

NEW-ENGLAND SPIRITUALIST.

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"LIGHT! MORE LIGHT STILL!"—GOETHE.

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SPIRITUALISM AND THEOLOGY.

THE CHALLENGE TO THE CLERGY ACCEPTED BY TWO LEARNED DOCTORS.

Mrs. Hatch, the celebrated speaking medium, took the rostrum again on Friday evening, the 27th ult., at the Stuyvesant Institute, when, as it was expected that the clergy would be fully represented, there was a very crowded audience. Long before the proceedings commenced, every seat and every available foot of standing room was occupied.

At eight o'clock, Dr. Hatch opened the proceedings, and without preliminaries, called for the nomination of a committee by the audience. The following gentlemen were appointed: Rev. T. J. Sawyer, Universalist; Rev. C. H. Fay, Universalist; and John Dimon, Esq.

Rev. Dr. Sawyer, from the committee, reported that the questions they would suggest for the discussion of the evening were as follows:

1st. Is modern Spiritualism taught or implied in the Holy Scripture?

2d. What are the relations subsisting between mesmerism, clairvoyance, psychology, biology, mental alchemy, or whatever else it may be called, and Spiritualism?

3d. Are all the communications from accredited spirits reliable? and if not, by what means shall we judge of their truth?

Mrs. Hatch then rose and offered a brief prayer; after which she proceeded to deliver the following discourse:

The first question or proposition submitted by the committee for our elucidation this evening is in substance as follows: Is there any mention of modern Spiritualism in the revelations of the Bible, or in the revelations of the past, religiously or theologically considered? We answer: The great developments of prophecy, of science, of art and of religion are all considered to be developments of principle. The foundations of nature, in all its primitive forces and laws, are conceived to be as eternal as the everlasting Father. Not alone do those laws operate upon planets, systems, suns and stars of our own universe, but upon all universes, all planets and all systems which revolve in space. The manifestations of science, then, are only the external expression of those laws—only the presented form of that which ever was and ever will be.

Theologically, man's religion and man's science have been separate, have been positive toward each other, and the one acting and reacting upon the other, they have worked out the great destinies of nations and of the world; but we define religion as a science, and science as a religion, both intertwining themselves immediately, each around the heart of the other; and if one be a principle, then both are principles; and if both be principles, then they are coeval with God. The manifestations of the two are in accordance with the development and unfolding of man's mind in all ages. Then religion, as an attribute of the mind, reveals itself in the form of religious worship, of temples, of creeds, of external illustrations and expositions, until throughout all the nations of the earth there is a form of worship and aspiration toward Deity.

The Bible of the Christians, as translated from the Grecian, the Hebrew, and the Roman languages, presents in the nineteenth century, in a concentrated form, the beauty of revelation previous to, at the time of, and after the birth of Jesus of Nazareth. The particular beauty and glory of that epoch are manifested in the power which it reveals in Jesus's life and death, as well as in the bright manifestations before the time when he was first seen upon the earth. These seers and prophets, who spoke of a Messiah to come, all pointed directly toward him; the revelations of thought and feeling in those ages were directed in this channel more than in any other; they that perceived the dawning of that brighter day, had prophesied the coming of this Messiah.

Angels had ministered unto men in the days of the ancient prophets and seers. Thus Moses, in giving the commandments revealed through him from Heaven, was illumined by a divine light, the reflex of that which shone into his mind, revealing the eternal laws of justice and equity of his Father. Thus, Elias, Elijah, and many others of those seers and prophets that appeared before Christ, were ministered to by angels sent from the Father to reveal to them prophetically the things which were to be. By the same means, by a direct and positive influx from the Father, by a chain of everlasting beauty and harmony, all the prophets were put in communion with the Father.

But the most glowing light, the most perfect form of inspiration, was seen when Jesus of Nazareth, according to the prophecy of the seers, appeared in all his beauty and simplicity; and at that time was manifested the glory and perfectness of ministering spirits, who were sent to Mary, to Joseph, to the priests, to the prophets of the land, to the shepherds, revealing to them the star of Bethlehem.

What is the meaning of the term "angel?" An angel is a ministering spirit. And we affirm that there are no angels, except the spirits of just men made perfect; that angels do not exist in heaven until they have existed upon the earth, and thus outwrought their identity, and purified and perfected their nature. Thus the angels who appeared to the seers and prophets must have been spirits—must have been men. And Jesus of Nazareth, as he was walking in his simplicity upon the earth, not only perceived the glory of his Father directly, but he perceived the beauty and perfectness of the angelic world, of the Holy Spirit, and the various forms of divine inspiration which visited himself and his disciples.

But more directly, perhaps, is this spirit of inspiration or this angelic ministry, revealed in Jesus's death, in his crucifixion—when upon the cross he yielded up his spirit, and when at his resurrection those who were thought to be dead came out of their tombs, and the angels rolled away the stone from the door of the sepulchre. What were those angels? They possessed human forms, yet so bright and glorious that they who saw them were overpowered and prostrated by their brilliancy,—that they who came to find their Master fell down and worshipped the young man, the angel, who stood in the door of the sepulchre. So, too, Moses and Elias appeared, transfigured, glorified; manifested themselves as identified and positive spirits, angels and ministers of grace, for the perfect purification of the divine man. Thus is revealed—tracing the chain from Genesis to the end of the Old Testament—to the dawning of Jesus of Nazareth—until John the Revelator possessed his mighty power over men and spirits—thus is revealed the amazing brilliancy and glory of spirits, the perfectness and beauty of that connecting chain which binds humanity to the other world.

In the writings of all the apostles, you find that ministering spirits are spoken of; that you are forbidden to have familiar spirits; that you are sometimes told to try the spirits, to see what kind they are. If there are no spirits ministering to you from the other world, why are you commanded to try the spirits? Why are you told there are evil spirits—that the devil sometimes comes in the form of an angel of light? Simply because this spirit world is peopled by all classes of spirits, and unless you have your spiritual senses open, you cannot tell by what kind of spirits you may be possessed or influenced.

Again, Jesus of Nazareth and his disciples cast out devils—that is, the evils of the human mind; in other words, evil spirits operating upon the souls of men.

Spiritualism is the basis of your Christianity. The Romish Church is built upon spiritual manifestations, revered in the form of angels, of saints, of those who have appeared to them from time to time, and whom they believe still to exist, and still to manifest themselves.

Again: we perceive the light and glory of spiritual manifestation revealing itself through all ages of Christian development. You perceive it in the outworkings of creeds and dogmas, in the birth of newer and higher lights, in every instance where a knowledge of the divine is bestowed upon man. Some one, perhaps a Luther, or a mighty Calvin, has received the idea that Deity is still manifesting himself, is inspiring him, and behold, he works out a new faith, a new theory which is in apparent opposition or in advance of that which his forefathers revered. Thus Spiritualism reveals itself in religion. And your ministers of the gospel preaching from their pulpits to-day,—even they, in their thoughts and aspirations after love, say that voices from the other world are blending with the hymn of worship; that there is a divine spiritual presence manifesting itself; that the spirits of departed friends are still hovering near you. It is revealed when they preach the gospel; when they preach to you words of consolation—when your brother, your father, your sister, or your mother has passed away. It is preached, too, upon the foundation of the Bible—upon the Jewish, the Roman, the Greek, and the Hebrew records, which have been handed down to you in this nineteenth century, and which revealed in past ages the beauty and perfectness of spiritual inspiration.

Reasoning from analogy, then,—as all truths remain truths for ever—why, in the name of religion, of revelation, of Christianity, may not spirits come to you in the nineteenth century, as well as they came in the ages that are past? Nothing forbids it, everything tends toward it; and, as Jesus of Nazareth proclaims, "If ye believe in me, greater things than these shall ye do;" so, in modern Spiritualism, those who believe in him by following out his life and teachings, have already perceived the dawning of that era which he predicted.

We will venture to say that there is not a minister of the gospel in Christendom, who has not during his life seen visions of the other world, if he be truly a disciple of Christianity. Ask your own minister, and he will tell you, "I have seen it, I have heard it, I have had revealed unto me the beauties of that divine life, the glories of that divine inspiration; the presence of that other world has been manifested unto me; and it is that which prompts me onward in the path of Christianity."

Read your Bibles—ponder every chapter, verse, sentence, word—and you will find that the glories of spiritual inspiration are not lost in the present age; that they are foretold by those who lived eighteen hundred years ago. It is said that in the latter days there shall be many evil spirits manifesting themselves to the sons of men; that there shall be confusion and warfare; that there shall be evil, strife, turmoil; that Jesus of Nazareth shall come again, for he said, "If I go away I will come again unto you;" "In my father's house are many mansions," and "I go to prepare a place for you."

These things were said to his disciples after his release from the sepulchre, after his crucifixion upon Mount Calvary, when they in their grief cried "Lord, return unto us." He knows the grief of their spirits, their yearning toward him; he feels their love and he says, "If I go away I will come again." Christians of the nineteenth century are supposing that Jesus of Nazareth is to come again, perhaps in a personal form, with the sound of trumpets, at the resurrection of the dead, and reveal himself in glory. Jesus of Nazareth is to come again, at the resurrection, not of the physical form, but at the resurrection of the spirit, when it is renewed, purified and beautified by the divine knowledge of his presence; for his spirit is living; his soul, ever ready

and ever willing, comes unto every heart open to receive him. He comes and administers love, knowledge, beauty and glory. And with that divine inspiration, all men, all women, all theologians, all churches, shall gaze upon him, as he says again to every heart, "I am the way."

In modern Spiritualism, then, you will find not only a direct analogy between it and the revelations of the seers and prophets of the days gone by, but you will find that it is a fulfilment of the prophecies of past ages. And as to every heart there is a ministering angel, as unto every soul there are many angels, many forms of life; as unto every heart there is a mighty inspiration, and unto every soul a dawning of spiritual life, so you are to try—you are to test the spirits, that even in this age you may not become possessed of evils or devils—of those who would lead you astray—of those who, assuming the form of an angel of light, would manifest themselves to lead you into darkness or into misery.

Whatever and whoever you may be, you may rely upon it that if there is another world—if there are spirits, whether present with you invisibly or in direct communication with your souls—you are, to a greater or less extent, influenced by them daily and hourly, not only in the rapping and tipping and dancing of table legs—not only in the contortions of the mediums, but in all the silent workings of thought and feeling, which are revealing themselves everywhere, in every heart, in all the walks of life—which are telling you that this other world is near, that the latter days have really come, that the resurrection from the death of materialism, of infidelity, of an external bondage, is to be truly glorious and divine, as each soul comprehends the glory and beauty of his Father which is in heaven.

We have glanced very briefly at these principles.—We have simply given such suggestions that each person present, whether a Spiritualist or not, may analyze for himself; may ask himself if, in the revelations of the Bible, there is aught that should forbid him from communing with the angels; if in the teachings of Jesus of Nazareth or in the writings of the prophets and apostles there is aught which says to man, "Thou shalt never hold communion with the angel world." If, as all things in the universe are but mediums through which Deity manifests his power, as every atom of the external world, every tree, every plant, every flower, every drop of water, is but the means of outworking his great principles—then if your friends' spirits, if those you have lost and mourned on earth are in that other world, are they not means by which and through which your Father is to speak to you of life, of love, of wisdom? There is not a theologian, a Christian, or a man of the world—there is not a man of creeds, a man of dogmas or a man of science—who does not in his most interior heart perceive at times the beauty and glory of that light. Aye, it manifests itself to him in whisperings in the midnight hour, it haunts him in the form of demons of terror, or reveals itself in glowing forms of light and beauty. If his own heart is light, his own soul beautiful, then that world, beautiful, radiant and divine, is perceived and known. At the fire-side altar, when you have gathered your family together to pour forth the hymn of evening prayer, there is a divine spirit of love binding all your souls together in unison, and you seem to hear spiritual voices mingling with your own voices in the strain, and leading you to feel that in that divine worship there is a communion with the spirit world.

