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#### DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

# QUARTO SERIES.

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# · Poetry.

[For the Spiritual Age.] NATURE.

Dark clouds o'crapread the sky, There is no sun ; The parched earth is dry, There's water none

Herbage and leaf and flower, All,—all decay. Languishing for one shower, On this lone day.

The clouds bespeak a rain, And nature smiles ; Does earth or man complain For changing winds?

The lowering clouds descend. The torrents fall, The earth is drenched again, Both great and small,

Of forest tree and flower, All are immersed, In the tremendous shower, Nature's outburst,

The glorious sun unshcathed, Its rays dart forth, And light and heat bequeathed, To heal the drouth.

So man has suffered long, Been scorched with drouth The weakest and the strong, Panted for truth.

Like the dry earth for rain, Pauts man for truth, And suffers in the main As suffers earth.

The clouds at once appear, A shower descends; New truths are opening clear, And man amends.

Lowell, Mass., Sept. 25, 185fi.

[For the Spiritual Age.] NOW SHE SLEEPETH.

BY LUZERNE. Now she sleepeth ! life hath parted, Death's dark biting sting is o'er From our happy band she's started For a far and heavenly shore ; There to meet the loved and holy and to dwell for evermore

Mother, what joys will stir my heart When you with me will share a part, In this all glorious land. Charlestown, Mass.

A PRAYER.

BY ADELE. O, Father, guide my heart aright, This feeble heart which turns to thee ! Lend me one ray of heavenly light, That I the path of right may see.

My eyes are dim with unshed tears, My heart is struggling with the wrong ; Sorrow has made me weak-for years My heart has suffered-make it strong.

Help me to do thy will, to be What she, in life to us has been ; Help me this stubborn heart to free From the dark influence of sin.

# то---

"I may come, but look not for me "

"Look not for me"-Go ask the Earth To look not for the Sun's uprise, But wait and joyous be, though stars, And all of light have left the skies.

Go ask the flowers, look not for dew, Though fading all your petals be; Hope, heavenly tright is shining yet, Then ask me not, "Look not for me."

Look not for me ! Oh, let me wait, And let it not be all in vain ! Let me your voice beloved hear, Before another moon shall wane.

# Correspondence.

ADELE

SPIRITUAL TELEGRAPHING.

No science is more extensively resorted to, and misunderstood than Spiritual communicating or telegraphing; yet none demands of us a more complete and perfect understanding, than does this, because through this means, we get glimpses, if not a full view, of what we are to be, in that future bourne "from whence

its connection with gross uniter, can magnetize a person in the form, and thus produce manifestations of its own, through the organization of another.

communicating at the same time in different places. This, to the supericial observer, is proof positive of humbug, and therefore no further attention is bestowel upon the subject by that class of minds. Ivery person who knows anything of mesmerism. knows that the the ideas will be correspondingly clothed, and vice versa for the subject is the machine through which the communication comes .----Thus the stock before it is put into the machine, may be beautiful, but when turned out from the machine, may be s badly manufactured as to be even offensive So with Spiritual telegraphing; the spiritdoes not generally produce anything but ides, at least at first, but as it gets control of one set of faculties after another, it is able to produce words and with polities ? thereby clothe the ideas in ts own language.

So, if you will attentivel observe, you will find the medium, if surrouded with honest controlling.

But how does a spirit cormunicate in differmesmerizer magnetize seveal individuals even at a distance from each othe at the same time? Simply by the power of hiswill, and as there is no such thing as space, s far as the mind is are near together or mile:apart; but it will manner of presenting it;-hough I believe it possible for a mind to dictae two sets of ideas or themes at the same time Thus, Napoleon could dictate three letter at once, making them all complete, but this! think, is not often is not the material which nake the manifestations, far back and beyondall that is the prime motor, the mind, which wis and does. Ellsworth, Me.

phenomena of mesmerism is the result of the possible to bring harmony in the immediate | purpose, if we think of improving mans morwill power, the same will or nind, being active suppression of these evils. Many Spirituas ever and even more so, because freed from alists are engaged at this moment in sustaining the worst of those tyrannies, and are corrupt and rotten. Enlighten us. Tell us, how we can 'discuss' and yet keep harmony? | and homage of the less elevated. The stream Much of the communicatons, which pur- Suppose Edwards or Talmadge were up for port to come from disemboded spirits, is of a President, may the Spiritualists of the North very low and inferior grade, though signed by and South put questions to them, through the brightest minds that ever inhabited our your paper, as to what they will do, if electearth, and moreover, we find the same spirit ed? A few would not ask this privilegemore would ask it. Spiritualists are not of necessity better than other men, and if we

were sure that Mr. E. or Mr. T. was pressed full of love and good feelings and good wishes, some of us should like to know what he subject controlled gives shap and color to the would endeavor to do if President, touching ideas put forth, and if the abject is educated certain sins of this nation. I hope you will publish this, and tell us whether if we have up à Presidential candidate, you expect we shall have the liberty to discuss the political evils of the nation. We have been allowed, in Spiritual papers, to discuss the errors connected with religion and the churches .---Now when you invite us to pass on and take up politics, we ask, shall we have freedom to discuss the main questions connected Respectfully Yours,

AUSTIN KENT.

EDITORS SPIRITUAL AGE :--- I see by and enquiring minds, becoming less and less some of the last issues of your paper that himself, until there is a facsimile of the spirit a proposition had been made and advocated to have the approaching National Convention nominate a man for President for ent places at the same time? How does a the next term. I understand the object to be to allow Spiritualists to come out and show their strength. Now let the experiment be tried and I will venture the preconcerned, it matters not wether the subjects diction that we shall show more weakness than strength. The idea is wild. Out of be noticed that the theme i the same with all the one million of Spiritualists now in the the subjects, and the only difference is in the country, or 250,000 votes, not 20,000 would leave party associations for such a purpose. If it should ultimately be found desirable for Spiritualists to secure réforms by their votes, that time has not yet ardone in spiritual telegrahing; but this, 1 rived. Let us not be too fast. Many have no doubt, can and w1 be done, because minds there are now just beginning to the mind is infinite in it development and look into the thing. Their convictions as progression. Let it be brue in mind, that it to whether it be a fact, whether it be good or evil, are not yet matured. Spring such a trap on them and they will be as jealous of you as the so called infidels are of the M. priests getting the government into their hands. Wait a little. M. D. MCGRATH. APPLETON, Wis., Sept. 25th, 1859. CONNERSVILLE, Ind. Sept., 29, 1859. I regard the effort to carry modern Spiritualism into the Political arena, a great mistake, if not a misfortune; the sooner such an idea can be abandoned the better.

al condition by political organization. It is a field (thus far at least,) where the wildest passions predominate, strife engendered, to gain the highest stations, command adoration can never raise above the fountain. Let the humble and unpretending doctrines of modern spiritualism so shine through its advocates that its beauty and excellence be admired; thus, gain an influence as enduring, as its principles are exalting

Yours in bouds of love.

P. MASON.

ELM TREE FARM, AVON, ME. ( Oot 1st, '59.

EDS. SPIRITUAL AGE :- Any paper that is worth reading is worth possessing, especially if devoted to reform. Then a comely form is always desirable for this purpose, as well as convenience in reading.---You come to my rural home in such a pleasing form, on clear white paper, with columns well-filled, that your day of reception is looked for with increasing anxiety, as successively it comes around with a goodly number standing ready to hear what of PROGRESSION, new or old, you may have to offer to the doubting, and of comfort to the believing. Hence then, your visits which have been made to our fire-side since you donned the style of quarto are right welcome. May our acquaintance be an agreeable and profitable one, not to be severed or marred till time is no more with us here. Until then let us strive to enlighten each other in the duties of life-making them more pleasant. Go forth then, laden with truths--immortal truths--for the harvest is calling for laborers. That the

Now she sleepeth ! what a blessing It would be if we could see her : Still we doubt not the carcissing, Of her spirit always near : And I sometimes sit and listen her familiar voice to hear.

In our silent moods we wonder Where her spirit found its rest ; And if angels came to take her To a home among the blest ; Where the saints in their white mantles are forever purely drest. Now she sleepeth ! and we sorrow

For a child so pure of birth ; Little knew we that the morrow Would bring sad and sullen Death ;---Little knew we such a being was so soon to p as from earth

Ere she left us, gathered round her, Father, mother, brother, friends : And she said, "moet me up yonder." Now where Heaven with beauty blends, She abides ; there may we be, when our earthly mission ends. Troy, N Y., Sept 19, 1859.

[For the Spiritual Age.] A Spirit Communication to MRS. L. A. ROBBINS.

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THE EARTHLY AND THE HEAV-ENLY.

No Autumn comes with chilling winds, No sere and yellow leaf here finds Itself bereft of Spring ; No flower puts on a sadd'ning hue,-But bloom and leaflets ever new, Life's welcome tribute bring.

No birds here seek a milder clime, Nor cease in silvery notes to chime Our holiday of love; No streamlets here in frost-forg'd chains, Cease wantoning in music strains Through all the meads above,

Our golden Spring is ever new, New joys, new scenes here rise to view, Touched by our Father's hand ;

no traveller returns.<sup>1</sup>

But to the subject,- How do spirits communicate? This question can be answered very easily, but may not be fully comprehended by the unphilosophical mind. The simple answer is, Nat we communicate by the power of the will, and we do in all cases whether we are in the body or out. The mind, the cternal essince of man, the breath of God, the God in man, is the prime motor and cause of all action. So far as man is concerned, whether of the material or spiritual; but could never make manifestations without a medium through which to act. That medium for want of a bet-

ter name, I call electricity, magnetism, galvanism, which is the most immaterial, subtle, intangible, of all substances in nature, and therefore sensitive as to be affected by the operations of the mind, and when moved or vibrated, affect ponderable and material substances. The mind through the medium of electricity, makes all the manifestations which we behold in man. Thus, a person with strong will, and a physical organization highly charged with electricity, may impart electricity to a person in a passive frame of mind, and in a negative electrical condition, so as to be able to make manifestations of his mind through the organization of a passive and negative person. Thus we have the phenomena of mesmerism. These conditions in the magnetizer and magnetized, are almost always necessary to complete control; yet there are cases where a person may resist with all his will power, and still be controlled, because the organization is in a receptive condition, and when the electricity is thrown on and into the system, it produces insensibility the same as the approach of sleep, even against the will of the subject. We take for granted that the mind, or will power can exist and does exist

HOPKINGTON, N. Y. Sept 28, 1859. EDITORS OF SPIRITUA AGE :--- YOU SUGgest political action amog Spiritualists, I am utterly opposed to it. But I am not ep. posed to any man's exprssing his views on any subject, however wid from mine. I am first and last for the fredom of the Press. I would gladly send yo a subscriber in the place of L. G. Bigelow, and hope that your As yet the teachings of Spiritualism are few. readers will see that such cases are made plain and simple. Many identity, individuup. (See Age 24th.) Instead of giving ality, immortality, progression, and subjugamy objections to your poposed political ac- tion to law, constitutes all the teachings we tion, since reading your in the 24th, I pro- have yet had from the spirit spheres. Living pose to ask you definitely-What do you ex- in obedience to the higher law, constitutes pect from a Spiritualist President? What mans duty and ensures him happiness, here reforms? It is true tht our nation is very and in the spirit spheres. These principles corrupt-very rotten. They steal and rob are yet in their infantile developement, and by law-steal men, andsteal money. They the light emanating from them, has comparkill and enslave, and tarve the poor and atively enlightened but a few, and that few helpless. You say you do not wish to in- are far from that practical harmony that betroduce any issues whic will tend to divide gets enduring peace and love. It seems to without the material organization, and as the and distract Spiritualiss. Do you think it me that we have studied history to little

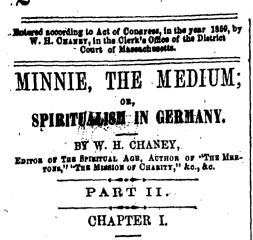
harvest is plenty may be seen from the following reminiscence.

