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

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" LIGHT ? MORE LIGHT STILL ?" -- COETHE.

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FOR THE WEEK ENDING SATURDAY, APRIL 4, 1857.

No. L.

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 that evening, a very large audience at the Institute, completely filling the lecture room. The price of adladies.

Mrs. Hatch, the medium, sat with other ladies upon and over. 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. flowing in long ringlets down upon her shoulders.

Post, although several had intimated that they would several times applauded: be present. Rev. Mr. Sawyer had promised to be presread Dr. Gordon's letter, excusing himself from attend- God. ing, on account of his domestic affairs, and suggesting a meeting during the day, when an hour might be spent in questioning the spirits.

course as they saw fit.

mittee of investigation.

A voice - I nominate Peter Cooper, Esq.

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 com-

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. 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 audience, and four or five of them retired to an ante-room.

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

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 but not thought. soul, acquired by the natural improvement of the from God?"

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. measured tone, offered the following

PRAYER.

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. 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 wor- be God. ship and of thankfulness. We praise thee for the thought 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 bast corruseations 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 and aspired after. that great law of divine power. Oh, may we feel that the golden cord which thou hast fastened around their

thrills us with divine love. We feel, we know, that the ultimate of the physical. thou art bere, 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 up the peaks of everlasting wisdom. Aye, and as the eagle soars aloft, striving to reach the highest mountain peaks whereon to build his cyrie, that he may Post an invitation to the clergymen of New York, to gaze on the world and smile in triumph, so the evermeet Mrs. Hatch at Stuyvesant Institute, on Friday lasting soul would wing its way to the summits of the evening last, for the purpose of investigating the truth highest wisdom, and smile at the beauties of thy creaof the alleged revelations of Spiritualism, there was, on tion; 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 mission was twelve cents, and not less than a thousand they be to thy glory and praise, and may thy children persons were present. The audience was highly re- feel that although they are each distinct and separate, spectable and intelligent, a large proportion being 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

DISCOURSE OF THE MEDIUM.

Mrs. Hatch then stepped slightly forward, and ad-She was tastefully attired, and wore her flaxen hair dressing the audience, delivered in a clear, round voice, without the slightest hesitancy of speech, with correct Dr. Hatch stated to the audience that no clergyman accent and emphasis, and graceful and appropriate had yet responded to the invitation in the Evening gestures, the following discourse, during which she was

The subject presented for our consideration on this ent next Friday evening, if possible. Rev. Dr. Gordon occasion is substantially as follows: Does the knowledge the Deity, whatever knowledge man obtains in that more perfect information, every advance of progress, had promised to come that evening, but had excused of man, which he possesses of the moral law, proceed direction must be from Deity indirectly; and the soul every great and glorious development of science, has man's spiritual capacity. It is the action of thought, himself, by a letter, which he (Dr. Hatch) could not from external cultivation or education, or does it proconsider satisfactory. At the call of the audience he | ceed from the intuition and revelation of God, or from

We will endeavor, first, to explain, as briefly as possible, man's relations to Deity, externally through the come forward and act as a "Committee of Investiga- of structures, the combinations and developments of God, Jehovah, possesses it in an infinite. tion," to propound questions to the medium, enter into | matter have never produced anything, in the form of a debate upon any subject they chose, or take such other living existence, superior to man. Never, since the first dawning of intelligence in the human mind encased prefer to let the matter rest, adding that Dr. Gordon's duced, possessing higher and higher functions; that reasons for not attending were probably well under- at first there were only minerals; but vegetable and aniproduced in mon the focus of physical erention, the diwell. It was with some hesitation that I ventured to does this ultimate proceed? Whence comes this divine beauty and glory? Where are the causes of eliminatraction - can study the anatomical structure of the universe - 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 A voice - I nominate Prof. Mapes, not that he is a 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 committee as nominated was then confirmed by the life above them; they seek only that which prono 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 mani-The committee were somewhat embarrassed, but one festation 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,

mind, or does it derive it from intuition and revelation in its primitive form - in that which is supposed to be the primal source of planets and of worlds - can that stars and universes into their primal gases, and ask if these gases are thought, or do they contain thought? Mrs. Hatch then rose slowly, and with a grave and We answer no. We answer that thought is the divine; matter is the external. They are distinct and positive hear." principles, coeval, perhaps, with each other, in forms of existence, but not coeval nor coequal in powers of ex-Our Father, we approach thee with thankfulness and istence; the one being the creative power, the other the prayer, for from thee, from thy great and mighty laws, thing created; the one active, the other acted upon; the one the bright and living life, the other the ex-We ternal, or the death. Therefore, matter, traced to its acknowledge thy love as we see the chain of sympathy ultimates, traced to its primates, still cannot be thought, still cannot be life, in its distinct and positive charac-

and feeling of the mind which enable us to penetrate cause, this primal source, like a great and mighty sun, has moulded them after its own fashion. revolving in himself, in throwing off great and mighty primitive sources resolved into Deity - the beginning of sources, not analyzed, not classified, but conceived

Then, if in the physical world the ultimate is man, in different form. law on this occasion, and aside from the cares and strifes the spiritual or divine what must be the ultimate? of an external existence, may these, thy children, perceive Man. Why? Because man possesses the only intellisouls, and with which thou art drawing them pearer gence, the only reasoning capacity, the only power of and nearer, as the wheels of time roll onward, and the judgment which exists in the external universe. Then, mighty chariot is about to be lost on the verge of thought-power, concentrated in man, must be the ulti-

resolved into a separate and distinct star.

proceeds from the natural; and because the spiritual of nature.

and developed in the external? How do they become, revelations of the church? Simply because the reli-A gentleman made a motion to declare Dr. Gordon's in a human body, has a form of existence higher than in fact, bright and glowing attributes of man's identi- gious element of man is highest and strongest. It perletter unsatisfactory to the meeting, but another gentle- man sprung up on the earth. Before that period, fied existence? We answer, man, in his emanation vades all the quiet feelings of his nature. Man, under a libel upon his Maker. man opposed the motion, and Dr. Hatch said he would science will tell you that various formations were pro- from Deity, or in his true divinity, as being shot forth the control of religious excitement and enthusiasm, from Deity - as being created by him - was by that overlooks state, government, home, everything to satisfy very act placed upon his individual responsibility. stood. He then called for the nomination of the com- mal life were successively created, and that mineral, veg- Why? A star shot forth from the sun, reaching the the Romish church, by every manifestation of funatietable and animal life, concentrated in the human form, limits of that sun's atmosphere, and passing beyond it. cism, in the dawning of every new era, in the mighty Dir. Cooper - I beg to be excused, as I am not very vine and glorious ultimate of matter. From whence | solves itself into a self-dependent less. It creates for ligious element first, and then to his reason. And with | revolve around it as you revolve around the Deity. itself a new centre, around which it revolves, and works that intuition which he calls faith, mingling with his out for itself, and within itself, new forms of existence, simplicity and purity of life and teachings, he outtion? From whence do matter, and life, and being like Saturn, Venus, or others of our own system. Why? wrought the divine operations, glorious and beautiful, emanate? No one can answer. The man of science Because it is thrown off, being no longer required by which are recorded in the Bible. can investigate the physical laws of forces and of at- 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 may analyze for ever to no purpose. Not for external 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 fully before his vision. He knew it was there. How result? He commences directly to outwork a separate form of existence. He commences to look externally. no one had told him there was another hemisphere - a The soul begins to perceive and analyze from the physi- mighty world superior to the eastern continent. He cal senses, and thus man becomes human - an identimotes their own existence. Beyond that they manifest fied 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 is no divine source within - if there is no will, no in-I do not believe in anything I do not feel, or see, or the law, and the apple proved that it was an intuition.

eternity. Oh, Father! that great and mighty power | mate of the spiritual, as the physical principle in man is | nal or educational, and the intuitive. He has always | would have sufficed, unless he had had the living prinrelied most upon the intuitive, notwithstanding that he ciple within his mind. How, then, does man stand in relation to the Deity? bas claimed to rely most upon the educational. We No. He stands in the relation of a divine being, an enthusiasm - every revelation which some pronounce a outward function of the Creator, a bright corruscation vagary, but which penetrates into the soul of man. revolving around him, a glowing divine satellite, which, Men and women rely intuitively upon the fortune-teller, meeting and mingling with early matter, becomes in spite of reason. They put their trust in the mysterious juggler, scarce heeding the man of science who can

the universe itself being the emanation or creation of to call it. Every war, every outbreak, of a newer and knowledge of Deity, no knowledge of moral law. these divine principles of knowledge become purified the events which pertain to the state, and perceived the that element. This is demonstrated by the followers of