The tendencies of modern Spiritualism, as revealed in this age, are towards the fulfilment of every prophecy, the fulfilment of every revelation of the past or of the present. Individually your experience may not have been favorable; individually you may have discovered only evil influences, but "by their fruits you shall know them." So, as you analyze the glory and perfectness of modern Spiritualism in its workings upon intellect and upon morality, you may analyze its fruits and arrive at your own conclusions. And oh! compare these revelations with the revelations of the Bible. And believe us, when you read the Bible with this thought in your minds, you will see there more of perfection, more of beauty, more of inspiration than ever yet dawned upon your souls. You will see it in proportion to your own development. That book will grow more radiant as your own light grows more perfect. The ministrations of angels in the past will be met by ministrations of angels in the present, until the two combine together in the perfectness and glory of inspiration and of prophecy.

Among the revelations of modern Spiritualism are the gifts of healing, the gifts of prophecy, and the gifts of speaking with divers tongues or languages—the various gifts of which Paul spoke. And if in ancient days these gifts were the revelations of divine influences outside the mortal form, then what science, what philosophy, what theology shall forbid you to suppose that now Deity is manifesting himself through those same forms of inspiration, and giving to those that believe the power of working through the same manifestations, through the same laws, the same divine inspiration?

We have presented our ideas upon this subject as briefly as possible. If the gentlemen of the committee desire to propound any other questions, or desire to refer to particular passages in the Bible which they think refute our theory, we will be happy to answer them, or to elucidate the subject further.

Mr. Sawyer—I would like, if it be possible, that we should have proof of your statement, namely, that there are no angels who were not once human beings here on earth. That position is assumed, and the assumption seems to cover the whole ground of the argument. I am not aware of any proof of the statement, and until it is proved, I suppose it ought to stand with us as a mere

assumption. The impression or belief that Christians generally entertain is, that angels are not men, and never were men; that they are a peculiar order of human beings, higher than we are—created higher, and not commencing their existence with us here in the flesh.

It seems to me, too, that the discourse does not precisely meet the question. I would like to know if there are related in the Bible really any such manifestations of spirits as our modern Spiritualism claims? The instances given do not seem to answer the purpose. To say that the angels and their manifestations of spirits, are identical with modern Spiritualism, is not to the point, because Christians do not acknowledge that the angels were human beings, and that, consequently, they would come under this class.

I know of only one class of instances in the New Testament where human spirits are spoken of as having communicated with men here on earth, and that is the instances of demons (not devils, as the medium called them,) who were regarded by the Jews as evil or unclean spirits, the spirits of dead men—of bad men—who, according to their theology, were not admitted to the resurrection. These unclean spirits, or demons, were said, out of malice, to take advantage of those who were weak, of those whom they could get into and possess them. With that exception, I am not aware that the Bible gives any other instance of human spirits having communication with men.

Mrs. Hatch—With regard to the first proposition of the inquiry, the only justification we have in asserting that there are no angels except those who have once been human beings, is this:

Angels always appeared unto the prophets and seers of the past in the form of men—as men possessing more light, more beauty, more power, more perfectness and glory, than ordinary living men. And the angels who appeared at the tomb also appeared in the form of men. The angel who rolled away the stone from the door of the sepulchre of Jesus appeared as a man, and yet in the glorious light of his countenance he shone out as an angel of light. Our assertion is based upon the laws of analogy, of nature, of revelation, as manifested in science and art, as well as in the revelations of theology.

Angel, as a distinct and positive term, (although we are aware it is believed by modern Christians that the angels have never been men,) signifies a spirit—signifies a form of light; and as that spirit, that form of light, appears in the form of man, then we may presume this—that angels are perfected men and perfected women.

With regard to the instances in the Bible which cover the ground and meet the inquiry, we have not time to refer to particular instances—we say only this: In the revelations of modern Spiritualism, as applied to the Bible, we do not particularly refer to the form of these manifestations, as, with the exceptions of the gifts of prophecy, or speaking with divers tongues, and of healing the sick, there may be none other which justify the conclusion that the manifestations of modern Spiritualism are not by demons.

But if this demonism which our friend refers to—if these demons are spirits of dead men who were not admitted to perfection—if they took possession out of malice, of the forms of persons—and if Jesus of Nazareth, through the influence of his high and holy divinity, cast out these demons; so if there be demons manifested in modern Spiritualism, and mediums under the influence of a diviner power cast out these demons, what conclusion must he come to? If, then, these mediums are actuated by demons, how can they cast them out? [Applause.]

If you look around you, you will find many instances of persons taken possession of, and subjected to physical torture, to various forms of mental suffering, derangement, insanity, which may be called demonism, and mediums, spiritual mediums, under the influence of some power, some intelligence, cast out the demons and relieve the sufferers. Therefore, reasoning from the laws of analogy, we say that if modern mediums cast out evils which appear to be demons, which may be demons, then these mediums present evidence of a higher power, which power claims to be from the spirits of departed friends.

Mr. Sawyer—There is a passage in the Bible, in which, speaking of little children, the Saviour says, "their angels always behold the face of God." If the spirits are angels, how could it be said that angels or little children behold the Father's face while they yet remained on the earth?

Mrs. Hatch—Our Father's face, as we define it—as we understand it—is the light and glory of his love, the beauty of his divinity, manifesting itself to every soul who is developed and perfect in his angelic nature. Therefore the angels, the spirits of little children yet encased in the human form, not yet polluted by external strife, see the Father's face beaming in love upon them. They see it in their simplicity and beauty—they see it in the angelic purity of their nature—they see it as revealed to them in their childhood and in their innocence.

A gentleman—How do you reconcile Spiritualism with the passage of Scripture which says that "the dead know not anything?"

Mrs. Hatch—The dead know not anything; we believe it. Because that which can die is not supposed to know anything. But the soul, the spirit of man, which possesses the immortal or the divine elements of the Deity, is not supposed to be capable of dying. Death is not in life. The soul being a child of Deity, being a creation, a part of his divine power, does not possess the elements of death. Certain it is that the form which is buried in the tomb does not know anything. It hates not, fears not, loves not, possesses no action nor power, but there was something in that form which gave to it life and beauty; there was a something within it which was an immortal soul, a child of your Father, and which possesses life forever.

A gentleman—There is a passage in the Old Testament which seems to bear upon Spiritualism under the name of Necromancy, which says, "Thou shalt not consult the witch, the wizard, or the necromancer. Now,

the meaning of necromancy is the dealing with the spirits of the dead. I wish to inquire whether, if there were then good reasons for prohibiting this dealing with the dead, the same reasons do not now apply, and why not?

Mrs. Hatch—The witch, the wizard, the necromancer, thou shalt not consult. We do not, in modern Spiritualism, believe in holding intercourse with the dead, but with the living. There is no death revelation in modern Spiritualism, but it is eternal life. For, "They that live and believe in me shall never die." [Applause.]

Some more questions were asked and answered, but as they were not pertinent to the subject under consideration we omit any report.

HOWLING DERVISHES.

There is an intoxication in the very motions of the whirling dervishes, but the horrible ceremonies of the Rifayees are really distressing to the beholder.

A long, empty hall, much like that of the inquisition, as its walls are adorned by an infinite variety of instruments of torture, constitutes their temple of worship.

The fanatical disciples of this sect assemble every Thursday at their Tekke, which is in Scutari, and after the performance of the usual ritual of the Mussulmans, commence their ceremonies by ranging themselves along the three sides of the apartment and within the balustrade, which serves to separate them from the spectators.

Their sheikh takes his stand before the Mihrab facing the assembly, and three or four of the members, furnishing themselves with instruments of music, place themselves in the centre of the hall.

The performance then begins by a monotonous chant, accompanied with music, and the waving of their heads to and fro, which seems to create a sympathetic vertigo in the Mussulman bystanders—for they often are irresistibly drawn into the ranks.

By degrees, the motion increases, the chant grows louder, their countenances become livid, and their lungs seem to expand with the noise and excitement.

The line becomes a solid phalanx as they place their arms on each other's shoulders, and withdrawing a step, suddenly advance with a tremendous and savage yell, Allah—Allah—Allah—hoo! which divine appellative is to be repeated a thousand times uninterruptedly.

This strenuous effort renders them perfectly hideous, their very eyes seem ready to start from their sockets, and their lips foam as the inspiration possesses them. Thus retreating and springing forward, they, each time, with increasing energy, renew their invocations of Allah, Allah, Allah, hoo! until the distinctness of their articulation is lost, and their exclamation becomes in reality a complete howl, as if proceeding from a pack of enraged dogs—thus meriting the sobriquet of the "Howling Dervishes."

The movements and cries increase in swiftness until a mist of dust pervades the dim apartment, and the wild and pale enthusiasts, drenched with perspiration, seem like fantastic demons in realms of discord. Suddenly some of them, stripped to their waists, rush forward, and seizing the poignards and stilettos, commence a wild, infuriated dance, jumping, leaping, and lacerating themselves—fixing the weapons into the hollow of their cheeks, and twisting them round and round, as if on pivots, until, exhausted from exertion, they fall to the ground in a spasmodic fit.

"Only to show with how small pain,
The sores of faith are cured again."

Now the enthusiastic mothers approach, and cast their children before the presiding sheikh, who as they lie extended before him, deliberately plants his heavy feet upon their frail bodies, and so stands for some seconds. Old men and maidens lay themselves low before this saint, who is supposed to be by this time so inspired as to have a miraculous power of expressing all ailments and maladies from the human frame, and to have become so etherialized by the ecstatic ceremonies as to lose all his specific gravity.

The Abdals include the various classes of the stoics, who generally pretend to a total renunciation of all worldly comforts. Sometimes clothed in the coarsest garments, and again half naked, and even with lacerated bodies, they wander through the Mohammedan dominions, a miserable set of frantic, idle, and conceited beggars. They may, in fact, be considered the "communists" of the East, who, despising honest pursuits, live upon the community at large.

They commit the worst extravagances under the pretence of heavenly raptures, and are even supposed to be divinely inspired. Idiots and fools are esteemed by the Mohammedans as the favorites of Heaven; their spirits are supposed to have deserted their earthly tenements, and to be holding converse with angels, while their bodies still wander about the earth.—*Sultan and his people.*

WIT AND WISDOM.—A celebrated divine, who was remarkable, in the first period of his ministry, for a boisterous mode of preaching, suddenly adopted a mild and dispassionate style. One of his brethren inquired what induced him to make the change? He was answered: "When I was young, I thought it was the thunder that killed the people; but when I grew wiser, I discovered that it was the lightning; so I determined to thunder less and lighten more in the future."

It is not by knowing multitudes of people that you learn to recognize the loveliest spirit. The student, in selecting a companion, would never ask how many galleries he has visited, but rather, "to what class of impressions is he open?"

Love is of the nature of a burning glass, which, kept still in one place, fireth; changed often, it doth nothing.

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

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

BOSTON, SATURDAY, APRIL 25, 1857.

SPIRITUALISM AND ROMANISM.

JOINED THE CATHOLICS.—Dr. T. L. Nichols and Mary S. Gove Nichols, well-known as writers on free love, etc., were baptized on Sunday, March 30th, in St. Xavier's Church, Cincinnati, having been converted to the Catholic faith. A daughter of Mrs. Nichols, and another woman, were baptized at the same time.