In 1852-3 I received the first and all the visits of a spiritual organ in this commumunity. Enough would read to scoff, while none hardly, seemingly, were willing or wished to investigate the new phenomena; but the seed was planted and in due time is springing forth, and none believed there was any thing of truth in it, and hence the teachings, the undeniable facts, the truths, and all were east aside as a worthless humbug of the Misses Fox and Co:

But dear Age it is not so now. There are scores whose sympathies are with spiritual teachings, and their hearts beat in almost unknown unison, while anxiously waiting for its developments; and more, there is a goodly number who are not ashamed to believe in and openly promulgate spirit al teachings as coming from their Lord and Master, nor of their associates as such, only their short-comings. A teacher of your doctrines can now call together upon a few hours notice, a full house of respectable and eager listeners. Come then and dispense to us all, "Light ! More Light !" Very respectfully yours in reforms, O. W. TRUE.

A very remarkable physiological fact has been developed in the existence of numbers of perfectly white rats in the Bible House in New York. They are quite numerous, and are constantly caught by the tenants on the lower floors. Some of the older specimers in the Bible House are quite fat, and look as reporching and can't at D. F. &

#### тнЕ SPIRITU AGE. L A



MATTER

tent.

Philosophers employ the general term of "matter" to designate everything in the universe. The distinguishing classifications are solid, liquid, and aeriform, matter. Man is composed of matter. The bones, muscles and integuments, are solid matter; the liquids (about ninety per cent of which compose the human system,) are liquid matter ; the spirit is aeriform. Coal, coal oil, and cooal gas, are respectively solid, liquid and aeriform matter. As I understand the laws of God, matter is capable of undergoing an infinite variety of changes, both in form and character, but cannot by any means be annihilated. Yet I deny the doctrine that matter is not increased. It is an old theory, and consequently difficult to be overthrown. I do not expect that more than one reader in a thousand will believe as I do upon this point, for the doctrine that "not one particle of matter has been added since the creation," (six thousand years ago,) has been taught so many centuries, that almost every person accepts it as an axiom, without pausing to enquire if it is founded in reason. But the time will come when men will go to nature for their lessons in wisdom, instead of studying the dogmas of a less enlightened generation, long since passed away.

The ancients foll into many errors in regard to our solar system, which might have remained uncorrected to this day, had no person ventured to doubt their theories and investigate for himself. The present idea, that not a particle of matter has been added to the general: stock, since "God rested from his labora on the seventh day," is no more firmly established than was once the belief that this earth was flat, fixed, and immovable, and that the planets performed a daily revolution around it. This latter doctrine was sustained by the Bible, as then understood, [Joshua x. 13] and so tenacious was the church in maintaining it, that it assumed to imprison all who dared to teach or believe to the contrary. Yet the bigotry of the church has been humbled, its ignorance. rebuked and the old earth-stand-still doctrine exploded.

Then my theory-that matter is being

laws of God as he best understands, and afexists, there never can be a time when those laws will cease to operate. God is infinite, ter carefully running over their known opeand so are His attributes. God slways was ration, I will ask him to point out one that has ever rested even for a moment? Look perfect-He is perfect now-He always will be perfect. If always perfect, the least at the planets-they traverse their far-sweepshadow of variation or change would dimin- ing rounds with a speed which almost defies ish His perfection. Hence, God cannot the power of thought! Yet they move with change-He cannot create a new attribute far more precision than the wheels of a -He cannot annihilate one already created. watch. Even the cimet-the express-planet The law which created matter-which crefrom one system of worlds to another-as ated the universe out of nothing-being an he steams by torch-light across the abyss of attribute of God, can no more cease its opspace profound, sweeping around the turns erations than God can cease to be Omnipoof his celestial railway in a gracefully elongated sphere-ever he may be calculated in his changes and lis returns precisely fore-

Matter is not co-equal with God, else God is not the first cause-the first principle.-told. Some suppose that matter, like God, always Come down to our own planet and study God in the constant operation of His laws. existed. This is supposing that God could not create matter, and it was therefore necessary that matter should exist, from which he might fashion the universe. But this pre-supposes that there was a greater principle than God, which called Him and matter into existence at the same time. This fullacy carries with it its own refutation. God is the "Great First Cause." As there can be but one "first," it follows that nothing else can be equal, or co-equal, with God. Hence, if He is the first cause, no other cause can approach nearer than secondary which is itself an effect. Matter is not a first cause, else there would be two causes, which is mathematically impossible. powers of imagination can depict the wild God is the first principle, and the universe is of His oreation.

The universe may be compared to a boundless expanse of forest, through which the pioneers have explored, leaving their footprints and a "spotted line" as a future guide. Their path has many turnings, many windings and many zigzag courses. Those who follow in their foot-steps see the same hills, the same valleys, the same plains, and the same objects. Generation after generation may pass away, yet while each explorer pursues the same beaten track, the history of the last pilgrimage will be but the repeated story of the first. That forest may contain thousands of objects on which no eye but that of God has ever rested-thousands of stand-points from which it might be seen

that the very objects, so long familiar to the

pilgrim, are entirely different from what they have appeared from time immemorial. In studying the character of God's works, the universe, like the forest, is free to all. In this country, at least, no bigoted churchmen can set the boundaries for man's investigation, or prescribe to him what he shall believe in science, or what he shall reject. God alone draws the line and fixes the bounds beyond which man cannot investigate; yet at such an awful distance is this limit fixed that though our natural lives were prolong. ed thrice ten thousand years, even then we should pass away unlearned and unlettered in the wisdom of Eternal science and philostil then. ophy. One limit we can never attain, neither in this life nor in that which is to come. The creation of matter out of nothing forms no part of the knowledge which finite beings can acquire, else man might become equal with God. Man may study matter in all its changes-from the mineral to the vegetable-from the vegetable to the animalbut the secret of its origin belongs alone to God. God existed and was perfect when nothing else existed. He has never acquired new power-He has never ceased in any of his works. As it was in the beginning, so it is now-so it must ever be. God never works by special law, to accomplish some special purpose, and then pauses until some new object calls forth renewed labor. His laws are all general, fixed in their character, unchanging in their operations. The law which created worlds billions upon billions of generations ago, must be still in operation, else a part of His power has ceased, or is at rest. If one of His laws can cease in its operations, others may; and if His laws are liable to interruption, then He is a changeable God and His works are but the works of chance-the completion of which depends entirely upon the interruptions. To suppose this, takes away His infinite character and reduces Him to the level of finites. 'I will now ask the reader to pause long when those laws did not exist; while God enough to form in his mind a list of such a person looks in a mirror, or common

3

Should gravitation lease, the rapid motion of the earth upon it axis would threw off its surface in huge fagments, until the great central urn of fire would burst forth and illumine the heavens with its own light ;--should its centrifugal force cease, it would fall to the sun; should its centripetal force cease, it would bound away through space like a run-away lopomotive. And suppose by chance (when fod's laws cease all depends upon chance) it should escape a collision with the other heavenly bodies in our system-all of which would be liberated from their orbits at the same moment---no

confusion of a tangent race of worlds! God's laws are aways the same-always equally active. Twe, the results may not be the same, but this arises from the different conditions. For instance-it is a law of gravitation that all ponderable bodies, unsupported, are drawn to the earth's surface : yet if I place a mignet in contact with a piece of steel, the attraction of the former will diminish or ovecome gravitation. But gravitation is not destroyed, nor does it cease one iota of it influence.

Ilaving examinel such of the laws of God as we are able to conprehend, we do not find one which has ever ceased in its operation even for a millionthpart of a second. Keeping this fact in minl, let us turn to some beyond our compreheasion, namely, those laws by the operation o which matter is made out of nothing Snee no known law ever changes, by what althority do men presume to assert that an uknown law was once in operation, but has now ceased ? I have the right, at this stageof the argument, to demand of them theirauthority for asserting that matter is not low being formed. As

God is always consitent-always in harmony with Himself-o are His laws always in harmony with each other. When the savans of the work are able to point me to the known laws of Jod which have ceased, then they have the ight to demand my au-

looking glass, he will see the reflection of "Light does not penetrate the mercury, his image there. On the contrary, I hold that he sees himself-actually looks himself full in the face! This may appear a monstrous absurdity to the reader, but I hope he will not turn away in contempt until he has read my reasons. If ho does, far as will admit of seeing the image of then he is like the church which has condemned, unheard, thousands who chanced right of the glass. The glass is now alto embrace a doctrine different from its miserable traditions.

incidence and reflection are equal. For the benefit of the young reader I will be more explicit. If you throw a ball against a building, the imaginary line described by the passage of the ball from the place where it leaves your hand, and the side of the ray of light is not bent more than in the building, forms an angle, the apex of the case of the stick thrust obliquely into which is the point which the ball strike -this is termed the angle of incidence. The imaginary line described by the ball as it rebounds, and the side of the building, also form an angle, which is called the angle of reflection. If you throw the ball perpendicularly to the building, it will rebound in the same direction ; that is return to you again; but if obliquely, it will | yourself through the ray of light that rebound in a different direction, and not return to you.

It is also an admitted fact that light, rassing obliquely from a rarer to a denser medium, is diverged from a perpendicular. Look obliquely into a vessel containing clear water in a state of rest-the bottom of the vessel appears elevated a short distance. Now pass one end of a straight stick obliquely below the surface of the water, and you will observe that the stick appears bent, forming an obtuse angle, the apex of which is at the surface of the water. This proves two important facts .--First, that light is the medium of vision secondly, the rays of light being the conductors of vision, we are enabled to see through them when they are bent or diverged, even when bent from a straight line, a distance greater than their diameters. Having established the fact that we can see through a crooked ray of light, that is, that the eye will follow the line of the ray, no theory must be admitted as establishing the limit of the ray's curvature Actual demonstration only can establish this boundary. No limit of curvature has ever been fixed-hence, I am authorized in saying there is none.

Keeping these facts in view, let us return to the looking-glass. For the sake of a clear distinction, I will adopt the term "image," when I speak of seeing yourself in the glass. Now stand in front of the glass, three feet distant-you see your image, apparently three feet beyond the glass. Now advance eighteen inches --- the image advances the same distance. Let us examine this phenomena for a moment. I ight cannot pass through an opaque body. The mercury upon the back of the glass is opaque. Hence, the light does not pass beyond it. How then does your image happen to appear beyond it? If it is your image which you see reflected in the glass, why does it not appear at all times upon the mercury, where the rays of light are abruptly obstructed? These questions may be explained away, or buried beneath a shower of mysticism and technical philosophy, but cannot be answered upon the hypothesis that what you see is your image. Now take your place at an angle of forty-five degrees to the left of the glassyou do not see your image, but may see the image of a person who is at an angle of forty-five degrees on the right of the glass -in the very place where a ball would rebound, thrown from you, provided it could be done without breaking the glass. Now take the glass in your hand, in such a position that the rays of the sun will fall upon it at angle of forty-five degrees-you churchman and priest be pronounced, who see a bright light upon the wall, in an opposite direction, at the same angle, and it changes its position as you move the glass. The last experiment proves that the sun's rays are reflected by the glass. That is, they fall upon it obliquely, and, to use a common expression, glance off. Now in its glorious and majestic pathway at the

but is reflected by it, subject to the law that the angles of incidence and reflection are equal."

Now be kind enough to hang up the glass and take your position to the left, as your friend in the same position on the most in a direct line between you. From previous experiments you can have no It is an adm tted fact that the angles of doubt that the ray of light from your eve is reflected from the glass to where your friend stands, and that you are actually looking at him through a crooked ray of of light. You will experience no difficulty in arriving at this conclusion, because the water. This point being settled, you and your friend may slowly approach each other, keeping the angles of incidence and reflection equal. You continue to see your friend until you come in contact, and then being in front of the glass, that is, at an angle of ninety degrees, you may also see-what? your image? No; but passes from your eye to the looking-glass, and is then reflected back to you.

