

NEW-ENGLAND SPIRITUALIST.

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"LIGHT! MORE LIGHT STILL!"—COETJEE.

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Phenomenal & Philosophical.

From the "New York Evening Post."

INTERESTING PROCEEDINGS.

Mrs. Hatch at the Stuyvesant Institute.

Dr. B. F. Hatch, having published in the *Evening Post* an invitation to the clergymen of New York, to meet Mrs. Hatch at Stuyvesant Institute, on Friday evening last, for the purpose of investigating the truth of the alleged revelations of Spiritualism, there was, on that evening, a very large audience at the Institute, completely filling the lecture room. The price of admission was twelve cents, and not less than a thousand persons were present. The audience was highly respectable and intelligent, a large proportion being ladies.

Mrs. Hatch, the medium, sat with other ladies upon the platform. She is about seventeen years of age, small in stature, with delicate and well-formed features, and of an intelligent and prepossessing appearance. She was tastefully attired, and wore her flaxen hair flowing in long ringlets down upon her shoulders.

Dr. Hatch stated to the audience that no clergyman had yet responded to the invitation in the *Evening Post*, although several had intimated that they would be present. Rev. Mr. Sawyer had promised to be present next Friday evening, if possible. Rev. Dr. Gordon had promised to come that evening, but had excused himself, by a letter, which he (Dr. Hatch) could not consider satisfactory. At the call of the audience he read Dr. Gordon's letter, excusing himself from attending, on account of his domestic affairs, and suggesting a meeting during the day, when an hour might be spent in questioning the spirits.

Dr. Hatch then invited any clergymen present to come forward and act as a "Committee of Investigation," to propound questions to the medium, enter into debate upon any subject they chose, or take such other course as they saw fit.

A gentleman made a motion to declare Dr. Gordon's letter unsatisfactory to the meeting, but another gentleman opposed the motion, and Dr. Hatch said he would prefer to let the matter rest, adding that Dr. Gordon's reasons for not attending were probably well understood. He then called for the nomination of the committee of investigation.

A voice—*I nominate Peter Cooper, Esq.*
Mr. Cooper—I beg to be excused, as I am not very well. It was with some hesitation that I ventured to come out, to-night, at all.

A voice—I hope Mr. Cooper will not decline; he is a very intelligent man, and known to the whole community.

Mr. Cooper persisted in declining.
Somebody suggested that those present who are skeptics offer themselves on the committee.

A voice—I am requested to nominate Dr. Beal.

Others nominated Dr. Allen, Mr. Asa Smith, Rev. Mr. Verren (a French Protestant clergyman), Prof. Doremus, and Mr. George H. Arnold.

A voice—I nominate Prof. Mapes, not that he is a doubter, but because he could facilitate the labors of the committee.

Prof. Mapes declined.

One or two of those nominated arose and declined to serve, and the name of Dr. Burnell was proposed.

The committee as nominated was then confirmed by the audience, and four or five of them retired to an ante-room.

In about ten minutes the committee returned, and Dr. Burnell said:

The committee were somewhat embarrassed, but one of their number having been on a similar committee before, it was proposed to submit this question for the discourse of this evening:

"Is the knowledge of the Absolute Being, of the moral law, and of the nature and destination of the soul, acquired by the natural improvement of the mind, or does it derive it from intuition and revelation from God?"

Dr. Burnell was requested to read the question again, and did so, adding that he supposed the committee meant by "natural improvement of the mind," the cultivation or material education of the mind.

Mrs. Hatch then rose slowly, and with a grave and measured tone, offered the following

PRAYER.

Our Father, we approach thee with thankfulness and prayer, for from thee, from thy great and mighty laws, proceed all power, all knowledge, all life. We acknowledge thy glory and beauty, as we see them in the great and mighty wonders of thy creation. We acknowledge thy love as we see the chain of sympathy and attraction through all thy created things, and we acknowledge thy power as thou hast spoken all these united systems into being, and controllest them by thy divine will. Oh, Father! we praise thee for that feeling, that emotion, which arises to thee in the form of worship and of thankfulness. We praise thee for the thought and feeling of the mind which enable us to penetrate into those dim mysteries of thy creation, and fathom the thoughts and feelings of the soul—the pulsations of the universe itself. Oh, Father! we know that thou hast placed no limits upon our souls; that they are shrouded from thy great and divine mind, as the sun is shrouded from the corruptions of light to revolve around it for ever; so, in the deep interior essences of our being, we feel that thou art our Father, that thou art the source, and that around thee we are forever revolving, subservient to that great law of divine power. Oh, may we feel that law on this occasion, and aside from the cares and strifes of an external existence, may these, thy children, perceive the golden cord which thou hast fastened around their souls, and with which thou art drawing them nearer and nearer, as the wheels of time roll onward, and the mighty chariot is about to be lost on the verge of

eternity. Oh, Father! that great and mighty power thrills us with divine love. We feel, we know, that thou art here, within the sanctuary of our hearts; that thy love and goodness are beaming upon us; that our every thought and feeling is perceived by thy divinity, and that thy great and glorious omnipotence will assist us to aspire to catch the gleam of sunlight, as we mount upon the peaks of everlasting wisdom. Aye, and as the eagle soars aloft, striving to reach the highest mountain peaks whereon to build his eyrie, that he may gaze on the world and smile in triumph, so the everlasting soul would wing its way to the summits of the highest wisdom, and smile at the beauties of thy creation; for we know that the soul is omnipotent as thine own omnipotence, as boundless as thine own life, as inexhaustible as the fountain of light within thy great soul. And, Father, whatever words we utter, may they be to thy glory and praise, and may thy children feel that although they are each distinct and separate, yet they all, like the mighty planets which form universes and systems of universes, must revolve around one centre. And to thee shall be all praise, for ever and ever.

DISCOURSE OF THE MEDIUM.

Mrs. Hatch then stepped slightly forward, and addressing the audience, delivered in a clear, round voice, without the slightest hesitancy of speech, with correct accent and emphasis, and graceful and appropriate gestures, the following discourse, during which she was several times applauded:

The subject presented for our consideration on this occasion is substantially as follows: Does the knowledge of man, which he possesses of the moral law, proceed from external cultivation or education, or does it proceed from the intuition and revelation of God, or from God.

We will endeavor, first, to explain, as briefly as possible, man's relations to Deity, externally through the laws of nature, and internally, through the laws of revelation. In the physical world, all the various forms of structures, the combinations and developments of matter have never produced anything, in the form of a living existence, superior to man. Never, since the first dawning of intelligence in the human mind encased in a human body, has a form of existence higher than man sprung up on the earth. Before that period, science will tell you that various formations were produced, possessing higher and higher functions; that at first there were only minerals; but vegetable and animal life were successively created, and that mineral, vegetable and animal life, concentrated in the human form, produced in man the form of physical creation, the divine and glorious ultimate of matter. From whence does this ultimate proceed? Whence comes this divine beauty and glory? Where are the causes of elimination? From whence do matter, and life, and being emanate? No one can answer. The man of science can investigate the physical laws of forces and of attraction—he can study the anatomical structure of the universe—he can analyze the composition of matter; but the first, greatest, mightiest cause, that which forms and governs the living, moving principle, is past finding out. It has been left for what? Not for external science; it may analyze for ever to no purpose. Not for external education, that may forever build theories upon facts, and never arrive at the first principles of the facts themselves. Intelligence is conferred upon man alone. Man only possesses opportunities and powers for acquiring knowledge. The lower animals do not reason; they do not analyze the life beneath them, nor aspire to the life above them; they seek only that which promotes their own existence. Beyond that they manifest no aspirations for beauty or for glory. Then, in the external creation, there is no manifestation of life, except the instinctive forces of animal life; no manifestation of aspiration, except the instinctive forces—the desire to overcome the natural laws for the promotion of existence; no manifestation of attraction, except the positive and negative forces of nature, which, ever acting and re-acting, produce animal existence, but not thought.