The above paragraph appeared in our paper of last week. As Dr. and Mrs. Nichols, aside from their peculiar opinions on the subject named, have both been widely known as intelligent and vigorous advocates of Spiritualism, the announcement of their conversion to Catholicity has doubtless occasioned much surprise—more, unquestionably, than did the similar result in the case of Mr. Hume, the medium, while in Italy, last year. And their conversion is not so readily to be accounted for, on ordinary principles of action, as was that of Mr. H. He is an exceedingly impressive person, and while in Rome was surrounded by a positive Roman religious atmosphere, which (as is the case in our communities during "revival" seasons among the religious sects,) may be supposed to have had an overpowering influence upon him. He, however, since his return to Paris, has resumed the exercise of his mediumship, which he renounced at the door of "the Church"; but whether he has formally renounced Romanism we are not informed.

But the case with Dr. and Mrs. Nichols must have been otherwise. They were not only in the midst of an unusually liberal Protestant community, but surrounded by associates of their own choosing, and possessed of minds capable of resisting any amount of external pressure, as their unpopular course for some years has demonstrated. It is clear, therefore, that a solution of their course must be sought in other directions. And we opine that those who have thought most deeply on the great problems of man's religious nature, and experienced most profoundly the workings of that nature, will find the least difficulty in understanding the case. The statements of Dr. N. himself, in a letter to Bishop Purcell, (an extract from which we find in a Catholic exchange,) are significant and instructive:—

"We have been, as you are aware, Socialists of the school of Fourier, and have believed in, and earnestly labored for, the establishment of a unitary, or harmonic society. Our studies and efforts to this end brought us to the conviction that such social regeneration could be possible only in an orderly and holy life; and while we were endeavoring to attain to this, I, pleased God to bring us to the knowledge and acceptance of his holy Church, as the divinely appointed means for the amelioration and final redemption of humanity. In that Church, one and indivisible, divine and infallible, we see the order, the devotion, the consecration, the faith and obedience, necessary for the great work of human redemption, and we reverently believe that God will, in his own good time, accomplish this work. His will be done!

"Believing in, and submitting to, the Church, we look for the triumphal accomplishment of its divine mission; and upon disorder and failure as the necessary results of all other schemes of human improvement. After the study of many years, earnest labors and some experience, we have come to the belief that Christ is 'the Way, the Truth, and the Life,' both for the physical and moral redemption of man. If the Infidels and Socialists, the Reformers and Spiritualists, with whom we have labored in sincere, zealous, but misguided efforts for the good of our race, could see, as it had been revealed to us, that the holy Catholic Church is the divinely established society for the regeneration of man, and his temporal and eternal salvation, they would fly to her bosom for rest and peace.

"I may not be able to give suitable expression to my feelings, or my faith, but I have found already, in my first experiences, inexpressible peace; and I shall pray unceasingly that thousands whom I may have assisted in leading into error, may be brought to the same divine source of consolation and hope."

He furthermore states that he was advised and led to examine the claims of the Roman Church by the spirits of Ignatius Loyola and Francis Xavier, with whom he was in communication. That he did not follow, blindly, the dicta of these spirits as authority, but determined his course by the use of his own judgment, we have no doubt, for it is incredible that a man of his antecedents should do otherwise.

Here, then, we have the curious spectacle (though by no means a solitary one) of intelligent and strong-minded people of both sexes, stepping from the very extreme of Protestantism and Individualism, into the bosom of the "Holy Roman Church." Numbers of the brightest intellects and most spiritual minds in the Anglican and American churches have, however, within the past few years, taken a similar step. What does this all mean? There is a philosophy underlying such facts, which will do well to ponder. We can now but give a hint or two at our own convictions on the subject, and leave it for further elucidation at a subsequent time.

Man has a religious as well as an intellectual nature. This religious nature will sooner or later (in this life or the next) be developed into activity, and will assert its wants. The more progressive the tendencies of an individual, the greater the probability that these demands will be felt in this life. If, with this progressiveness, there is a skeptical tendency, and at the same time a predominance of the intellectual and benevolent faculties, then the person becomes a *philanthropist*, of some sort, outside the church, and is very likely to go through the round of the various "Reforms" of the day, and to be voted an "Infidel." Having completed the circuit, and yearning for a yet unattained something, the religious nature begins at length to assert its demands. Needs are felt never before dreamed of; and their depth and imperativeness is proportionate to the earnestness and devotion manifested in the previous career. These wants must be met, or there is neither peace nor rest; and the soul is very naturally attracted to that religious organization which seems most fully to provide for these needs. A "holy Church," of some sort, where the deeper nature can express its profoundest emotions, and find their response, must be found. A recognition of "the Christ," in some form, either as an external person or an interior principle, and as "the way, the truth, and the life," must ensue.

That neither Fourier nor his disciples, to any satisfactory extent, have recognized or provided for these religious wants of the soul, many reformers have long since discovered. We blame not him nor his disciples; their experience had not led them far enough in this direction. But the omission has been fatal to the success of any scheme of social regeneration based on that platform alone.

Moreover,—though the declaration will perhaps surprise some of our readers as much as has the conversion of Dr. Nichols,—we do not hesitate to say, as the result of our own investigations and reflections on the subject for years, that the Roman Catholic Church, considered merely as a spiritual system, and aside from its despotism, meets the religious wants of the human soul in many respects to a far deeper and higher extent than any system which Protestantism has yet given to the world. And hence, unless Spiritualism, or "the New Dispensation" which we hope is now dawning on mankind, shall develop a still better system,—having all the excellences and none of the faults of Romanism,—having all its height and depth, length and breadth, and more than all,—in a word, a system more truly Catholic than Roman Catholicity,—the latter may be expected to absorb the truly spiritual among us, just so fast as they become sufficiently advanced in spirituality to be conscious of the deeper wants of their souls. We know of others, of whom such a thing would be little expected by the public, who have been kept from throwing themselves within the pale of the Roman Church, only by their hope and conviction that such a consummation is at hand. And we incline to think that those who are resting satisfied with even the best interpretations of Protestantism, or with the superficial and fragmentary notions (we cannot consider them any thing better) prevalent to a great extent among Spiritualists, are so only because the depths of their own natures have never yet been stirred.

Protestantism, in itself, is but a *negation*.—a protest against certain dogmas and assumptions. Whatever of positive religious truth may have been incorporated into any of its numerous creeds, belongs to Universal Truth, or to true Catholicity. And none of these various creeds has more than fragments of the whole.

Spiritualism, as yet, has no theological system. It has furnished a needed demonstration of some important truths assumed in all systems; it has called attention to others greatly overlooked by Protestant system-makers; and has quickened many souls to that interior life, the outward manifestations of which will give form and order to a Divine Brotherhood—the Church of the Future. But Spiritualists as a class have no system. They are of all grades and shades of theological opinion. They are in that disintegrated and chaotic condition which in Nature always precedes organization and higher developments. Perhaps the majority of them have been thus far at the very extreme of negation—protestants even against Protestantism!

But neither the intellect nor the soul can long subsist on negations. There must be the affirmation and the acceptance of positive truths. There must be the external representations of these truths in symbols and forms. Organization and systemization must come. A Church must come into existence, first in the interiors of truly spiritual men and women, and afterwards in outward form, which will be the embodiment of ALL TRUTH AND ALL GOOD-DOING, without limitation, exclusiveness, or intolerance,—which shall be more catholic than Catholicism, and more free than Protestantism. Allow the grand spiritual movement of our day one-half, nay, one-tenth, of the time it required to develop Christianity into a system,—and if it shall fail of giving to the world a more complete, symmetrical, all-embracing, soul-helping and *self-satisfying* embodiment of truth than Roman Catholicism or any other ism presents,—which shall combine all verities, whether of nature or revelation, and provide for all possible wants, present or prospective, of ever-unfolding souls,—which shall not seek to stifle but to encourage the utmost freedom of individual thought,—then perhaps we may as well all go over to Rome together!

For those, however, who feel the wants of their religious natures to be imperative, and betake themselves for help to the bosom of any existing church, we have no words of reproach or censure. In the discipline of the Roman Church, no doubt, may be obtained, by those who use it rightly, a religious growth vastly needful to such as have not obtained the same elsewhere. And if those who thus throw themselves upon her bosom possess in their constitutions sufficient stamina of individuality and strength of Humanity purpose to be of any use hereafter in the great Army of Progress, they will not be crushed into hopeless inactivity by the despotism which will there encircle them. In due time they will respond to the trumpet-call which is yet to summon mankind's redeemers to a final and triumphant struggle with the mother of Tyrants!

Rome has truths; so has Mecca; so have Lassa and the City of the Salt Lake; so, long before them, had old Thebes, Iran, and "the Central Land."

— "Each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, Reverence,
Enfolds some germs of goodness and of right."

But for Rome, or Mecca, or Jerusalem, or any other centre of religious influence to insist that *it alone* has all truth, and none can come to the nations except through *its* channel, is as absurd as for these cities to claim a monopoly of the All-Father's blessings in the natural world. Doubtless the sun's rays fall brightly, and the showers distill fruitfully, upon the hills and plains of old Italy; but it does not follow that they come nowhere else. And as properly might Rome assume to bottle up her sunshine and rains, and peddle them out under letters-patent as the only true and genuine articles to be obtained on this earth, as to assume to be the "sole and exclusive depository of the grace of God," for the people of this planet!

While, therefore, with Dr. Nichols, we most heartily accept the propositions that "God's Holy Church is the divinely appointed means of human redemption;" and that "Christ is the Way, the Truth, and the Life, both for the physical and the moral redemption of man,"—we look for that church, not in any existing external exclusive institution, but in the recognition and harmonious incorporation of all true principles, first in the individual soul, and secondly in such outward embodiment as shall legitimately spring therefrom;—and we find the CHRIST not so much in the historic records of the past as in the *Divine in Man*—the *God manifest in the flesh*, of the present. Here we find a final and absolute authority, on which the soul can repose, satisfied and secure,—and the only final authority which it is possible in the nature of things for the soul ever to find,—namely, that of the voice of God speaking in its own interiors. Here we find "salvation" and an all-sufficient "Saviour;" here are rest, peace, consolation and hope.

A STANDARD BIBLE.

"We learn from the New York Protestant Churchman that the American Bible Society have, with great care and labor, prepared and published a standard edition of the English version of the Holy Scriptures. The necessity for this undertaking arose from the many typographical variations in the editions of the English Bible in common circulation. The committee to whom this work was entrusted was composed of the following seven gentlemen, Gadiner Spring, Thomas Cox, Samuel H. Turner, Edward Robinson, Thomas E. Vermilye, John McClintock, Richard S. Storrs, Jr. The work of collation occupied the labors of three years. Twenty-four thousand variations, more or less important, in the printing and punctuation, were found in the various copies compared, and were corrected. And the whole work was brought to the happiest conclusion in the preparation of that edition which was adopted by the board as the standard edition of the society, which is now the standard edition of the English version, and the only really accurate standard of this version in existence.—This is called the Standard Bible. All the copies of the American Bible Society are to be conformed to this. The process of correction in the other editions is going forward with rapidity, and all the plates of the Society are to be exactly conformed to this."—Exchange.

So, then, all those who want a correct Bible must burn up their old copies, and get the new "standard" edition. And what is to become of those thousands of poor unhappy souls who through centuries have been relying for salvation on inaccurate Bibles? It is a fearful question! "May God have mercy on them!"

Besides the new standard Bible of the Bible Society, the "American Bible Union" is soon to bring out a new translation, in which it is said that a great many errors of even this "standard version" are to be corrected! Where will the dependants on "the infallible Book" then find themselves?

But beyond all this, it is an obvious fact that readers of the Bible, or any other book, understand its meaning according to the varied conditions of individual capacity, growth, pre-instruction, experience, etc., etc., of each. The same words, at one stage of experience, convey to the same individual a very different meaning from that which they bear at another stage. Hence a "standard edition" or a "standard version" is of very little consequence without a standard interpretation.—Who shall give this? Will the seven Doctors of Divinity above-named appoint an authorized interpreter? or will the whole body of Protestantism unite in electing a Pope? If not, are we not utterly at loose ends with this "standard Bible," just as much as without it?