> This accounts for your right hand appearing to be your left. It is just like imagining that your eyes could leave your body and look at it from the glass.

I deem this place appropriate for making a few suggestions to the young reader. I would not have you believe my statements and conclusions without investigating for yourself. Great mischief has been done to the young by imposing upon them sophistry for reason. Perhaps this work may be of that same character .--Therefore I warn you to be upon your guard. 1 intend to be honest with you-I would not willingly mislead you. But finite beings are weak and erring, even in their proudest states, and therefore I may have fallen into grievous errors, even where I feel the most assurance of being right.

And as I caution you to weigh carefully every principle of science and philosophy which I advance, so I also caution you against that taught by others. Believe nothing which a learned man may say, simply because he is learned and has said it. The doctors tell us there is such a thing as "learned quackery," and if so, it is by no means confined to the medical faculty.-Among the Professors of colleges, both in Germany and in this country, I have met with the most arrant, scientific quacks. They know nothing save what they have learned from their books. Where their books are right, they are right; where their books are wrong, they are wrong. Either prejudice or inability blinds them to new truths. With such men for teachers, generation after generation might pass away, leaving only the foot-prints of antiquity behind. No matter where, nor in what book you hear a fact stated, accept only so much as will bear the test of reason. If you are told that this earth was created in six days -go to the earth and ask her if these things be so. Ask the deltas of your noble Mississippi how long they have been in course of formation? Count the strataestimate the annual and centennial deposits, and there learn that it has been millions upon millions of years For three hundred years, by excommunicating, cursing, anathematizing, imprisoning, torturing and putting to death the disciples of science, the church was enabled to maintain her theory of a "six days creation." But Geology still struggles on-suffering and growing stronger amid its persecutions, until it has at last broken down the superstitions of thousands of years. Now, the most bigoted and ignorant would both should teach that within a period of six days, and only five thousand eight hundred and fifty-nine years ago this earth was created.

constantly increased-is no more startling than was that of Nicolas Copernicus. And as he could afford to be ridiculed by such philosophers as Lord Bacon, I can certainly bear the contradiction of my readers.

I cannot pause to enter into a lengthy argument in support of my position, nor should I allude to the subject, but from a desire which I have to combat the ignorance and prejudice which I must expect to encounter at every step. Besides, some explanations in this connection are necessary, in order to a more perfect understanding of what will follow.

Whence the origin of matter? Neither men nor angels can answer this question-God alone knows, and we might as well seek to discover His origin. To finite beings, this knowledge is a sealed book, and all imaginings and speculations in reference thereto, I look upon as worse than useless. It is enough that God exists-that matter exists. The character of the former we may study in His works-the latter in its changes.-The creations of the former demonstrate to a mathematical certainty that He works by fixed and never changing laws. The same cause or causes, other conditions being equal, will produce precisely the same effects. The same laws, the operations of which have been creating our earth, under similar, or different conditions, have been creating thousands of worlds. Wisdom is no more an attribute of Deity, than are those laws .--Since God existed, there never was a time

thority for asserting that an unknown one is still in operation, bet most assuredly not un-

The reason whiclI have given for my belief that matter is constantly in course of formation, have notbeen drawn from studying the thoughts of others, but from a study of nature herself. Fo me, these reasons are conclusive. They fill not be so to others, because others will not view them from my stand-point. This rises from the difficulty which all encounter by reason of long inherited prejudices. Gertain assumed facts have been transmittd through so many generations, that he i thought a bold manperhaps a blaspheme-who dares deny them. When Galilco, the iscoverer of the pendulum, the thermometr, specific gravity and the telescope, daredto deny the Ptolemaic theory of the solu system, and embrace that taught by Coprnicus, the church denounced him as a lasphemer-imprisoned him-dragged him efore its hellish Inquisition, and tortured im into a recantation! Long years of configment, and the death of a lovely daughter, boke the old man down, and at the age of seventy-eight, despised and detested by these who claimed to be God's chosen rulers n earth, he died, one of the noblest martyrspf science !

I will close this hapter by referring to a most glaring erro which has been perpe uated by philosphers for generations, and which I have hever seen denied in print. All agree if their works that when

If you are told that the sun once revolved about this earth, but was stopped make this memoranda in your mind- command of a finite being, that blood-

#### THE SPIRITUAL AGE.

shed, and slaughter, and butchery of men, women and children might be carried on for a whole day-go study the laws of God which regulate the motions of worlds. and there learn the truth.

If you are told that in one day-the fourth-God created the sun, and moon, and stars, yet that it required five days in which to create this earth-see if this is consistent with the character of a perfect God. This earth, which would be missed no more from the universe than a sand from the seashore, could not have occupied five times as long in creation as all the rest of the universe, else God is not the same unchangeable Being.

If you are told that the earth brought forth grass, and herbs, and trees, before the sun was made-ask by what law of God vegetation could be propagated without the light and heat of the sun? Ask what would be the effect of depriving the earth of the heat of the sun for one year? Ask if its surface would not be covered with frost many feet thick?

If told that God is all-powerful, and that he could accomplish these marvelous things by the potent energy of a single word-then ask if it would be cosistent with His inflexible and never-changing character? If answered in the affirmative then depend upon it you have met with one who believes in a God of chance -a God whose laws have changed, and consequently are liable to change every moment!

(To be Continued.)

# Interesting Miscellany.

THE 'DREAM FULFILLED .- Sir William Staines, acceded to the mayoralty in 1800, in fulfilment of a prophecy made by a dame who had told him his fortune many years before. He was originally a laboring bricklayer, and at an early age in life he was employed in repairing the parsonage-house at Uxbridge, and as he ascended the ladder with a hod of mortar, the parson's wife hailed him in order to relate a dream. She dreamed that he would one day become Lord Mayor of London, on which he scratched his head, thanked her for the flattering ed a fellow-inmate of this strange place. dream, and went on with his work. This same idea haunted the parson's wife on another occasion, and again she told Staines she had a similar dream. Staines pursued his calling with diligence, prospered in the world, and forgot the prophetic dream. In the course of time he was elected Sheriff of fore me. Tell me, I pray, how I am to find London; then the dream recurred to his them?" memory. He made the aged parson his chaplain, and began to dream on his own

# [From Blackwood's Magazine.] A DREAM OF THE DEAD

I dreamed that I found myself suddenly in a place which impressed me with an instantaneous sense of strangeness; it was like nothing I had ever seen. I then became aware that my own state of feeling was like nothing I had ever felt. It was a sensation of inexpressible physical relief; all ailment to which I had been familiarized, was gone-gone all weariness, heaviness, inertness of muscle, of nerve, of spirit. Time and its effects palpably -abruptly-lifted from me as a load lifted from the shoulders of a tired and sinking man, I was conscious of an elasticity and lightness of frame, to which that of a vigorous school-

boy bounding into the play ground can be but inadequately compared. My first idea was that I was made young again; my second idea, which flashed upon me as conviction, made me aware that I was dead. I said to myself "I am dead, and amongst the dead." With that consciousness came no awe, no fear, only the sensation of unutterable strangeness, and a sentiment of intense curiosity. The place in which I stood was the far end of an immense hall or chamber,---so immense that it baffles all attempt to convey a notion of the space. Its walls were proportionably lofty, it was without a roof; above it a dull blue sky, without cloud, without sun, moon, or stars. Along this hall human beings, dres ed as we dress in life, were hurrying in various groups or detachments. But so vast was the place, that though I was aware there were millions of such beings within the walls, they appeared like tiny rivulets running on through a mighty plain. I hastened towards one of these detachments, accosted a man, and said, "Tell me, is it true that I am dead?"

"You are dead of course," said the man impatiently, without stopping. "And you, too?" I asked.

"All here are dead ! We are The Dead." I caught the man by the arm, which I felt inquisitively. I wondered to find it so material, contrary to all my preconceived notions. "But you are no spirit?" I said ; "This arm is flesh and blood. Can you explain?"

"Nothing is ever explained here," interrupted the man, shaking me off. He hurried on after the rest, and disappeared within what may be called a doorway; but there was no door. There were many openings as for doors in the hall-none of them had doors. This also excited my curiosity. Why no doors? I walked lightly across the floor, pleased at the briskness of my own step, and again I accost-

"I beg pardon," said I courteously, "but why is this hall left unfinished; why no doors where these lofty openings are left?"

"Find out for yourself; no explanations are given here."

"Stop one moment, I am a stranger just arrived. Many dear friends have come here be-

"Find them! This is infirity. Those who move on never return to the same place; those who come after never catch up with those who [ rest ?"

in-arm. I said to myself-"In any city on prosaic and practical character of the whole. earth one stranger may accost another, and get "So very odd," I said, "that money should some information what he is to do-where he be of use amongst the dead. I will write is to find a lodging. Society seems dissolved down this dream to-morrow morning," and I here—every one for himself. It is well at least began to impress all its details on my memory. that I feel so stron; and so young."

was flesh and blood. Suddenly I began to feel on which I had last stood in this singular hungry. This amazed me. Again I accosted dream. I felt my pockets-only one pound one of the throng. "Can it be true that one twelve still. "What a fool was I not to take feels hunger here? do the Dead know hun- advantage of my waking, and bring more monger ?"

"Hunger! of course; you have a body, have not you ?"

"And how can one get food ?"

"Find out for yourself."

"Stop, must one pay for it?" "Pay! of course, of course ; you cannot rob The Dead." The man was gone.

I hurried on with the hurrying throng, and sire to join the banqueters. I felt as if I were began to feel in my pockets. In my right trous- not of them; no social sentiment bound me to ers pocket I found a sovereign and twelve shil- them. But now, for the first time, I perceived lings in silver, exactly the sum that I had in women-women' at the table. That sight gave my pocket when I went to bed the night of me pleasure. I began to count them. At first that dream. Again I began to wonder, "How I only distinguished one or two; gradually did I bring this money with me, why no more ? | the number grew—so many that I ceased to Can I get no more money? Is this all that is to count. "Well," I said, "now I shall see someprovide for me throughout eternity?" Sever- thing like gallantry and gaiety and affection al of the crowd now stopped before a recess in amongst The Dead." I was soon undeceived; the corridor ; in this recess persons were serv- people ate and drank as on earth, but without ing out coffee, but I was seized with a prudent mirth or talk-each beloing himself. The men thrift. I thought, 'I must not fritter away had no care for the wow en, the women had no any part of so small a sum, until I know at care for the men. A dreary consciousness that least how to get more." I resisted the coffee- love existed not amongst The Dead came over shops, and continued to rove on - always in a me, and I left the banquet-hall. I now came building, always in a labyrinth of halls, and into another corridor, at the end of which, to chambers, and passages. I observed that none my great joy, I descried what seemed a more of them seemed formed for residence, nono of open space. I caught glimpse of green trees. them were furnished, except here and there A great throng was hurrying towards this space. was a thin comfortless bench against the tall I pressed forward in advance of the throng, undecorated wall. But always, a building-al- | and entered first ; but I was disappointed : the ways, always within a single immeasurable house. I was seized with an intense longing round it; only it resembled what the French to get out. "If I could but find my way into call a Place d'armes. The trees, planted in a the fields," said I to myself -- "if I could but formal row on either side, as they are in a wander into the country, I have been always so fond of nature."

Again I accosted a man. "How can I get out of this building ?"

"You can't get out of it, you are dead." "Yes I know I am dead; but I still long to see Nature."

"There is no Nature here. Nature is finite -this is infinity."

"But is infinity circumscribed to this building ?--- no escape from these walls ? Explain." "Explain !" interrupted the man with great me." And the man broke away.

