, Altoona, Pa.; R. Ross, Elmira, N. Y.; M. F. Wallace, Portland, Me.; Smith, Three Rivers, Mich.; H. Cummings, Marquette, Ill.; S. Henry, Thermidale; L. B. Moore, Fitchburg, Ct.; Henry, Kankakee, Ill.; A. M. Potter, Elmira, N. Y.; J. M. Kennedy, Philadelphia; Wm. Henderson, Buckport, Me.; E. P. Knight, Hanover, N. H.; E. W. Knight, Glen's Falls, N. Y.; A. Bushnell, Nagasaki, N. Y.; Z. C. Smalley, Watfield, Vt.

SPECIAL NOTICES. LORING MOODY will lecture on the Natural Basis and Practical Uses of Spiritualism, at WEST NORTHFLEET, Thursday, Sept. 3, HANOVER, Friday, Sept. 4, SOUTH BRINGTON, Sunday, Sept. 6, MEDFORD, Wednesday and Thursday, Sept. 9 and 10, LYNN, Sunday, Sept. 13, CHELSEA, Tuesday and Wednesday, Sept. 16 and 17, DANVERS, Thursday and Friday, Sept. 17 and 18, and the SALEM, Sunday, Sept. 20. The lectures will be given in the evening, excepting on Sundays.

Friends of truth and progress in the above-named places are requested to make all possible arrangements for the lectures. The meetings will in all cases be free; and objections to Spiritualism, on whatever grounds they may be urged, will be answered. MR. DAVENPORT has removed to No. 6 La Grange Place. Circles at 8 o'clock and 8 o'clock, P. M. Arrangements can be made for private circles when desired.

LECTURERS AND TRANCE SPEAKERS.

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

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

- TRANCE SPEAKERS. Mrs. B. F. HATCH, at present in New York. Dr. C. MAIN, 7 Davis Street, Boston. (Healing Medium.) WILLIAM E. RICE, Boston. (Healing Medium.) Mrs. J. H. CONANT, Boston. Miss ROSA T. AMEDEY, Roxbury, Mass. L. K. COONLEY, Portland, Me. (Healing Medium.) F. L. WADSWORTH, Portland, Me. JOHN M. SPEAR, Melrose, Mass. Mrs. SARAH B. ELLIS, Hanson, or Quincy, Mass. (Healing Medium.) Mrs. JOHN PUFFER, North Hanson, Mass. (Healing Medium.) Miss A. M. SPRAGUE, Plymouth, Vt. Mrs. M. S. TOWNSEND, Bridgewater, Vt. (Healing Medium.) Mrs. M. F. BROWN, South Roylton, Vt. (Healing Medium.) AUSTIN E. SIMMONS, Woodstock, Vt. Mrs. R. M. HENDERSON, Newtown, Ct. (Psychometrist.) Mrs. H. P. HUNTLEY, Paper Mill Village, N. H. N. S. GREENLEAF, Haverhill, Mass. HERVEY BARBER, Warwick, Mass. JOHN G. GLEASON, Plymouth, Mass. H. P. FAIRFIELD, Woburn, Mass. (Healing Medium.) Wm. A. HUME, Collins Depot, N. Y. Mrs. BECK, 383 Eighth Avenue, N. Y. city. Mrs. C. M. TUTTLE, Albion, Mich. (Travelling in N. England.) GEORGE ATKINS, Webster, Mass. (Healing Medium.) Mrs. ALMIRA F. PEASE, S. W. Woburn, Mass. (Psychometrist.) J. A. BASSETT, Salem, Mass. ABRAHAM P. PIERCE, Augusta, Me. Mrs. SARAH A. HURON, Brandon, Vt.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS.—THOMAS GALES FORSTER, of Buffalo, will lecture in the unconscious trance state in the MUSIC HALL on Sunday next, at 3 1/2 and 7 1/2 o'clock, P. M. (Singing by the Misses Hall.) 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 Purpose 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 at FREMONT HALL, Winimmett 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.