The next question to illustrate is, can matter, either in its primitive form—in that which is supposed to be the primal source of planets and of worlds—can that matter produce thought? Analyze as closely as you please all the elements of nature, resolve suns, systems, stars and universes into their primal gases, and ask if these gases are thought, or do they contain thought? We answer no. We answer that thought is the divine; matter is the external. They are distinct and positive principles, coeval, perhaps, with each other, in forms of existence, but not coeval nor coequal in powers of existence; the one being the creative power, the other the thing created; the one active, the other acted upon; the one the bright and living life, the other the external, or the death. Therefore, matter, traced to its ultimate, traced to its primates, still cannot be thought, still cannot be life, in its distinct and positive characteristics. Then what must be life and thought? What must be that power which creates and vivifies? It must be God.

Then God, in his operations—this Deity, this first cause, this primal source, like a great and mighty sun, revolving in himself, in throwing off great and mighty sources of life and of beauty, which are suns and systems, and universes of thought, but obeys, but exercises his own law of creative existences. It is the great law of primitive sources resolved into Deity—the beginning of sources, not analyzed, not classified, but conceived and aspired after.

Then, if in the physical world the ultimate is man, in the spiritual or divine what must be the ultimate? Man. Why? Because man possesses the only intelligence, the only reasoning capacity, the only power of judgment which exists in the external universe. Then, thought-power, concentrated in man, must be the ultimate of the spiritual, as the physical principle in man is the ultimate of the physical.

How, then, does man stand in relation to the Deity? Does he stand as an outward form of matter simply? A progressed mineral, vegetable or animal merely? No. He stands in the relation of a divine being, an outward function of the Creator, a bright coruscation revolving around him, a glowing divine satellite, which, meeting and mingling with earthly matter, becomes resolved into a separate and distinct star.

In the proposition before us, it is conceived that there are two sources of knowledge. At least, the question is, "Does man obtain his knowledge of the moral law from education, or from intuitive sources—from direct revelation—from Deity?" There are two sources of knowledge available to the human mind. Why? Because the human mind, in its distinct and positive actions, looks in two directions—one the natural, the other the spiritual. Why? Because the physical body proceeds from the natural; and because the spiritual emanates from Deity. Therefore, it has two elements, constantly warring with each other, forever directing the spirit in one channel or the other, as either element for the time prevails, and men are constantly striving to penetrate either the spiritual or the physical—either the structure of the universe and external things, or the laws of the composition and action of the mind. But the universe itself being the emanation or creation of the Deity, whatever knowledge man obtains in that direction must be from Deity indirectly; and the soul being a direct emanation from Deity, whatever knowledge man obtains in that direction must be direct knowledge—positive knowledge—absolute knowledge. Therefore, in man's absolutism, as his spiritual or divine is brought forth from Deity, he possesses the elements of all knowledge, the elements of all power, the elements of all wisdom in a finite degree, as Deity, God, Jehovah, possesses it in an infinite.

How, then, does man obtain knowledge? How do these divine principles of knowledge become purified and developed in the external? How do they become, in fact, bright and glowing attributes of man's identified existence? We answer, man, in his emanation from Deity, or in his true divinity, as being shot forth from Deity—as being created by him—was by that very act placed upon his individual responsibility. Why? A star shot forth from the sun, reaching the limits of that sun's atmosphere, and passing beyond it, solves itself into a self-dependent mass. It creates for itself a new centre, around which it revolves, and works out for itself, and within itself, new forms of existence, like Saturn, Venus, or others of our own system. Why? Because it is thrown off, being no longer required by the sun. Yet, although it is still dependent upon the sun, it nevertheless has a light within itself which came from that sun, around which it still revolves. We may compare the will, then, to one of these planets, as it has been thrown off from Deity—as in his divine intelligence he has formed and finished the external and the spiritual. So man becomes a distinct and positive identity, and must have a centre around which to revolve; and that centre is his own individuality, his own divine, his own human godliness. Then what is the result? He commences directly to outwork a separate form of existence. He commences to look externally. The soul begins to perceive and analyze from the physical senses, and thus man becomes human—an identified intelligence, which creates other forms—an intelligence which is in essence within, but which, coming in contact with external matter, creates forms, as Deity, coming in contact with the great matter of universes, creates forms, systems, suns, glorious planets, which in turn outwork other forms of existence.

Man, in his educational processes, or thought, which perceives only the external, becomes, not a divine being, but an external being. Why? Because, if man receives his whole instruction, his whole manliness, his whole knowledge, from the external first—if there is no divine source within—if there is no will, no intelligence, no revelation, no intuition within—then man knows nothing except what he has seen, heard or felt. He knows nothing except what has been revealed to him through his external senses. How many believe this? The materialist answers, "I believe it; I do not believe in anything I do not feel, or see, or hear."

Oh, materialist! Every law of your being, every conformation of your physical frame, everything which gives you life, you do not see, and yet you believe you exist. You do not see the substance within you—you do not see the atmosphere you breathe—you do not see the great and glowing attributes of the earth, the air and the sky, and yet you believe they exist. Why do you believe? Because there is a divine essence of light within you. Because, by that divine essence, in a finer degree, Omnipotence has perceived, read, scanned and penetrated those very particles which form your physical system—because it has drawn them to itself, has moulded them after its own fashion. And thus every man is distinct, positive and identical in formation. Thus, no man is like any other man. In thought, feeling and creative power they differ. Why? Because God has made them different? Because their souls are different? No, but because they are differently combined, differently outworked, differently progressed and purified—because they exist in a different form.

In tracing the history of all ages, from the first commencement of intelligence, as we have it in Biblical history, to the greatest and mightiest revelations of science and art, we perceive that man has always had two sources of intelligence or knowledge—the exter-

nal or educational, and the intuitive. He has always relied most upon the intuitive, notwithstanding that he has claimed to rely most upon the educational. We may prove this by every revelation of theology—every revelation which is called superstition, or fanaticism, or enthusiasm—every revelation which some pronounce a vagary, but which penetrates into the soul of man. Men and women rely intuitively upon the fortune-teller, in spite of reason. They put their trust in the mysterious juggler, scarce heeding the man of science who can demonstrate everything. Why is this? Why does the mysterious, in spite of the thoughts, the reason, control the feelings, the emotions of the superstitionist, the visionist, or the enthusiast? Why does it penetrate into his soul without the concurrence of his will? Simply because this internal source of intelligence, this power, this divinity is more active than the external. It is a power within itself to perceive, to prophesy, to essentially reveal the great and mighty glories of God and of nature.

The external intellect does not, then, penetrate beyond the surface of matter, though ever active and watchful, analyzing, conceiving of things which come within its reach. Every great revelation, whether moral or physical, which has occurred in human history, we will trace, primarily, to this law of superstition, intuition, revelation, or whatever you are pleased to call it. Every war, every outbreak, of a newer and more perfect information, every advance of progress, every great and glorious development of science, has first been an intuitive idea. It has never been demonstrated till it has been conceived by intuition, by revelation or prophecy. You have an account in the Biblical revelations of the theological history of the earth; you have in all times a history of that which pertains to the church; but you have, in a great measure, overlooked the mighty powers which have propelled nations in their revolutions, the great external forces, which have called men to arms. Why have you overlooked the events which pertain to the state, and perceived the revelations of the church? Simply because the religious element of man is highest and strongest. It pervades all the quiet feelings of his nature. Man, under the control of religious excitement and enthusiasm, overlooks state, government, home, everything to satisfy that element. This is demonstrated by the followers of the Romish church, by every manifestation of fanaticism, in the dawning of every new era, in the mighty

ligious element first, and then to his reason. And with that intuition which he calls faith, mingling with his simplicity and purity of life and teachings, he outwrought the divine operations, glorious and beautiful, which are recorded in the Bible.

Glance at the history of our own country, at the revelations of American government, of American Church and State. Glance at the first thought of Columbus, as he intuitively, not by deductions of science, saw beyond the great water a new continent. See how that intuition grew stronger and stronger as it outwrought itself into a bright flame, until he feels that he must carry it out, by leading the way to that bright and glorious hemisphere which you inhabit, and which was fully before his vision. He knew it was there. How did he know it? Science had not revealed it to him; no one had told him there was another hemisphere—a mighty world superior to the eastern continent. He received that information first from the inward perceptions of his own nature—from that intuition, or revelation of the soul, which exists in every human being.