I continued to stride on through the build\_ ing, always trying to escape out of it. Miles and miles, and leagues and leagues, I went on -always between those lofty walls, under that unchangeable sky. And I could never get a peep into what lay beyond ; for to those walls there were no windows.

I said to myself, "If I were alive I should have dropped with fatigue-not the least tired. Still, if I am to remain here, I should like to me, that I felt one of the soldiers graze me. have a quiet lodging to myself. Where can I But I did not recede; on the contrary, I put

White so employed I fell asleep again, and I passed my hands over my limbs. Yes, I again found myself exactly in the same spot ey!" I said with a sigh.

I now came into a desolate banquet-hall : in the midst was an immense table, and several thousand persons were sitting down to a feast l observed ornaments of plate on the table. and great profusion of wine. I approached; the table was full; there was no room for me. And indeed, though still hungry, I had no despace was still within the building, the wall Place d'armes, were small, stunted, and the foliage clipped. Looking more narrowly, I perceived that they were not real trees, but of some painted metal; and I thought of the words, "There is no nature here." While I was thus gazing on the trees, the lower end of this court had become filled with the crowd; and suddenly, from an opening opposite to that by which I and the crowd had entered, I heard a regular tramp as of the quick march of soldiers, and presently a defile of armed men came nto the Place-so quickly that I had only time anger, as if I had uttered something wicked; to draw on one side to escape being trodden "nothing is ever explained here. Wretch leave down. They hastened to the upper part of the Place, and formed themselves at the word of command. Then, for the first time, I felt fear; for these soldiers did not seem to me so human as all I had hitherto seen. There was something preter-human and ghastly in their aspect and their movements. They were armed with muskets. In another moment, to my inconceivable surprise and horror, they fired upon the crowd at the far end, and then charged with the bayonet. They came so close by myself somewhat in the way of the charge.

"At all events, then, there is a law of brute force that prevails here as on the earth," I said in extreme wonder.

"Yes; but on earth it is understood. Here nothing is explained."

"Can I know even why that crowd was punished; whence the soldiers came; whither they have now gone?"

"Search-this is infinity. You have leisure enough before you; you are in eternity."

The man was gone. I passed very timorously and very wistfully along the passage from which the soldiers had emerged.

The object of my curiosity now was, to get at the scat of that Law of Force which was so contrary to all my preconceived opinions. I felt a most awful consciousnesss of uncertainty. One might then, like that crowd, at any time be punished; one did not know wherefore. How act so as to avoid offence P While thus musing the atmosphere seemed darker, and I found that I was in a very squalid part of the building; it resembled, indeed, the old lanes and courts of St. Giles's (only still within the mansion,) and infinitely more wretched.

"So then," I said, "I do see poverty here at last," and I felt with proud satisfaction my one pound twelve. A miserable-looking lad now was beside me. He was resting on a heap of broken rubbish. Looking at him I observed that he was deformed, but not like any deformity I had seen in the living. I cannot describe how the deformity differed, except that he showed me his hands, and they were not like human hands, but were distorted into shapeless kots and lumps. And I said, "No wonder you are poor, for you cannot work with those hands. Man's physical distinction from the brutes is chiefly in the formation of his. hand. Your hand is not the hand of man."

And the lad laughed, and that was the first laugh I had heard amongst the dead.

"But are you not very unhappy?" said I in amaze.

"Unhappy ! No ! I am dead."

"Did you bring your infirmities with you, or lid you contract them here ?"

"Here !"

I was appalled.

"How? by what misfortune or what sin?" The lad laughed again, and jumped off his block of rubbish, sidled away, mooking at me as he went with a vulgar gesture.

"Catch me at explaining," said he and he was lost.

Now a sort of despair, but an intellectual despair, seized me. I say intellectual, for all my amaze and all my sense of solitude in that crowd, I never felt sad nor unhappy; on the contrary, I kept constantly saying to myself, "After all, it is a great thing to have done with life .-- And to feel so well and so young !' But my intellect oppressed me; it was in my way; my curiosity was so intense, my perplexities so unsolved, even by conjecture.

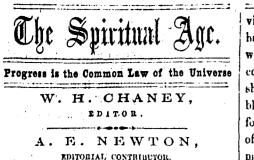
I got out of the squalid part of the building ; and in a small lobby I encountered a solitary being like myself. I joined him.

Isaid, "You and I seem both alone in this vast space. Can we not explore it in company?"

"Certainly not; my way is not your way, nor yours mine. No two have the same paths

account that the prophecy would be fulfilled,	have gone before."	So again Istopped a man-I say a man ; for	For my predominant sentiment throughout all	through infinity."
as it was, to his honor, for his Mayoralty	"What ! shall I never see even my own moth-	hitherto I had seen only men, no women-men	this dream was curiosity, and I wished to know	"But," said I, angrily, "I always understood
occurred during a time of turbulence and	er ?"	much as one sees every day in Oxford Street	if I could be capable of bodily wound or bodi-	on the earth, that when we left it we should
scarcity, and he did his duty in alleviating,	"Never. This is Eternity; once lost, for-	or Cheapside. I stopped a man, say I? The	ly pain. But the soldiers spared me, and charg-	come into a region of spirits. Where are the
in every way in his power, the effects of	ever lost."	expression is incorrect : no man ever stopped	ed only on the crowd below. In an instant	angels to guide us ! I see. them not. I have
those ills upon the inhabitants of the city.	"But my own mother! What has become	at my bidding, but walked on while I spoke,	the ground was covered with victims-bruised,	seen poverty and suffering, and brute force.
-[City Press.	of her? whither has she gone?"	and only walked faster when he escaped. And	wounded, groaning, shricking. This exploit	But of blessed spirits aboye mankind, I have
	"How do I know !"	never again did I come up to the same man.	performed, the soldiers departed down the pas-	beheld none. And if this is infinity, such spir-
A CURIOUS FACT.—At the time of the explo-	"But I shall overtake her," I exclaimed an-	Well, then, I accosted a man :- "What are the	sage they had entered, as rapidly as they had	its must be here."
sion on board the Great Eastern, a curious	grily.	rules of this place? Can one have a home as	marched in.	"Find them out for yourself then, as I must
fact was noticed. Those who were most hurt,	"And if you do?" said the man drily, "you	on earth ? can I have a lodging to myself	It seemed to me that I felt no pity for the	find them out for myself. This is my way,
and who first died, seemed the least injured	would not know each other-you do not wear	somewhere ?"	crowd and no resentment against the soldiers.	that is yours."
when they first appeared above deck, and	the same bodies as you did in life. Perhaps	"Of course you can."	I only felt an exceeding surprise. However, I	"Ope word more ; since I cannot discover
even were able to walk aft without assistance.	you and I were intimate friends once. You	"Where shall I go for one ?-how am I to contrive- ?"	approached the sufferers and said, "But are	those, who have gone before me, whom I loved,
On this point a writer in The London Times	do not know me now, nor I you. No knowl- edge of each other amongst The Dead."	"Find out for yourself; no one helps anoth-	you sensible of wounds, being already dead ?"	I will wait for some one whom I have left on
says :	The man hurried on through the opening. I		A man, mangled and lacerated, answered im-	earth, and he will be my companion, for he
"A man blown up by gunpowder is a mere	was so amazed at what he said that I awoke.	er here." "But stop. I have only got about one pound	patiently, "Yes, yes-of course."	will be as strange to this place as I am, and will
figure of raw flesh, which seldom moves after	"This is the most extraordinary dream," I	twelve. Is there difference of fortune in this	"But still, being dead, you cannot be killed,	want a friend, as I want some one. Tell me
the explosion. Not so with men blown up by steam, who for a few minutes are able to walk	said to myself, when awake.	place?-are there wealth and poverty?-do	and that is some comfort."	where I can watch and see the dead come here
about apparently unhurt, though in fact mor-	"How I wish that I could continue it !" In	some people come with more riches than oth-	I got no answer to this remark. The suffer-	from life."
tally injured, beyond all hope of recovery.—	a few minutes I was asleep again, and there I	ers ?"	ers gathered themselves up, no one helping the	"Yes, that I can tell you. There are plenty
This was so with one or two, who, as they	was-exactly in the same place in that hall	"To be sure."	other; and, limping and groaning, dispersed.	of places in which you will see the dead drop
emerged from below, walked aft with that in-	where the man had left me, near the opening.		I then addressed a man who was one of the	down-there is such a place close by. "You see that passage; take it, and go straight on."
describable expression in their faces only re-	I followed a string of passengers through that	as it is on earth?"	few who were unhurt. He was taller, of better	I did as the man told me. I came to dh open
sembling intense astonishment, and a certain	opening into a narrow corridor-the same		mien, and with a less busy and anxious expres-	space always botween blind walls, but the outer
faltering of the gait and movements like one	height of wall, the same dull blue sky over-	here none lend, and none give."	sion of countenance than those I had hitherto, questioned. He gave me the idea of a person	wall scemed far loftier, soaring up, and soaring
that walks in his sleep. Where not grimed	head.	can't I get at it now ?"	of rank.	up, till the dull blue sky that rested on it appear-
by the smoke or ashes, the peculiar bright,	"How light it is," I said to a man in the	"Certainly not; you should have brought	-	ed immeasurably remote.
soft whiteness of the face, hands, or breast,	throng, "and yet there is no sun, and no moon,	more."	the polite respect I could convey to it, "the ap-	And down at my feet from this wall dropped
told at once that the skin, though unbrok-	and no stars. Is it always as light here, and is this day or is it night?"	"Alas! I did not know I was coming here.		a man. "You are one of the dead," said I, ap-
en, had, in fact, been boiled by the steam		But I am quick and hard-working: I could		proaching anxiously, "just left the world of the
One man walked along with the movement	"Neither day nor night. No day, no night	make money easily enough in the earth I came		living ?"
and look I have endeavored to describe, and		from. Can money be made here?"	either. Is there, then, a Government to this	He seemed bewildered for a moment; at last
seemed quite unconscious that the flesh of his thighs (most 'probably by the ashes from the	I tried in vain to keep this man in conversa- tion. I tried in vain to make friends with oth-	"Yes !"	place ? Where can one see it ?. Where does	he answered, rubbing his eyes, and in a kind of
furnace) was Burnt in deep holes. To come	ers; all answered curtly and impatiently, shak-	"How—how ?"	it reside? What are the Laws? How can	dreamy voice, "Yes, I am dead."
one who came to his assistance he said, quiet-	ing me off and hurrying on. What now be-	"Find out for yourself."	one avoid displeasing them ?".	"Let us look at each other," said I; perhaps
		The man escaped me.	"Find out," answered the man, in the same	we were friends in life."
than me; go and look after them." This poor			form of words which had so often chilled my	We did look at each other without recogni-
	talk to another, no two persons walked arm-	seen in my dream, and much struck by the		(Concluded on 6th page.)
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#### THE AL AGE SPIRIT $\mathbf{U}$ ------



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# THE TEST OF INSPIRATION. Concluded.

SPIRITUALISM IN RELIGION-NO. XXV.

Having shown that the truth of inspired teachings cannot be determined either by phenomenal signs, by the claims of the inspiring intelligence, or by accompanying miracles we proceed to indicate whether the true test is to be found.