MEDIUMS IN BOSTON.

- Mrs. R. H. Burt, Writing and Trance Medium, 163 Washington, opposite Milk St. Hours from 10 to 1, and from 2 to 7. 22-3n. Wm. S. Weymouth, Healing Medium, No. 2 Central Court. 17 Mr. J. V. Mansfield, Test Writing Medium, No. 3 Winter Street, over 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, Writing Medium, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5. Terms 50 cents a session. Mrs. Bean, RAPPING, WRITING AND TRANCE MEDIUM. Hours from 9 A. M. to 9 P. M. No. 10 Chelmsford place. Mrs. B. K. Little, (formerly Miss Ellis) Test Medium, by Rapping, Writing, and Trance. Room No. 46 Eliot street. Hours from 9 to 12 A. M., and 2 to 6 P. M. Terms \$1.00 per hour for one or two persons 50 cents for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, \$1.00. Mrs. J. H. Conant, Spirit Medium, has removed to Room No. 22, National House, Haymarket Square, where she will heretofore sit for Medical purposes only. All previous engagements, however, will be fulfilled. Mrs. C. will answer calls for trance speaking on the Sabbath in Boston and vicinity. Miss E. D. Starkweather, Rapping, Writing and Trance Medium residence No. 11 Harrison Avenue. Room No. 50 cents each person for an hour to 12 A. M., and 2 to 6 P. M., 2 to 5 and 7 to 9 P. M. N.B.—Public lectures on Monday and Wednesday evenings at seven o'clock. Terms, 25 cents each visitor. Evening sittings with families, if desired. Mrs. Chavarrill, Botanic Physician. Trance and Healing Medium, who will explain her Drawings on Creation. Circles every Thursday evening, from 8 till 9. Communications when desired, No. 6 La Grange Place (from Washington Street, near Boylston Market, Boston, Mass.) 9-3n.

THE PRINCIPLE, for September, is now ready for delivery to our subscribers. Subscription price, only 60 cents a year. Sent by mail to all parts of the country.

CONTENTS OF THIS NUMBER. Pain, an abnormal condition.—The Infinite Republic.—The Process of Spiritualization.—Will Power.—Conservatism.—The Redemption of the Race. Message from J. C. Crittenden, who was shot in Cuba by the Spanish Government. Remarks from Dr. Elisha K. Kane. Rocks and Sand.—Notice of Wm. North.—Our cause in the South.—Editorial Miscellaneous matter. Subscriptions can be sent to the office, No. 276 Baltimore St., Baltimore. 22-2n LANNING & CONKLIN, Proprietors.

\$100 REWARD. This sum is offered to any medium possessing the delineating and healing power, who will correctly describe and cure the afflictions of a young lady who has been partially blind for three years, and is also suffering from other difficulties, but has been pronounced incurable by the Medical Faculty. She is amiable and true, but has not the means of helping herself. Therefore, this offer is made in her behalf by the advertiser. For further information, address Mrs. J. W. C. Box 805, Columbus, Ohio.

Mrs. D. C. KENDALL, ARTIST, No. 2 Central Court, Boston. Flowers, Landscapes, etc., painted under Spirit Influence.

NEW WORK. A Review of Rev. E. D. Winwell's Sermon against Spiritualism. By J. W. TOOLEY. Price, 20 cents. Editorial Miscellaneous matter. Published and for sale by BELLA MARSH, No. 16 Franklin St. 18-4f

DR. C. ROBBINS, Charlestown, Mass., Haverhill Street, has made the world his debtor by the discovery of New Remedies for Epileptic Fits, having treated successfully 400 cases out of five thousand—some of 25 years' standing. 22-4

GEORGE ATKINS, CLAIRVOYANT AND HEALING MEDIUM, may for the present be consulted at Waverley, Mass. In cases where sickness or distance prevents personal attendance, by enclosing a lock of hair, with the name, age, and place of residence, the patient will obtain an examination and prescription written out with all requisite directions.