We have mentioned this most remarkable instance of intuition, that you may compare it with your everyday experiences, and with those of your parents and grandparents. In every case you will find that intuition has preceded positive knowledge. Speculation ruled supreme until demonstration, accidental or otherwise, proved that speculation to be an intuition, a revelation, a divine thought. It had been conjectured that, as it now revolves, this earth, instead of a flat, stale formation, was a living, breathing thing, having a light, a power, within itself. It was all speculation until Newton, with his giant mind, penetrated the philosophy of forces, and discovered, by the falling of an apple, the law of attraction. Apples had fallen before the days of Newton, thousands of them; but he, by his intuition, had perceived the law, and the apple proved that it was an intuition.

Again: If this intuition, this revelation, is a natural element in the composition of man, the question is, is it always active? Does Deity, in other words, ever withdraw his influence from man? Has Deity made man with this great and mighty element of the divine—made him to exist—made him to outwork his conscience—and then withdrawn, after a period, his inspiration, and said to man—to humanity—roll on without me? Might the sun, after it had shot forth a system of stars, after it had set them in their orbits, revolving around it, say, "Now, ye stars, go on your course—I will withdraw?" Where would be the light, the centre of attraction, the laws that govern them in their orbits? All gone with the sun, leaving only desolation, ruin, and death. So, if Deity ceased His inspiration—ceased His influence upon man's spiritual nature—we, too, should die. No longer could human souls exist; for, if your light is taken away—if your sun is blotted out—if Deity has folded itself up to rest—then you can look no further for the salvation of your souls. Why? Because every man is distinct from every other man. Because every man requires for himself essentials, life-principles, divine innovations; not because another man has required them; but because he is himself a man, with distinct identity; because he is a child of Deity. Therefore it is that the inspirations of the past will not do, except for illustrations, any more than Newton's apple

would have sufficed, unless he had had the living principle within his mind.

How, then, does man receive all true and glorious knowledge? How, then, does he receive gradually every manifestation of intelligence, every grain of knowledge of the moral law which he possesses. We answer, from intuition. For until man's intuitions are cultivated and furnished, no Jesus of Nazareth can reach him. If "by their faith they were made whole" by him; if by their knowledge, by their intuition, his divine teachings reached them, so if humanity to-day hath not this divine inspiration within itself, the teachings and life of Jesus of Nazareth fall like dead letters at the feet of the nineteenth century, and materialism tramples them under foot. If there be no divine light shining upon the world now—if Deity hath indeed folded himself up to rest, hath withdrawn his inspirations and revelations from this age, and left man to the guidance of his external or animal nature only—then you are not to blame if you do not believe in Jesus, if you do not believe in revelation. Then, if you are not religious, you are not to blame. Why? If Deity hath not given you the same element which he gave the apostles, how can it be created? External education cannot create it, for it is divine. You may have for your remembrance written histories, and the records of conscience, but unless that divine inspiration is in your being, you have no knowledge of Deity, no knowledge of moral law.

What is moral law? It is the revelation in form of man's spiritual capacity. It is the action of thought, of feeling, upon man's happiness, upon his welfare, here and hereafter. It is man's perception of that feeling, emotion, and thought of his nature, which is distinct from his physical senses, which does not form a part of his physical sensibilities, which is a distinct life-essence within itself. That is moral law, and the regulations by which that law is governed are just as perfect, just as inviolable as are the regulations which control the external laws of gravity, of attraction, by which the planetary systems are sustained. The one destroyed, the planets would sink to ruin; the other destroyed, humanity would become a chaos, and man's boasted will a libel upon his Maker.

Then by education you are not moral unless you are intuitively so. In intuition you are not moral unless that element wells up within your souls; unless Deity beams upon you, like the sun, yesterday, to-day, and forever, unless his love, his power, and his light are as constant as the light of the sun.

revolve around it as you revolve around the Deity. True, there is sometimes a re-acton which leads you to suppose that God's light is withdrawn, but it is only the revolution of your soul upon its axis, only the night which precedes the day, only darkness which gives birth to the light of the morning. So in the Messianic dispensation, there came a period of darkness, which spread a gloomy shadow over the earth. What was it but the precursor of the morning of Jesus, the precursor of that glorious sunbeam which illuminated the hills, and penetrated the valleys of the earth, gilding all with the bright rays of noon-day, till it became the full and everlasting life of humanity? You may think another night has fallen upon you? You may think another darkness has spread its wings and is brooding over you like a great and mighty bird or demon of evil. Be it so. The light will as surely come as dawns the morning after the night. Individual souls now abiding in darkness, may embrace materialism and unbelief, but that intuitive element within, that glorious godliness of their nature, that light which cometh from above will beam upon their souls, and the morning will surely break. It will come—not by education, not by preaching from all the pulpits and rostrums in the land, not by church or state, or both united—but, over all these, by revelations from Deity, by radiations of divine light into every human soul; for, unless Deity is the God, the Father of each soul, he is not the Father of humanity.

You are none of you above revelation; may be you are below it. None of you have advanced to the comprehension of the glory of our Father so far, that you need no additional light. None of you need say that God has withdrawn his light, because they do not need it, or because he is angry with them. No, no! The sun does not get angry with the planets, and refuse to send forth his rays; neither can Deity cease to shine, or cease to give his children the glory of his great and mighty power. His glory, his omnipotence, his brightness are eternal, perfect, all-pervading.

Man is an intuitive being. He exists, breathes, moves by intuition, and education only reveals the modes, laws and functions of his existence—only reveals the effects, of which the great cause is intuition or revelation. This gives to man a religious element, a religious property within his soul. This gives to him a distinct life-principle, which must buoy him up above all the storms of external warfare and strife, which must give to him the bright and glorious beacon-light which, if he will use, will guide him safely into the harbor of an eternal rest.

These are our views upon intuition and education, as relating to man's knowledge of moral law. If any of the Committee desire to propound further questions, or wish us to elucidate further any particular point, we will be happy to answer.

Dr. Burnell—The committee are informed by Dr. Hatch that it is not desirable that the medium should remain in the trance state more than ten minutes longer. Therefore, if any person present has any question upon the subject discussed which is bearing upon his mind, we will thank them to state it at once.

A Gentleman—I would like to ask if the intuitive perceptions may not be enlarged by a continued thought of the Deity?

The Medium—We answer to this question that the

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intuitive perceptions can be enlarged by a continued thought towards the Deity. Of him who is omnipotent you cannot think; you may think towards him. How is that to be done? Think within. The soul being an essence thrown off from him, the soul being a child, of which he is the father, think within, and you can enlarge your intuitions, for the soul within will thereby expand, beautify, and enlarge, until, as Deity is omnipotent, you will advance nearer and nearer the Deity.

Another Gentleman—How is one to know when to trust his intuition? The Medium—Always trust your intuition, but do not trust that which you may sometimes suppose to be intuition, and which is in fact only vagary or fanaticism. Do not trust the shadows of external existence which sometimes make their impression upon the brain, but always trust, in whatever condition, in whatever position of life you may be—always trust that interior force, that conscience, that highest conception of right, which no man is void of, which is always within your souls, which is ever drawing you towards that glorious Being whence it emanated. If you will listen to that voice, you will never, never stray.

To further illustrate this point, there is sometimes an intuitive voice through the banker, the broker, or the man of the world, telling him not to cheat his neighbor. He thinks this a fanaticism, perhaps. He regards it as prejudicial to his physical interest. Therefore, he does not trust that intuition. But does it lead him into error when he does trust it? We answer, no. The golden rule is written in burning letters upon every man's soul. He tries to bury it, to hide it with the rubbish of external existence. He flies to an external church, an external worship, that he may bury it still deeper, but the impress is never lost upon his brain; it burns and burns through all, and he can never quench the flame, however much he may strive.