There remain to us simply the intrinsic character, qualities, and tendencies of the inspired communications themselves, --- to which wo must apply our intellectual and moral perceptions and our spiritual intuitions. In other words, the totality of truth determining powers with which God has individually endowed us, and which are in a sonse His representatives in us, must be brought to bear honestly and reverently upon all teachings purporting to be God-inspired. We are shut up to this-there is no possible escape from it, except by rushing into the arms of a blind, external authority, where all manhood and individuality are basely surrendered, and our noblest powers denied their proper exercise. This is treason to ourselves, and blasphemy against the indwelling God. We are made with capacities for determining truth for ourselves, and have no right to surrender the work implicitly into the hands of others, either in this world or any other. We are so constituted that all TRUTH is authoritative to us, when perceived as truth. The mere affirmation of any being outside of ourselves cannot make this perception IN us. It comes of growth, experience, and enlightenment by influx to our own interiors. Whatever commends itself to our individual perceptions and judgment as true, useful and good,-calculated to elevate and ennoble man, making him more godlike in character and action,-we must call Divine, and attribute to the great Fount of Truth and -Good, through whatever channel it may come to us. Whatever does not bear this stamp to us, lacks the image and superscription of Divinity, and cannot be accepted, whatever external claims it may bear.

miracles. Were the semi-barbarous He- | shall be given him."

brews whom Moses led out of Egyptian slavethe same for ourselves, or make their decision any more binding upon us than ours will be on coming generations? Not one whit.

We cannot, then, rid ourselves of the responsibility of distinguishing for ourselves between truth and error, if we would.-Weak, timid and indolent minds may seek to throw it upon the Church or the Fathers, | and true, do their opinions challenge our upon Paul or Jesus, Isaiah or Moses, ancient spirits or modern spirits; but they do so at their own peril. Every man must in | individual judgment results in great differthe end bear his own burden. All faith built on external authority, and not grounded in internal perception and experience, will sooner or later prove worthless to the soul, and be swept away like the house built on the send. If the Bible, or any part of it, contains Divine and unaltorable truth (which the writer most fully believes,) we should know it for ourselves, and not believe it, either on its own claims or the say-so of anybody.

It behooves us, then-if such tremendous responsibilities rest upon us individuellyto keep our own truth-determining powers in the best possible condition. This surely cannot be done without exercise ; and there can be no exercise unless there is doubt and inquiry. Hence the misery of all systems of religion founded on external and arbitrary anthority, and of all systems of teaching which undertake to settle questions by what is written, in the books. They tend to cloud ment. the perceptions, to dwarf the judgment, and to produce a race of imbeciles. Such we find in all our authoritarian churches, -men and women who dare not grapple face to face for themselves with the great problems of life and of duty, but are prone to skulk

vitiation. Those to whom it hus first come, ently and aspiringly to the Divine Inhaving no previously written standard with flux, and it will stream in, as light which to compare it, have been of necessity streams into our apartments when we compelled to judge for themselves. Why throw open the shutters, and into our eyes should their judgment be considered infalli- when we raise the lids. "Therefore," as ble, more than our own ? Miracles, as be- one wrote of old, "if any man lack wisfore shown, could furnish no conclusive proof dom, let him ask of God, who giveth libof doctrines, and every religion has had its erally to all, and upbraideth not; and it

ry any better qualified to judge of the value the search for truth. If we but take our and source of his inspirations than are we? | true positions as reverent learners, instead Were the first receivers of Christianity, ed- of either authoratative teachers or servile ucated as they had been in Jowish ritualism | dependents, we may obtain great aid from and pagan superstition, more competent to others. For we must not forget that if estimate the teachings of Jesus and the God speaks to us in our own inmosts, He writings of Paul than any other people can speaks also to every other soul in proporever be? Yet they were called upon to tion to its receptivity. Hence our possi-.'judge of themselves what was right,"--- to ble mistakes and distortions of the Divine prove all things and hold fast that which is voice (always possible because of our limgood." They doubtless did the best they itations,) may be corrected through others. could with the light they had; but does that We are all parts of one grand Humanity: absolve us from the responsibility of doing none of us is absolutely sufficient for himself. All who have lived, have lived for us; all who now live, live for us, and we for them. It becomes us then to listen respectfully to the revelations of God through other souls, as well as our own-

though we must finally decide for ourselves what we will accept as truth. And in proportion as the *lives* of men are noble regard.

Is it objected that the best excreise of onces, and hence there can be no certainty without some infallible standard ? True, there must be differences, so long as minds are in different degrees of mental and spiritual growth. An infallible standard will not help the matter without an infallible understanding also; because minds in different mental and spiritual conditions will interpret that standard differently. Hence an infallible standard requires an infalli-

ble interpreter; and an infallible interpreter necessitates unquestioning submission and infallible supineness. Evidently, it was never designed in the constitution of things that all minds should see alike while in their rudimentary conditions .---Else there would be no friction, no stimulous to inquiry-nothing but a dead level of interminable monotony. Those see alike, and those only, who rise to the same elevations of mental and spiritual attain-

There may be questions regarding the truth and value of inspired communications which cannot be determined at once -which it may require years and generations of experience to test. "By their fruits shall ye know them ;" but ideas and behind the authority of a text, a priest, or a systems often require centuries in which church. If people are incompetent to judge | to develope and mature their legitimate fruits in human society. Tares and wheat they do not use the faculties with which usually spring up together, and not always can they be distinguished in the blade. Bigots and narrow minds are ever ready to denounce as false and dangerous, whatever is new and conforms not to their authoratative standards; but the broadly philosophic will be hospitable to all fresh gushes of inspiration, and refrain from judging them before their time. There are certain characteristics, however, which unmistakably mark two distinct kinds of inspiration, indicating higher and lower sources. The one renders its recipients modest, teachable, charitable, broad-minded, searchers of purity and seekers for a regenerate life, reverent to the Divine voice in all other souls, especially as declared by the great Teacher of Nazareth. The other makes its subjects haughty, pretentious, self-conceited, envious, jealous, uncharitable, irreverent, sometimes grossly selfish and sensual. The first comes for the most part gently into the interiors, without forcible external manifestations, quickening and developing all that is lovely, noble and divine within; while the latter comes generally upon, dominating and often obsessing the subject, usually seeking to override his personality and make of him an abject slave. Examples of both classes aro not wantthe Universe as truly as in any past era. ing in modern Spiritualism. The first, We have but to open our souls rever- inasmuch as it tends to elevate and purify,

is clearly divine; the second must emanate from spirits in whom self has not been subordinated, and hence may be A. E. N. termed demonic.

## J. V. MANSFIELD.

Anything which tends to establish the truth of our confession of faith, namely, "that spirits can and do communicate," is of Nor are we without human helpers in | interest to the reader. This consideration induces us to make public a certain test of this truth, as obtained through the mediumship of Mr. Mansfield.

A week or two since a gentleman of our acquaintance called at the AGE office and desired us to direct him to some good medium. Knowing his scepticism upon the subject of Spiritualism, we were not a little ment, and declare that they do not want the meresurprised at his request. However, we gave him the address of two or three and he started upon a tour of investigation. In the afternoon he returned very much out of led it into as great a blunder as when it humor, both with us and mediums in general promulgated the "naked circle" hoax, and imposters.

After some persuasion we finally succeed ed in inducing him to call on Mr. Mansfield, and make one more trial before condemning all spiritualists and mediums.

The following day he returned to the office again, perfectly satisfied with the result of his sitting. Numerous questions were write ten by him, the paper folded over and over at least a dozen times, while Mr. Mansfield was in an adjoining room. The paper was then sealed up, and the spirits controlled the hand of Mr. M. to write the answers. The two following we have been permitted to copy :---

"Dear Father :--- Is my son present ?"

"No, my dear Enoch, but he has been here since you came into the office. He will come to you by and by and talk with you satisfactorily.

Your Spirit Father. JACOB."

"My Dear Father :---Shall I do well with my Cotton Gin? Sign your whole name." "Well, my dear son, so far as I can now as to it, and I think you will do quite as ---- as you could expect. well with the C-Your Spirit Father,

JACOB OSGODD."

Mr. Osgood was personally unknown to Mr. Mansfield, and he feels guite sure that no one in Boston knew his christian name there are not a few of that school among the Engor the christian name of his father. And lish divines. we will here add that Mr. O. s a gentleman of very keen perceptions, large reasoning faculties, and such a man as it would be hard to deceive or impose upon. We have hereafter is widely prevalent. There are frequent known him for seven years, and know him traces of this form of skepticism in popular litera. to be one of the most ingenious men of our acquaintance. Several of his inventions have been patented, and upon one of them he has realized the snug sum of one hundred and fifty thousand dollars, so highly valuable has it proved. Here then we have a test which cannot be questioned. It was not a remarkable test, as all Spiritualists will agree; but it was obtained under circumstances which forbid any suspicion of either fraud or collusion. Only two alternatives present themselves whereby a doubt can arise, namely, that Mr. O., a non-believer in Spiritualism, has either lent himself as a false witness, or that he is so deficient in common sense as to have been duped, both of which alternatives kindled with all the earnestness of a mother's love. are preposterous.

## A SENSATION PARAGRAPH.

We are indebted to that remarkably en. terprising journal, the Springfield Republi. can, for the following information, part of which will be quite new to our readers :

"As we have all along predicted, the Spiritual. ists are organizing into a religious sect. Their Boston organ has passed into the hands of a convert from the Freewill Baptist clergy, and it has a call for a convention at Boston on the 6th of October, for the purpose of forming a regular ecclesiastical organization, which shall be able to ordain its ministers. On the following Sunday candidates for the Spiritual ministry will be ordained, and female lecturers consecrated, from which it appears that the women are not put quite on a level with the men, ever in the Spiritual church. Mr. Newton, the former editor of the Age, and the more spiritual of the Spiritualists, oppose this new movetricious respectability of an organized sect."

The Republican's anxiety to prove itself a true prophet in this instance, has -declaring that they were humbugs and the "public brothel" slander, some time ago. Neither of the present proprietors or editors of the AGE is or ever was either a Freewill Baptist or a clergyman; nor have they anything to do with the Convention alluded to. The call of that Convention was published by us simply as an advertisement, and the movement itself is not likely to be of sufficient consequence to call for opposition .- Will the Republican never learn to tell the truth about Spiritualists?

### [From the N. Y. Independent.] A SUBJECT FOR THE TIMES.

The doctrine of future punishment has always been assailed or questioned by a class of professed believers in the Bible. Of course, all who reject the Biblical scheme of redemption, reject the idea of a retribution by positive legal subclique, to take effect in a future and eternal world. Some, indeed, by their dislike of this doctrine, are led to reject the Bible, because it seems too plainly to teach eternal punishment. But among professed believers in divine revelation, there are not a few who have serious questionings as to the fact, the degree, the nature, or the duration of future punishment. These questioners are not alone found in the ranks of avowed Universilists ; nor are they discern, I think you will-yet not quite up all comprised in the larger body of the Spiritualto your expectations ; yet you will be satis- ists, whose theories of the future state appear to fied I think Follow your own impressions recognize no retributive [dispensation. Dobney, the ablest advocate of the doctrine of annihilation, we believe is a Baptist minister. Whately, in some recent essays and discourses, has leaned to the idea that future existence is for the righteous only, and that the wicked will be consigned to a state of non-existence. Maurice, as is well known. rejects the loctrine of eternal punishment. Even Tholuck is supposed to be a Restorationist, and

> There are many indications, that the popular mind in this country is agitatel upon all questions pertaining to the future state, and that skepticism as to the punishment of the wicked in the ture. It takes especially the form of a contimental regard for the honor of God as a Father, and argues that the character of paternal love in which he presents himself, is inconsistent with the infliction of legal or judicial punishment, and admits at most of paternal discipline only. This view is urged by Dr. Holmes in The Atlantic Monthly, with all the sophistry and pathos of which he is capable. It is subtilely introduced in Harper's Weekly, in a serial story from the pen of a distinguished writer of fiction. While it is not fair to charge upon Mrs. Stowe, before the completion of "The Minister's Wooing," any particular sentiment in Theology uttered by her characters, yet it is noticeable that in the chapters published in the September number of The Atlantic Monthly, she puts into the mouth of a mother lamenting the death of her son of whose conversion she was not well assured, the whole force of her logic, to urge objections to the doctrine of future retribution, while she meet these objections only by the unintelligent fuith of the old negro Candace. The strength of Mrs. Marvyn's argument is, that the idea of eternal punishment is irreconcilable with the paternal character of Ood.