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 did he know it? Science had not revealed it to him; 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, receives his whole instruction, his whole manliness, a divine thought. It had been conjectured that, as it The next question to illustrate is, can matter, either his whole knowledge, from the external first — if there now revolves, this earth, instead of a flat, stale formation, was a living, breathing thing, having a light, a power, telligence, no revelation, no intuition within - then within itself. It was all speculation until Newton, with Dr. Burnell was requested to read the question matter produce thought? Analyze as closely as you man knows nothing except what he has seen, heard or his giant mind, penetrated the philosophy of forces, and please all the elements of nature, resolve suns, systems, felt. He knows nothing except what has been re- discovered, by the falling of an apple, the law of attracvealed to him through his external senses. How many tion. Apples had fallen before the days of Newton, believe this? The materialist answers, "I believe it; thousands of them; but he, by his intuition, had perceived

Again: If this intuition, this revelation, is a natural Oh, materialist! Every law of your being, every element in the composition of man, the question is, is it conformation of your physical frame, everything which always active? Does Deity, in other words, ever withgives you life, you do not see, and yet you believe you draw his influence from man? Has Deity made man exist. You do not see the substance within you - you with this great and mighty element of the divine do not see the atmosphere you breathe - you do not made him to exist - made him to outwork his consee the great and glowing attributes of the earth, the air science - and then withdrawn, after a period, his inspiand the sky, and yet you believe they exist. Why do ration, and said to man -to humanity - roll on withyou believe? Because there is a divine essence of out me? Might the sun, after it had shot forth a system teristics. Then what must be life and thought? What light within you. Because, by that divine essence, in a of stars, after it had set them in their orbits, revolving must be that power which creates and vivilies? It must finer degree, Omnipotence has perceived, read, scanned around it, say, "Now, ye stars, go on your course - I and penetrated those very particles which form your will withdraw?" Where would be the light, the centre Then God, in his operations - this Deity, this first physical system - because it has drawn them to itself, of attraction, the laws that govern them in their orbits? All gone with the sun, leaving only desolation, ruin, And thus every man is distinct, positive and identical and death. So, if Deity ceased His inspiration sources of life and of beauty, which are suns and systems, in formation. Thus, no man is like any other man. ceased His influence upon man's spiritual nature - we, placed no limits upon our souls; that they are shot off from and universes of thought, but obeys, but exercises his In thought, feeling and creative power they differ. too, should die. No longer could human souls exist; for, thy great and divine mind, as the sun has shot off stars and own law of creative existences. It is the great law of Why? Because God has made them different? Be- if your light is taken away - if your sun is blotted out cause their souls are different? No, but because they - if Deity has folded itself up to rest - then you can are differently combined, differently outworked, differ- look no further for the salvation of your souls. Why? ently progressed and purified - because they exist in a Because every man is distinct from every other man. Because every man requires for himself essentials, life-In tracing the history of all ages, from the first com- principles, divine innovations; not because another man mencement of intelligence, as we have it in Biblical has required them, but because he is himself a man, with history, to the greatest and mightiest revelations of distinct identity; because he is a child of Deity. Therescience and art, we perceive that man has always had fore it is that the inspirations of the past will not do, two sources of intelligence or knowledge - the exter- except for illustrations, any more than Newton's apple

How, then, does man receive all true and glorious Does he stand as an outward form of matter simply? may prove this by every revelation of theology - every knowledge? How, then, does he receive gradually A progressed mineral, vegetable or animal merely? revelation which is called superstition, or fanaticism, or every manifestation of intelligence, every grain of knowledge of the moral law which he possesses. We answer, from intuition. For until a 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 di-In the proposition before us, it s conceived that there demonstrate everything. Why is this? Why does the vine teachings reached them, so if humanity to-day bath are two sources of knowledge. At least, the question mysterious, in spite of the thoughts, the reason, control not this divine inspiration within itself, the teachings and is, "Does man obtain his knowledge of the moral law the feelings, the emotions of the superstitionist, the life of Jesus of Nazareth fall like dead letters at the feet from education, or from intuitive sources - from direct visionist, or the enthusiast? Why does it penetrate into of the nineteenth century, and materialism tramples revelation - from Deity?" There are two sources of his soul without the concurrence of his will? Simply them under foot. If there be no divine light shining knowledge available to the human mind. Why? because this internal source of intelligence, this power, upon the world now - if Deity hath indeed folded him-Because the human mind, in its distinct and positive this divinity is more active than the external. It is a self up to rest, bath withdrawn his inspirations and revactions, looks in two directions - one the natural, the power within itself to perceive, to prophesy, to essential- elations from this age, and left man to the guidance of other the spiritual. Why? Because the physical body ly reveal the great and mighty glories of God and his external or animal nature only - then you are not to blame if you do not believe in Jesus, if you do not emanates from Deity. Therefore it has two elements, The external intellect does not, then, penetrate believe in revelation. Then, if you are not religious, constantly warring with each other, forever directing beyond the surface of matter, though ever active and you are not to blame. Why? If Deity bath not given the spirit in one channel or the other, as either element | watchful, analyzing, conceiving of things which come | you the same element which he gave the apostles, how for the time prevails, and men are constantly striving to within its reach. Every great revolution, whether can it be created? External education cannot create it, penetrate either the spiritual or the physical - either moral or physical, which has occurred in human his- for it is divine. You may have for your remembrance the structure of the universe and external things, or the tory, we will trace, primarily, to this law of supersti- written histories, and the records of conscience, but unlaws of the composition and action of the mind. But tion, intuition, revelation, or whatever you are pleased less that divine inspiration is in your being, you have no

What is moral law? It is the revealment in form of being a direct emanation from Delty, whatever knowl- first been an intuitive idea. It has never been demon- of feeling, upon man's happiness, upon his welfare, edge man obtains in that direction must be direct strated till it has been conceived by intuition, by reve- here and hereafter. It is man's perception of that feelknowledge - positive knowledge - absolute knowledge. | lation or prophecy. You have an account in the Bibli- ing, emotion, and thought of his nature, which is distinct Therefore, in man's absolutism, as his spiritual or di- cal revelations of the theological history of the earth; from his physical senses, which does not form a part of vine is brought forth from Deity, he possesses the you have in all times a history of that which pertains to his physical sensibilities, which is a distinct life-essence laws of nature, and internally, through the laws of elements of all knowledge, the elements of all knowledge all know Dr. Hatch then invited any clergymen present to revelation. In the physical world, all the various forms | by which that law is governed are just as perfect, just in their revolutions, the great external forces, which as inviolable as are the regulations which control the How, then, does man obtain knowledge? How do have called men to arms. Why have you overlooked 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

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

True, there is sometimes a re-action 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 Glance at the history of our own country, at the re- birth to the light of the morning. So in the Mosaic vealments of American government, of American 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, til! 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 cvil. 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

-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 within 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 be 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

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

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 constitutution 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 pro priety, 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 then 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 .-N. H. SWAIN. Very kindly yours, COLUMBUS, O., March, 1857.

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have yet many things to say unto you, but ye cannot bear them now." -- Jesus BOSTON, SATURDAY, APRIL 4, 1857.

A NEW VOLUME.

Volume Third of the NEW ENGLAND SPIRITUALIST commen-

ces 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 wil 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 carnest 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 mainder. "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

Terms as heretofore. (See last page.)

often at a loss to send an order to a publisher. The following

Street, Boston.

brief form will answer all purposes :-A. E. Newton :- Sir-Inclosed is \$2.00 [or \$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

Inclose 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 exam-

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 again, in accordance with men's laws, and making its no means endorses what they communicate, nor what individual

" 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 only shalt thou serve." It had a meaning once, thouall 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 gold and silver and precious stones, and stand it in a strong corroborative evidence in favor of spirit-existence-for such testimony could not be supposed to originate in the minds | conspicuous position to be looked at and admired, and 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 voice in each man's bosom proclaims distinctly what that be from a disembodied mind. The Cretans were once declared to be 'always liars;' and yet nobody doubts that the Cretans had meaning is. "Be a man," it says to us, "live your 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 possess the kingdom." testimony of such "liars" as the "Cretans" 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 broad ground that all the spirits power to discern the true and the false, the right and that communicate contrary to the Biblical prohibition of the wrong; and we vive only to exercise our will, in BRO. NEWTON: - The agreeable manner in which | communication with the dead, are, without exception, order to follow His dictates. "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

