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VOLUME I.

## BOSTON, SATURDAY, JUNE 30, 1855.

NUMBER 13.

The New England Spiritualist.

and James, and Thomas, will sneer at a the blue-eyed Louise will laugh, and call I say I really think there may be somet which these three million Spiritualists

A CHAPTER OF PACTS.

New York, June 15th, 1855.
EDITOR:—Please allow an old Bostonian a small in your columns;—one who though long absent from his native city, still feels that his heart "is

two instances to relate.

that I am aware of. One of these looks was abust and a start to a young lady medium of my acquaintance in Williamshury. I Immediately after taking the holis her hand also was impressed with the word "Kate." She formed the letters on the lock to spell this word. It fails the letters on the lock to spell this word. It fails the letters of the lock to spell this word. It fails are not that the lock mass shut and offered as a but to eath the spirits appling. Willoud having time to bink of the true way of spelling." But," dewards the late of the true way of spelling." But," dewards the late of the true way of spelling." But," dewards the late of the true way of spelling." But," dewards the late of the spirits when the lock flew open. Now here in my mind was displayed as asgustly on the part of the spirits, been the lock in the lock when the lock flew open. Now here in my mind was displayed as asgustly on the part of the spirits of the lock either ignorantly or designed with the word 'but," and in the lock word with the shutter of the lock either ignorantly or designed with the word 'but, and in the lock word with the shutter of the lock either ignorantly or designed with the word 'but," and it is not the lock either ignorantly or designed with the word city papers, and through a shirtly party, as flow of God, chiefly written to demonstrate the Trusk of the grain with the shutter of the lock either ignorantly or designed with the word city papers, and through a shirtly party, as flow of God, chiefly written to demonstrate the Trusk of the grain of God, chiefly written to demonstrate the Trusk of the grain of God, wherein its theorem of the Royal Society, London : Printed to design the word was again shut by another person—an edition of one of our city papers, and through a shirtly party, as flow of the spirits of the county of the shutter of the lock either ignorance of the spirits of the papers of the word was a shirtly and the papers of the word of the spirits of the papers of the papers o

ould be larger, than that of mind. That all bodies, said have more power, which have more motion; and all Superiour minds, which have more understands. And then, to what End, should they have a power to state on the Mind of Man; if neither are required, termitted, to make use of it?

"41. Yet in the Use of this Power, we must suppose m, to act in conformity to the Laws of Nature, with peet both to the Patient, and themselves. That as y have a Power, to operate upon Bodies; but not to stroy their Principles, nor the stated laws of their Mon; So likewise, to move, and to propose unto the ind of Man; but not to Destroy its Faculties, nor stated Manner of their Operation.

"42. With respect to their own Nature; we must pose, that those Imbodied Minds, which are in a state pose, that those Imbodied Minds, which are in a state of the money in the propose with the series of Man, or othere to incline them unto error; and with Pravity and sorder, to obstruct their Peace and Happiness. Network of the Mind; and it is and just Ends, should as well permit the Being and crations of these Enemies to the Mind; as of Poisons ich are alike Enemies to the Mind; as of Poisons ich are alike Enemies to the Body.

"43. That those on the contrary, which being of the cher Orders, enjoy a state of light and perfection; e their office To move and assist men in the prosecion of Truth and Goodness. And both of them their amission, so far to over-rule all Humane affairs; as y best serve the Ends, which God hath proposed to self in the Government of the World.

44. It is also necessary, that the Superiour World, all bave a Regiment, [i. e. government, or order] essibled within itself. For how can it be supposed fit, overn this, if it hath no government of it be supposed, in that vo.

the Vital here below; So it is to be supposed, in that above.

Here below is the Phantistick, among Brutes; the Arbitrary or Despotick, of Man over Brutes; and the Rational or Civil among men. And it is reasonable to believe, That in like manner above, there is a Kingdom of Darkness, limited to certain bounds within itself; as well as a Kingdomof Light. The former, an: wering in some sort, to that among Brutes; the latter to that among men. And that in the Kingdom of Light, there is also settled a two-fold dominion. That which is given it over the Kingdom of Darkness; and that which is established within itself. The former answering in a sort to the Despotic Dominion, which Men have over Brutes; the latter, to the Civil, which they have over one another. And therefore, that there are as many orders of Celestial Government as there are of Celestial mind. And that as God has deputed the Sun as Monarch over the Corporeal world; so likewise some Celestial mind over both this, and the Intellectual, by whom he administers the Regiment of the Universe."