This, to us, is the grand test of all in spired teachings,-the final standard to which they must be brought.

"But" says one, "our perceptions are imperfect, our judgments infallible and liable to be warped by inclination; hence we are liable to mistake error for truth, and truth for error. It is not safe for us to be left to ourselves in matters of such transcendent importance."

Be it so: yet has it not been equally true of men in all past ages-even of those to whom we would look for authority? All inspired truth in the past has been communicated to the world through human instrumentalities, and preserved through human agencies. This has rendered it liable to

for themselves in these matters, it is because they are endowed.

And let it not be supposed that the power of determing truth resides alone in the intellect. This is but a part of the whole man. The most cultivated intellectualist is as liable to be blind to moral and spiritual truths, as the most ignorant boor. The moral perceptions, the spiritual intuitions, and above all the affections or will, must be clarified and rightly directed, ere we can expect to arrive at right results. Hence, earnest aspirations for the true and the good, with unselfish, single-hearted, unswerving devotion thereto, so far as perceived, are indispensible to ers for truth everywhere, self-denying, lovthe best use of our powers. It is indolence, and indifference to the right, with known wrong doing in seemingly little things, and compromises with error and evil-it is these that blunt our perceptions, and make us walk in darkness and uncertainty.

But be it remembered that we are not "left to ourselves" in this best exercise of our own powers. God, in whom we live, move and have our being, is as near to us as ever He was to mankind. His angelic messengers can visit earth, as easily as in the days of old. His Fatherly heart yearns towards His children as lovingly as ever it yearned. His all-pervading, inspiring Spirit is present in every quarter of

But this article has so far exceeded its intended limits that we will conclude by inserting a card from Mr. O., voluntarily left with us :----

"MR. EDITOR :--- The answers to my questions came so unexpectedly correct, that I submit two of them for publication, for the benefit of Mr. Mansfield.

ENOCH OSGOOD.

The western papers tell us that the "ladies" of a town in Minnesota, being displeased at the too liberal hospitality of a gentleman who gave male parties only, fell upon his house and dostroyed every keg and bottle of the liquors he thus dispensed to their husbands. An instance of femalevolence, which, we believe, is without precedent in history.

Mr. Theodore Parker, Gerrit Smith, Esq, and Rev. Mr. Frothingham of this city, have recently published letters or discourses in which they urge the same ples-that because God is a Father he will not inflict upon his children retributive punishment in the future state. Indeed, some of these writers seem to regard the statement that God'i as Father, as conclusive against the doctrine of eternal punishment.

This view, proceeding from persons of large intelligence and influence, and urged in the name of a humane and philanthropic sentiment, his an effect upon the popular mind which cannot be disregarded by those who believe that the doctrine of eternal retribution is taught in the Scriptures, and has a vital place in the noral government of

#### AGE. $\mathbf{S} \mathbf{P}$ тнЕ IRITUAL

THE NEXT PRESIDENCY.

Such a measure would create an undue ex-

citement throughout the land. The idea would

of reform, we would have a haggard and pov-

simple to call themselves individual men and

women, but who would say to themselves, "Let

entailing upon them the expenses of a Presi-

dential campaign ; and the fact is certain that

such a campaign would cost an indefinite

amount of time and money, which would come

directly or indirectly from the friends of Spir-

itualism-just for the sake of tickling the sen-

ses of Professor Felton, and "putting on airs"

If I have not a clear understanding of the

object of those gentlemen who are making the

proposition to try the ballot in 1860, I would

heg lief to ask of them what their object is ?

ready? It appears to me that if Spiritualists

of political effort for the sake of effect, that

Spiritualism in the United States has "become

Is it for more light? Is it for more truth ?---If

that we may gain the respect of fools!

Gol. The people must be instructed in the character of God as the righteous Governor of the world, as well as the loving Father of his people. It is our firm conviction that the denial of eternal punishment leads to wavering and skepticism as to the exceeding demerit of sin, and the absolute necessity of a sacrificial atonement ; in a word, friends !" to "such vile uses" did he put the denial of this doctrine argues the virtual rejection of the moral government of God, and of the whole system of redemption.

No subject can be more important for pulpit instruction than this. We are glad to learn that some pastors in this city and elsewhere, are taking up the doctrine of retributton with earnest and thorough discussion. We need to hear again the voice and argument of an Edwards, a Bellamy, a Taylor, upon the law and government of God.

was utterly exhausted,-that it had been dished up, warmed over, and rehashed so often, that it had begun to pall upon the public appetite. To some extent then is truth in these statements. But we trust no reader of the AGE will, on that account, fail to read the discourse given through the mediumship of Mrs. Waters, which will be found on another page. It is one of the most effective essays of the kind we ever saw in print, and to us treats the matter in an original and novel manner. The opening paragraphs are especially fine.

# Correspondence.

TOWNSEND, Sept., 27, 1859.

EDITORS AGE: You published lately, a brief statement from Friend Fairfax, of the manifestations of bigotry and intolerance on the part of a Methodist elergyman of this place, towards spiritualism and its advocates. It appears that at the time alluded to, the Rev. gentleman had just returned from the camp meeting, or annual feast of Tabernacles, and his soul was doubtless fired with unwonted zeal for the "Lord of hosts." For, on learning that a lecture on Spiritualism was announced to come off at the Town Hall, on Sunday evening, he hasted to stay the threatened curse in the true clerical style. He said he had been to camp meeting all the week "fighting the Devil;" and he was not now going to be subjected to the batterings of another battle, right under his own moeting-house: so he took the measures already mentioned, to avoid another encounter.

Whether the camp meeting fight had not completely routed the able "adversary,' or whether he had again collected his scattered forces fer another onslaught upon the Lord's annointed; or whether the aforesaid meeting had not exhausted our devout brothers spirit of fight, it seems that from some, or all of these causes, he felt called upon to buckle on his armor, and off to the wars again; for he appointed a meeting at Townsend Harbor at 5 o'clock last Sunday evening, when and

He walked from end to end of the platform in front of the pulpit-stamped his foot, and banged the projecting side of the stairs with his Bible, so that the holy book might well exclaim "Save me from my it. Having completely demolished the devil of his own raising-for he betrayed an utter ignorance of the sulfect of Spiritualism-he kindly gave the people the blessing of a Christian soldier, and then dismissed them.

As soon as the blessing was pronounced I requested the people to remain a moment until I could give notice of a lecture It has been said that nothing new could on Spiritualism, and not "Spiritism," in be said about Temperance-that the subject the same house on Monday evening-for which I had already engaged it. But this stalwart "defender of the ancient faith" was on the alert; and he told the people not to stop, and moved his hand in token for them to depart. I gave the notice however, and on Monday evening lectured to an audience respectable alike for its intelligence and numbers. And as there seemed to be a good degree of interest in the matter.I appointed another for to-night. and have just returned from the meeting. which was larger and the lecture listened to with a deeper interest than the first, as was shown by the fact that the collection was considerably increased to-night. So I have spoken twice in the Unitarian house in this village, and four times in the Universalist house at W. Townsend-the use of both having been generously granted to me freely.

Now we make no war on any man or institution. The old Church must expire by its own limitations. Its creeds and rituals are adapted to a state of spiritual pupilage; and whenever and wherever humanity passes beyond this condition to that of spiritual manhood, the garments of its minority are cast away, and it steps upon the platform of individual consciousness and judgment. This is inevitable .--It is in strict accordance with the law of growth. It is God's order and cannot be evaded.

To show you what success our good Methodist brother has met with in his recent fights with the devil, I send you nine new subscribers for the AGE; and have also obtained quite a number for the BANNER. Yours for "victories without battles," LORING MOODY.

## CHURCH AND STATE;

### OR RELIGION AND POLITICS.

It seems strange at this enlightened age that any one, much less a reformer, should where this doughty champion of mouldy and | propose to connect Church and State, or to worm eaten creeds, even though meeting found a Civil Government on any Religious no foeman worthier of his steel, than one test, and above all, that based on a Spiritumarks being drawn out by seeing a proposieration of Spiritu lists by the editor; also He commenced by telling his audience in No. 3 he attempts to wave somewhat, still asks an expression at the ballot-box ---ples than others ; if Spiritualism is that ism. then Spiritualists will cast their ballots where they will tell best for the happiness If there was the least prospect that Judge Edmonds or Talimadge could be elected to that every vote that is east for either of those men would be so many drawn from the proposition of C. H. H. Win. L. Gar-I can by no means report, either his matter their influence, where it will best tell for the or manner. I would as soon attempt to re- advancement of the human family, whether S iritualism leads or follows.

## AUTHORITY, NO. 3.

It appears to me that it would be st work of EDITORS SPIRITUAL AGE: When I began to ascend the air, my first impression was one of supererogation for the friends of Human Prosecurity, of perfect reliance on the influence gress to make a united effort with respect to that surrounded me; but which was so gentle the next Presidency. The principal arguments withal, that I felt entirely self-possessed and adduced in favor of such a move are those of equipoised. The air also became more bra- effect, which, when weighed in the scales of cing, and I felt a new vigor imparted to my Wisdom and Philosophy, are valueless, either whole system. But as I receded from the to our present prosperity or our future progress. earth, its atmosphere appeared to become In the first place we well know that we could misty, so as to obscure the view of its inhabi- not elect our candidate, and in the second tants; yet as I passed off still farther, the place we would not ascertain the number of colors began to divide till the whole earth Spiritualists in the United States who are voseemed to be involved in all the hues of the ters; from the fact that there are many interrainbow; and these colors were subject to fre- ested men among the Spiritualists, and thus quent convolutions, which made the scene enwe would either deprive one or the other of chanting and which showed one reason why we the present political parties from their just have such an innate love for its rugged crust. supporters, making it an injury to them, and

Yet there was a degree of sympathy still no general good to ourselves. We would be maintained between the earth's inhabitants trying to do something that we could'nt doand myself, whether in or out of the form, like "putting on airs just for the sake of showing a magnetic cord passing between us. And off " flashes of electricity passed over the earth's lower atmosphere which encompassed its inhabitants of both classes. These flashes were infatuate the minds of thousands, and in the similar to those that I had observed on the place of individual progress, we would have upper surface of thunder-clouds which floated the variest habbling of confused minds; and around the sides of a mountain, whilst I and in the place of industrious laborers in the field an aged botanist stood upon its top.