> 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, are, 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 reveal- | courage, although Saul and all Israel were dismayed ed; but we presume that hundreds of similarly false accusations have been brought, for mischievous, if not malicious purposes, though it is comparatively seldom, we are glad to say, that 'circles' have been foolish enough to give any heed to them."

good spirits would never communicate to mortals in a

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 | chills and deadens the growth of humanity; that it 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; sessions, from Jesus, when told that he lacked one thing. or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are most men, as I have said, would disdain to deny it. If gods; yea, do good or do evil, that we may be dismayed, this be so, are we not answerable, first of all, to that 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 bere 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 we seem; then, and then only, shall we live truly. 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," right, regardless of consequences; and whatever you may and admit that good spirits do sometimes communicate, lose in the present, shall be a gain for eternity. Live 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-inter-

The representation that Spiritualists in general worship spirits as "gods," is as untrue and as slanderous Daily Star, of the 14th ult., gives a somewhat extended as it would be to affirm that church-members in general report of the proceedings in the City Hall, of that worship their ministers as gods. It is true, among both place, on the occasion of Mrs. Coan's appearance as a classes of people, that weak-minded individuals are medium. According to the custom at her public séances, prone to pay undue respect to those whom they feel are a committee was chosen to conduct the investigations. capable of teaching them; but the intelligent, of all Names of spirits were written correctly by the hand of communions, repudiate the imputation of worship, or the medium, and numerous test-questions were put, all slavish obedience. The charge is unworthy of an editor of which were answered correctly, according to the Star, who professes to be guided by Christian principle.

Equally so is the imputation that intelligent Spiritual- left this sphere in the year 1829. This a gentleman of ists rely on the testimony of spirits, either good or bad, the committee contradicted, asserting that it was in 1832. for salvation. Their reliance is solely on an interior . Three days subsequent to this meeting, however, do on the dieta of their favorite minister or commentator, reading," or "the action of mind upon mind?" x. been sa d and done.

without calling into exercise their own individual truthdetermining 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. 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 re-

LIVE A TRUE LIFE.

Man is born with a pature 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-con-Address A. E. NEWTON, Editor and Publisher, 15 Franklin sciousness and takes the reins into his own hands. "The iniquities of the fathers shall be visited upon the THE WAY TO DO IT .- Persons unaccustomed to writing are children," we are teld; 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 sios. 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 members answerable not to the heavenly but the earthly.

"Thou shalt worship the Lord thy God, and Him sands of years ago; and although we may encase it in bowed down to, - it has a meaning still; and the little own life; live it freely and truly; fear not, and ye shall

Do we live truly? The Father has endowed us with reason and common sense, with so-called "human feelings," and love of heman liberty. He has given us

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 feeble mortals can never attempt to communicate, they are invariably lying spir- overcome; and so, shivering and shrinking from an enits, that personate the good for wicked purposes; for counter with the monster, we sink into his jaws, and lose our own individuality and manliness to satisfy this great manner forbidden by God, and punished by Him with

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 and greatly afraid.

What is society? Ninc-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 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 pos-

There is a law higher than the laws of society, and 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

Oh, men, take courage and be men. Oh, women, fear not, but be true to the great principle within. Do truth, and as God's unchangeable laws cannot fail, soshall all things work into harmony with that truth.

MRS. COAN IN HUDSON, N. Y .- The Hudson except one. The spirit of John Jay asserted that he

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 conchman to an heiress, and great stress is laid us, whispering with their "silent voices," words of comupon the inequality of the affair, and the unfitness of fort and cheer; - around us to guard us from evil, and As to the test submitted at the close of the above article, we would merely remark that it has been applied very warmly about it, with the same ringing on the into the modern spirits thousands of times within the last equality of the parties. Now where is the inequality? of their identity, that they are the same we have loved, seven years, and has resulted in overwhelmingly successful demonstrations of various kinds, with accounts young coachman? Had her venerable "parient" conof which our paper and other Spiritualist publications are tinued to be a poor man, as he began, and his daughter hope, — to lift, to exalt us, and clear away the dull, constantly teeming. Not only have they proved that then chosen to marry the one she did, it would material influence that may surround us, and open our they know a great many things, both past and to come, have been equal; all the conditions would have been but they have done both "good" and "evil," often proper, of body and mind, and the virtuous public —to teach us that they still exist. to the complete "dismay" of those who have denied | would have deemed it right. The sire gets rich, but he their knowledge and power. The editor of the Herald is the same man, physically, intellectually, morally; and his daughter, and all that is marriageable of her, is the I have experienced in my own family, and which, I besame as at the beginning, with no more refinement of lieve, may in time be experienced by every spirit of the organism or blood. As like seeks like, nature in her rudimental sphere. 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 to go their way, in spite of the opposition of the hard- spirit with a serene and smiling countenance, glide gently hearted "parient," even though the fabric of society be away from her side. 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 ex- interest and affection. pression, "Where is the light, for I cannot see it?" The analogy between light and truth was kept up heard, in the night, from our sleeping apartment, which throughout the discourse; and it was illustrated how gradually came nearer and nearer till the room was filled the influx of both is perpetual, whether man's eyes are with sweetest melody; - first an instrumental, then, able to perceive it or not. The idea of a sun's shining after a brief pause, a vocal strain. It brought up for a day, and then withholding its light for an indefi- thoughts of the time of which it is recorded, "they nite period of time, was shown to be incongruous, but sang peace on earth, good-will toward men." not more so than the thought that divine truth is spasmedic in its emanation from the Great Source. The a severe cold, which brought on a bronchial difficulty, spiritual and natural suns shine without ceasing, and the and afterwards, croup. I endeavored to perform a cure 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 refrained from the work, ere she remarked, "I feel a which, in our view, is a most essential step towards the physical, not to say moral and spiritual redemption of

> doubt in the least the lady's ability to preach either upon the principles of church or state, philosophy or science, their choice favors with open hand, cheering when dein a clear and comprehensive manner," or that she is sponding, healing when sick, and guiding when the way equal to the best cultivated minds upon either subject, is dark. Who would not rejoice in such a faith? aye, though she has studied neither; but he wishes to have who could help praising the Eternal Spirit for the openher tell "what cotton will be worth at Liverpool for the ing of such progression? next twenty days." It strikes us this is a curious way | With the following brief test let me close: - At one with the angel world, by evidences of this character; but he advanced great humanitary 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 es- circle of the gentleman alluded to. tablish a spiritual truth eighteen centuries ago, is requisite now; and in the nature of things the same "signs ber something about it, though not distinctly." will follow them that believe" now as in the olden time.

> MR. HUME IN PARIS. - From the correspondence of the Courrier des Etats Unis we learn that Mr. Hume, him the foregoing questions, and he gave the responses. the well-known American medium, has been recently of the Courrier, we judge that the statements are authen- to that time, and knew nothing of the affair till she was tie. The following paragraph is from the columns of told it after coming out of the trance state. 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 Spirit-medium, at Belfast, Me.; together with a Sketch of his full strength of their bands - but it is said that he lost | Life.' 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 Tuileries. It is said that the results were curious enough that strange impressions were felt, and that a handker- is told in a simple, straight-forward manner, assuming chief, torn from the imperial hands by invisible influence, nothing in a literary sense, but bearing upon its face aswas 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- trance for three weeks, during which time he had a series 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 RAILROAD TRAGEDY DESCRIBED .- On the evening in advance to him, he will do all in his power to favor of March 12th, while a small circle was being held at and further the object of such visit. Sutton joins Rich- the house of Mr. O., Mrs. O. was controlled to describe ford, Franklin Co, Vt. Perhaps some of our Vermont a terrible railroad accident which she said had just 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 ing. 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.

lor's Plato, mention is made of one Clearchus, who re- full of tints and tones, and every new man is a wonder lated an experiment tried in the presence of Aristotle and and problem. perception of, and complete obedience to, THE TRUTH another paragraph appears in the Star, under the not his disciples at the Lyceum. He declares that a man, by (from whatever source it may be learned,) under the very euphonious heading, "Give the d-l his due," in means of moving a wand up and down, over the body of beneficent and eternal laws of the universe. There may which it is stated that John Jay did die in 1829, the year a lad, "led the soul out of it," and left the form per- write on hills and valleys mysterious truth. be some who very unwisely rely on the teachings of indicated by the spirit. So it seems that the investi- feetly rigid and senseless; when he afterward led the particular spirits, just as church-members are wont to gator's memory was in fault. Was this "thought- soul back, it told, with wonderful accuracy, all that had

For the New England Spiritualist.

SPIRIT POWER AND INTELLIGENCE.