And does it not, after all, come back to just this,—that every person's own interior perceptions, or highest intuitions, are the only "standard" of truth he or she has or can have? No truth, in any revelation or any book, can be received as truth, until it meets a response within; and that response comes only as the soul's interiors are unfolded to perceive truth. In other words, the human soul, with its capacities and needs, is God's highest revelation; and its intuitions furnish the only standard of truth which man can possess.

THE QUESTION OF INSANITY.

A great deal has been said about the tendency of Spiritualism to produce insanity. This bugbear has been held up to frighten people of moderate mental courage from investigating the phenomena which have startled the civilized world these few years past. Is there real danger? Then he is a brave man who dares to face it. He is a hero who will plunge into the midst and bring us the hidden pearl of truth. We laud Dr. Kane to the skies for battling the terrors of the icy North; is less honor due to him who explores the spiritual zone?

But the danger has been greatly exaggerated. Many stories of lunacy have been raised, which, when hunted down, prove mere will-o'-the-wisps, generated by the boggy brain of some scandal monger. A gentleman having occasion to visit the Insane Asylum at Worcester, a few days since, took pains to examine the records of that establishment, as published for twenty-three years preceding the present, and made notes of the various causes of mental derangement, with the number of cases assigned to each. We glanced an eye over these notes, and found not a single instance attributed to Spiritualism. There may be found some, possibly a great number of cases, in the forthcoming report; for it is undeniable that weak minds may be unbalanced by these causes, as naturally as a pair of scales will be turned by a weight, or a delicate thread be broken by over-pressure. If a man's house be shattered by the storm, it proves that the building was frail, not that the shower does no good.

But there is another side to the story. If Spiritualism drives an occasional soul into this mental abyss, let us not forget those rescued through its instrumentality, and set firm on the rock of sanity. The following case is one in point. It was furnished us by a responsible correspondent in Hudson, N. Y. We give it in his own words:

"On the 26th of February last, I was called in my capacity of medium to see an insane woman—Mrs. Hood, of Rome Centre, eighteen miles from Hudson. So severe was her case, that she had been sometimes chained to prevent her doing injury to herself or others. I arrived there at four, P. M. I made no manipulations, as no one could approach very near her. I felt a very strong spirit-influence most of the time for eighteen hours. At the end of that time she became perfectly sane, and has continued so ever since."

To our personal knowledge the above case is paralleled in other instances, and we sincerely believe that when spiritual laws shall be more fully unfolded, they will reveal a means for restoring the bewildered brain, in cases which have long baffled the skill of ordinary physicians.

HE CAME TO SCOFF—REMAINED TO PRAY.—The story is abroad that the notorious Capt. Rynders, of New York, has become a convert to Spiritualism. The report has this foundation: On the occasion of Mrs. Hatch's appearance at the New York Tabernacle, the gallant captain was one of the committee selected by the audience to test her powers as a medium. After her part in the exercises was concluded, he rose and confessed before the audience, as follows:—

"The language is beautiful and expressive; it far exceeds any preacher. I expected to be humbugged, and I'm very agreeably disappointed. I shall come whenever I can to hear that lady speak. I thought when I came that I'd just drop in and have a little fun. The theory of that is beautiful. I never heard the beat of it in the pulpit. That prayer exceeded anything I ever heard, and I have heard 'em for a long time."

The great business of life is to watch over yourself.

PREACH THE GOSPEL.

The world is full of preachers, full of churches, full of professional Christians; and yet, filling the by-ways and crevices of the church and the Christian community, springing up by the wayside, sitting at the entrance gates, and standing at the street-corners, throughout the length and breadth of the land, are thousands upon thousands of those who sit in darkness and the shadow of death. The plague is in the midst of us, and its poisonous breath is diffusing itself widely over the earth. A moral canker is stealing away the life-blood of humanity, and those whom God made to be men and women are becoming—what?

Yet the world is full of preachers, and they go abroad into all the earth, and they preach;—but is it the Gospel? Is it truth, pure and unvarnished truth, that falls in flowery phrases and brilliant paragraphs from the lips of "dear, delightful Dr. Smothee," as he stands weekly in the sanctuary of the temple which has been consecrated (professionally, at least,) to the worship of the Most High? He rises in his luxurious pulpit, and before him are gathered a host of church-goers,—human beings,—God's children, in each of whose keeping is a spark of divinity; one talent, five talents, and perhaps ten.

Silks and satins rustle, plumes flaunt gayly, jewels and precious stones sparkle and glitter; while bright eyes wander from one exhibition of folly to another, and poor, human hearts nurse envy, and pride, and self-conceit, and vanity. Ah, there is need, truly, that to them the gospel should be preached. Surely the preacher will feel the weight of responsibility resting upon him, and he will earnestly seek inspiration from God, that he may pour into their hearts the waters of life. Oh, our souls shall pray with him, that our Father will endow him with power from on high, to feed the hungry and clothe the naked.

But not closing his eyes and folding his hands gracefully, he "thanks God that we live in a Christian land,—that we have built this beautiful edifice in which to worship,"—in short, that we are not as other men. And the human souls encased in velvets and satins and jewels, sit down complacently upon their cushioned seats, and say to themselves, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

The worthy doctor announces his text. "And above all things have fervent charity among yourselves." He proves with very eloquent and polished sentences, that charity begins at home, in our own families, our own circle, our own church; and then, in the spirit of overflowing benevolence, he tells us clearly and emphatically that this most Christian virtue by no means ends where it begins. Oh, no! There are Hottentots and Hindoos and Ethiopians, in unknown lands, awaiting the advent of the gospel. Poor, ignorant, deluded creatures! They must be rescued from their bondage; they must be taught to dress, and eat and drink, and build churches like civilized people. We must come up to the great work, and do our part towards their conversion, thus enlarging the operations of the charity which commences at our own hearths, and extending its influence to the very ends of the earth.

At the close of the service the missionary box is well filled for those miserable heathen over the seas, and the fashionable congregation depart to their homes. Their "religious duties" are done, the play is played out.

We have looked in vain for the publican; he was not there. No, he calls himself a sinner, and the Jews have no dealings with the Samaritans. Where is the poor woman to whom Jesus said, "Go and sin no more?" Alas! this is no place for her. Cold looks and chilling tones say to her,—Stand back; we are holier than thou. Where are the lame, the halt, and the blind? Ah! we find them toiling in the dust outside, waiting, perchance, for the moving of the waters. They would gladly be healed, but they have no man, when the water is troubled, to put them into the pool.

Yet the world is full of preachers. Oh, that they would awake from their lethargy, and become earnest, living souls; seeking zealously after the great fountain of Truth, setting aside the temptations of the world, ease, pleasure, and self-gratification, pressing onward towards the throne of the great Jehovah, and preaching the Gospel to every creature.

WITH WHAT EYES DID SHE SEE?

The editor of the *Onondaga Gazette* has recently given the public his experience in the investigation of Spiritualism. He relates the subjoined, among other circumstances that came under his observation. He frankly admits that he cannot account for these things, but thinks men of science may be able to reconcile them with the laws of physiology and Mesmerism. Perhaps so;—but certainly the laws of physiology as thus far developed don't make the eyelids transparent. And as to Mesmerism—doctors disagree.

"We come now to speak of what was, to us, most mysterious and incomprehensible. We allude to a highly intelligent and respectable young lady, of a good deal more than an ordinary mind, who on several occasions was most singularly influenced. It usually commenced in the arm, which would be raised, waved and extended in every imaginable variety of form, and this, too, without the least volition on her part. This power would gradually spread to other parts of the system; the face would assume an almost unearthly, but by no means an unpleasant appearance, the body would be considerably agitated, while the hands would sometimes fly about with the velocity of light. The eyes were so firmly closed that they seemed to be sealed, and yet she would walk about, passing between chairs, tables, &c., and over quite dark, with all possible ease and without stumbling in the least. We know there was no imposture here; the character of the young lady, in the first place, totally excluding the idea, and in the second place, no human being in a merely normal state could do what she did. We would like right well to enlarge here, and give our readers a statement of some of the strange things done by this young lady while in this condition; but, although there was nothing performed but what might have been, with propriety, 'seen and read of all men,' yet we do not feel at liberty to publish them without her consent."

IN THE CHAIR EDITORIAL.—We are pleased to learn that our esteemed friend, J. S. Adams, has assumed the Spiritualist department of the *Banner of Light*. With this staunch acquisition, joined to its manifest business tact and talent, the *Banner* is bound to succeed.

PHENOMENA IN THE PRESENCE OF MR. WILLIS.

The case of Mr. Willis, the "suspended" Divinity Student of Harvard College, is, as we anticipated, attracting much attention in various quarters. We learn from the *Worcester Spy*, that the Rev. T. W. Higginson, an independent clergyman of that city, referred to it in his pulpit a Sunday or two since, in connection with a lecture on Spiritualism, and commented, in appropriate terms, on the hasty inferences of Prof. Rustis, and the unjust action of the Faculty in the case. We shall probably be able next week to lay before our readers the particulars of this action, when they may look for something for which it would be difficult to find a precedent among the doings of sane men.

Rev. Mr. Higginson has also published in the *Spy*, the following affidavit of his own observations in the presence of Mr. Willis:—

A STATEMENT OF FACTS.

To Whom it may Concern:—The public attention has recently been attracted by the alleged powers, as a "medium," of Mr. F. L. H. Willis of Cambridge, and by the singular proceedings connected with his "suspension" from the Divinity School of Harvard University. In justice to Mr. Willis, and to an extraordinary class of yet unexplained scientific facts, I wish to state some phenomena, observed by me, during two evenings spent with him, at a private residence in this city.

There were from nine to twelve persons present, all, except Mr. Willis, being respectable citizens of this place, including one of our most experienced physicians. We sat around a long dining table. The room was not brilliantly, but sufficiently lighted, so that every movement of every person could be distinctly watched—and I, at least, watched them very closely.

I shall omit the details of the phenomena, and give only the general heads.

1. The musical instruments which had been previously placed, by the company, beneath the table,—a guitar, a small drum, an accordion, and two bells—were moved about from place to place, lifted and knocked against the under side of the table, and repeatedly and loudly played upon. Two were several times played in unison, at opposite ends of the table, and entirely beyond the reach of the medium. During this proceeding, the whole table was several times raised, and one slab of it (being an extension-table,) was lifted altogether from its support, and vibrated in the air without contact of hands.

2. The accordion was raised into Mr. Willis's lap, and being held by him, with one hand, between his knees, was played very skilfully, and executed a variety of tunes, selected by us—and even in answer to the alleged mental requests of some of the company, though not mine. Excellent imitations of the oboe, violoncello, and double bass were also given. It is well known that the accordion requires, in playing, the use of two hands.

3. Upon our extinguishing the lamp, for the sake of experiment, faint lights appeared upon the table near Mr. Willis, two or three at a time, moving about like glow-worms, which they resembled. Other lights flickered in the air with a more rapid motion, like fire-flies. Upon my obtaining and opening a phial of phosphorus, the lights increased in intensity, gradually diminishing, when I re-corked it, to their original amount. Everybody in the room perceived them distinctly.

4. The room being still dark, the accordion was held on the table, by Mr. Willis, and as it played in the manner before described, faint lights flickered around the keys of the instrument. During the darkness, all the phenomena were more intense, but it seemed very disagreeable to the nerves of Mr. Willis, and he begged to have the lamps restored.