Another Gentleman—Can we know what spirit or spirits spoke through the medium? The Medium—We do not desire to give names. Personalities are not in question on this occasion, but principles and truths. If you consider the views of principles which we have advanced to be truths, call the spirits true; if you consider them false, then call us false. We will go by whatever name you please.

Mr. Hatch suggested that Mrs. Hatch had been taxed as much as her present condition would permit, and would be obliged to the audience if they would excuse her.

A Voice—I move that the committee of this evening be continued over until next Friday evening, that they come prepared with questions.

The Medium—We will object to that. Committees should be chosen to suit the audiences they are to serve. The same persons may not be present on another occasion, and besides, there may be present clergymen or others who may desire to take an active part. The gentleman withdrew his motion.

The medium made a short closing prayer, returning thanks for the privilege of having suggested the thoughts which were then "trembling along the lyre-strings of the souls of the audience, like the sweet cadence of heavenly music." She then sat down, relieved from the "trance," and conversed with persons near her.

For the New England Spiritualist.

BRO. NEWTON:—The agreeable manner in which you comment upon my criticisms on the use of the word universe proved highly gratifying to me.

It so often happens that when a controversy arises between persons, they fall to striving for the mastery, that exceptions to this practice are little expected, and all the more commendable when exhibited.

In return, let me thank you for the attention and trouble you have bestowed upon the subject, for the enlightenment of myself and others.

In relation to the use of the word universe, as significant of all things,—visible and invisible,—of all the human mind can form any possible conception of, we have no controversy. The question is confined to the propriety of its use in the plural form, as applied to some indefinite portion of space or sphere of intelligent being,—to some integral portion of the grand universal whole, of which the finite mind can form no adequate conception.

I confess, from the few moments' time I have bestowed upon the subject, with a view to correct my conceptions, if wrong, and with the aid of your reflections, I have come to view it more charitably, and concede it not improbable there may be appropriateness in using the word in the plural form; as much so, at least, as in the clause, "system on system," by Pope. Words and phrases can have no significance beyond what is attached to them by custom, and sanctioned by use; and hence are subject to change, to suit an improved ideal or condition.

The onion is an object in the visible world, that will serve, very aptly, to illustrate our ideas of the constitution and relative condition of one system of objects and things,—of one universe to another.

This vegetable is composed of several concentric and consecutive layers. If the outer one be removed, we have the spherical form,—all-essential qualities and organic laws in what remains,—in fact, an onion, as entire and as perfect as before. Thus, we may remove each layer, till we reach the central nucleus, where we still find the onion in all its perfection. Were these layers preserved in their original perfection, they would each present the appearance of, and might, with propriety, be called an onion. Collectively, they would constitute but one,—a unity, a whole. Thus, we should have many similar organisms comprised in one,—onion within onion, system within system; or, if we please, universe within universe. The analogy between this visible object and that interior world of consciousness it is designed to represent may be traced beyond the external organism. As the naturalist proceeds with his anatomical investigations, he finds each succeeding and inner layer of finer tissue, of more delicate texture and more beautiful structure. He also finds them possessed of greater vitality, or life-principle. But the central nucleus possesses, as it were, a life-imparting and life-sustaining relation and power over all other portions or layers of the collective body. In like manner will it be found in the grand scale of interior or spiritual life and consciousness. As we put off the outer and grosser, and substitute the more refined—as we pass from system to system, from universe to universe,—we shall find ourselves approximating the incomprehensible Life of all life and Being of all being.

The parallel is but imperfectly drawn. The reader must make his own application.

Our loftiest conceptions mock us, when we attempt to fathom the idea of an eternally unfolding existence, amid constantly unfolding beauties, surrounded and sustained by eternal beneficence.

Very kindly yours, N. H. SWAIN. COLUMBUS, O., March, 1857.

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 4, 1857.

A NEW VOLUME.

Volume Third of the NEW ENGLAND SPIRITUALIST commences with the present issue.

It is believed that the past character of this paper has established for it a reputation which renders needless any promises as to its future course and objects. Suffice it to say, that it will continue to be a Journal of the Methods and Philosophy of Spirit Manifestation and its uses to Mankind.

The editor hopes that those who have accompanied and encouraged him thus far, in his earnest researches for "Light! more Light!" will, without exception, still bear him company in what he trusts will ever be an onward, upward course. He also hopes that those who are conscious of having derived aid from his efforts in the past, will use their influence to extend the circulation of the SPIRITUALIST, and thus help both to diffuse the "Light," and to lighten the pecuniary burdens and mental anxieties hitherto incident to its publication.

Persons making remittances should be careful to give distinctly their names, and post-office address, including State, (and county also, when in the larger States;) also to prepay their letters by stamp.

Terms as heretofore. (See last page.)

Address A. E. NEWTON, Editor and Publisher, 15 Franklin Street, Boston.

THE WAY TO DO IT.—Persons unaccustomed to writing are often at a loss to send an order to a publisher. The following brief form will answer all purposes—

A. E. Newton—Send me \$2.00 for \$1.00, as the case may be, for which please send the N. E. Spiritualist for one year (or six months) from April 1, 1857 (or any other date that may be desired), to ———. (Here give name, post-office, county, and State.)

Enclose in an envelope, prepay, and direct as above.

THE RELIGIOUS PRESS ON SPIRITUALISM.

It is both amusing and pitiable to observe the manner in which Spiritualism continues to be treated by the religious press of the country. Persistently remaining in ignorance of both its facts and its principles, the papers occasionally discharge what they imagine to be tremendous theological broadsides at its Gibraltar walls,—which discharges are rarely if ever even aimed in the right direction, much less do any harm except to those from whom they proceed. We give below an example:

The Advent Herald, of a late date, thus comments, under the head of "A Wise Distinction," on some recent remarks of ours:

"Spiritualism accepts the fact that spirits communicate; it by no means endorses what they communicate, nor what individual Spiritualists believe."

"The intelligent communication of spirits with minds in the flesh—does not depend at all upon either the truthfulness or the agreement of their statements about any subject. Even should all who communicate agree in denying that there is a spiritual world, or that any spirits exist at all, that denial would be no proof of such non-existence;—on the contrary, it would be a very strong corroborative evidence in favor of spirit-existence,—for such testimony could not be supposed to originate in the minds of mediums. The testimony itself must come from mind, and that mind must have existence. If not from the mind of the medium, or any one in the body acting through the medium, then it must be from a disembodied mind. The Cretons were once declared to be 'always liars'; and yet nobody doubts that the Cretons had existence, even though they themselves might affirm or deny the fact."—N. E. Spiritualist of March 7th.

Admitting the above, of what possible value is the testimony of such "liars" as the "Cretons" were affirmed to be? If of no value, then what possible profit can be derived from communicating with such liars? and what must be the state of mind that seeks intercourse with such?

We take the brand, pronounced that all the spirits that communicate contrary to the biblical prohibition of communication with the dead, are, without exception, "liars." Their telling the truth at times is no evidence that they are not liars; for all liars are capable of speaking the truth when it will better subserve their purposes. And when the pretended spirits of the good and pure attempt to communicate, they are invariably lying spirits, that personate the good for wicked purposes; for good spirits would never communicate to mortals in a manner forbidden by God, and punished by Him with death. Speaking of charges being brought by pretended spirits against mortals, the same paper says:

"It is time the important truth had been learned, that spirits who undertake to communicate of such matters, as a general thing, entirely unworthy of credence, and hence should not be heeded. It may be that in some cases the truth has been revealed; but we presume that hundreds of similarly false accusations have been brought, for malicious purposes, though it is comparatively seldom, we are glad to say, that 'circles' have been foolish enough to give any heed to them."

Here is a confession that the gods worshipped by Spiritualists, are, many of them, liars, and entitled to no credit. And yet those who consult them are relying for salvation on the testimony of just such liars. Now to demonstrate that they are liars, Jehovah, more than two thousand years ago, gave us the following test. Let them try it, and they will invariably demonstrate that they know not any thing:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods; yea, do good or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you." Isa. 41: 21-24.