How sweet to know that the dear ones hover around spirit droops and faints, to discourse unto us songs of vision to behold again their loved and cherished forms,

The following are a few, among many manifestations in illustrating the beauties of spirit-intercourse, which

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 veins - refined in the alembic of debauchery and licen- being quite slippery, she slipped and fell; but just as tiousness and indolence - the world would have called she would have struck the ground, a gentle pressure, as it all well, but such a match would be far more unequal of a hand upon her back, quickly restored her to her than the present, unnatural and ill-adapted as some re- equilibrium. Looking up to thank a gentleman, as she gard it. We see that the young people are to be allowed supposed it to be, that stood beside her, she beheld a

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

A few evenings following, music in the distance was

About three or four weeks since, my companion took 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 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 become quiet, fell asleep, and the Monday following this, (Saturday eve,) was A TEST OF SPIRITUALITY. - The Philadelphia Even- well. I am sure no one was in the room except us, ing Bulletin, referring to Mrs. Hatch, "does not and yet there were hands there more potent than ours.

Thus are we blest with these angel visitors dispensing

to test spiritual gifts. Where would Christianity stand of our regular circles a few weeks since, a medium was to-day, we wonder, if it depended upon tests of such a entranced and spoke this, to us, very unmeaning sennature for its acceptance? The humble Nazarene did tence, "I'm no medium." After a brief pause, the not prove the spirituality of his mission, or his union spirit again remarked, "Are you a medium?" "Ne, 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

"I think I did," was the reply, "I seem to remem-"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 From whence came the intelligence? From the meexciting attention in Paris. From the high reputation dium? She had not seen the gentleman referred to up

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

NEW PUBLICATION. - "THE REVELATOR : being an account

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 surance of the author's candor and good faith. The facts related are such as are more or less common in the ex perience of every medium, with the exception of the extraordinary circumstance of his having been kept in a of visions of the spirit-spheres, which are here described. Bela Marsh has the work for sale, at 25 cents. x.

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 morn-

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 THE SOUL INDEPENDENT OF THE BODY .- In Tay- him; we color it with our humors, and so the world is

Flowers are the alphabet of angels, wherewith they

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

the modern acceptation of the term, never having as changers, they may find delightful occupation by some yet in my own person witnessed any satisfactory phe- pleasant fire-side, during the long evenings in the winnomena, I have read your paper weekly, and am ter, or the long idle days in the summer, where inspired always interested in the reliable facts it contains. communications from the dwellers of the invisible land, These alone, (or more especially,) enable sincere in- will constantly instil into their minds pure and moral vestigators to form an opinion. Of this class I am one; sentiments. and having recently met with an incident related by Temperance Societies have done much good in our bethe daughter of an Episcopal clergyman of England, in loved land, and the authors and supporters of them deher work entitled "Scenes in our Parish, by a country serve eternal credit for their noble exertions; but they will Parson's Daughter," I will transcribe it for your paper. never succeed in suppressing the scourge of intoxication It may interest some of your readers who, like myself, till the family circles of spiritual-intercourse, like fountare endeavoring to seek truth. The author, speaking ains in a prosperous land, shall become so general that

" It was on one of the coldest days of that fearfully tions, far more exhibarating and soul-sustaining than cold weather, when the ground was frozen like iron, the draughts from the wine-cup. This will soon be. and one could not breathe the freezing air for a minute, The time is not far distant when every father and mother without remembering the text, 'Who shall abide his will be as anxious to have a circle in the family, as any cold?' - when the icicles hung glittering from the low | ever were to have schools for their children. Oh, what roof of her miserable dwelling, making a strange contrast | beautiful schools these family circles will be! Their to all that was dark and gloomy around them, -that a | teachers will be the spirits, great, good and wise of all neighbor charitably came in to light her fire; and ages and nations. Then, indeed, will Christ's prayer putting the small apartment in better order than usual, be fulfilled-" Thy will be done on earth, as it is done left it. It was set in order for a funeral. The child in heaven;" for then universal harmony will prevail on had not stood by the fire a minute, before his thin night | the earth. dress was in flames.

happy mother. She made a convulsive effort to rise, should hail with heart-felt gratitude, the spiritual circles but instantly fell backward; and feeling her utter into every family, as the only means of bringing forward inability to assist him in his agony, buried her face in | that long-prayed-for time-" Thy will be done on earth the bed-clothes, and lay senseless.

bors; they put out the fire; but it is needless to record | ically prayed for in his model prayer, will act wisely the state to which those few moments had reduced him; and fulfil the holy purpose they have so long sought, he was immediately carried to the nearest hospital.

know, are always superstitious,- 'that night, just as will have ended their mission on earth, and may then the clock struck three, I was lying here all in the dark, turn their altars and their sanctuaries, with their own crying about my poor child; I felt something pass, and successful exertions, over to those circles, as their legitstep softly on the bed as he used to do; and I looked | imate successors in the divine line to immortal bliss. up and saw him, and he looked so beautiful, and I was just going to say, 'Is it you, my son?' and he was swallowed up in victory indeed, for the change from the

dead, they often do appear to us very beautiful.'

'I did not know then,' she said, 'that he was dead; living on earth if then living some distance apart. Death but when my step-mother went in to see him the next will also lose its sting, for then mankind will live so day, the doctor told her that he had died just at three harmoniously with the laws of nature, that they will o'clock,-just when I saw him;' and she raised her change into the bright spheres of higher life, like one dark, melancholy eyes to mine, with an expression, going into a sweet sleep. No fear or doubt will then which seemed intended to ask, 'You do not think that stand around the bed, for every person will be as certain it was only a dream?'

- prehensible subject, the possibility and the probability know that naught of long absence will be; and those of apparitions, would be worse than useless; so I gen- left behind will rejoice over the second birth, or the erally ended that part of the conversation, by reminding birth into the spirit-world with those loving friends her, that He who had said, 'Suffer little children to who have gone before—then all tears will be wiped come unto me,' would certainly not leave her comfort- away, and mortals will rejoice over two births-over less, though he had taken her last earthly comfort from the one, into this mortal existence, and then over the her; and that I doubted not her little Richard would other, into the spiritual. look very beautiful when she saw him in heaven.

calmly, 'and my Lord has not left me comfortless.'" ANDOVER, April 1, 1857.

For the New England Spiritualist.

CIRCLES. "Where two or three are gathered together in my name, there

will I be in the midst." EDITOR NEW ENGLAND SPIRITUALIST :- Do not the developing and beautiful truths of Spiritualism throw new light upon the above quotation? Does it not find illustration in circles for spiritual communion? For instance, where there is a well developed speaking medium, two persons may form a sufficient circle for the reception of the words of wisdom from the spheres above. While the medium is speaking under spiritual influence, the companion can note the words spoken. Or, when there is a fully developed writing medium, two or three are sufficient to form a circle when the spirit or spirits may be in the midst thereof, and hold sweet communion with them. Also, where there is a seeing medium, and so I will here call those ministers into my road, as two or three may spend the lonely hours with pure enjoyment, rendered holy by the presence of God's holy and bright beings from the spiritual realms of eternity Every individual in creation is capable of being developed as some kind of a spirit-medium, which shows the Williams, a young lady of nineteen, was found lying, to wisdom of nature in providing for the inspiration and all appearances, dead, on the floor of her room. As she happiness of all, and shows that God's mercy extends suffered from palpitation, it was supposed that she had to all alike, and that he is no respecter of persons.

least six or seven persons should compose a circle whose over her remains. While they were in progress, hownatures are harmonious; but where mediums are already ever, one of the company observed a flush come on the developed, two or three are enough to induce the spirits face of the occupant of the coffin. On feeling her heart to be in the midst for communion with all present, either no pulsation could be felt, but a warmth was perceived. for their own particular edification, or for the information | The funeral was suspended, but up to the 11th inst., no of the world at large.