5. The room being again lighted, I proceeded to try some closer experiments. Taking the accordion in my own hand, between my knees, and guarding, with my feet, against the possibility of contact, I found, to my surprise, that the other end was seized by an invisible force, and the different keys audibly handled, producing at last musical sounds, but quite imperfectly. Before long, however, it was pulled away from me, with very great force, and dropped on the floor. Others afterward took the instrument, but it was played in no other hands. I may add that I simply held it by the end, with one hand, and that I have no knowledge of the instrument; also, that the hands of all the company were upon the table, and that I was beyond the reach of Mr. Willis's person.

6. Looking under the table, while the guitar was playing, I saw, with perfect distinctness, the instrument, lying on its back, untouched by any hand, but with faint flickerings of light playing over the strings. I could also see the feet of the persons nearest it, and that they were not in contact with it—while Mr. Willis was out of its reach. No other person looked under the table, I believe, nor did I mention these observations till the phenomena had ceased, for I did not wish, at the time, to share my investigations with any one.

7. The guitar was moved slowly along, by some force, to me inscrutable, and lifted between my knees, the neck resting on my left thigh. At the suggestion of some of the company, I began to sing, first placing myself in such a position as to guard the instrument from possibility of contact. Every song I sung was accompanied accurately and gracefully on the guitar, with a constantly increasing facility of adaptation. The best accompaniment of all was finally played, to a peculiar and rather difficult Portuguese song, probably not known to a dozen persons in America besides myself. I cannot myself play the guitar, but I have heard it played a good deal, and I know that the accompaniment was an extraordinary thing, apart from the mystery of its origin. I know that I was beyond the reach of any part of Mr. Willis's person, and that it was physically impossible for any one to touch the instrument without my detecting it.

8. During all these various phenomena, I felt repeatedly a delicate grasp upon my feet, precisely resembling that of a hand, with distinct fingers. Upon my slipping off my shoe, it was still more distinct, and was in all cases accompanied by a very peculiar electrical sensation, as when two persons complete the circuit of an electro-magnetic battery. Keeping my own counsel, I heard precisely the same phenomena simultaneously described by persons at the other end of the table. Afterwards, placing my hand beneath the table, I felt the same contact still more distinctly upon that. All the rest of the company held their hands upon the table, and I was beyond the reach of Mr. Willis.

I might make these statements still more wonderful, by going more into detail, but have probably gone so far already beyond the credulity of my readers, that I

had better stop. If any refuse to believe these facts on my testimony, I can only say that I should have found it hard to believe them on theirs. Like them, I prefer to verify novel facts by my own observation. I can only say for myself, further, that I have been all my life a student of the natural sciences, and have earned, by this time, some confidence in the carefulness of my own observations, and the accuracy of my own senses.

The question of the "spiritual" origin is not now raised; it is a simple question of fraud or genuineness. If I have not satisfactory evidence of the genuineness of these phenomena, which I have just described, then there is no such thing as evidence, and all the fabric of natural science may be a mass of imposture. And, when I find, on examination, that facts similar to these have been observed by hundreds of intelligent persons, in various places, for several years back, I am disposed humbly to remember the maxim attributed to Arago, "He is a rash man, who, outside of pure mathematics, pronounces the word impossible."

THOS. WENTWORTH HIGGINSON.
Worcester, ss. April 15, 1857. Subscribed and sworn to before me,
HENRY CHAPIN,
Justice of the Peace.

A correspondent calls our attention to a communication from Boston, signed "Q." in the *N. Y. Tribune*, of April 11th, commenting upon the Divinity Student case. The writer assumes at the outset the statement which is yet unproved, that the student was "detected in some sleight-of-hand and sleight-of-foot tricks," and proceeds to read a homily on the subject, ending with the declaration that he himself has "in dozens of instances followed up the miracles of modern Spiritualism into just such results as these."

As he has shown himself quite too hasty in jumping to a conclusion in the student's case, it is fair to infer that he may have been equally so in the others. We presume we know who this "Q." in a corner is; and if we are not much mistaken, he is one of those unfortunate individuals who, like his friend, Prof. ———, of the Harvard Scientific School, are and have long been so afflicted with a *mania of skepticism* on this subject, that their conclusions and their testimony are of little value among sound minds.

For the New England Spiritualist.

"IS IT MESMERISM?"

To A. MILTENBURGER, St. Louis:—

In reply to your communication and query published in the *Spiritualist* of the 11th inst., addressed to me, commenting upon a correspondence passed between Professor J. B. Conklin and myself, and which appeared without my knowledge in said paper, I would say, however rare and unappreciated "candid, unprejudiced minds" may be with you and all religionists, they are none the less reliable for a proper knowledge of all truths or facts in science, your sarcasm to the contrary notwithstanding.

Spiritualism (or assumed supernatural phenomena) has been the basis or origin of all religions. Have their teachings all proved true? If not, should we not learn why they differ? Which is the true, or does any exist at all? May it not all be traced to natural causes, and science reveal the mystery of the whole? These are grave questions, and as we are all equally interested, or should be, I do not see why the subject may not be investigated and these questions fairly and honestly answered.

I have, for one, attempted their investigation,—particularly modern Spiritualism,—to which many of the Spiritualists of this city will testify, and that in addition to having had two circles in my house for about nine months, I have also attended all the public and most of the private circles of our city. I belong to no association, either infidel or religious, and am consequently not committed or pledged to any of their dogmas. I am a student of nature, have practically studied for about fifteen years the science of Mesmerism, and ever since the introduction of the present popular phase of it, called Spiritualism, have given it my most devoted and studied attention, both as a spiritual and physical phenomena, and must declare, as the result of my investigations, that it is all Mesmerism, done by the spirit in and of the body, and not by a spirit out of the body! I have both publicly and privately, and can at any time, as often as may be desired, produce with mesmeric subjects all the spiritual phenomena, as the tipping, rapping, knocking, speaking, moving, writing, &c., by mediums or subjects, and can control or change its character to suit my will or that of my audience.

You state you have also studied Mesmerism for fifteen years. Now if you mean what you say, why are you not better acquainted with the subject? You imply you have not done this; possibly you have not practically studied, have never mesmerized any one, nor been mesmerized yourself, but simply have witnessed some public mesmeric exhibitions when the operator may have known as little of the philosophy of the subject as you manifest yourself. I do not desire to indulge in the style of feeling your article was intended to provoke, but would only have you know that, if you have not, I have studied practically this science, and can and will prove all I say.

Do you know that Mesmerism is a self-inductive phenomenon? That the operator is only an object by which the attention and sympathy are secured which produce all the phenomena? That subjects can and do mesmerize themselves, and that the sentiment of a circle or association will arrest the attention of a medium or subject, and be productive of all the variety of phenomena witnessed therein?—discipline having much to do with the sympathetic character of the spiritual developments, as may also be witnessed in church or religious exercises. One of the most popular errors with regard to the production of the mesmeric state is, that the operator produces it upon his subject by his electrical influence, when the mere fact that subjects can mesmerize themselves, or others much stronger than themselves physically, dispels this delusion.

Now the principal difference of opinion existing between myself and Spiritualists is, that I say all the phenomena are produced by the spirit in the body, whilst they say it is all done by spirits out of the body. If so, do say what becomes of the spirit in and belonging to the body, when an outside spirit from another sphere takes its place and does what it should have done?

Are our own spirits mere machines (like our bodies) capable themselves of doing nothing? If so, I am

much more amazed than you profess to be at my "unprejudiced investigations." What can you know of spirits out of the body, when you know so little of those in the body? Of what service to mankind are guardian spirits, if all are not equally favored with good guardianship? I do not know what yours may be, but I only know I should like to hammer mine for what he has been! I could have done better myself! I must and do admit a capacity in clairvoyants to see and know of themselves (be they considered spiritual or mesmeric clairvoyants) independent of either circles or operators; but in doing so I do not admit the doctrine of Spiritualism, or another sphere of outside intelligences. Our own spiritual capacities have not been sufficiently investigated to determine what they may not do. The natural senses alone have not been all defined. There are many senses that might be added to those only numbering five. The newly discovered sense of sympathy is equally as wonderful as either of the others; for with the limited artificial contrivances we have already applied to them, we find them illimitable, or infinite in their capacity or comprehension. The sight, by the mere aid or medium of the solar rays and the telescope or microscope, we learn is unbounded, and so may all the senses be; particularly when aided by the marvellous conditions furnished by nature in Mesmerism for their development; and yet these senses are known to be common to all animated nature! What may not be seen through an electrical medium that annihilates space and makes transparent the most opaque substances?

The mind! what do we know of it? who has given it a truly philosophical study? What do we know of its perceptive capacity, its spirit or comprehensive faculties, its impulses or its soul? And yet mind is common to all animated nature. There are various departments of mind, as that of the intellect influenced by habits, the force of education, and the will, upon which any thing may be written, as upon a blank sheet of paper. Whilst the other and most marvellous portion controls the whole animal economy, and acts independent of the will, possessing all the powers that are so marvellously developed and manifested in Mesmerism, as sympathetic and independent clairvoyance or all the phenomena manifested upon the muscular and other portions of the system. So much for mind. What may we not yet learn of it?

The fancy is also a wonderful department of mind. Dreams are produced, fears are created, and the whole theatre of life may be presented by this faculty. Its resources are unbounded,—the hidden and supposed obliterated impressions of the past it will reveal, the present unfold and the future foretell. It will conjure up the ghosts of the departed and commune with the dead; but then it is only fancy, after all.

It personates its characters with a truthfulness that commands the homage of veneration, and yet it is all of the earth, earthly. This faculty is marvellously active in clairvoyance, and will draw largely upon all of the other faculties of the mind to complete its pictures; and yet the operator will control its antics, and change them at his pleasure from the sublime to the most ridiculous.

The subjects may say the spirits do thus and so; but at the same time may say any thing else in harmony with the sympathy that exists between them and the operator. They are unconscious of any voluntary action, and are therefore subject to whatever impressions their fancies, with or without the will of the circle or operator, may dictate. I have not only heard, but seen raps made by the feet and other portions of the medium against the legs of tables, chairs, floor, &c., thus producing the variety of sound necessary to its seeming upon the table, different parts of the room, furniture, &c. I have not only in every instance traced sounds, but motions of tables, &c., to their cause (the medium) notwithstanding the avowed unconscious agency of the medium in their production, but that they were produced without human agency, by spirits only.

Professor Hare and most of the prominent Spiritualists had no practical knowledge of Mesmerism before they became Spiritualists, as I have heard him declare publicly of himself at Samson Street Hall. His alphabetical disk and testing tables may be controlled by any good clairvoyant.

The fulcrum or lever experiment referred to is neither a mesmeric nor a spiritual one; but merely a common philosophical experiment! The hands, from being confined some time to the plane of the table or instrument, become moist and displace the intervening atmosphere, and thus produce suction or adhesiveness, by which the lever is lifted to the required point, producing the weight, eighteen pounds. Now, sir, this most wonderful apparatus has been seen, as you say, "under my very nose," and too well understood both by me and my subjects.

Your Miss Jay, Mrs. Hatch, Mr. Ambler, Harris, &c., have also been seen, and I can only say that when sufficient sympathy exists or is cultivated by an operator, they can be controlled, as my subjects are, who not only personate any required character, but speak in the same marvellous strain of eloquence.

I do not envy you or your happiness. "If ignorance is bliss, 'tis folly to be wise." All Spiritualists or religionists profess to be happy, even the ignorant, idolatrous Hindus. It would, however, much increase my happiness, if my humble efforts may be the means of inciting both you and your fellow spiritual associates to a more patient and studied investigation of this most wonderful subject, that you may not (as the ancients), for the want of knowledge, attribute what we know to be natural to the supernatural.

Philadelphia.

GEORGE W. DUNCAN.