HEALING BY LAYING ON OF HANDS. Dr. S. Drew, Healing, Writing, and Trance Medium, can be consulted on all diseases of the Human System, and all business affairs, at No. 22 Tyler street, near the Fountain House. 19

General Advertisements.

THIS DAY PUBLISHED.—"WHAT'S O'CLOCK?" Spiritual Manifestations. Are they in accordance with Reason and Revelation? Where on the dial-plate of the Nineteenth Century of our Earth, is the finger of God? S. T. MUNSON, N. Y. Aug. 6, 1857. 20-4f.

NEW BOOK, entitled THE KINGDOM OF HEAVEN; or The Golden Age, by E. W. Loveland, in press, and in a few days will be ready for publication. It is a new and original work. Book I.—Contains an Explanation of the Teachings and Miracles of Jesus Christ. Book II.—Gives an account of the Ages of Iron, Silver, and Gold. Book III.—Of the One Family in Heaven and Earth, etc. The work contains nearly 300 pages, will be printed on good paper, and neatly bound in cloth. Price \$1. For sale by BELLA MARSH, No. 16 Franklin st., Boston. 20 f

NEW DEPOT FOR SPIRITUAL AND REFORM PUBLICATIONS, No. 56 St. Jones St., New York. S. T. MUNSON would inform the friends abroad that he has established an Agency at the above Number, 2 Doors East of Broadway, and near the Le Farge Buildings, for the sale of all Spiritual and Reform Publications, where a complete assortment will be kept constantly on hand of all works pertaining to the subject of Spiritualism, and an early notice given of all new Books in the collection.

MISCELLANEOUS BOOKS AND PUBLICATIONS. In addition to the above, we have a large stock of new works for all other publications. All business entrusted to his care will be attended to with dispatch. SPIRITUAL PAPERS AND MONTHLIES. Mr. M. is authorized to receive subscriptions for the following New England Spiritualist, Boston, A. E. Newton, \$2.00 per year; Spl. Telegraph, New York, Chas. Partridge, Editor and Proprietor, \$2.00; Spl. Age, S. E. Britton, Editor and Proprietor, \$2.00; Banner of Light, Luther Coley & Co., Boston, \$2.00; Herald of Light, Mr. T. L. Harris, New York, \$1.50; Hithy's Monthly, Joel Tiffany, New York, \$1.50.

Wm. S. WEYMOUTH, HEALING MEDIUM, has taken rooms at No. 2 Central Court (formerly occupied by Mrs. Conant), where he will attend the healing of persons afflicted by disease, by the simple process of the laying on of hands. Hours from 9 A. M. to 12 M. and from 1 to 6 P. M. 17

MRS. YORK, Medical Clairvoyant, Healing Medium, Psychometric Delineator of Character. Mrs. Y. does not profess to hold intercourse with the departed, but perceives both the moral, intellectual and physical condition of the departed, and prescribes remedies, attending particularly on the nervous system. It is also a developing medium, and will be used for this purpose over 200 times a week, from 9 to 12 o'clock, P. M. 12 Pleasant street; entrance on Spear place. 28-2

THE SICK ARE HEALED WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing Medium, Rooms No. 15 Tremont Street, opposite the Museum. Office hours from 9 A. M. to 5 P. M. Other hours he will visit the sick at their houses. 12

LAYING HANDS ON THE SICK. Dr. W. T. Osborn, Clairvoyant and Healing Medium, cures the sick by the laying on of hands; Chronic, Consumptive and Liver affections, and every disease which has baffled the Medical Faculty, and which has rendered the patient helpless in the healing power exercised, and such as to give him strong confidence in the healing power exercised through him. Terms for each Clairvoyant examination, \$1.00. Letters, postpaid, will be answered strictly attended to. Office hours from 9 A. M. to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel. 12