The heads of all families should use their best endea- lady. The flush and warmth were still perceptible, but vors to have every member of them fully developed, in | in other respects the appearances are the usual ones of order that each may be prepared to fulfil his spiritual a corpse. - Boston Journal, Mar. 26. duties in the world as a citizen, and to enjoy all the sweet, celestial comforts his spirit friends are ever willing and anxious to bestow. Look at the young couple just made happy in the marriage relation, when both are fully developed as useful mediums! They will always have experienced and constant counsellors around them, to guide them on smoothly and prosperously through the world. Every evening, as soon as night shall draw its sable drapery around their dwelling and impel all things to silence around it, the pair can thus in a circle of two, if they choose, pleasantly while the hours away, in visions and inspirations of glory from the fair spheres

of immortality. The father and mother, in order to make their firesides pleasant and instructive to their children and their friends, and to hold them in charmed ties from the scenes of dissipation, can there form the Sacred Circle of heavenly inspiration, and thus improve and elevate their minds and all those around them, and prepare them for the higher and blissful enjoyments in their

spirit homes. Whenever this shall become customary, then the world will begin to see the sinks of dissipation fall away; the costly decorated gambling room will then soon be unknown forever; for in those happy circles the gambling-room devotees will be amply supplied Texas; W. Robertson, Baldmore; Alford, Roston.

with the necessary excitement or mental occupation for which they seem to be so constantly seeking. Instead MR. NEWTON: -Though not a "Spiritualist," in of converting God's Temple into a receptacle of money-

of a visit to a poor and dying parishioner, writes thus: every person can drink in their sweet, heavenly inspira-

At this day, every Christian and every member of the | knew it to be true." O, Richard, my son, my son! shricked the un- church, and every good person on the face of the earth Just entering the spirit-world, she reslized, as thousands have as it is done in heaven." All churches who have "The poor infant's cries presently alarmed the neigh- spent ages in praying for this time, that Christ prophetin using all their influence to have those family circles "' That night,' said Esther, - the ignorant, you established all over their land; for then the churches

When this happy time comes, then will death be form in earth-life, through the door of death, will be one "'Ah!' said I, 'when we dream of friends that are to become an inhabitant of a brighter sphere, whence the one so changed can return and be as often with us, "But Esther evidently did not think it a dream. as if living on the earth-in fact, more often than when of his delightful destiny as if going to sleep. No thought "But I was sure that a controversy on that incom- of long separation will then be anticipated, for all will

Let mankind then hasten on the family circle for "And I think I shall see him,' she would answer | spiritual intercourse around every social fireside and in every social hall; and above all, let the ministers of the Gospel, who have ever prayed since Christ prayed-"Thy will be done on earth as it is done in heaven' -pray for and urge on the establishment of the spiritcircles; for they are they which testify of the doctrines of Christ, and the very means of accomplishing the fulfilment of their long and faithful prayers. The ministers of the Gospel may be somewhat prejudiced against them, until they understand their immense usefulness; but when they do so understand, their prejudices will and must give way, for they certainly will be anxious to have their oft-repeated prayers answered, though they be answered through the inspirations of the spiritual circles established as fountains of wisdom in all earth's happy families.

If I were to find the road to a cool, crystal fountain, in a vast and dry desert, I should ask all thirsty travellers to walk therein and go with me, and taste for themselves, instead of arguing about its refreshing waters; I have searched it out, and found that it leads to heaven. JOEL H. CLAYTON.

IN A TRANCE. - In Cincinnati, on the 6th inst., Miss died of a disease of the heart. The event was published It is true, that for merely developing purposes, at | in the papers, and in due time funeral services were held change had taken place in the condition of the young

> CLAIRVOYANCE IN THE ANCIENT TIME .- Ancient history records that a learned Persian Magus, who resided among the mountains that overlooked Taocess, recovered from the plague with a perpetual oblivion of all outward forms, while be often had knowledge of the thoughts passing in the minds of those around him. If an unknown scroll were placed before him, he would read it, though a brazen shield were interposed between him and the parchment; and if the figures were drawn on the water, he at once recognized the forms, of which no visible trace remained.

> Truth and Love are two-the most powerful things in the world; and when they both go together, they cannot be easily withstood. The golden beams of truth and the silken cords of love, twisted together, will draw men on with a sweat violence, whether they will or no. - Cudworth.

No unskilful hand should play upon an instrument,

where the tones are forever in the strings.

LETTERS RECEIVED NOT OTHERWISE ACRNOWLEDGED. - J. Eastman, Manchester; H. Barber, Warwick; J. Dow, Woburn; J. B. Booth, S. Providence; Dr. Geo. H. Clapp, Sacramento, Cal.; J. H. W. Toohey, Salem; N. T. Dow, Boston ; A. P. Conant, Leominster; J. II. Clayton, Montgomery, A PAITH TO LIVE AND DIE BY.

PASSED TO THE HIGHER LIFE. - March 5th, 1857, Miss MARY B. EDMANDS, daughter of the late Edward T. Edmands, of Charlestown, Mass., aged 17 years, I month. Said a friend (an earnest and sincere Christian Spiritualist), whose privilege it was to visit Miss Edmands during her protracted

sickness, "Could those skeptical persons who are often asking 'Of what use is Spiritualism?' have seen this young lady, with all the attachments of life clustering around her, and witnessed the calm and patient serenity with which she looked forward to the 'unseen and eternal'; how entirely trustful, how soothed and comforted she was, all fear and apprehension banished, bathing | dle of April next.) her spirit, as it were, in the sunlight of Heaven, in the perfect love of God, opening her whole soul to the full and blessed reality of spirit communion, in the firm belief that the spirit of her father (who passed away some fifteen months previous) and other loving spirits were around and bending over her; and passing so peacefully away that loving relatives at her bed-side could scarcely tell the precise moment when her gentle spirit vacated its earthly tabernacle; then and there, if never before, would they have had the question most triumphantly answered."

Miss Edmands looked upon Spiritualism as strictly no new thing, but clearly revealed and taught in the Bible - to her a blessed book. She believed its beautiful and sublime truths were

promulgated by the prophets, by Jesus and his apostles. A few days before she passed away she said to her mother, "Do I not seem, dear mother, calm and peaceful?" Her mother replying affectionately in the affirmative, she added, "Then I appear as I feel," adding at another time, "Oh, if this blessed faith of spirit-communion were not true, I could not have been cheered, comforted, and sustained as I have been. Oh, it is true ! The deep convictions of my inmost soul assure me it is a beautiful, glorious reality !"

At another time she said, "If any one should ask if Mary believed in Spiritualism, tell them she not only believed, but she

before her, its sublime and beautiful consolations. To her pure spirit there was no dark valley; angels, loving angels, lined the pathway, and she passed from earth, from dear ones in her earthly home, to dear ones in the house of many mansions above.

Some ten days previous to her departure, Mrs. E. M. Brown, the gifted drawing medium in Charlestown, was impressed to give her a beautiful spirit-drawing, suggestive of the scene through which she was passing, and emblematic of her spirit-home. Within the vine which encircled the drawing, on the left, was a soothing and comforting communication for Mary; and on the right, a prayer, evidently for the mother and family. These were peculiarly adapted to the minds and hearts they were designed to reach, coming like a refreshing draught to their souls.

As some who read this may chance to be similarly circumstanced, we subjoin the communication and prayer, hoping they, too, may draw some drops of consolation from their spirit of humility, resignation, and cheerful trust.

COMMUNICATION.

Daughter, fear not, angels have trod the path before thee, who will attend to comfort thee, and lend thy footsteps firmness. Released from its fleshly prison-house, thy spirit, buoyant and free, will be received into the embrace of those who long to bear it to the celestial home, prepared by a loving Heavenly Father's care. Filled with ecstasy such as never thrills the soul on earth, visions of beauty and grandeur will open before thee, which would blind the mortal eye to gaze upon. There will be birds of brilliant plumage, carolling their songs of praise; and flowers, whose fragrance will delight you, while their delicacy of tint and outline will fill your soul with rapture; and music too. O, who can describe the music of the spheres! Cling not to earth, dear child, but give of feelings, thoughts, purposes, and plans, between persons your heart to God. Confide in Jesus. He will lead thee tender- who are interested in Spiritual, Moral, Religious, and Social y and safely out of that "vale of tears," into a world where joy and bliss are perpetual. Rest in Him who says; "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." Great is God, and just; boundless His power, unchangeable His love. "His ten-der mercies are over all his works." Praise him all ye hosts of Heaven; praise Him forevermore. February 20th, 1857.

PRAYER.