[We do not see that Mr. Duncan, in the above, has made any advance in the discussion. He only reiterates the denials and assertions made a thousand times over by the materialistic school, and as often refuted on the side of Spiritualism. However, perhaps a brief correspondence on the points involved, courteously conducted, will interest and instruct our readers. Friend Miltenburger has the floor.—Ed.]

THE MELODEON LECTURES.—For two Sundays past, the platform at the Melodeon has been occupied by Miss Ellen E. Gibson, trance-speaker, whose labors have been quite acceptable. An unusual phase of public mediumship—at the close of each regular discourse, what purported to be an Indian spirit spoke in his native tongue, his utterances being afterward translated into English. The lectures on Sunday next will be through the mediumship of Mrs. R. M. Henderson, of Connecticut.

M. E. M. AND DR. SHATTUCK.

[We give place to the following explanation, in justice to Mr. Manchester; but would suggest to the parties that any further continuation of the correspondence had better be carried on in private, since it is a matter in which our readers in general can have little interest.—Ed.]

RANDOLPH, Vt., April 12th, 1857.

FRIEND NEWTON.—It was not my object, when writing the communication which appeared in your paper of March 28th, to commence a public discussion through your columns; but on reading the Dr.'s reply, I thought if I misunderstood his design, and had judged him harshly, an apology was due. I assure him, however, without building "a fire in the rear," that he made the statement in his lecture here, that the only doubt he had was the immortality of the soul,—which led some to suppose him an atheist.

I have more charity for any one than to believe he doubts the existence of a supreme intelligent Being; and thus believing, he must by intuition know that there is nought of Divine Essence but is clothed with immortality. I cavil not at "the idea of spirit phenomena being explained upon philosophical principles," and did not intend that interpretation to be placed thereon.

I believe there can be no cause without an effect; and if a circle is formed with spiritual harmony, desiring spiritual food, that they will be blessed therewith.

He gave as a demonstration of *will-force*, that while in a circle of three, (I think the number correct,) beside himself and a lady-medium, that a table was wrenched from him, while holding it with all his physical powers with the force of a half-dozen men; and stated that it was the wills of the circle that caused it to be done.

I do not doubt but there was a demonstration of philosophical principles; but I believe there was a combined influence acting upon those principles, more potent than the wills of the medium and those present acting against his will.

Perhaps he believed differently from the ideas he advanced when here; if so, I think he misrepresented himself instead of my misrepresenting him. In my former communication, I quoted his statement "that there were phenomena connected with spirit manifestations that could not be accounted for by any law of terrestrial physics," *verbatim et literatim*, and made no comments upon it; but believing all spirit-phenomena to be accounted for by philosophical principles, I view that to be a wrong statement, since the word *physics* embraces (Webster) natural history and philosophy, and comprehends whatever can be discovered of the nature and properties of bodies, their causes, effects, affections, operations, phenomena and laws.

I hope that when the Dr. next enters the field to lecture upon Electro-Physiology and Spiritualism explained, he will have his motto engrained upon his escutcheon, that all may see under what colors he sails. I trust that the people in this section of the country will have so far progressed before his next visit, that he will not be obliged to use so much adroitness to get a hearing, but with his *true flag* unfurled, speak boldly of the high and holy truths, and, as he says, "truckle to no man's opinions," and he will find one warm heart to greet him with the name of brother.

Yours for the dissemination of truth,
M. E. MANCHESTER.

TO CORRESPONDENTS.—Dr. Calvin Hall.—The communications sent shall have a place as soon as we can find room. E. C. U. Tufteville.—We know of no Seminary in New England exclusively under the control of Spiritualists. The medical establishment about which you inquire, is considered an excellent one. A large majority of its patrons are cured or permanently benefited.

LETTERS RECEIVED, NOT OTHERWISE ACKNOWLEDGED.—A. Portland, Me.; H. P. Osgood, Addison, Me.; Thomas Low, Marshall, Mich.; D. Norton, Southington, Ct.; J. M. Lord, Portsmouth, N. H.; T. W., Stoughton, Mass.; Warren Chase, Cleveland.

The Gift of Healing.

Boston, April 13th, 1857.

A. E. NEWTON, Esq.,—DEAR SIR,—I desire to acquaint you and the many readers of your able journal with the particulars of a most extraordinary cure effected by Dr. W. T. Osborn, of No. 110 Cambridge Street. Having experienced the anguish of hope deferred and the delight of a complete restoration to health and strength, I feel it incumbent upon me to extend to others a knowledge of the facts in order that they may overcome both their incredulity and suffering by a resort to the same relief.

Some two years since I was afflicted with palpitation of the heart and pain in the head. Becoming alarmed, I applied to Dr. Stevens, of this city, for advice. He informed me that I had dropsy of the heart and neuralgia in the head, and commenced his treatment of the disease. Soon after, my left side became completely paralyzed and I suffered severely from watery swellings on the abdomen. My blood was in a miserable condition and my strength entirely prostrated. Medicine only seemed to render my condition the more melancholy, and after some time Dr. Stevens gave up my case as entirely hopeless. Still clinging to hope, I ventured to try the treatment of Drs. Morse and Simons of Clinton, and several others of the medical faculty, without any success.

Lingering thus between life and death, and yielding to the entreaties of my friends, I despatched applied to Dr. Osborn, of this city, a Spiritual Healing Medium. I did this with great incredulity, feeling that fate had destined me for an early grave. Gradually, however, yielding to his treatment, I began to experience a change. My strength returned and my pains vanished. My disease being chronic, necessarily consumed considerable time before I was completely eradicated; but thanks to Heaven, before I had been under Dr. Osborn's charge for six months, I considered myself convalescent. I am now entirely recovered, and in the enjoyment of that health which—

"Heaven vouchsafes to mortals here below—
A foretaste of their heaven."

This is a plain recital of the facts in the case. Thus raised at once from the depths of despair to the heights of joy, I cannot but render my acknowledgments to Dr. Osborn, for his careful, judicious and miraculous treatment. I feel indebted to him for my present existence, and only hope that he may be the means of restoring many more to health and happiness.

If any persons feel incredulous or desire further particulars, they can be gratified by calling on Edward Ward, corner of Allen and Main sts., Charleston, Mass. MARTHA HOUGHTON.

ANOTHER CASE IN MAINE.

Can the sick be healed by spirit power? To this question I give an affirmative reply. And in proof of the same, I will relate the case of Miss Eliza Littlejohn, of Portland, Me. I was called to see her the 17th of February last, and found her suffering extreme pain from rheumatic fever, which had entirely prostrated her. Every limb was more or less affected; she could not stir herself in bed, nor allow any other person to move her limbs. Thus she had been for some weeks. Her physicians told her that she must go through a course of rheumatic fever. In this condition she submitted to the method of spirit healing,—that is, laying on of hands. In thirty minutes after my manipulations she could move her limbs in any way she chose, without assistance or pain, and in one hour she arose and had her bed made, and returned again without any assistance. I gave her no medicine until the next day. From that time she steadily recovered, and at the end of five weeks found herself better than she did on a former occasion, when afflicted with the same complaint, at the end of five months, and is now in her usual health. This was done through me, a spiritual medium, and by the aid of unseen intelligences. Let the unbeliever scoff, the work is in wiser hands and will go on. Portland, Me., April 1, 1857. C. C. YORK.

A CASE IN RHODE ISLAND.

In the village of Pawtuxet, R. I., resides a Mrs. G., a healing and trance speaking medium. A gentleman living some few miles from the village, was induced by the persuasion of one of his neighbors, who had been cured by Mrs. G., to go to her for help. The person had been for a long time troubled with a very severe pain in one spot on his head, so severe as to totally unfit him for work; was obliged to take large doses of powerful anodynes, and these had been continued so long, that they failed to afford him much relief. The disease was pronounced by his physicians "earies" of a portion of the skull bone. He went to the house of Mrs. G.; she had no notice of his coming, had never heard of his case, knew nothing about him. As he went in, it was said, "This man is sick and wants help." Mrs. G. sat silent for a few minutes, then arose, went to the person, placed her hand on the painful spot and held it there for half an hour. Not a word was spoken. When she removed her hand the pain was gone, and has never returned. This occurred more than a year ago.

Simple cases of head ache, we know, are easily cured by passes, &c., but in this case it had continued for 3 or 4 months, and proceeded from a disorganization of the parts.

Yours truly, R. B. SHAW.

BORN INTO THE SPIRIT LAND.—March 25th, 1857.—ABRA E. MERRILL, daughter of Thomas S. and Ada H. Merrill, of Randolph, Vt., formerly of South Royalton, aged 25.

Abra was two years confined to her bed with consumption. Through those long, weary days and nights she was cheered by her spirit friends. Being a medium, she often conversed with them. For months before her spirit was free she took no interest in any earthly thing. Her sister that passed on a few days before was constantly with her, cheering her on. Now they both rejoice in the bright home where separation can no more come. The parents, though called to part with two lovely daughters, within a few days, are comforted by the knowledge that they are not dead—that they have only passed from material sight, but are with us the same. In the hour of trial they have felt this living truth—its power to dry the mourner's tears and quiet all his fears.

A. H. M.

LECTURERS AND TRANCE SPEAKERS.

LECTURERS.

DR. JOHN MAYHEW, travelling in New England.
D. F. GODDARD, Chelsea, Mass.
J. W. H. TOOTHY, Salem, Mass., box 219.
ALLEN PUTNAM, Esq., Roxbury, Mass.
S. C. HEWITT, Melrose, Mass.
MISS C. M. BEHR, (now travelling in N. Y.)
GIBSON SMITH, South Safford, Vt.
STEPHEN MORSE, Springfield, Mass.
A. E. NEWTON, Editor *N. E. Spiritualist*, Boston, (after middle of April next.)
S. B. BRITTON, Editor *Spiritual Telegraph*, New York.
WM. FISHER, Telegraph Office, New York.
REV. T. L. HARRIS, " " " "
R. P. AMBLER, " " " "
CHARLES PARTRIDGE, " " " "
DR. J. R. ORTON, " " " "
HENRY H. TATON, " " " "
DR. R. T. HALLOCK, corner Christie and Broome Sts., N. Y.
MR. and MRS. U. CLARK, Ed. *Spiritual Chronicon*, Auburn, N. Y.
R. P. WILSON, River Styx, Ohio.
JOEL TIFFANY, 553 Broadway, New York.
DANIEL PARKER, M. D., Billerica, Mass.

TRANCE SPEAKERS.

Mrs. B. F. HATCH, at present in New York.
WILLIAM E. RICH, Boston. (Healing Medium.)
MRS. J. H. CONANT, Boston.
MISS ROSA T. AMDEY, Roxbury, Mass.
L. K. COONLEY, Portland, Me. (Healing Medium.)
F. L. WADSWORTH, Portland, Me.
JOHN M. SPARR, Melrose, Mass.
MRS. SARAH B. ELLIS, Hanson, or Quincy, Mass. (Healing Medium.)
MRS. JOHN PUFFER, North Hanson, Mass. (Healing Medium.)
MISS A. M. SPRAGUE, Plymouth, Vt.
MRS. M. S. TOWNSEND, Bridgewater, Vt. (Healing Medium.)
MRS. M. F. BROWN, South Royalton, Vt. (Healing Medium.)
AUSTIN E. SIMMONS, Woodstock, Vt.
MRS. R. M. HENDERSON, Newton, Ct. (Psychometrist.)
MRS. H. F. HUNTLEY, Providence, R. I.
N. S. GREENLEAF, Haverhill, Mass.
HEVEY BARBER, Warwick, Mass.
JOHN G. GLEASON, Plymouth, Mass.
H. P. FAIRFIELD, Wilbraham, Mass. (Healing Medium.)
WM. A. HUMB, Collins Depot, Mass.
MRS. EMMA F. JAY BULLEN, (now in New York).
MRS. BECK, 383 Eighth Avenue, N. Y. city.
MRS. C. M. TUTTLE, Albion, Mich.
GEORGE ATKINS, Charleston, Mass. (Healing Medium.)
MRS. ALMIRA F. PEASE, S. Wilbraham, Mass. (Psychometrist.)
J. A. BASSETT, Salem, Mass.