I now found that I was in the third sphere, erty-stricken class of people, too poor and too to which the spirits of a more elevated condition had ascended, after a longer or shorter purgatory, from the sphere below; and who us stand by each other in this hour of trial; were now engaged in working telegrophs, eith- let us get up a Community, so that all shall be er by signals or ethereal wires, which extended equal, and then we can help and encourage in every direction down to the earth and to each other along through the world!" My the sphere above. And from this sphere mes- God, (which is myself,) knows full well that sengers and teachers were sent to the spirits there is destitution enough among the Spiritin the second sphere, and sometimes to those unlists of the United States already, without on the earth. The denizens of this sphere appeared to have been occupied while on earth, as officers of armies, navies and of the mercantile marine, as merchants, lawyers and doctors, a few clergymen, a multitude of protessors, and a vast host of actors of all grades .---All had been endued, while on earth, with large intellectual faculties, and had been partly educated there for the mission which they were now engaged to fulfill. But I looked in vain for those who had been the slaves and serfs on earth and the "mud-sills," of its social fabrics; for those whose lives had been spent in vicarious toil and suffering for those it is for either, I would like to ask them if they who had been their former commanders. And have not quite as much as they can practice almy heart began to grow sad, and I felt the magnetic cord vibrate between myself and my in general give a response to this proposition brethren and companions on the earth's sphere; for some of my own name were the saddest of the lowly among the sons of toil .--

as sounding brass, or a tinkling simbol!" And I besought my guide to tell me if this I would here advance a thought which has were heaven, and if we must still endure pain long been revolving in my mind : TRUTH STANDS and sorrow, even here? And he said unto ALONE: Whenever we give it an association me, "be calm and quiet, my friend ; these feelit becomes contaminated; and its beauty has ings are but the human sympathies which you lost its cluster, save to those who see it through have brought with you from earth ; and are inassociated glasses.

cidental of your misfortune in not having Thus the troths of Christianity are as beaubeen developed to a higher social plane while tiful to devoted Christians to-day as they were in your normal state. You will observe that a thousand years ago; but they appear far difthose of this sphere expurgated themselves ferent to all the rest of mankind. Every man from such semi animal instincts while in their who looks upon truth sees it in a different light earth-life, as a preliminary step to their fu- - thus truth has as many sides as there are inture advancement ; and you will also recollect dividuals among mankind. that minds are attracted here only by mutual When truth is applied to individual man, we can look at that man and see just so much truth in him as we see ourselves in him; but what we do see is still beautiful, for the rest appears to be hid. But when truth is applied to a mass of men, assembled promiscuously, we can look upon them and discover all their errors without even getting a glimpse at a single truth ; and the first impression is the only impression that munkind ever have time to take of an assembly. Undoubtedly, there is truth in the Berlin Heights community, but it is associational, and the mass of mankind have never been able to see it, interior state so deeply as to comprehend the but have seen error erough to send millions to hell! There is beautiful truth among our friends in Onedia, but its associational nature has drawn from man-Find the most bitter scorn and contempt, because error alone was visible. There is truth enough among the Mormons to carry all mankind to paradise, but its association has made it what it is. There was truth enough in the teachings of Jesus to establish the "kingdom of heaven" times produced a great deal of mischief among in every man's and woman's bosom; but the association of those teachings has givwho was a medium that assisted him in the en them a mission directly in the revorse. There is truth enough in the Declaration of Independence to give all the slaves in Amer-M. W. HAMMOND. Yours. ica their liberty, but the associational con-Moses.\* Miriam.† LEWIS B. MONROE, late associate editor of divions of that instrument are unfavorable the SPIRITUAL AGE, will receive calls to lecture to such an end, and there are places in on Spiritualism and kindred topics, wherever this country where a person would be mobbed for merely repeating in public the | the easiest access to the sould

sentence "all men are endowed with cer + tain inalienable rights, among which are life, liberty, and the pursuit of happiness ;" and though many of the truths of the American government are pure, they still boh odions in the eyes of the world, all. from their associational relations. Place a diamond in a pig-sty, and though there is a dismond there, in all its purity, still it cannot be seen; it must ever stand alone or it will never shed off its lustre! Thus it is whenever we make a discovery of any kind, its merit is all within itself ; if of gold, we should not mix it with brass, for it will loose its attraction ;--though hidden, it is none the less gold; but hidden, it cannot serve its mission as gold; thus it is with truth.

Thus I would like to see all mankind stand disorganized in an individual brother-hood; every man an element, though used does not lose his elemental identity.

Though I believe that a disruption of political parties in this country, will take place some day or other, 1 dq not believe the public mind is ready to receive it at present-but it will occur just as soon as conditions are favorable; and the more political organization that is set afloat in the country, the farthe: from us will be those conditions; and, in conclusion, I hope that the Spiritualists will not make any united effort in the coming Presidential campaign. J. W. E. SPRINGFIELD, Ill.

HANSON, MASS., Oct. 3d, 1859. EDITORS SPIRITUAL AGE :--- Thinking that you might like to know the progress of Spiritualism, in this little out-of-the-way place, I write to let you know that it is not quite dead yet, though, as is quite natural, there is not the interest there was when it was a new thing ; But its believers are as numerous, and as strong in the faith as they ever were.

We have meetings in the old meeting house occasionally, and have attentive and appreciative audiences, if not large ones. We had good old Father Chuer with us yesterday, and spoke to us twice in his quaint, pleasing way, good wholesome truths, and words of encouragement for the right such as he ever speaks, to audiences larger than we expected in such weather.

We were much disappointed that his dau hter Susie was not able to come out on account of her illness, but we have made arrangements, so that we expect them to come on the 14th inst., when she will give one of her readings in the evening, and on Sunday the 16th, they will speak and read in the meeting house, free to all. Let the people of the vicinity turn out when he comes, for he has done more for the practical part of Spiritualism, by speaking. and working against the sins of the day, than a dozen mere Miss Nancy theorizing lecturers, who give us mere words which mean nothing to them at heart. I remain

created by his own excited fancy, hoped to al or impressive foundation. The above reachieve a glorious and decisive victory .---Feeling an interest in the issue of so import- tion in the Age, Vol. 1, No. 2, from C. H. ant a struggle, I went down in company with H. backed up and pressed upon the considseveral others to witness the performance.

that it was claimed by a class in the community, that a "new dispensation" is now Now I would ask in all candor, "what could dawning upon the Earth. This dispensation be gained by an expression at the ballothe called "Spiritism," and said "it was in- box? Has Spiritualism (as such) anytroduced by "Miller," and his prophecies thing to do with our civil government ?" I and wonders." The first missiles hurled | for one, can see no more safety in being govagainst this "stupendous delusion," were erned by one ism than another, unless the several "texts of scripture," every one of one is based more strictly on moral princiwhich were caught on the shield of his adversary, and put into his quiver, as his, the adversaries nost effective weapons. For he took the ground that any new dispensations of mankind, and if that consists in univermust proclaim and demonstrate itself by signs sal equality there can be but little doubt and wonders; or rather "miracles.". Such where they should east their votes in 1860. was the case with both the Mosaic, and Christian dispensations. All of which, we, equally with him, hold to be true. And we the Presidency, no lover of humanity would hold, that the signs and wonders of this third object to it; but when it is so clear dispensation, are as precisely adapted to the wants of this age as were those of old, to the tines in which they occurred. But the Freedom's side, it would be suicidal to urge speaker proceeded to denounce all these modern munifestations, as the "devices of the rison with all his sound moral principles Devik," and added, that this last named seems to lose sight of the application, and so gentleman had been trying to imitate God, it seems to me, with the proposition of C. H. ever since the Creation. And here the Rev. H.; and I do hope that every lover of hudefender grow warm; so warm indeed, that maitygwill examine closely, and through port the iunocent gambols of the lamb.

affinities; and furthermore, you must understand that whole nations in some parts of the earth are without immortality, and hence have no souls ; and vast numbers are interspersed throughout society among the lower orders who are in like destitution." I stood appalled -and asked, "where then are the equal laws of God?" And my limbs trembled, and my extremities grew cold; but now a doctor administered a dose of chloroform, and so for a time, I "subdued my prejudices," and was enabled to talk again. And I asked if none of the toiling masses had reached that sphere, and how I could know that any had been born without souls. "This," said my guide, "you cannot understand till you can enter into the past, the present and the future !" "So be it," said I, "and till then I must accept your word as AUTHORITY." My guide then replied in answer to the first part of my query, "that when any of the lower orders of society suc ceed in breaking their chains, either from body or mind, they are not content with settling on any rational ground, but generally fly off into some impractical fanaticism ; so we clear the track and let them go ahead." "In this way," continued my guide, "a shepherd" in anoient earth's toilers who had before been, not only contented, but happy. But he had a sister+ production of strange phenomena.

his services may be desired. Address care of the SPIRITUAL AGE.

Ever yours for the truth, M. F. AMES.

Mrs. CORA L. V. HATCH, as will be seen by consulting the "Announcements" in another column, speaks at the Meionaon, on the evenings of October 11th and 13th, the subject to be chosen by the audience, if de-sired. Admision 15 cents.

DR. J. L. LOVELL, of Yarmouth, Clarvoyant, Trance-Speaking and Healing Medium, is an authorized agent for the SPIRITUAL. AGE, and is empowered to take subscriptionsand recieve money in our behalf.

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GENERAL AGENTS .- We have made arrangements with P. Clark of Boston, toact as general agent for procuring subscribers to the AGE. He is authorized to receipt for money paid on subscription.

DMr. E. V. Wilson is our authorized: agent for receiving subscriptions for the AGE:

SPARE MOMENTS are the gold dust of time. Of all the portions of our life, spare moments. are the most truthful in good or evil. They, are the gaps through which temptation finds

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#### SPIRITUA AGE. Ť'Ħ`E L

# A DREAM OF THE DEAD.

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(Concluded from 8d page.) ton. But, indeed, as I had been told, not amongst the myriads I had met, had I recognis-

ed one being I had known on earth. "Well," said I, "this is the strangest place There is no getting on in it alone ; no one will put you into the way of things. Let you and I be friends now, whatever we were before. Take my arm ; we cannot fail to be more comfortable

if we keep together." The man, who seemed half asleep, took my arm, and we went on together. I was very much pleased and exceedingly proud to have found at last a companion. I told him of all I had witnessed and experienced, of all my doubts and perplexities. He listened with very little interest or attention, still I was glad that I had got him safe by the arm.

"I don't think it is such a bad place," said I, "if one could once get into the way of it. But the first thing is to find a lodging to ourselves ! and are you not hungry? I am. By the by, what money have you brought with you ?"

Thereon my man looked at me suspiciously, and extricating himself from my arm, broke off; and though I hastened to follow him, he was lost in the infinity, and I felt that I was once more amidst infinity-dead and alone.

So I awoke, and I wrote down this dream just as it happened; and attempting no explanation, for no explanation was given to HERMIDES. me.

## [From the Montrose, Pa., Republican.] A LECTURE ON TEMPERANCE, DELIVERED BY MRS. S. C. WATERS, Before the Friendsville Temperance Society.

ALCOHOL, subtle poisoner of human hopes ! man, thy victim, calls thee to account before the tribunal of enlightened and quickened perceptions! Suffice to say, thou art condemned.

Temperance is called a stale and worn-out subject ; but not by those who have felt its full significance, and investigated its length, and breadth. and depth of import. Here, we may hope to have it held up to view in different lights, while we at the same time are bidding one another be strong in battle against this hydra-headed monster.

The antagonism existing between intemperance and the designs of Creative Wisdom, is the point of view from which I would ask you to consider the subject with me. I say-the antagonism existing between intemperance and the designs of Creative Wisdom, is the point from which I would ask you to consider the subject at the present time.

First we may ask, what did God design man to be, and in what did he design him to ultimate ? These, though questions of vital importance, could be answered differently according to our conceptions of God and man : yet these differences of view are but the result of conditions, therefore we must not make them the testimony on which to base our conclusions. If we look to St. Augustine, he will regale us with a dissertation on the blight. ed majesty of human nature ; Calvin will paint man as unprogressive, unexpansive, and fallen while Channing will set forth his boundless capa bilities and endless growth.

Not an individual, then, not a nation, even. must we interrogate, but that sea of living souls whose waves break upon every shore. Looking to them, we ask, what did God design min to be?

destructive sup; and make his body the picture of all. There is action and reaction too. He drinks disease, inharmony and woe? Min is a bud of they frown on him; he hates, they hate-brothers promise, in what shall he unfold and bloom ? Is and sisters tho' they are.

he but a poisonous upas to infect the atmosphere fur proportions. The strong aroma of divine elements should be exhaled from the blooming flower of his unfolding nature. Attributes of Divinity--glances of the all-loving Father, impulses of the all-meroiful nature, and utterances of all-pervading purity, are odorous exhalations that may

bless all humanity in their social commerce. Drink but the poisoned draught-where then is the God in man? Is it active, conscious, speaking? Man, O man, art thou drunken? Will not the spirit of the Father above, calling to the spirit within thee say-"Soul where art thou?" And can the soul unblushingly answer, "Here Lord, in the gardens of intemperance."

Sunlight of truth is hateful to the deceived, yet -though it has discovered the lie thou hast believed-let it shine, hinder not its rays, for they are divine, and will regenerate the soul.