The Herald here assumes what it can never prove, namely, that "God has forbidden" all intercourse between this and the spirit-world. If its "broad ground" be true, then Jesus of Nazareth was an impious and ungodly man in conversing with Moses and Elias upon the Mount of Transfiguration; and moreover, the Moses and Elias who conversed with him were only "lying spirits, that personated the good for wicked purposes." The Herald must either recede from this "broad ground," and admit that good spirits do sometimes communicate, or take the above alternative. If the good communicate, they can do us good; if the evil, we may do them good. This is the "possible profit" of spirit-intercourse.

The representation that Spiritualists in general worship spirits as "gods," is as untrue and as slanderous as it would be to affirm that church-members in general worship their ministers as gods. It is true, among both classes of people, that weak-minded individuals are prone to pay undue respect to those whom they feel are capable of teaching them; but the intelligent, of all communions, repudiate the imputation of worship, or slavish obedience. The charge is unworthy of an editor who professes to be guided by Christian principle.

Equally so is the imputation that intelligent Spiritualists rely on the testimony of spirits, either good or bad, for salvation. Their reliance is solely on an interior perception of, and complete obedience to, THE TRUTH (from whatever source it may be learned,) under the beneficent and eternal laws of the universe. There may be some who very unwisely rely on the teachings of particular spirits, just as church-members are wont to do on the dicta of their favorite minister or commentator,

without calling into exercise their own individual truth-determining powers;—but of this class we frankly say that they would be quite as well, (perhaps better) off, to remain in the churches (than to throw themselves blindly upon the guidance of invisibles.

As to the text submitted at the close of the above article, we would merely remark that it has been applied to the modern spirits thousands of times within the last seven years, and has resulted in overwhelmingly successful demonstrations of various kinds, with accounts of which our paper and other Spiritualist publications are constantly teeming. Not only have they proved that they know a great many things, both past and to come, but they have done both "good" and "evil," often to the complete "dismay" of those who have denied their knowledge and power. The editor of the Herald should have acquainted himself with these proofs.

We had designed to quote other examples, but the length of the above induces us to postpone the remainder.

LIVE A TRUE LIFE.

Man is born with a nature of his own. He does not make it, he does not influence it; in short, he has nothing at all to do with it until he wakes to self-consciousness and takes the reins into his own hands. "The iniquities of the fathers shall be visited upon the children," we are told; and the whole course of humanity, from generation to generation, proves to us that we are told truly. The iniquities of the fathers, are visited upon their offspring, physically, intellectually, and morally, more or less as the case may be. Nevertheless, every man born is an individual spark from Divinity, responsible to that Divinity for a true or a false existence.

"Ye shall know the truth," said Christ, "and the truth shall make you free." There is, then, a freedom, notwithstanding the physical bonds engendered upon us; and this freedom is attainable. None, I think, will deny the assertion that, despite the wonderful progress going on in the world, despite the age of steam, and gas, and electricity, of mechanical perfection, of scientific prosperity, and intellectual brilliancy, there hangs over the moral world, a dark night of error and spiritual blindness. Mankind are dead in trespasses and sins. They see the light, but they love darkness. We do many things well—perhaps wonderfully well; but we are not true. The great barrel-organ of society is grinding out continually a regular set of tunes, over and over again, in accordance with men's laws, and making its members answerable not to the heavenly but the earthly.

"Thou shalt worship the Lord thy God, and Him only shalt thou serve." It had a meaning once, thousands of years ago; and although we may encase it in gold and silver and precious stones, and stand it in a conspicuous position to be looked at and admired, and bowed down to,—it has a meaning still; and the little voice in each man's bosom proclaims distinctly what that meaning is. "Be a man," it says to us, "live your own life; live it freely and truly; fear not, and ye shall possess the kingdom."

Do we live truly? The Father has endowed us with reason and common sense, with so-called "human feelings," and love of human liberty. He has given us power to discern the true and the false, the right and the wrong; and we have only to exercise our will, in order to follow His dictates.

The great dragon that stands in our path is "society,"—society, with its wide-spread arms and its mouth of fire, like some huge giant which feels mortals can never overcome; and so, shivering and shrinking from an encounter with the monster, we sink into his jaws, and lose our own individuality and manliness to satisfy this great idol.

We forget that, in the olden time, little David, with a sling and a pebble from the brook, overthrew the famous Goliath; the task needed only true faith and true courage, although Saul and all Israel were dismayed and greatly afraid.

What is society? Nine-tenths of the people in the Christian world will tell you, privately, that it is a great humbug; that it binds and enslaves the soul; that it chills and deadens the growth of humanity; that it tramples upon right and truth, while it upholds oppression and wickedness. True, it professes to be all goodness, all purity, all truth; but every man knows in his own heart, that inwardly it is full of dead men's bones. And yet, when called upon to act, they, justifying themselves with the semblance of a holy horror, are too apt to turn away, as did the young man who had great possessions, from Jesus, when told that he lacked one thing. There is a law higher than the laws of society, and most men, as I have said, would disdain to deny it. If this be so, are we not answerable, first of all, to that higher law? We know that it is the voice of God; and we know, too, that although many shall maintain the name of the Father, yet Christ our brother has told us "not every one that saith unto me, Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father which is in heaven." If we do the will, according to the clearest light within us, then shall we be what we seem; then, and then only, shall we live truly.

Oh, men, take courage and be men. Oh, women, fear not, but be true to the great principle within. Do right, regardless of consequences; and whatever you may lose in the present, shall be a gain for eternity. Live truth, and as God's unchangeable laws cannot fail, so shall all things work into harmony with that truth.

Mrs. COAN IN HUDSON, N. Y.—The Hudson Daily Star, of the 14th ult., gives a somewhat extended report of the proceedings in the City Hall, of that place, on the occasion of Mrs. Coan's appearance as a medium. According to the custom at her public seances, a committee was chosen to conduct the investigations. Names of spirits were written correctly by the hand of the medium, and numerous test-questions were put, all of which were answered correctly, according to the Star, except one. The spirit of John Jay asserted that he left this sphere in the year 1829. This a gentleman of the committee contradicted, asserting that it was in 1832.

Three days subsequent to this meeting, however, another paragraph appears in the Star, under the not very euphonious heading, "Give the d—l his due," in which it is stated that John Jay did die in 1829, the year indicated by the spirit. So it seems that the investigator's memory was in fault. Was this "thought-reading," or "the action of mind upon mind?"

THE UNEQUAL MARRIAGE.

The world, and the New York portion of it in particular, is making a great fuss about the marriage of an Irish coachman to an heiress, and great stress is laid upon the inequality of the affair, and the unfitness of the match. Many this way have expressed themselves very warmly about it, with the same ringing on the inequality of the parties. Now where is the inequality? Has the young lady really descended any to marry the young coachman? Had her venerable "parent" continued to be a poor man, as he began, and his daughter then chosen to marry the one she did, it would have been equal; all the conditions would have been proper, of body and mind, and the virtuous public would have deemed it right. The sire gets rich, but he is the same man, physically, intellectually, morally; and his daughter, and all that is marriageable of her, is the same as at the beginning, with no more refinement of organism or blood. As like seeks like, nature in her leads her to seek a congenial mate, and the coachman is the object— young, vigorous, and perhaps handsome— and nature never errs. Had she been led to marry a "spoon," with generations of refined blood in his veins— refined in the alchemic of debauchery and licentiousness and indolence—the world would have called it all well, but such a match would be far more unequal than the present, unnatural and ill-adapted as some regard it. We see that the young people are to be allowed to go their way, in spite of the opposition of the hard-hearted "parent," even though the fabric of society be a little tremulous about the base in consequence of it.

LECTURES AT THE MELODEON.—Miss Sprague gave two more interesting lectures on Sunday, to one of which, in the afternoon, we had the pleasure of listening. For a subject on this occasion, she took the expression, "Where is the light, for I cannot see it?" The analogy between light and truth was kept up throughout the discourse; and it was illustrated how the influx of both is perpetual, whether man's eyes are able to perceive it or not. The idea of a sun's shining for a day, and then withholding its light for an indefinite period of time, was shown to be incongruous, but not more so than the thought that divine truth is spasmodic in its emanation from the Great Source. The spiritual and natural sun shine without ceasing, and the fault is in our condition if we do not recognize the fact. For next Sunday, Mr. Henry C. Wright is announced to lecture on Marriage and Parentage—subjects of transcendent importance, a proper understanding of which, in our view, is a most essential step towards the physical, not to say moral and spiritual redemption of the race.