Our Father which art in Heaven, we come before Thee grateful for blessings, which during all our lives Thou hast showered upon us, desiring not to murmur at Thy decrees, for we know Thou art infinite in love toward Thy children, however ungrateful they may be; and that Thy wisdom surpasseth the understanding of man. Help us, kind Father, to bear with resignation all the allotments of Thy providence; -to bring our aching hearts to Thee, and say, like the meek and gentle Saviour: "Father, Thy will, not mine, be done." Be Thou with us, O God, in our hour of trial; speak peace to our troubled souls. Help us to clothe ourselves in the garments of righteousness, that we may not enter poor into Thy presence, but prepared and happy when the hear Thy call. May the soils?
we have faith in Thy promises, and receive into our hearts the The expension of The Same tutal the speakers, saye that which was lost." We thank thee, Heavenly Father, Indiana; that we are no longer subject to the chilling fear of death; that Lewis, Mrs. H. F. M. Brown, of Ohio; J. M. Spear, S. C. Hew advance. In order to insure prompt attention some of the leading symptoms and the street when sending a lock of pair. way, but every step is cheered by the company of bright angel spirits, rejoicing in the freedom of one new born into the spirit land. Prepare us, we pray Thee, for all that Thou art preparing for us, and let no scene disturb our trust in Thee, or darken our consciousness of Thy presence. And now, O God, we commit ourselves into Thy keeping, for all that we are and have, are Thine. Daily would we bring to Thee new evidences of our love. O, help us to imitate the Saviour who so loved us; and in his name we petition Thee for blessings now and forevermore-Amen.

February 20th, 1857. The funeral took place on Sunday, the 8th ult. Rev. Mr. Lau- on Sunday afternoon, next, at 3 o'clock, and in the evenric attended, accompanying the prayer with very appropriate re- | ing at half past 7 o'clock. marks. During the absence of the family in accompanying the body to Mount Auburn, a medium was impressed to leave at the Mrs. Conant will speak in a trance at Horticultural Hall, Sunhouse a piece of poetry, which the spirit of the daughter indicated day, April 5th, afternoon and evening. The subject of discourse as expressive of her feelings, and as embodying the sentiments | may be given by the audience. she would communicate to her friends. Nothing, it would seem, could have been better chosen to stay and soothe the mother's heart, and it did not fail in its design; she found a solace in its hopeful tone and sweet assurances. We subjoin a copy :-THE SPIRIT'S MISSION.

I leave the land of spirits pure, and come to earth again, With healing on my viewless wings, with balm for every pain I seek the home where late they smiled so tenderly on me, And find them weeping o'er the clay, where I have ceased to be.

They call me by the tender names familiar to my ear, Then turn with sickening heart away, unthinking I am near From Heaven's cloudless realm I've come, a mission to fulfil; To shed the peace which God can give, o'er those who mourn

Oh! could you see the holy throng that round His altar stand, With golden harps to tune His praise, and palms within their

Could you but see our white array, so free from spot or stain, You would not call your loved one back to earth, to weep again. Could you but know whose arms enfold your little darling now, Could you but see the crown of light which sparkles on her

Could you but feel the rapture pure, that wakes her angel

Ye would not, could not, call me back to sin and death again. Joy! joy! the precious tear-drops flow; I've touched their will-

And God has set the holy balm of healing on my wing; Peace to the spirits reconciled to His unerring will, Peace to the hearts that bend, not break, that weep, yet trust

Ah ! 'mid the flight of many years, I oft to earth will come, To shed the rays of heavenly hope around my former home;

I'll bear their wishes up to Heaven, and plead their wishes | and Prescriptions, \$1.00.

And when the cord of life is cut, which separates us now, When Death his signet seal has set upon each dear one's brow, filled. My harp shall be the first to hymn their welcome to the skies, My form shall be the first to greet their rapture-beaming eyes.

Farewell, farewell, my mission's done, I have not come in vain; Ye would not, if ye could, re-call my soul to earth again; Live on, for those who yet remain to need your living care ; Live on, your heart will not be dark, for God's own light is

MARCH 8th, 1857.

REMARKABLE TEST. At the sitting of a circle a time a patient under his care that had long baffled his medical skill. enquired of the Spirit intelligence what medicine it would prescribe for the case in question. The spirit gave his name (as having formerly been well known as a celebrated physician in the earthly sphere) and replied, "Go to Dr. Cheever's, No. 1 Tremont Temple, Tremont St., and procure his Life-Root Mucilage." This was done by the Doctor, and used with complete success. At thut time, the Doctor, the medium, nor either of the circle knew anything of Dr. Cheever, or that there was such a medicine to be had, and since Dr. Main has formed an acquaintance with the proprie-CHARLES MAIN, No. 7 Davis Street, Boston.

This invaluable medicine has long been used as an infallible remedy for Consumption, Screfula, Salt Bheum, Erysipelas, Cough, Disease of the Liver, Dyspepsia, Canker, Mercurial Disease, Piles and all gross scrid to Dr. J. Cheever, No. 1 Tremont Temple, Hoston, Mase.

LECTURERS AND TRANCE SPEAKERS. LECTURERS.

Dr. John Mayhew, travelling in New England. D. F. GODDARD, Chelsea, Mass. J. W. H. TOOHEY, Salem, Mass., box 219. ALLEN PUTNAM, Esq., Roxbury, Mass. S. C. HEWITT, Melrose, Mass. Miss C. M. Beebe, (now travelling in N. Y.) GIBSON SMITH, South Shaftsbury, Vt. STEPHEN MORSE, Springfield, Mass.

S. B. BRITTAN, Editor Spiritual Telegraph, New York. WM. FISHBOUGH, Telegraph Office, New York. Rev. T. L. HARRIS, "

A. E. NEWTON, Editor N. E. Spiritualist, Boston, (after mid-

R. P. AMBLER. CHARLES PARTRIDGE, " Dr. J. R. ORTON, HENRY H. TATOR, "

Dr. R. T. HALLOCK, corner Christie and Broome Sts., N. Y. Mr. and Mrs. U. CLARK, Ed. Spiritual Clarion, Auburn, N. Y. R. P. WILSON, River Styx, Ohio. JOEL TIFFANY, 553 Broadway, New York.

TRANCE SPEAKERS. Mrs. B. F. HATCH, at present in New York. WILLIAM E. RICE, Boston. (Healing Medium.)

Mrs. J. H. CONANT, Boston. Miss Rosa T. AMEDEY, Roxbury, Mass.

DANIEL PARKER, M. D., Billerica, Mass.

L. K. Coonley, Portland, Me. (Healing Medium.) F. L. WADSWORTH, Portland, Me.

JOHN M. SPEAR, Melrose, Mass. Mrs. SARAH B. ELLIS, Hanson, or Quincy, Mass. (Healing

Mrs. JOHN PUFFER, North Hanson, Mass. (Healing Medium.) Miss A. M. SPRAGUE, Plymouth, Vt.

Mrs. M. S. Townsend, Burlington, Vt. (Healing Medium.) Mrs. M. F. Brown, South Royalton, Vt. (Healing Medium.)

AUSTIN E. SIMMONS, Woodstock, Vt. Mrs. R. M. HENDERSON, Newton, Ct. (Psychometrist.) Mrs. H. F. HUNTLEY, Providence, R. I.

N. S. GREENLEAF, Haverhill, Mass. HERVEY BARBER, Warwick, Mass. JOHN G. GLEASON, Plymouth, Mass.

H. P. FAIRFIELD, Wilbraham, Mass. (Healing Medium.) WM. A. HUME, Collins Depot, Mass.

Mrs. EMMA F. JAY BULLENE (now in New York).

Mrs. Beck, 383 Eighth Avenue, N. Y. city. Mrs. C. M. TUTTLE, Albion, Mich.

spoken. Truth must bear her own credentials.

GEORGE ATKINS, Charlestown, Mass. (Healing Medium.) Let it be understood that in announcing these names, we make no endorsement of the teachings of these several speakers. Those who speak in the normal state are expected to present their individual views of truth, each in his or her own way while those who are used as instruments for disembodied intelligences do not themselves undertake to be responsible for what is

SPECIAL NOTICES.

CONFERENCE AT BUFFALO, N. Y.

It is proposed to hold, in the city of Buffalo, a public conference, commencing on the 11th or 12th of April, to be continued two or three days, that opportunity may be had for interchange

Among the topics which will prominently be brought before the Conference, the following are deemed important: -1st. For what purposes, if any, do spirits revisit earth?

2d. What conditions, if any, are considered the most favorable for receiving such teachings as persons desire to transmit from the spirit-life? 3d. What relations, if any, does the present marked era bear

to prominent preceding dispensations? 4th. Has woman as just a claim to Equality as the opposite

5th. If there is an Equality of the sexes, how and in what way can they best be combined, so that the divinest growth, the broadest harmony, and the greatest purity may be secured? 6th. What justly constitutes a thorough Education, and how best can it be advanced, not only as it bears relation to children,

7th. How and in what respects, if in any degree, does the education of man aid in rearing finer animals and in cultivating

speakers, the following persons will be present: John Allen, of Indiana; Major Daniel Gano, J. M. Stirling, Esq., Mrs. Caroline | 88; if absent \$10. All subsequent examinations \$2. Terms strictly in itt, Miss Eliza J. Kenny, Henry C. Wright, Thaddeus S. Sheldon, of Massachusetts. The public is respectfully invited to attend these deliberations; and persons who may find it inconvenient to be personally present, are requested to forward such epistles and other papers as they may desire to have laid before the Conference, to the care of E. C. Pomenov, Esq., Buffalo.