TO THE AFFLICTED. Dr. S. CUTLER, assisted by Mrs. G. W. WALKER, Clairvoyant and Healing Medium, will attend to the wants of the sick, on Wednesdays, Thursdays, Fridays and Saturdays in Lowell. On other days he will visit Billerica, Westford, and other places, where he is wanted, until further notice. Office 211 Centre Street, Lowell, Mass. 30 f

DR. ABBOTT'S BOTANIC AND ECLECTIC DEPARTMENT. HANOVER STREET, may be found one of the most extensive varieties of Herbs, Barks, Roots, &c., in the United States; also a valuable amount of manufactured Medicines, and a large stock of Spiritualist and Mesmeric Prescriptions put up with particular attention. 12

A. B. CHILD, M. D., DENTIST, No. 15 TREMONT Street, Boston, Mass. 14-1

HEALING INFIRMARY. DOCTOR BARRON cures Cancers and Cancerous Humors, without the use of the knife or torturing with caustic, and with but little pain and inconvenience to patients, by applying a cerate which has a chemical action, destroying the vitality of the cancer, causing a separation between the cancer and the surrounding tissues, and an opening of the integuments over it, so that in a few days the tumor will escape, root and branch. The opening in the flesh thus made is healed in a short time, usually, leaving the patient free from pain. Over 200 cases have been cured by this process. The Doctor continues to attend to Scrofula, Syphilis, and all cases, in which he has had great success. He has treated twice twenty years since, a young man who had been formerly cured by the use of mercury, and who was suffering from a determination of the Doctor to conquer and subdue disease in his fellow man. RUBEN BARRON, Botanic and Clairvoyant Physician, Palmer, Mass. 18-3n

AN ASYLUM FOR THE AFFLICTED. Healing by the laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 7 Davis Street, Boston, where he is prepared to accommodate patients desiring treatment by the above process on reasonable terms. Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival. Patients desiring to be examined for the laying on of hands, should include \$1. for the examination, with a letter stamp to prepay their postage. Water from the Henniker Spring will be supplied by Dr. M. He has been successful in curing many cases of Rheumatism, Gout, and other diseases, by using magnetic properties, and is useful in negative conditions of the system. Office hours from 9 to 12 A. M., and from 2 to 5 P. M. 14-1

FOUNTAIN HOUSE, CORNER OF BEACH STREET and Harrison Avenue. Spiritualists' Headquarters in Boston. Charge \$1.25 per day, or \$7.00 per week, for 2 or 3 weeks. H. F. GARDNER.

SPIRITUAL, CLAIRVOYANT, AND MESMERIC PREPARATION, carefully prepared by OVALUIN KING, Botanic Apothecary, 654 Washington street, under Pine Street Church, Boston. All of Mrs. Mettler's Medicines for sale as above. 28-1

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

REMARKABLE TEST. At the sitting of a circle a time patient under his care that had long baffled his medical skill enquired of the Spirit Intelligence what medicine it would prescribe for the case in question. The spirit gave him the name of having formerly been well known as a celebrated physician in the earthly sphere) and replied, "Go to Dr. Cheever's, No. 1 Tremont Temple, Tremont St., and procure his 'Go to the Sun' Pills." This was done by the Doctor, and with successful success. At the time, the Doctor, the medium, nor either of the circle knew anything of Dr. Cheever, or that there was such a medicine to be had in medicine. Mr. Cheever had been acquainted with the medium, he has informed him of the fact and here gives him the full benefit of it. The above is true in every particular. CHELSEA, No. 7 Davis Street, Boston.

This invaluable medicine has long been used as an infallible remedy for Consumption, Scrofula, Salt Rheum, Rheumatism, Cough, Disease of the Liver, Dyspepsia, Cancer, Mercurial Disease, Piles and all gross acrid humors. A letter enclosing one dollar will procure a bottle; or five dollars for six bottles. Will be sent to any part of the Union. All orders directed to Dr. J. Cheever, No. 1 Tremont Temple, Boston, Mass. 62-1

Interesting Miscellany.