A TEST OF SPIRITUALITY.—The Philadelphia Evening Bulletin, referring to Mrs. Hatch, "does not doubt in the least the lady's ability to preach either upon the principles of church or state, philosophy or science, in a clear and comprehensive manner," or that she is equal to the best cultivated minds upon either subject, though she has studied neither; but he wishes to have her tell "what cotton will be worth at Liverpool for the next twenty days." It strikes us this is a curious way to test spiritual gifts. Where would Christianity stand to-day, we wonder, if it depended upon tests of such a nature for its acceptance? The humble Nazarene did not prove the spirituality of his mission, or his union with the angel world, by evidences of this character; but he advanced great humanitarian principles, and evidenced his power by healing the sick, making the lame to walk, restoring the blind to sight, and by various other "signs," which are paralleled in the experience of mediums at this day. The same kind of evidence that went to establish a spiritual truth eighteen centuries ago, is requisite now; and in the nature of things the same "signs will follow them that believe" now as in the olden time.

MR. HUME IN PARIS.—From the correspondence of the Courier des Etats Unis we learn that Mr. Hume, the well-known American medium, has been recently exciting attention in Paris. From the high reputation of the Courier, we judge that the statements are authentic. The following paragraph is from the columns of that paper:

"Here are some curious enough details: Hume asserts that he is able to invoke the dead, and to feel the pressure, or, if he requires, to even avail himself of the full strength of their hands—but it is said that he lost all his power over spirits until the 10th of February, last, at which time he recovered it. It is added that he was recently permitted to perform his experiments as a matter of science before their Majesties at the Tuilleries. It is said that the results were curious enough—that strange impressions were felt, and that a handkerchief, torn from the imperial hands by invisible influence, was twisted, tied in a knot, and thrown to the middle of the room."

LIGHT WANTED IN CANADA.—Mr. Horace Squier, of Sutton, Canada East, wishes to say to lecturers, trance-speakers and healing-mediums, that there are persons in that section who are interested in Spiritualism, and who wish for further knowledge and demonstration of its truths. If any will visit that place, and address a line in advance to him, he will do all in his power to favor and further the object of such visit. Sutton joins Richmond, Franklin Co., Vt. Perhaps some of our Vermont lecturers may find a field of usefulness in that section.

CORA HATCH'S INSPIRATIONS.—On account of the great interest manifested in the developments through Cora Hatch, we shall next week present a full report of a conversation at a private circle in New York, where she acted as medium. The topics treated of are, "The relations of sin and disease," "How to become a medium," etc., and are all handled in that clear and beautiful style which characterizes all her inspirations.

THE SOUL INDEPENDENT OF THE BODY.—In Taylor's Plato, mention is made of one Clearchus, and his disciples at the Lyceum. He declares that man, by means of moving a wand up and down, over the body of a lad, "led the soul out of it," and left the form perfectly rigid and senseless; when he afterward led the soul back, it told, with wonderful accuracy, all that had been said and done.

SPIRIT POWER AND INTELLIGENCE.

How sweet to know that the dear ones hover around us, whispering with their "silent voices," words of comfort and cheer;—around us to guard us from evil, and save us from danger;—around us to give us tokens of their love and friendship; around us to give us proofs of their identity, that they are the same we have loved, and thought we had lost;—around us, when the spirit droops and faints, to discourse unto us songs of hope,—to lift, to exalt us, and clear away the dull, material influence that may surround us, and open our vision to behold again their loved and cherished forms,—to teach us that they still exist.

The following are a few, among many manifestations in illustrating the beauties of spirit-intercourse, which I have experienced in my own family, and which, I believe, may in time be experienced by every spirit of the rudimental sphere.

Some year or more since, as my companion was walking upon the street, she was saved from injury by spirit power in the following manner:—

Being weak, through a severe spinal difficulty, and it being quite slippery, she slipped and fell; but just as she would have struck the ground, a gentle pressure, as of a hand upon her back, quickly restored her to her equilibrium. Looking up to thank a gentleman, as she supposed it to be, that stood beside her, she beheld a spirit with a serene and smiling countenance, glide gently away from her side.

Some weeks since, while the writer was away from home, his companion retired quite early to rest, being somewhat unwell, and was aroused from a partial stupor, by the impress of a kiss upon her cheek, and starting to know the intruder, as she thought, beheld a spirit mother, her vigils keeping, and imparting tokens of her interest and affection.

A few evenings following, music in the distance was heard, in the night, from our sleeping apartment, which gradually came nearer and nearer till the room was filled with sweetest melody;—first an instrumental, then, after a brief pause, a vocal strain. It brought up thoughts of the time of which it is recorded, "they sang peace on earth, good-will toward men."

About three or four weeks since, my companion took a severe cold, which brought on a bronchial difficulty, and afterwards, croup. I endeavored to perform a cure by manipulations; but the more I operated, the worse and more aggravated the disease grew, and I was obliged to wait patiently and see her suffer, but had scarcely refrained from the work, ere she remarked, "I feel a hand upon my forehead; it is passing over my head and down my back;—it is gone. Now on my forehead again, passing in the same direction." After making a few passes, in this manner, she became quiet, fell asleep, and the Monday following this, (Saturday eve), was well. I am sure no one was in the room except us, and yet there were hands there more potent than ours.

Thus are we blest with these angel visitors dispensing their choice favors with open hand, cheering when desponding, healing when sick, and guiding when the way is dark. Who would not rejoice in such a faith? aye, who could help praising the Eternal Spirit for the opening of such progression?

With the following brief test let me close:—At one of our regular circles a few weeks since, a medium was entranced and spoke this, to us, very unmeaning sentence, "I'm no medium." After a brief pause, the spirit again remarked, "Are you a medium?" "No, I'm no medium, some of my family are however;" and then asked, "Who said that?" and pointed to a gentleman that sat in the circle, but who, not recollecting the occurrence, was as much amazed as any one.

"Did you make those remarks?" asked one of the circle of the gentleman alluded to.

"I think I did," was the reply, "I seem to remember something about it, though not distinctly."

"Where were you?" asked another.

"In the barn, Wednesday," replied the spirit. Then the gentleman referred to remembered that another gentleman was with him in his barn and asked him the foregoing questions, and he gave the responses.

From whence came the intelligence? From the medium? She had not seen the gentleman referred to up to that time, and knew nothing of the affair till she was told it after coming out of the trance state.

DOVER, March, 1857. R. C. P.

NEW PUBLICATION.—"THE REVEALATOR: being an account of the Twenty-one days' Entrancement of Abraham P. Pierce, Spirit-medium, at Belfast, Me.; together with a Sketch of his Life." This is a pamphlet of 58 pages. Its title sufficiently indicates its character, except that the Sketch covers only the writer's experience as a medium, making no reference to any other events of his life. The narrative is told in a simple, straight-forward manner, assuming nothing in a literary sense, but bearing upon its face assurance of the author's candor and good faith. The facts related are such as are more or less common in the experience of every medium, with the exception of the extraordinary circumstance of his having been kept in a trance for three weeks, during which time he had a series of visions of the spirit-spheres, which are here described. Bela Marsh has the work for sale, at 25 cents. x.

RAILROAD TRAGEDY DESCRIBED.—On the evening of March 12th, while a small circle was being held at the house of Mr. O., Mrs. O. was controlled to describe a terrible railroad accident which she said had just taken place, in which cars were seen plunging off a bridge, and scores of mortals writhing in agonies of a frightful death. It was on that very day the great accident took place in Canada. But it is perfectly certain that the news did not reach Auburn till the next morning.

E. S. Tyler, who was in a circle at Syracuse on the same evening, received impressions of the same scene.—Spiritual Clarion.

We are lanterns of stained glass—no man pure enough to transmit the white light which seeks to shine through him; we color it with our humors, and so the world is full of tints and tones, and every new man is a wonder and problem.