It will be remembered that the above was written 154 years ago.

Claremont, N. H., June 11th, 1855.

For the New England Spirit
A TEST VERIFIED.

For the New England Spiritualist.

A TEST VERIPIED.

Boston, June 16th, 1855.

Friend Newton:—Although I have never seen you, yet I feel that we are friends and brothers in the great cause of humanity. I wish to state a fact or two connected with the mediumship of Mrs. Coan. I arrived in Boston, for the first time in my life, this morning; after my business was completed for the day, I inquired at the hotel for the residence of some medium, and was recommended to Mrs. C., in Hayward Place. I proceeded to her rooms, and engaged an hour for the purpose of conversing with my spirit-friends. I took a seat at the table opposite the medium, and was about to ask if my friends would rap, when Mrs. Coan's hand was influenced to write the following:

Dear Borntes.—Although not visible to you, I am often with you, and can read what is passing in your thoughts. You are very desirons of more tests; therefore I will try to give you one. Go to the Tremont House at 9 o'clock, and you will see J. R. Holway.

Mr. Holway was an old friend of mine when my

Itelway.

Holway was an old friend of mine when my rwas in the form, but I have never seen him since, was five years ago, and therefore was not thinking n at this time. I went to the Tremont House, and astonishment, I med Mr. Holway on the steps that up to the entrance. The name signed to the comation is that of my brother, and is correctly given, the test is complete.

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLI

LETTER ON MODERN "SPIRITUALISM,"
SO CALLED.

MY DEAR FRIEND,—On the subject respecting which
an convictions. I have attended several sittings with
intent "mediums," have seen striking "manifosts.
as "in domestic circles, and have read and heard a
sever reading."

to the testimony of the state of the New Testament.

7. Mixed in with nearly all these demonstrations are certions,—conscious and unconscious,—requiring a receptions,—conscious and unconscious,—requiring a reception,—conscious and unconscious,—requiring a reception,—conscious and unconscious,—requiring a stage of the subject are such as to be proper subjects of instigation only to the most thoroughly-trained and coolly ciplined scientific minds.

9. The human mind is so constituted, that a topic is the stage of the stag

materialists of all of matching agreed the special and my mind research when it is a state of all of the ditors of the mind of the citors of the mind research and greed many of the friends of the publication and of the citor of this religious minds in the land when head and greed many of the friends of that publication and of the citor of this religious. The first impressions minds, and patiently to relievate the answers to this sort of objections, though the warms of spiritualism, so generally and greed my minds are so wont to regard any expression which appears in their leading denominational organ, as final and conclusive, however shallow and unsubstantial it may be, that a brief examination of this writer's "views" may not be wholly superfluous. We suppose, furthermore, it to be a not unimportant part of our editorial duties to clearly set forth the true position of Spiritualism, so generally and grossly missocnetived as it is by religious minds, and patiently to relievate the answers to this sort of objections, though they may have been for the hundredth time demolished.

The first impression produced upon the reader is, that the author of this "elter" does not wish to be considered a truth-secker. He seems to have already learned all there is that is (in h

ngs! They should privileged classes, earning among the tin "liberalism!"

sted with mystery, and ad therefore liable to the cen urged against it by author find agreea-

who the entrance. The name signed to the comscalin is that only brother, and is correctly given,
febre the test is complete.

for the communication referred to was written,
if an amerous questions, which were all cansered corgiven by raps as load as one could make with the fits
as raps were made upon the table, while the medium
aid a pencil and was influenced to write six pages
discledeum and lack-handed, with must the rapidity
displaning; after which the spirits called for the alphascale graphen of the spirit selled for the middle graphen of the spirit selled for the middle graphen of the spirit selled for the world of
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standard contract and contract of the property of the contract of the contract

THE FESTIVAL AT ABINGTON GROVE,
do and devoutly religious spiritdo and religious spiritdo and interest. It is computed that upwards of
one thousand persons were on the grounds, about five
hundred of whom went from Boston and vicinity in an
extra train of cars. The number is believed to have
been much smaller than would have convened, but for
the adjoint of the convened of the convene

God, and can have no other source. Follow it, and it shall conduct your seless. Within each one of you is a fount truth—a well of living water, which, when unsealed, all spring up into everlasting life, and bring everlasting y and beauty to your souls.