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

MEETINGS IN BOSTON AND VICINITY.

MRS. R. M. HENDERSON, of Connecticut, trance speaker, is expected to lecture at the Melodeon, on Sunday afternoon, next, at 3 o'clock, and in the evening at half past 7 o'clock.

There will be a conference meeting of Spiritualists at Horticultural Hall, on Sunday forenoon next, at the usual hour. All are 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, Winnisimmet Street. D. F. GODDARD, regular speaker. Seats free.

IN CAMBRIDGEPORT.—Meetings at Washington Hall, Main street, every Sunday afternoon and evening, at 3 and 7 o'clock. Meetings also at Wait's Hall, corner of Cambridge and Hampshire streets, at the same hours as above.

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

MEDIUMS IN BOSTON.

MISS M. MUNSON, Clairvoyant Physician and Trance Medium. At No. 6 Hayward Place. Hours from 9 A.M. to 8 P.M.
MR. J. V. MANFIELD, Test Writing Medium, No. 29 Exchange st., Boston, or at his home, Chestnut st., Chelsea. Terms \$1.00, in advance. All letters sent by mail must contain a postage stamp to prepay the postage.

MRS. KNIGHT, WRITING MEDIUM, 15 Montgomery place, up one flight of stairs, door 4. Hours 9 to 1 and 2 to 5. Saturdays excepted.—Terms 50 cents a sitting.

MRS. BEAN, WRITING, WRITING AND TRANCE MEDIUM. Hours from 9 A. M. to 9 P. M. No. 10 Chickering place.

MRS. B. K. LITTLE, (formerly Miss Ellis) Test Medium, by Writing, Writing, and Trance. Rooms No. 46 Elliot street. Hours from 12 to 4 P. 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 hearst all 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. 6 Barre place, out of Elliot, near Washington. Terms, 50 cents per person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 and 7 to 9 P. M.

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

IN SPRINGFIELD, MASS.

Mrs. Almira Dexter, Healing Medium, may be found, for the present, with Calvin Hall, Healing Medium, at the residence of Mr. J. Parker, Bliss street, Springfield, Mass., where she will attend to examining and prescribing for disease; also curing by the laying on of hands. Charges—For examination 25 cents, for examination and prescriptions when the patient is present, \$1.00; by letter, \$1.00. Pay, in all cases, required down. Hours from 1 to 9 P. M.

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

General Advertisements.

MRS. H. F. HUNTLEY will give examinations of diseases, also, private personal communications and delineations of character, at 100 Arch Street, Philadelphia, Pa.

TIFFANY'S MONTHLY. Bela Marsh can now supply Tiffany's Monthly as heretofore, either in single numbers or to annual subscribers.

J. W. GREENWOOD, Healing Medium. Rooms, No. 15 Tremont Street, Boston, opposite Museum.

MAGNETIC HEALING MEDIUM. JOHN B. PHATT, will give careful attention to all diseases which can be relieved by Spiritual magnetic influence. Terms for manipulations \$1.00. Office 98 Hudson Street.

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

"THE PSALMS OF LIFE." A compilation of Psalms, Hymns, Chants, &c., embodying the Spiritual, Progressive, and Reformatory sentiments of the present age. By JOHN S. ADAMS. Price 75 cents. Just published and for sale by BELLA MARSH, 15 Franklin st., Boston. Also, "THE HARMONIA" and Sacred Melodist, 100 pages. Price, in Boards, 35 cents single, \$3.50 per dozen.

MERRILL'S EQUALIZING EXTRACT. An invaluable remedy for equalizing the Electric Fluid and fortifying the system against such spheres as induce disease by weakening the nerve. This extract has succeeded in removing habitual Constipation, the worst forms of Dyspepsia, Incessant Shaking, Nervous Headache and Deafness, Asthma, Epileptic Fits, Palpitation of the Heart, Mental Inquietude, Debility, Rheumatism, Dropsy, Spasms, Hysteria, Fatigue, and General Debility. For Fits, St. Vitus Dance, Neuralgia, and Tic Doloratus it may almost be regarded as a Specific. Price \$1.00 per Box. For sale by Bela Marsh, 15 Franklin st. 44-47

S. HOWARD, CLAIRVOYANT PHYSICIAN, CAN be consulted at his residence, Thorndike, Mass., the first, third and fourth weeks in each month. 42-43

LAYING HANDS ON THE SICK. DR. W. T. OSBORN, Clairvoyant and Healing Medium, cures the sick by the laying on of hands; Chronic, Consumptive and Liver affections, and every disease which has baffled the Medical Faculty, have yielded to his treatment. His success has been in most cases very marked, and such as to give him strong confidence in the healing power exercised through him. Terms for each Clairvoyant examination, \$1.00. Visitors, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M. to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel.

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

DR. C. MAIN will attend to obstetrical cases when desired. He will be assisted by a woman who has had long experience in that department. 25-27

TO THE AFFLICTED. DR. S. CUTLER, assisted by Mrs. G. W. WALKER, Clairvoyant and Healing Medium, will attend to the wants of the sick, on Wednesdays, Thursdays, Fridays and Saturdays in Lowell. On other days he will visit Billerica, Westford, and other places, where he is wanted, until further notice. Office 221 Central Street, Lowell, Mass. 23-24

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

MRS. E. J. FRENCH, Clairvoyant and Healing Physician, office 780 Broadway, second floor, front room. The moral conditions of the human organism delineated and prescribed for with an unparalleled success.

TERMS.—For examination and prescription \$5, when the patient is present \$8; if absent \$10. All subsequent examinations \$3. Terms strictly in advance. In order to insure prompt attention some of the leading symptoms must be given, when sending a look of hair.

Hours from 10 to 1, and from 2 to 4, except Saturdays and Sundays. Sept. 20

DR. ABBOTT'S MEDICINES.—Our Cholera Cordial has been depended on to cure Cholera, Cholera Morbus, Dysentery,—has been in constant use since the cholera season of 1832. Peach Cordial will cure debility, faintness at the stomach, and is an excellent Tonic Cordial. Our Panacea will cure Constipation, Colic, Cholera, Cholera Morbus, and will cure the Canker in the mouth and stomach and Canker Humors in the Blood. "Female Restorative"—for Female Debility.

P. S.—Spiritual and Mesmeric Examinations put in with care. J. & BENJ. F. ABBOTT, 214 Hanover St.

F. KEMLO, WATCHMAKER, AT GEO. B. FOSTER'S, No. 33 Tremont street, Boston.

N. B. Mr. K. has for many years been first workman and foreman for S. Willard & Son, 9 Congress st. 42-43

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

HEALING INFIRMARY. DOCTOR BARNON cures Cancers and Cancerous Humors, without the use of the knife or torturing with caustic, and with little pain and inconvenience to patients, by applying a certain ointment 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 heals up in a short time, commonly leaving no trace of the cancer behind. Over 200 cases have been cured by this process. The Doctor continues to attend to Scrofula, Erysipelas, and all cases, in which he has had great success for the last twelve years. Clairvoyant examinations attended to as formerly. Call and satisfy yourselves of the unremitting effort and determination of the Doctor to conquer and subdue disease in his fellow man. REUBEN BARNON, Botanist and Clairvoyant Physician, Palmer, Mass. 19-20

Interesting Miscellany.

For the New England Spiritualist.

THE GOOD THAT NEVER DIES.

BY J. M. FLETCHER.

Oh! my heart goes forth like a bird of song
In the fresh and dewy morn,
When the world is bright with the liquid light
That springs from the rosy dawn;
Like the bird it sings, like the flower it springs
To the light of the cheerful skies,
With an earnest trust in the love of God,
And the good that never dies.

It has wandered far over land and sea,
It has delved in the forests old,
But alone in the dreary wilderness,
There were sunset tints of gold.
And it traced the hand of the living God
In the smile of the sunset skies,
And bounded anew in the blessed faith
Of the good that never dies.

It has tasted grief in the closing eyes
Of the loved and early lost,
It has shared the sorrows of many a heart
On the waves of affliction tost,
But it never hath lost its holy trust
In the arm of the great All-wise,
Nor its faith in the perfect love of God,
And the good that never dies.

MY SISTER ANGEL.

BY LUCY A. RANDALL.

"When I am in heaven I will be your guardian angel."

As I sit in the pure twilight glow,
And watch the sunset's fading track,
And list to the far stream's warbling flow,
Sweet sister angel! thy words come back!
By forest or hill,
Thou art with me still—
A beautiful angel, at my right hand!

I know thou art one of the seraphim,
Whose songs chime over God's own land;
For sometimes the echoes, faint and dim,
Float down, like a dream, to our sadder strand!
And then I know,
Through all my woe,
That an angel is ever at my right hand!

And there, where life's peaceful river flows,
I know thou art not forgotten me;
That the light of thy sweet affection glows
By the altar of God eternally!
And in good or ill
I am happy still,
For my angel walks ever at my right hand!

When morn starts up with dewy thrills,
Like a warrior bearing a golden spear,
Whose banners flash from a thousand hills,
Sweet spirit! I know that thou art near,
More fair and bright
Than the Orient light—
A calm-browed angel at my right hand!

In the purple hush of the twilight gloom,
When the star of eve, like a burning shield,
Shines out to herald the hosts that bloom
Like silver lilies on heaven's blue field,
I feel the thrill
Of thy presence still,
Sweet sister angel, at my right hand!

Thou bearest to Christ each low-breathed prayer,
Thou givest sweet dreams at midnight lone—
Thy deep love guards me everywhere,
And pleads for me at God's bright throne!
I know no fear
While thou art near—
A glorious angel, at my right hand!

Oh, beautiful vision gone before,
I pray thee guide my spirit home,
To the sapphire light of that blessed shore,
Where grief and parting never come,
And if I stray
From Heaven's own way,
Oh, lead me back to that glorious strand,
Sweet angel that glidest at my right hand!

Life Illustrated.

WHAT MAKES A MAN.

A truthful soul, a loving mind,
Full of affection for its kind,
A spirit firm, erect and free,
That never basely bends the knee,
That will not bear a feather's weight
Of slavery's chain, for small or great,
That truly speaks from God within,
That never makes a league with sin;
That snaps the fetters despots make,
And loves the truth for its own sake,
That worships God, and Him alone,
And bows no more than at His throne;
That trembles at no tyrant's nod,
A soul that fears no other God,
And thus can smile at curse or ban;
This is the soul that makes a Man.

CHILD'S DREAM.

"O mother! mother! such a dream as I have had to-night,
Such fields, such flowers, such bright array, and such a heavenly
light;
Methought, as slumbering on my bed, a mighty angel came,
His eyes were stars, his vest was gold, his wings were tipped with
flame.

He hung above me, mother—'Twas as erst my father did,
Before they bore him far away beneath the coffin lid,—
And tender were the words he spoke, and beauteous every
flower
He bound around my burning brow in that enraptured hour.

O mother! once methought his face looked like my father dear,
And then the tears came to my eyes, that were before so clear.
Up! Lilies, up! he softly said, and far away we flew,
By clouds, and stars, and rosy bowers, all silvered o'er with dew.

And up and up we went, and still the stars were every where,
And mild and murmuring music rolled along the balmy air,
And O! I wist not of the change so sudden and so bright,
But, mother dear! I stood before a throne of burning light;

And angel forms in thousands stood in robes of brilliant sheen,
Sweet hymns, and songs of joy they sung and touched their
harps between;
And then methought that angel bright did beckon me away,
To where there sat a little child as lovely as the day.