Flowers are the alphabet of angels, wherewith they write on hills and valleys mysterious truth.

POETIC.—This line is in Aurora Leigh: "The blue of heaven is larger than the cloud."

Interesting Miscellany.

THE DEPARTED.

Of may the spirits of the dead descend To watch the silent slumbers of a friend; To hover round his evening walk unseen, And hold sweet converse on the dusky green; To hail the spot where once their friendship grew, And Heaven and Nature opened to their view! Oft, when he trims his cheerful hearth and sees A smiling circle emulous to please, There may these gentle guests delight to dwell, And bless the scene they loved in life so well!

THE DYING WIFE.

Lay the gem upon my bosom, Lay me feel her sweet, warm breath; For a strange chill o'er me passes, And I know that it is death. I would gaze upon the treasure— Scarcely given ere I go— Feel her rosy, dimpled fingers Wander o'er my cheek of snow. I am passing through the waters, But a blessed shore appears; Kneel beside me, husband, dearest, Let me kiss away those tears. Wreath with thy grief, my husband, Strive from midnight until day; It may leave an angel's blessing When it vanisheth away.

Lay the gem upon my bosom, 'Tis not long she can be there; See! how to my heart she nestles; 'Tis the pearl I love to wear. If in after years beside thee Sits another in my chair— Though her voice be sweeter music, And her face than mine more fair; If a cherub call thee father, Far more beautiful than this— Love thy first-born! oh, my husband! Turn not from the motherless; Tell her sometimes of her mother; You will call her by my name? Shield her from the winds of sorrow; If she errs, oh! gently blame.

Lead her sometimes where I'm sleeping; I will answer if she calls, And my breath will stir her ringlets, When my voice in blessing falls. Her soft, black eyes will brighten With a wonder whence it came; In her heart, when years pass o'er her, She will find her mother's name.

It said that every mortal Walks between two angels here; One records the ill, but blots it, If before the midnight dreat Man repeats it; if uncancelled, Then he seeks it for the skies; And then the right-hand angel weepeth, Bowing low with veiled eyes.

I will be her right-hand angel, Sealing up the good for Heaven; Striving that the midnight watches Find no misdeed un forgiven. You will not forget me, husband, When my form's beneath the sod? Oh, when the jewel given us, As I love thee—next to God.

THE ANNOYED DOW.

"The attractive power of sweet ornaments, to which Solomon here alludes, is notably declared in that which Basil relates of the manner of catching doves; which was by breeding one up tame, and then, announcing her wings, they let her fly away, and the sweet odor of the ointment drew abundance of pigeons after her, which she brought to the cot of her owner."—Patrick's Commentary on the Song of Solomon.

'Midst rocks and caverns, all alone, A white-winged dove was heard to moan; All day, all night, forlorn she sate, Without a friend, without a mate.

One morn a holy man passed by, With snowy beard and prayerful eyes; A censer on his arm he swings, With which he fumes the sad bird's wings.

Charmed by the force of odors bland, The lone one perches on his hand; And then, with liquids heavenly sweet, He bathes her eyes, her plumes, her feet.

All dripping thus with holy dew, As up morn's rosy clouds she flew, Of God's own garden the perfume Streamed on her track from every plume.

For leagues on leagues those sweets she fanned O'er winding stream and desert sand, And crowded caravans, 'tis said, With all the camels, kneel and prayed.

"Is Eden floating down, indeed? The Arab cried, and reined his steed: 'Or hover o'er yon groves of palm Sweet angels, veiled in clouds of balm!'"

Meanwhile, amid those caravans rude, All day the holy hermit stood, Of gazing eastward in the air As if wing'd visitors were there.

Clambling at eve a lofty rock, He saw a silver-tinted flock Of doves fly towards the sinking sun— All circling round the Anointed One.

"O! Innocence!" the old man cried, "Thou comest back, a spotless bride; Where'er thy heaven-sweet wings are found, The sister virtues flock around."

REVELATION.—Revelation is mediate or immediate; speculative or intuitive. It is addressed to conscience or reason,—to sight or sense. Reason receives the light through mediums and mediators; conscience direct from its source. The light of the eye is opaque; of the other clear. The prophet, whose eye is coincident with the celestial ray, receives this into his breast, and intensifying there, it kindles on his brow a serene and perpetual day. But the worldling, with his face averted from God, reflects divinity through the obscure twilight of his own brain, and remains in the blindness of his own darkness, a deceptive meteor of the night.

A GUARDIAN SPIRIT.—The late wife of a respectable citizen at Heilbronn, named Arnold, had continually a spirit near her, who not only warned her of several impending dangers, but also informed her of the approaching visits of her friends, as well as deaths about to take place in her family; and, finally, of her own. He was only once visible to her, and that was in the form of an old man; but his presence was not only felt by her, but by others; and when she conversed with him, they felt the air stirred, as by breath. Many yet living and very credible witnesses are in possession of the most remarkable facts relating to this case.—Oroica.

JOAN OF ARC'S PREDICTIONS.

Joan of Arc, in the presence of the king, had predicted at Glen, and several times subsequently at other places, that during a terrible and murderous struggle at Orleans she should be seriously wounded; but she had also predicted that the assault should nevertheless be completely successful. After this the word of Joan became among the admiring soldiery and the exulting populace a perfect oracle among all who believed in the deliverance of France. Joan on the occasion of the assault manifested surprising ability in taking her military dispositions. The impetuosity with which she herself plunged head foremost into the roar and vortex of the struggle, could only be equalled by the admirable coolness of her intrepidity in preparing for it. Owing to the superhuman confidence with which this young lioness inspired her devoted followers, and the rage and vexation of the exasperated enemy, the struggle that ensued was one of the most terrible on record. In the rage of the fight a javelin struck Joan, passed above the breast, between the neck and the shoulder, and hurled her to the earth. When lifted up, all bloody, Joan, not thinking of herself, ordered her banner to be borne to the front, and placed waving on the rampart, a beacon to the French, a terror to the English. And immediately above that forest of lances, amid that storm of war, the whole army saw, or imagined they saw, the gleam of ten thousand wings fanning the air and blazing around that standard, as if the hosts of the Lord had precipitated themselves from on high to take her place and keep armed guard upon the consecrated banner of the wounded heroine.

The banner, which was seen amid the storm of war ruffling from the ramparts, was composed of a white tissue, known in France by the name of boucassin. The surface was sprinkled with lilies—the types of purity—and the figure of the Saviour of mankind seated amid the clouds, and holding a globe in his hand, was seen in the centre. Two angels were represented on the right and left, in the attitude of adoration, one of whom held a lily, while the words "Jesus Maria" were emblazoned on the other side of the banner.

The oldest knights affirm that when the gaudied hands of the eager soldiers placed this banner on high, the French ascended the stony rampart as readily as if it were a staircase,—a circumstance which they considered as purely miraculous,—angel hands had helped them up. As the quaking army of England was paralyzed with terror, and it was impossible to lead their reluctant men-at-arms against the very citizens whom they had been accustomed to scorn, the English commanders determined on retreating from before a town which they despised of capturing. Meantime, in the open air, between the walls of the city and the camp of the enemy, a splendid altar was erected at the suggestion of Joan, that the success of the French might be celebrated by religion. The whole congregation were chanting a fervent "Te Deum" which rose to Heaven like a long cry of deliverance from their grateful hearts, when the columns of the English enemy were seen in motion, not to attack the French, as was at first supposed, but in full retreat towards Meung. In a moment the congregation scattered,—there was arming in every direction; the busy pages, eager squires, and impetuous knights were riveting their harness or mounting their chargers in quarters. But their hot haste and fervid excitement were quelled by the solemn language of Joan. "They are going; let them go. This is Sunday. Let us not on this holy festival redder our hands with Christian blood, but return thanks to God for his great deliverance." The soldiers, the citizens, priests, knights, and peasants were seen at once to arrange themselves in the form of a procession, and carrying the beautiful girl aloft, through whose instrumentality God had deigned to perform this great miracle, they laid the foundation of that heart-cherished union which, while the human race exists, will blend the gratitude of Orleans with the memory of Joan.