EVENING LECTURE.

This discourse commenced with a beautiful and thrill-gapostrophe to the departed of all ages, in language te this:

"Shades of the Mighty, return! Thou Tomb, give by numberless dead! Thou ancient and ever-rolling a, bring forth the best that have gone down beneath y restless waves! Thou Past, marshal before us the bautless army of the noble and the wise, the sages and les learoes, who have led and blessed mankind, in all ges and all nations! Shades of the great and good, we worke your presence, your wisdom, your might!"

So—it was remarked in continuation—so have men of It times, whenever any mighty work was before them, and they have feld the need of superior aid,—so have eye called upon the heroes, the leaders, and the reformers of by-gone days. This is natural and instinctive tuit it is generally supposed to be a mere figure of eeceb; and that the great and good of the Past can be insulted only in the musty records of their earthly ves. It is not so! Ever around your are the living firits of the mighty once valony you invoke! Strictly eaking, there is no Past. Every thing that has ever ned—every mind that has ever had being—lives now! urn not then to the Past—the Present is better and ore powerful.

If those who once lived have perished, or if their sembodied spirits were captives, as it were, in some ref, flyright babode, unable to come to you, then might as mourn for the Past. But the Reformers of the Past ereforded, purified, and more powerful.

NEW-ENGLAS

ASSAULT STATE OF THE STATE OF TH

ble, as it was a precarious case; and a large dose might be injurious.

During this consultation, the mother asked Dr. Fisher if the child would recover, to which he replied that he would do all in his power to save it, because its parents were so anxious. "But," said he, "little blue-eyed Katy, here with me, says she wants him to come to her." This remark astonished the parents, as they know the medium had no knowledge that they had lost a little girl, next older than this little sufferer, who used to be very much attached to him; and it probably turned the scale in favor of the invisible Dr., so only twenty drops were given. As the midnight hour approached, says a bright and lovely spirit-friend, who has aided me in this description, "The case became more and more alarming; seription, "The case became more and more alarming; the content of the con

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HOME.

HOME.

Broad lands and stormy seas lie spread
Between me and my home,
But still its ancient paths I read,
Still round its walls I roam.

A stranger hath my heritage,
But the 'll tie'er be rid of me;
I climb the stairs, I pace the floors,
I pass unchallenged through the doors —
A ghost no eye can see.

I stand in the dewy morning now,
Just as I stood of old,
Under the sweet laburrum bough,
With its showery green and gold;
I thread the orchard alleys dim,
I hear the breezy sound
Of the wind that ripples the leaves o'erhead,
And I see the apple blossoms ahed
Their snow-flakes on the ground.
Poor garden! changed and aad its plight!
It seems to peak and pine;
I miss a world of sweet delight
I covened in "auld lang syne."
The broad box-edges run to waste,
Weeds creey where flowers should bloom;
The axe has plied its cruel war,
And wrought its ravage wide and far:
What right had strangers' hands to mar
My home? Still, still my home!

By the garden hedge, ere daylight dies,
Live is thought to bear.

My home? still, still my home!

By the garden hedge, ere daylight dies,
I love, in thought, to lean,
And sean, with soft, tear-troubled eyes,
The old familiar scene.
The meadow, velvet smooth, the tall,
Dark grove of shaling bright,
Like a summy beam of Hquid Hight,
And the lowing kine, and the swallow's flight,
My heart doth years to these.

My heart doth yearn to these.

My heart doth yearn, despite the pain,
And gazing thus afar,
I see, in my dream, dawn once again
Youth's devy morning star.
I bare my forehead, and seem to feel
I tse clouds of grief and care.
Pass off and away, pass off and away,
As the vapors of night at the break of day
Pass off in the aurue air.
I am young I am owner.

Pass off in the azure air.

I am young, I am young, I'm a merry boy!

What's gloom? what's grief? what's doubt?

What sorrow can darken or dim my joy?

I laugh, I sing, I shout;

But the sun goes down, and the stars steal forth,
And the ghostly mists arise,
And fast as the night-shades grow and grow,

The old care-cloud comes back to my brow,

And the tears to my troubled eyes.

And the tears to my troubled eyes.