ACCEPTABLE WORSHIP.

Not worst in his worship who afar Retired from crowds, in meditation deep, Passes his days beyond the maddened sweep...

BELL-TONES.

Sweet bell tones, pealing on the air, Whence come ye? from a hand all fair, Where truth, and love, and justice, reign?

W. H. Burleigh.

PSEUDO CHARITY.

She was very far from beautiful, and seemed not to possess the redeeming trait of goodness. Poor girl! no one would have thought of calling her affectionate.

And so poor Ann Wain famished soul and body, an object of charity, in the kitchen of Judge Cottonwood.

No marvel, then, that little Ann's spine grew crooked, and her chest contracted, from the hard labor she had to perform.

But, my dear, we have had the bringing up of 'the girl,' and now is the time to realize the reward of our vigilance.

This gentleman was somewhat addicted to irony, though he never interfered materially with his wife's domestic arrangements.

Yes, Bridget was right. Ann Wain was dying. A human life was going out, smothered from want of love.

Teaching by act, and precept too, Just what thy sinful pride can do. Sweet bell-tones, pealing on the air...

Dr. Pettigrew has published, in London, a collection of epitaphs, under the title of "Chronicles of the Tombs."

Two sweet babes you bare did see Than God unity good too see. But they were taken we age fits...

On Robert Trollop, architect of the Exchange and Town Hall of Newcastle:—

On Ann Jennings, the mother of an immense family:—

In Oxfordshire Mr. Pettigrew has found:—

Wherever the speech is corrupted, so is the mind.

A REMARKABLE DREAM.

In the "Memoirs of Hutton, the Moravian," we find the following:—

"One night, in London, he had a dream in which he imagined some one shook him by the arm, and urgently besought him to proceed forthwith to a certain house, where his help was wanted."

A BEAUTIFUL FAITH.—"Beautiful, exceedingly," is the burial of children among the Mexicans.

The Mexican mother who has household treasures laid away in the campo santo—God's sacred field—breathes a sweet faith only heard elsewhere in the poet's utterance.

DOUGLAS JERROLD.—It is deeply painful to note, says the British Standard, in the whole of the sketches and obituary notices of Jerrold, how consistent all the writers have been in excluding from their tributes every reference to the world of spirits!

A BEAUTIFUL INCIDENT.—The Auburn Advertiser says that a few nights since, about the hour of 12 o'clock, a beautiful dove entered through the grated window into the hospital of the State Prison.

A FEMALE PREACHER.—In Ireland they are having a sensation over a young and extraordinary female preacher. She is drawing crowds of all sects to listen to her eloquence.

On Robert Trollop, architect of the Exchange and Town Hall of Newcastle:—

On Ann Jennings, the mother of an immense family:—

In Oxfordshire Mr. Pettigrew has found:—

On Robert Trollop, architect of the Exchange and Town Hall of Newcastle:—

On Ann Jennings, the mother of an immense family:—

The essence of evil for our day is intellect applied to selfish and sensual ends, and uninspired by conscience and the sense of beauty.

NEGRO ELOQUENCE.—There is a vast deal of a certain kind of originality about negro composition. Take this example of an illustration, lately used by a colored exhorter at an evening conference meeting in the lower part of Philadelphia:

"My brethren, God bless your souls, 'ligion is like the Schuykill river. In the spring come the fresh, and he bring in all the old logs, slabs and stick dat hab been lyin' on de bank, and carrying dem down in de current."

A CHILD'S NOTION OF HEAVEN.—A lady in San Francisco was endeavoring to convey to the inquiring mind of her little child an idea of Heaven, and the necessity for a good boy, in order to obtain admission there hereafter.

DANGEROUS IDEA.—It is fearful to contemplate how easily all religious services on Sunday could be broken up, and other public assemblages as well.

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