The city of Orleans was free, and France, so long inanimate under the incubus of England, drew the breath of returning life. Joan's predictions had been fulfilled.

LOOKING UP.

The intercourse with excellence, which keeps resolution at its height, is a privilege so rare as not to be attained without an effort. Yet without it the higher elements of the Christian life must fatally decline. The soul cannot permanently feed from its own fuel its nobler fires; it needs at least some stream of pure air from aloft to kindle the smouldering thoughts, and make the clouds of doubt and heaviness burst into a flame. Hence the anxiety of every one, in proportion to the noble earnestness with which he looks on life, to hold himself in unbroken communion with great and good minds; never to depart long from the touch of their thought and the witness of their career; but to intermingling some divine light of beauty thence with the prosaic story of his days. He knows that the upper springs of his affections must soon be dry, unless he asks the clouds to nourish them. He finds that the near inspection and familiar converse of wise and holy men is the appointed way by which the Infinite God lifts us to himself and draws us upward with perpetual attraction. They are the mediators between the earth and heaven, between human realities and divine possibilities, between the severities of duty and the peace of God; compelling us to own, how glorious when done are things most difficult to do; how surely the dreams of conscience may become the fixed products of history; and how from the sighs of achievement may be composed the hymn of thanksgiving. Nothing is more easy than to set up a cry of imposture. It is a convenient mode of eluding the trouble of inquiry, and of stifling facts obnoxious to preconceived theories; but it is a vulgar resource, as well as a cowardly one.

KINDNESS BEGETS KINDNESS.—There are some who suppose that the refinement of feeling which alone could actuate Morris's speech, and its warm and immediate response, is only to be found among the educated and the rich. How little those who thus argue understand the human heart! Kindness begets kindness; and if superiors will but think of and seek the happiness, temporal and eternal, of their inferiors,—will but prove that they are considered as children of one common Father,—there needs no equality of rank to create equality of happiness, or equality of refined, because true feeling.

HOPE.—A bright and beautiful bird is hope. It will come to us amid the darkness, and sings the sweetest songs when our spirits are saddest; and when the lone soul is weary, and longs to pass away, it warbles its sunniest notes, and tightens again the slender fibres of our heart that grief has been wearing away.

CHIEF-D'ŒUVRE OF AN AMERICAN ARTIST.

We have had the pleasure of examining an exquisite painting which has lately arrived in this country. It was executed in Rome, by Cephas G. Thompson, a gifted American artist. The painting has been purchased by a gentleman at Richmond. It is called "Guardian Angels," and represents the reception of a new-born infant into the spiritual world. Charity, an angelic-looking being, clad in white robes, with sunny hair, and a face beaming with the utmost tenderness and love, occupies the centre of the picture, and holds the beautiful infant in her arms. Hope stands on her right—the emblematical star preceding her—and drops flowers on the head of the babe in token of its bright future in the land it has just entered. Faith looks upon Charity, as she gazes on the infant with earnest eyes. Her countenance is sublime. The golden rays that encircle the heads of the angels, shed a peculiarly mellow, liquid light over the whole painting, as they melt softly into the distance. The hues of the angels' raiment; the gems that fasten their vesture; the flowers that spring beneath their feet; the brooding dove that sits near the head of the innocent babe; and the descending dove in the distance—all have a deep spiritual meaning. The coloring is deliciously warm and rich; the forms full of ideal beauty. The painting has been greatly admired by connoisseurs, and has been pronounced Mr. Thompson's master-piece. He has now resided between four and five years in Rome, and has made noble use of his time. We learn that his name has been canvassed by the committee who select the artists worthy of receiving orders for the new decorations of the Capitol at Washington, and that there is every prospect that he will be honored with the high compliment of a commission.—Home Journal.

FACTS CONCERNING PHOSPHORUS.

It is now just two hundred years since phosphorus was first obtained by Brand, of Hamburg. So wonderful was the discovery then considered, that Kraft, an eminent philosopher of the day, gave Bradford three hundred dollars for the secret of its preparation. Kraft then travelled, and visited nearly all the courts of Europe, exhibiting phosphorus to kings and nobles. In appearance, phosphorus resembles bees-wax; but it is more transparent, approaching to the color of amber. Its name, which is derived from the Greek, signifies "light-bearer," and is indicative of its most distinguishing quality, being self-luminous. Phosphorus, when exposed to the air, shines like a star, giving out a beautiful lambent, greenish light. Phosphorus dissolves in warm sweet oil. If this phosphorized oil be rubbed over the face in the dark, the features assume a ghastly appearance, and the experimentalist looks like a veritable living Will-o'-the-Wisp. The origin of phosphorus is the most singular fact concerning it. Every other substance with which we are acquainted, can be traced to either earth or air; but phosphorus seems to be of animal origin. Of all animals, man contains the most; and of the various parts of the body, the brain yields, by analysis, more phosphorus than any other. This fact is of no little moment. Every thought has, perhaps, a phosphoric source. It is certain that the most intellectual beings contain the most phosphorus. It generally happens that when a singular discovery is made, many years elapse before any application of it is made to the welfare and happiness of man. This remark applies to phosphorus.—Johnson's Chemistry.

SPIRITUAL FREEDOM.

The road to genuine spiritual freedom, taking, it may seem, a strange direction, lies through what the older moralists called self-annihilation. Renounce we our wishes, and the oppositions that bear against us inevitably vanish. As fored is made evident only by resistance, necessity is perceptible, only by the pressure it offers to our claims and desires. He who resists not at all, feels no hostile power; is chafed by no irritation; mortified by no disappointment. He bends to the storm as it sweeps by, and lifts a head serene when it is gone. Nor is his liberty merely negative; self-will is displaced only to make way for God's will; and weakness is surrendered that Almightiness may be enthroned. The positive empire of the right takes the place of a feeble and contested sway. The efficacy of the change is sure to be seen in achievement no less than in endurance. Over him that shall undergo it the world and men lose all their deterring power. Do what they may with their instruments of pre-emption and derision, none of these things move him. They cannot sting him into scorn. His ends lie far beyond their reach. Who can hinder him from following that which he reverts; from embracing in his love the world that crushes him; and remaining true to the God that tries him as by fire? It is the Truth that has made him free, and he is free indeed.—Martineau.

PHILOSOPHY OF VISIONS.—"The influences of the spiritual world," says Kant, in his dreams of a ghost-seer, "may so far preponderate in the consciousness of a man, that, according to the law of the association of ideas, images that are in relation to it may be raised, and analogous conceptions be awakened in the mind, which are not the spiritual idea itself, but its symbols; as our pure reason, which approaches to the spiritual, commonly clothes itself in material forms for the purpose of making itself understood. The sensation of the presence of a spirit would, through the imagination, arise itself in such a human form as is agreeable to our minds in life."

A SPANISH LEGEND.—When reminded of their want of progress in agriculture and manufactures, the Spaniards relate a legend, that Adam, once upon a time, requested leave to revisit this world; leave was granted, and an angel commissioned to conduct him. On wings of love the patriarch hastened to his native earth; but so changed, so strange all seemed to him, that he felt at home nowhere till he came to Portugal. "Ah, here," exclaimed he, "set me down here; everything here is just as I left it."

HOPE.—A bright and beautiful bird is hope. It will come to us amid the darkness, and sings the sweetest songs when our spirits are saddest; and when the lone soul is weary, and longs to pass away, it warbles its sunniest notes, and tightens again the slender fibres of our heart that grief has been wearing away.

A CHILD'S THEOLOGY.—A little boy being asked how many gods there were, replied, One. How do you know that? he was asked. Because, he replied, there is no room for any more, for He fills everywhere.

EXPERIENCE.—A man's idea of God corresponds to his ideal of himself. The nobler he is, the more exalted his God. His own culture and discipline are a revelation of divinity. He apprehends the divine character as he comprehends his own. Humanity is the glass of divinity; experience of soul is a revelation of God.

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II. That he has a conscious individualized existence after the death of the physical body.
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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