Ah! then I mount the winding stair
With faltering step and slow;
To the little room, so white and fair
In the dear old time, I go;
To the room where my, childish prayer was said,
Where slumber was sure to creep
O'er my drowsy lids, like a spell that 's thrown
By a loving hand from a world unknown.
Would God that now I could lay me down
And sleep as sound a sleep!
Would God I could drop away from this
Dark coil o'f strife and pain,
And enter my long-lost bower of bliss,
And be a child again!
To wake, to feel life's freshness lie
Like dew on heart and brow,
Cool, calm! Oh flower of Paradise!
Oh youth! what blessing beyond price,
What boon from heaven are then!
Oh, little room! I used to lie

An account of used to lie
And watch, on nights like these.
The great red-visaged moon climb high
Above the ancient trees;
Climb high in the purple heaven, and pour
Broad floods of light below,
Paler and paler, pure and clear,
Till the lawns and grassy levels near
Lay white as fields of snow.

Lay white as fields of snow.

And at dawn how pleasant to hear the brief,
Brisk swailow's chirp again,
And the flapping and fluttering ivy leaf
Tap, tap, on the window pane.
To rise with the sun, to wander forth,
Free-heatted, blithe, and willd,
And be wooed by the morning's rosy kiss—
What rapture bath life more rare than this?
Would God I could enter my bower of bliss,
And be again a child?

And be again a child?

No more! Nidd waves outspread
My yearning footsteps hold,
And wastes ne'er tracked by mortal tread
My bower of bliss enfold;
But hearts, in pious pilgrimage,
Fiti past o'er land and sea,
Like wandering birds no skill can cage.
Oh! a stranger hath my heritage,
But he'll ne'er be rid of me.

## BEAUTIFUL STANZAS.

BEAUTIFUL STANZAS.

lead them in the path they have not known."—Isaian
How few who, from their youthful day,
Look on to what their life may be;
Paining the visions of the way.
In colors soft, and bright, and free.
How few who to such paths have brought
The hope and dreams of early thought!
For God, through ways they have not known,
Will lead his own.

The eager hearts, the souls of fire,
Who pant to toil for God and man;
And view with eyes of keen desire
The upland way of toil and pain;
Almost with scorn they think of rest,
Of holy cain, of tranquil breast:
But God, through ways they have not known
Will lead his own.
A lowlier task on them is high

What matter what the path shall be?
The end is clear and bright to view;
We know that we a strength shall see,
What'er the day may bright of do.
We see the end, the house of God,
But not the path to that abole;
For God, turned way they have not know
Will lead his own.

# Interesting Miscellany.

cases of basing heriar rated—the cuts of the cheesed hand, and of defense and bisindess. And if so, would any amount of testimoty came him to believe it? If I vot in unliable men, would any amount of testimoty came him to believe it? If I vot in unliable men, would any amount of testimoty or nervous silvation, he did not think it could he does. So with the bibliomes and the deduce who the persons were, &c. So.

A medical gentleman present sid, "That if any part of the man's hand (before referred to) was sectually without, it was a physical impossibility, and requested the besture to favor him with the man's address, or any of the parties concerned, who he could write to."

The lecturer, with the utmost gravity, said "that parasons with the man's address, but referred him to delid chapter of S. Mark's yongle for a full account of the whole transaction."

The Time addies "The andience was in a reart was a require all—the best we have witnessed for a full account of the whole transaction."

The Time addies "The andience was in a reart was a require all—the best we have witnessed for long time."

"The Time addies to rearre the rearred that it is should be an acceptable offering before the throne of the Rerand. And many things fair and exquisitor need in their party the great femals, which were an acceptable offering before the throne of the Rerand. And any many things fair and exquisitor need in their party sevent, delicate flowers, and little glittening des-droys, diamonth in the earth, persh in the seas, there are the design and making every where, loyous faces and general flowers with the sent person and general flowers with the sent person and general flowers with the sent person and the section of a spirit, for the more mental our working, the three of our humoth I father? "Our ligh Father humothers, but they can live only in heaven. As happed were a many depth and a spirit, when the section is a spirit, for the more mental our working, the section of the section of a spirit, for the more mental our working, t

THE DEPOCHMENT.

The production of the control forms of the control form

For the New England Spin DREAMS.

When 'mong the shades of buried Hopes, My spirit takes its flight in Dreams, I deem some viewless angel stoops, And lifts the voil of memory, Disclosing old, familiar scens. Restored, unchanged.

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