MEETINGS IN BOSTON AND VICINITY.

Mr. HENRY C. WRIGHT, of Boston, will lecture at the Melodeon

LAST MEETING OF THE SEASON AT HORTICULTURAL HALL. -

MEETINGS IN CHAPMAN HALL, School St .- On Sunday afternoons, Conference Meetings, relating strictly to the Phenomena and Philosophy of Spiritualism. In the evening, Discussions of Philosophical and Reform questions. Circles for development in the morning at 10 o'clock. Admittance to all meetings, 5 cents. MEETINGS IN CHELSEA, on Sundays, morning and evening at FREMONT HALL, Winnissimmet Street. D. F. GODDARD, reg-

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

ular speaker. Seats free.

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

MEDIUMS IN BOSTON.

Mr. J. V. Mansfield, Test Writing Medium, No. 29 Exchange st., Boston, or at his home, Chestnut st., Chelsea. Terms \$100, in advance.

All letters sent by mail must contain a postage stamp to prepay the post-Miss M. H. Smith and Mrs. E. E. Clough, (formerly Miss Smith) Trance, Writing, Rapping and Tipping test mediums, No. 2 Central Court, (room formerly occupied by Mrs. Conant.) Hours from 9 to 12

A. M., and from 2 to 7 P. M. Terms 50 cents per hour, each person. 45 tf Mrs. Knight, Wairing Medium, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5. Saturdays excepted .-

Terms 50 cents a sitting. Mrs. Dickinson, Trance and Healing Medium, at No. 15 Montgomery Place Hours from 9 till 1, and from 2 to 9 o'clock. 40th

Mrs. Beam, Rapping, Whiring and Thance Medium. Hours from 9 Mrs. B. K. Little, (formerly Miss Ellis) Test Medium, by Rap-

ping, Writing, and Trance. Rooms No. 46 Eliot street. Hours from 9 I'll watch my loved ones' couch beside; I'll be with them in to 12 A. M., and 2 to 6, P. M. Terms \$1.00 per hour for one or two persons 50 cents for each additional person. Clairvoyant Examinations for Diseases Mrs. J. H. Conant, Spirit Medium, has removed to Room

No. 22, National House, Haymarket Square, where she will hereafter sit for Medical purposes only. All previous engagements, however, will be ful-

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

Miss E. D. Stark weather, Rapping, Writing and Trance Medium residence No. 6 Barre place, out of Eliot, near Washington. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 N. B .- Public circle on Monday and Wednesday evenings at eight o'clock-

Terms, 25 cents each visitor. Evening sittings with families, if desired.

IN SPRINGFIELD, MASS.

Mrs. Almeda Dexter, Healing Medium, may be found, for the present, with Calvin Hall, Healing Medium, at the residence of Mr. J. Parshort time since, Dr. Charles Main being present and having at that | ker, Bliss street, Springfield, Mass., where she will attend to examining and prescribing for disease; also curing by the laying on of hands. Charges -For examination 25 cents, for examination and prescriptions when the patient is present, 50 cts. ; by letter, \$1.00. Pay, in all cases, required down Hours, from 1 to 9 P. M.

TO THE AFFLICTED. Dr. A. C. Dresser, Clairvoyant and Healing Physician, so celebrated for remarkable cures, may be tor, he has informed him of the fact and here gives him the full benefit of consulted upon all diseases that flesh is heir to. Terms for examination tions and success, by any known Mediam. She prepares the Medicines to the above is true in every particular. when present, \$1 00; when absent, \$3.00. Patients will be visited in the needed, thus preventing mistakes, saving nuch time and trouble. Her city and vicinity, if desirable. Medical House and Office, 33 Charter street, charges are madeto suit the means of all.

TO THE AFFLICTED. T. H. PEABODY, Healing I Physician, so celebrated for remarkable cures, may be consulted upon A letter enclosing one dellar will procure a bottle ; or five dellars for all diseases that flesh is here to. Patients will be visited in the city and out six bottles. Will be sent to any part of the Union. All orders directed to Dr. J. Cheever, No. 1 Tremont Temple, Heston, Mass. 62.1 61-4t

General Adbertisements.

ENTAL INFIRMARY, ANDOVER, MASS. Whole and partial sets of Teeth, Gold Pluggings, &c., of the choicest kind, with pleasant board for distant visitors, till completed, may be had at DE, E BANBORN'S, as above. He is at the Maricoro' Hotel, Hoston, professionally, the first Monday, Thereday, and Wednesday of each month, and may

be consulted personally at by letter. MRS. H. F. HUNTLEY will give examinations of diseases. IVA also, private personal communications and delineations of character,

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As this Institution is thoroughly Reformatory and Progressive in its purpose and spirit, it must necessarily rely to a very great extent upon the friends of Reform and Progress for prosperity and support. To all such, its claims and merits are respectfully and confidently submitted. The next (Summer Term) of this Institution will commence on Wednesday, April 15, 1857, and continue twelve and a built weeks, For further information and particulars, see large Circular - to be obtained by addressing either of the Principals, Hopedale, Milford, Mass.

ABBIE S. HAYWOOD, Principals. ARS. WILSON (formerly Mus. Curry), Healing and IVI Transe Medium, would inform her friends and the public that she

TIFFANY'S MONTHLY. Bela Marsh can now supply I Tiffany's Monthly as heretofore, either in single numbe s or to antual

may be consulted (for the present), at No. 1 Ringgold St., Boston. 4450

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VI will give careful attention to all diseases which can be relieved by Spiritual magnetic influence. Terms for manipulations \$1.00. Office 98

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75 cents. Just published and for sale by BELA MARSH. 15 Franklin st. Also, "THE HARMONIAD" and Sacred Melodist, 160 pages. Price, in Boards, 33 cents single, \$3,50 per dozen. MERRILL'S EQUALIZING EXTRACT An inval-IVA uable remedy for equalizing the Electric Fluid and fortifying the system against such spheres as induce disease by weakening the perves. This extract has su-ceeded in removing habitual costiveness, the worst forms of Dyspepsia, Incessant Shaking Nervous Headache and Leafners, Asthma. Epileptic Fits, Palpitation of the Heart, Mental Inquietude, Determination of the Blood to the Brain, Spinal Diseases, Failure of Memory

Doloreaux it may almost be regarded as a Specific. Price \$1.00 per Box. For cale by Bela Marsh, 15 Franklin st. C HOWARD, CLAIRVOYANT PHYSICIAN, CAN D. be consulted at his residence, Thorndike, Mass., the first, third and

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

LIEALING AND CLAIRVOYANT PRESCRIPTIONS. C. C. YORK and wife continue to heal the sick by the laying on of hands; also to give Clairvoyant examinations and prescriptions, by receiving the name, age and residence of patients in their own handwriting. They will also visit the sick whenever desired Terms \$3.00 for examination in a prescription; \$2.00 when present. Address to care of B-la Marsh, 15 Franklin street, Boston.

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I sired. He will be assisted by a woman who has had long experience

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MRS. E. J. FRENCH, Clairvoyant and Healing Physician, office 780 Broadway, second floor, front room. The morbid

TERMS - For examination and prescription \$5, when the patient is present toms must be given, when sending a lock of nair. Hours from 10 to 1, and from 2 to 4, except Saturdays and Sundays.

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1 o port, Ct . Independent Clairvoyant, and Psychometric Delineator of

Character. Dr. S is not put into a mesmeric sleep, but appears in a perfect normal condition, but the superior development of his powers, enable him clearly to see the interior of the human system of the individual before him, and with accurary describe the disease and feelings of the patient, and also prescribe the remedy for the cure, or relief, if incurable, as thousands can testify. Terms-For examination and prescription, \$2.00. If absent, by a lock of hair, \$3.00. For Psychometric Delineation of Character, \$2.00; to obtain this, the autograph of the individual must be forwarded. To secure attention the money must always accompany the R. ABBOTT'S MEDICINES - Our Cholera Cordial

can be depended on to cure Cholera, Cholera Morbus, Dysentery-has been in constant use since the cholera season of 1802. Peach Cordial will cure debilicy, frintness at the stomach, and is an excellent Tonic Cordial. Our Panacea will cure Coughs, Cold, and Asthma. The Canker Cordial will cure the Canker in the mouth and stomach and Canker Humors in the Blood. "Female Restorative"-for Female Debility. P. S .- Spiritual and Mesmeric Prescriptions put up with care. J. & BENJ. F. ABBOTT, 214 Hanovor St

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THE DYING WIFF.