And, mother! 'twas our little one for whom you wept so much,
I ran to clasp him in my arms, but could not feel the touch;
His cheeks were like the blooming rose, his hair was silver
bright;
His lips were rubies set in pearls, magnificently white:

He said, "Why does my mother stay so long away from me?
Here is my sire, and thou art here, but where, O where is she?"
I turned to see my father's face; but he had soared away;
My brother too was gone, and I here on the pillow lay.

Now, mother, ponder well my dream, the meaning tell to me;
And I will be a loving child, and tender unto thee.
Alas, the weeping mother said, thy dream I well may know,
All, all are gone save thee alone, and now thou too must go.

And so it was: that gentle child pined, sickened, drooped and
died;
They laid her in her brother's grave, her lonely mother's pride;
And oft the matron's waking hours renew the solemn theme,
And prayers are sighed, and tears are shed, upon her infant's
dream.

INTERESTING ANECDOTE.

The following anecdote is related on good authority: Johann Schmidgall, of Lowenstein, was the grandfather of the Seers of Prevorst. One morning, as he arose from his bed, more cheerful than usual, he narrated to his children, that in the foregoing night, his blessed wife had appeared to him in a dream, more distinctly than any thing of the sort he ever remembered. She had said something to him, but what it was he could not recall. When this happened he was in perfect health—but seven days afterwards, dead.

In the same night that Schmidgall had this dream, his grand-daughter, who was far away from him, lay in sickness and suffering for twelve hours, buried in the profoundest depths of her inner life—in that condition of inner wakefulness, which is called magnetic sleep-waking; then a spirit spoke to her and said, "I know not wherefore thy protecting spirit, (this was her grandmother, the wife of Schmidgall,) has for seven days abandoned thee, and is engaged with something of more importance that is occurring in thy family—and without her support thou couldst not bear with me."

THE DYING CHILD.

I was greatly pleased, says Dr. Thompson, with a little incident a mother gave me the other day. A child lay dying. Feeling unusual sensations, she said, "Mamma, what is the matter with me?"

Mother—"My child, you are dying."

Child—"Well, mamma, what is dying?"

Mother—"To you, dear child, it is going to heaven."

Child—"Where is heaven?"

Mother—"It is where God is, and the angels, and the good men made perfect."

Child—"But, mamma, I am not acquainted with any of those, and I do not like to go alone; won't you go with me?"

"O, Mary, I cannot. God has called you only; not me, now."

Turning to the father, she asked the same question. Then piteously, to each of her brothers and sisters, she repeated the same interrogatory, and received the same response. She then fell into a gentle slumber, from which she awoke in a transport of joy, saying:

"You need not go with me; I can go alone. I have been there, and Grandmamma is there, and Grandpapa is there, and Aunt Martha."

TRUTH AND EXPRESSION.

The best part of truth is unspeakable—entirely so. We can see or feel at a flash, instantaneously, a sum of truth that is perfectly intelligible to us, and yet that could not be expressed in words.—And if these spirit-openings could be translated into words, all books could not contain them.—We want, then, a deeper language; and as we launch out beyond the range of mere intellect into the domain of heart and feeling, and get free to see things by intuition without requiring them to be put in logical shape, in words—we shall find that there is language—language of the heart and spirit, that will condense volumes into one instantaneous glance. That is the real meaning of poetry, as far as it has any meaning. It is an attempted approach to this language of the heart.

The ambition of words, and laboring for expression, which are characteristic of some poets, appear to me despicable incontinence, such as would spoil the real poetry of life. It is not to be believed that the poets who make books, have therefore the most real poetry in them. On the other hand, the amount of poetry in persons is probably, in many cases, inversely as their amount of talk. The deeper persons are in love, the less generally they have to say; and so God may see more poetry in those who can neither write nor talk, than in those who fill books.—Home Talk.

GREAT IDEAS.

What is needed to elevate the soul is, not that a man should know all that has been thought and written in regard to the spiritual nature, not that a man should become an Encyclopedia, but that the great ideas in which all discoveries terminate, which sum up all sciences which the philosopher extracts from infinite details, may be comprehended and felt. It is not the quantity, but the quality of knowledge, which determines the mind's dignity. A man of immense information, may, through the want of large, comprehensive ideas, be far inferior in intellect to a laborer, who, with little knowledge, has yet seized on great truths. For example, I do not expect the laborer to study theology in the ancient languages, in the writings of the Fathers, in the history of sects; nor is this needful. All theology, scattered as it is through countless volumes, is summed up in the idea of God; and let this idea shine bright and clear in the laborer's soul, and he has the essence of theological libraries, and a far higher light than has visited thousands of renowned divines. A great mind is formed by a few great ideas, not by an infinity of loose details.

I have known very learned men who seemed to me very poor in intellect, because they had no grand thoughts. What avails it that a man has studied ever so minutely the histories of Greece and Rome, if the great ideas of freedom, and beauty, and valor, and spiritual energy, have not been kindled, by those records, into living fires in his soul? The illumination of an age does not consist in the amount of its knowledge, but in the broad and noble principles of which that knowledge is the foundation and inspirer; the truth is, that the most laborious and successful student is confined in his researches to a very few of God's works; but this limited knowledge of things may still suggest universal laws, broad principles, grand ideas; and these elevate the mind. There are certain thoughts, principles, ideas, which by their nature rule over all knowledge, which are intrinsically glorious, quickening, all-comprehending, eternal!—Dr. Channing.

CURIOUS FACT IN SHOT MANUFACTURE.—Previous to 1782, shot were made by dropping lead into water, and they were invariably flattened on one side. In that year Mrs. Watts, the wife of a shot-maker, who had been earnestly bethinking of some method of making the shot perfectly round, is said to have dreamed that it could be done by dropping the lead from a great height. She and her husband tried it in the shaft of a coal mine with perfect success, and took out a patent, realizing a fortune thereby.

We may be conductors of other men's lightning, if we give out no sparks of our own.

RELIGIOUS PECULIARITIES OF THE TURKS.

The principal schism which divides the Mohammedan nation is that of the Sunnees and the Sheeys.

The Sunnees are the orthodox party, and believe in the traditions attributed to the Prophet and his successors, and are strict in all their observances. Whereas the Sheeys reject all traditions and are strict legitimists, adhering to Aali, who married the Prophet's daughter, as the rightful successor, and rendering their homage to his descendants.

The Turks are all Sunnees, and the Persians Sheeys; the one is more fanatical, the other more superstitious; and as the difference between them is small, so is their mutual hatred proportionally intense.

The Sunnees repudiate Aali, the inflexible director of the Sheeys, who, in their turn, decapitate the representatives of the Prophet, Abubekir, Omer, and Osman in effigy. For they erect these persons in sugar at their festivals, and when merry over their wine, cut the respected friends of Mohammed into pieces, and actually drink them in solution.

The Turks elevate the sacred color, green, to their heads and turbans with the greatest respect; but in contradistinction, the Persians choose this hue for their shoes, trousers, and every other disrespectful use their ingenuity can devise. When the one shaves, the other does not, and scorns the thorough ablutions of his rival. Indeed, no matter how opulent, so it be vice versa.

Most ingenious and desperate are their mutual curses. "May your fatigued and hated soul, when damned to *Berzak* (purgatory), find no more rest than a Giaour's bat enjoys upon earth,"—doubtless alluding to the peculiar custom of the Franks in uncovering their head in saluting, and the wear and tear that head-gear has to undergo;—"May your transmuted soul become in hell a hackney ass, for the Jews themselves to ride about on," and many such emphatic compliments, are the height of fashion among the zealous adherents of each adverse party.

Not only in the West, but in the East,

"'Tis strange there should such difference be,
'Twixt twined twined and twined twined."

Apart from the foregoing, the very meaning of the word Islam, or resignation to the service and commands of God, has been a source of much dissertation and discussion, and has produced a variety of sects, of which the Hanefees, Mevleves, Rifayees, and Abdals, are the most noted in Turkey. The Hanefees are the contemplative philosophers, Oriental spiritualists or transcendentalists; and to this class the sultan and the principal part of the people belong. The Mevleves are the dancing or whirling dervishes, and they may therefore be considered as the Oriental Shakers. Their object is practical resignation to God, which state of mind they think they attain, by whirling round and round until their senses are lost in the dizzy motion.

They conform to the general tenets and observances, but their form of worship is peculiar.

Their religious edifices are called *Tekkes*, which are open every Tuesday and Friday, and are frequently visited by the sultan and Europeans in general.

A large square space, which is surrounded by a circular railing, constitutes the scene of their ritual, or ceremonies. A gallery occupies three sides of the building, in which is the latticed apartment of the sultan, and the place for the Turkish ladies.

In every mosque, and here also, there is a niche opposite the entrance, called the *Mihrab*, which indicates the direction of Mecca. The walls are adorned with entablatures, ornamented with verses from the Koran, and with ciphers of sultans, and mottoes in memory of other benevolent individuals, who have endowed the Tekke. The Sheikh, or leader of the community, sits in front of the *Mihrab*, on an Angora goat-skin, or a carpet, attended by two of his disciples,—an attenuated old man, with a visage furrowed and withered by time, bronzed by many successive suns, his long and grizzled beard witnessing to the ravages of age, while his prominent eyes, sparkling like lightnings amid the surrounding darkness, are the only symbols of animation or life in his worn-out frame.

The dervishes, as they enter, make a low obeisance with folded hands to this patron saint, with an air of mystic veneration, and take their stand with their faces towards Mecca. The old sheikh arises, and presiding over the assembly commences the services.

Their peculiar head-gear, called *sikke*, of thick brown felt, in the shape of a sugar loaf, and long and flowing robes of varied hues, make them seem like fantastic representations of some other sphere, particularly when they commence the slow and measured prostrations of Mussulman worship.

Prayers being over, each dervish doffs his mantle, and appears in a long white fustanella, trailing the polished floor, and of innumerable folds, with a tightly fitting vest of the same pure color.

They now defile two by two before the sheikh, who, extending his hand towards them, seems to diffuse a sort of magnetism, which irradiates every countenance.

As they stand immovable, the wild and thrilling music slowly pervades every sense, until suddenly one of the number extends his arms, and begins to revolve noiselessly, with slow and measured step. The folds of his ample skirt now gradually open like the wings of a bird, and with the swiftness of his motion, expand, until the dervish only appears like the centre of a whirlwind. The rest are all alike in motion; arms extended, eyes half closed as in a dream, the head inclined on one side, they move round and round to the measured time of the music, as if floating in ecstasy.

The calm and unimpeded chief, with slow and stealthy step, wanders among their evolutions. Suddenly they cease, and march around the circle. The music increases its measure, and the dervishes again commence their giddy motions; old and young seem to be in a visionary rhapsody. Perhaps transported in the bewildering whirl to the regions of the blest, they languish with rapture in the arms of the hours of Paradise; or lose their earthly senses amid the glories which surround the throne of Allah; till suddenly they stand transfixed, their outspread and snowy drapery folding around them like the marble investment of an antique statue.

They are all prostrated, exhausted by their ecstasies, and immovable, until the sheikh recalls them to the realities of time by his holy benediction, when they slowly rise again, compass the building, and enveloping themselves with their cast-off mantles, silently disappear.

THE GOOD SIDE.—There is no object in nature and the world without its good, useful, or amiable side. He who discovers that side first in inanimate things is sagacious; and he who discovers it in the animate is liberal.—Lavater.

"I presume," said Robert Hall, in his great sufferings, "the Lord sees I require more hammering and hewing than almost any other stone that was ever selected for his spiritual building, and that is the secret of his dealing with me."

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- III. That the disembodied can and do communicate sensibly with those still in the flesh.
- IV. That incalculable good may be derived from such communion, wisely used.

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