Lay the gem upon my bosom, Let 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. Wrestle 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 is said that every mortal Walks between two angels here; One records the ill, but blots it, If before the midnight drear Man repenteth; if uncancelled, . Then he seals 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 unforgiven. You will not forget me, husband, When my form 's beneath the sod? Oh, dove the jewel given us, As I love thee-next to God.

> THE AMOINTED DOVE BY THOMAS E. VAN BEBBER.

" The attractive power of sweet ointments, 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, anointing 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 eye; 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 roseate clouds she flew, Of God's own garden the perfume Streamed on her track from every plume.

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

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

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

Clambering at eve a lofty rock, He saw a rainbow-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 one is opake ; 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 respectathe most remarkable facts relating to this case .- Orowe. because true feeling.

JOAN OF ARC'S PREDICTIONS.

NEW-ENGLAND SPIRITUALIST

Joan of Are, 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 into the spiritual world. Charity, an angelic-looking deliverance of France. Joan on the occasion of the beaming with the utmost tenderness and love, occupies assault manifested surprising ability in taking her military dispositions. The impetuosity with which she herin her arms. Hope stands on her right—the emblematself plunged head foremost into the roar and vortex of ical star preceding her and drops flowers on the head the struggle, could only be equalled by the admirable of the babe in token of its bright future in the land it has coolness of her intrepidity in preparing for it. Owing to the superhuman confidence with which this young on the infant with earnest eyes. Her countenance is vexation of the exasperated enemy, the struggle that the angels, shed a peculiarly mellow, liquid light over ensued was one of the most terrible on record. In the the whole painting, as they melt softly into the distance. rage of the fight a javelin struck Joan, passed above The hues of the angels' raiment; the gems that fasten the breast, between the neck and the shoulder, and their vesture; the flowers that spring beneath their feet; Joan, not thinking of herself, ordered her banner to be babe; the descending dove in the distance—all have a borne to the front, and placed waving on the rampart, deep spiritual meaning. The coloring is deliciously 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 has now resided between four and five years in Rome, 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 first obtained by Brand, of Hamburg. So wonderful was the right and left, in the attitude of adoration, one of the discovery then considered, that Krast, an eminent phiwhom held a lily, while the words "Jhesus Maria" losopher of the day, gave Brand three hundred dollars were emblazoned on the other side of the banner.

hands of the eager soldiers placed this banner on high, phosphorus to kings and nobles. In appearance, phosthe French ascended the stony rampart as readily as if | phorus resembles bees'-wax; but it is more transparent, it were a staircase, -a circumstance which they consid- approaching to the color of amber. Its name, which is ered as purely miraculous, -angel hands had helped them | derived from the Greek, signifies "light-bearer," and is up. As the qualing army of England was paralyzed indicative of its most distinguishing quality, being self with terror, and it was impossible to lead their reluctant | luminous. Phosphorus, when exposed to the air, shines men-at-arms against the very citizens whom they had like a star, giving out a beautiful lambent, greenish light. been accustomed to scorn, the English commanders | Phosphorus dissolves in warm sweet oil. If this phosdetermined on retreating from before a town which | phorized oil be rubbed over the face in the dark, the they despaired of capturing. Meantime, in the open features assume a ghastly appearance, and the experiair, between the walls of the city and the camp of the mentalist looks like a veritable living Will-o'-the-Wisp. enemy, a splendid altar was erected at the suggestion The origin of phosphorus is the most singular fact of Joan, that the success of the French might be cele- concerning it. Every other substance with which we brated by religion. The whole congregation were chanting | are acquainted, can be traced to either earth or air; but a fervent "Te Deum" which rose to Heaven like a long phosphorus seems to be of animal origin. Of all anicry of deliverance from their grateful hearts, when the | mals, man contains the most; and of the various parts of columns of the English enemy were seen in motion, not the body, the brain yields, by analysis, more phosphoto attack the French, as was at first supposed, but in full rus than any other. This fact is of no little moment. retreat towards Meung. In a moment the congregation | Every thought has, perhaps, a phosphoric source. It is scattered, - there was arming in every direction; the certain that the most intellectual beings contain the most busy pages, eager esquires, and impetuous knights were phosphorus. It gene ally appears that when a singular riveting their names or mounting their chargers in an according to mean, mean years clapse before any applicaquarters. But their hot haste and fervid excitement | tion of it is made to the welfare and happiness of man. were quelled by the solemn language of Joan. "They This remark applies to phosphorus .- Johnson's Chemare going; let them go. This is Sunday. Let us not istry. on this holy festival redden 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

memory of Joan. The city of Orleans was free, and France, so long inanimate under the incubis 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 Over him that shall undergo it the world and men lose 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 intermingle some divine light of beauty thence with the prosic 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 ideas, images that are in relation to it may be raised, 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 array itself in such a human form as is agreeable to our 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 cluding the trouble of inquiry, and of stifling facts obnox- of progress in agriculture and manufactures, the Spanious to preconceived theories; but it is a vulgar re- iards relate a legend, that Adam, once upon a time, source, as well as a cowardly one.

KINDNESS BEGETS KINDNESS. - There are some ble citizen at Heilbronn, named Arnold, had continually who suppose that the refinement of feeling which alone a spirit near ber, who not only warned her of several | could actuate Morris's speech, and its warm and immeimpending dangers, but also informed her of the ap- diate response, is only to be found among the educated proaching visits of her friends, as well as deaths about and the rich. How little those who thus argue underto take place in her family; and, finally, of her own. | stand the human heart! Kindness begets kindness; He was only once visible to her, and that was in the and if superiors will but think of and seek the happiform of an old man; but his presence was not only felt ness, temporal and eternal, of their inferiors,—will but will come to us amid the darkness, and sings the sweetby her, but by others; and when she conversed with prove that they are considered as children of one com- est songs when our spirits are saddest; and when the lone bim, they felt the air stirred, as by breath. Many yet mon Father,—there needs no equality of rank to soul is weary, and longs to pass away, it warbles its living and very credible witnesses are in possession of create equality of happiness, or equality of refined, sunniest notes, and tightens again the slender fibres of

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 being, clad in white robes, with sunny hair, and a face just entered. Faith leans upon Charity, as she gazes sublime. The golden rays that encircle the heads of the brooding dove that sits near the head of the innocent 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 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 for the secret of its preparation. Kraft then travelled, The oldest knights affirm that when the gauntleted and visited nearly all the courts of Europe, exhibiting

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 inevitato perform this great miracle, they laid the foundation of bly vanish. As force is made evident only by resistthat heart-cherished union which, while the human race ance, necessity is perceptible, only by the pressure it exists, will blend the gratitude of Orleans with the offers to our claims and desires. He who resists not at all, feels no hostile power; is chafed by no irritation; mortified by no disappoinment. 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. all their deterring power. Do what they may with their instruments of persecution 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 reveres ; 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 ghostseer, " may so far prependerate in the consciousness of a man, that, according to the law of the association of 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,

A SPANISH LEGEND. - When reminded of their want 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. "Ab, here," exclaimed he, " set me down here; everything here is just as I left it."

Hope. - A bright and beautiful bird is hope. It 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 the prices annexed. is no room for any more, for He fills everywhere.

---- APRIL 4, 1857.

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

NEW ENGLAND SPIRITUALIST.

This paper has for its leading object the presentation before the community of the evidences, both ancient and modern, which go to establish the following propositions:

I. That man has an organized spiritual nature, to which the physical body is but an outer garment. 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.

These propositions embrace what is popularly denominated Modern Spiritualism, and the questions involved in, and growing out of them, are becoming THE QUESTIONS OF THE AGE - than which none more interesting or important were ever raised among

Correspondents are cordially invited to contribute facts bearing on the question of spirit-existence and agency, and thoughts or suggestions, whether their own or from the Higher Life, calcu- A Lyric of the Golden Age. lated to throw "more light" on the great problems of Human Life, Duty, and Destiny. Those who write in a kindly, truthseeking, rather than dogmatic spirit, free from censoriousness and needless harshness, with a due appreciation of the value of

the Past, notwithstanding its errors, will be most welcome to a place in our columns. TERMS, as heretofore - \$2.00 a year, or \$1 for six months, always in advance. To clubs, five copies for \$8.00; ten copies \$15.00. To city subscribers, when served by carrier, \$2.25.

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