Intemperance is a deceiver, whose foul breath contaminates its victim. Intemperance is an enemy whose subtle arrows fly with deadly aim. Intemperance is a tempter, that wins man from his high estates to spurn and hurl him down the precipice of orime, disease and death. Intelligence finds the influence deadly as an opiate ; it cheers but to dismuy, it enlivens but to kill.

Man-the germ of spirit-the offspring of the Deity-whose winged thoughts are permitted to ascend and descend upon the ladder of intelligence in the commerce of heaven's choicest blessings, will, if intemperate, eventually find that he is but casting these angels of his own soul-his thoughts, the companions of his life-down into the deepest mire of a sensuous existence. Noble as is the giant oak, a whirlwind seizes its wide-spread arms, and crushes its defiant trunk, bows its lofty head, and hurls it prostrate on the ground. Low lies its proud beauty, to perish unnoticed amid those trees that remain unscathed by the tempest's fury; but oh, how many tender saplings did it crush in its fall ! And, too, the brotherhood of trees is broken-the life of defiance interruptedso fall another, and another, ever weakening the ranks of resistance, and strengthening the despoiler's power. Such is intemperance, such its results. It is antagonistic-aggressive upon the development of man. It impedes his upward progress ; ay, more ; it lays his lofty thoughts and desires low in the dust, breaks off companionship with brother man, breaks off communion with purity, love, intelligence, and God, through the higher capabilities of his nature. But is this all? peets. Oh ! little of angel coloring or proportions Ah no ! it is but one stroke of the storm-king's vengeance. On others falls the blow, with the same crushing destructiveness.

The laws of intercommunion between present and future generations entail the woe on them .-Of old it has been said that "God visits the iniquities of the fathers upon the children, even unto the third and fourth generations :" not the cruel visitation of personal yengeance-the torturer's satisfaction-but the ever calm and dispassionate law of cause and effect. Mun might as well attempt to deny that sunshine warms the earth, as to attempt to deny that each generation inherits spiritual, mental, and physical states, correspond ing to those conditions in its ancestry. National characteristics, and family characteristics, are like

Oh, Intemperance is the destroyer of the ties of of social life? Is he but a swine-like animal, that brotherhood that bind the human family in bonds he should wallow in the sloughs of filth, where of kindred, sympathy, and love. No, not the dedrunkenness would send him prostrate? Mun is a stroyer of those ties; not the destroyer of those bud of angel life; not thus should you blight his obligations, for those it cannot destroy; but, the destroyer of sympathetic feeling-of harmony in the great family of man-and the antagonist of peace and progressive happiness in the race.

Such are the effects of intemperance, in defaoing souls that God has intended as temples of purity and peace. It is destructive to health, paralyzing to intellect, and debasing to morals. It is

gradual confiscation of soul endowments; it is piraoy upon unborn generations; it is entombing the living, not the dead, and in horrors unspeakable. All this is in antagonism to the creative intent of the Author of man's existence. It is not only subversive of what man was intended to be, but it is also preventive to his reaching the ultimate destiny that awaits him.

Can a man in the illusive light of a disordered mind, drink in those heavenly truths, and enjoy those sublime conceptions, which the world of knowledge affords to the far-reaching perceptions of the ever aspiring soul? Nay. Is the soul fed on husks or steeped in degradation while on earth, at all fitted thereby for the future life which is entered upon through the gates of death? Nay. Intemperance often hurls man through this gate, but oh, how unprepared ! O, my friends, think of a spirit educated in the schools of intemperance. May we dare picture its dismay in entering the society of spirits ? May we dare picture its unfitness to enjoy the inheritance of peace? Schooled in the art of self-destruction-suici lal skill slowly administering the fatal poison-admission is gained beyond the gate which closes on immortality;

shall we view him as he stands here an intruder on the broad field of eternal life? Shall we look deep down into his soul to see its desolation ? Ah ! is this an opening bud of angel life? Is this a flower of the Divine nature, whose unfolding petals display the attributes of Deity ? Look ! Can ye see one ray of Divine Love, one ray of God-like compassion, one sparkling conception of the blessedness of existence, one comprehensive thought, embracing the wisdom he so much needs in spirit life ? Poor desolate wanderer ! He is, in one sense, destitute and harmless; for the doors of a glorious inheritance are closed against so unnatural a child—one so profligate—one so destructive -one so meager in his aspirations. Is this a soul matured for spirit life ? Look into its deep chambers. What see you there? Seared sensibility, blunted perceptions, shrunken proportions, meager desires, paralyzed energies, and blasted prosadorns this being, yet, this is the germ of eternal life-the cankered bud of promise. An enemy hath done this; it is the work of the incendiary, man's deadly foe. Undeveloped resources and devastated treasure attend the footsteps of Intemperance. Cup-bearer, filling the chalice of regret ;-pall-bearer, slowly bearing away man's precious opportunities; soul's secret antagonist, slowly yet surely enticing it into the snare-such is Intemperance, its influence ever in antagonism with the ultimate destiny of man's immortal spirit. It is a sad picture-a mournful lay of truth. The mel-

aucholy owl hoots sweeter music-has less discord in its notes-than the harp of a thousand strings which Intemperance strikes with its huge iron hammer, thus breaking asunder the most tensely attuned strings, silencing the sweetest strains of soul-music that man might pour forth upon the

which you must meet the lost traveler, if you will win him back into the paths of penceful ascent. if you will win him to live in harmony with the design of his existence. God's gifts are not hedged in; the paths of upward progress are open to his children, and good angels hover over them in greeting to the approaching throng of mortals.

"Turn from your sins and live;" "repent and be saved;" "seek and ye shall find;" "knock and it shall be opened unto you"-all include to man a promise of release from the captivity of wrong doing, when that release is demanded by his own soul; that is, when demanded by his aspirations and his efforts. Until then he remains in bondage to sin. Until then he sows the seeds of bitter anguish, and reaps their fruits in agony of spirit. What is it to turn from our sins, but to lay aside the inclination to transgress the laws of our physical and spiritual nature?

This is repentance, that we mark out and follow a new line of conduct in accord with higher convictions of duty. Thus, a thousand times may ye repent, a thousand times may ye knock at the gates of a higher wisdom, seeking the pearl of great price.

New life and vitality ye will feel circulating in your souls, as ye turn from your transgressions against that soul's peace. Repentance brings salvation from the deforming influence of vice. New truths look up in sparkling splendor, when ye are seeking them in the cloudless day of a harmonious and well-ordered life.

Floods of Heaven's sunshine-which is truthfall-upon the soul that is upturned to receive its Leader. Fifteen elegant brass instruments warm rays.

Can intemperance be reconciled with the serenity and glory of aspiration; with the dignity of a true manhood—a manhood that lives to unfold its canabilities? Can it be reconciled with the duties that man owes to himself and to his race?---Can it be reconciled with the fulfilling of the duties of the rudimental life, so as to unfold therefrom a capacity for the supernal state? If not, then, O man, make thy selection ! Which will you serve, God or mammon, the God of your spirit, or the mammon of appetite ! Which will ye shall be crucified, principle or inclination-the savior or enemy of your souls? Christ or Barrabbas ?--- is the question--which shall it be ?---The Christ in this connection is the divine impulse implanted in man's spiritual nature—the design of Creative Wisdom destining man to become an angel of light. Barrabbas, or Intemperance, is the desperado who hath made insurrection in man's inner life, destroyed his peace, and murdered innocent victims in bloodthirsty rage. Innocence, Love and Aspiration, the three angels of man's nuer life, lie bleeding under his reeking sword. Now you have him bound captive; no more his arm shall be raised in conquest over you unless ye so will. Some have brought accusations also against the Savior, and ask you to slay him in blind haste though no man can prove aught against him. Will ye do it? Shall Barrabbas be released and Christ erucified any more? We all say no! Loud is the shout crying, Away with ed, or greatly weakened, so that the boiler intemperance! Reason hath counselled. She hath deemed that much trouble will come upon her household if the "just man" is sacrificed-if the saving influence of temperance is wrenched from humanity. Reason, I say, hath counselled, and she hath prevailed.

Louder, and louder still, shall be the shout that cheers us on to victory-the victory of right over wrong; the victory of truth over error; the/victory of principle over inclination; the victory of soul over body-of spirit over matter. No more antagonism to God; no more antipathy to duty; no more injury to ourselves; and no more animosity to the interests of humanity, shall come to us of intemperance, if we but keep our plighted faith as given to this cause; if we but live the life of temperance, and harmony, and love; if we but look upward to God as our Father, and outward to brother man as his children; if we but live as beneath his eye, and work as for the inferests of all who call him Father-soul answering to soul in Love, spirit responding to spirit in movement, goodness the aim of all. Where think you the vibrations of such music would cease to be felt ? Only where God is not !---Only where utter nothingness prevails-a place unknown, impossible!

# This and That.

There are now 412 miles of railroad finished in Iowa. The longest line is the Chicago, Iowa and Nebraska-86 miles.

The editor of the Bethel Courier has been presented with a box of mammoth trout, the largest of which weighed eight and one half pounds.

The Governor and Council of New Hampshire have appointed Thursday, Nov. 24th, as Thanksgiving Day in that State.

Letters from Trebizond state that the town of Chirvan, in the Government of Tiflis, had been buried under a mountain thrown on it by a recent earthquake.

The new steam fire Engine Machigonne, built by the Amoskeng Manufacturing Co. of Manchester, N. H., for the City of Portland arrived there on Friday afternoon last in good order, and will soon be run to fires.

R. S. Torrey received the Silver Medal of the Maine State Agricultural Society for the best bee-hive.

A Cornet Band has just been organized in Oldtown, with Dennis Springer E-q, have been purchased, and the band is making rapid progress.

One of the polar bears in the Zoological Garden, at Brussels, was lately found 'dead in the basin of their enclosure two days since, having been hugged to death by his more powerful companion, in revenge for his having ventured to swallow a cake which the other considered his property.

It is officially announced that the Great Eastern will leave Portland, Weymouth, on her trial trip, on the Sth of October, instead of the 17th of September, and finally sail from Holyhead for Portland, Me., on the 20th of October. This delay of three weeks is the time in which Mr. Scott Russell contracts to repair the damage occasioned by the explosion, and to put the vessel in the same condition she was in when she sailed from the Thames. This contract, however, does not include any repair which the boilers may be found to require, and although they apparently sustained no damage an investigation is said to have shown that the internal stays of the boiler most directly exposed to the shock have either been displaccannot be safely used in the present state.

We learn from the Augusta Banner that Mr. Weston, the popular principal of the Westbrook Seminary, has been elected President of the Lombard University, Galesbufrg, Illinois, and will immediately remove to the scene of his new labors.

Portland went into mourning on Thursday on occasion of the death of Engineer Brunel, who suggested the Great Eastern. The only expense of the demonstration was hoisting the flags at half mast.

in what did He design him to ultimate ?

The answer is imprinted in their structure -in their capabilities. As the crowning achievement of creative wisdom; as the highest unfoldment of mentality ; as the truest representative of deific attributes; it is evident that God intended man as the tower of the edifice of material existence-as the very spire of all the living creations with which he is surrounded. Man's soul is c.puble of pure emotions. loity purposes, symmetrical growth, and unceasing unfol-lineat. This he is designed to achieve-to become a spotless emblem of purity of life, analesty of purpose, and symmetry of proprovidences much as compliantion of anomation emploies where future about the bigher and higher derever.

Mup is distigned to be a social companion ; to by the author of individual entitioners to be the the tendlor of dising generations ; to be a happy and during heing moving secondy in the or ble ; not a cogwarn machine whose hobbling xvrations a drauken man so strongly resembles. Man is not designed to ultimate in a warrior, a statesman, a mechanic, or a firmer; these are simply channels in which he may flow-currents with which he may float out into the secol spiritual life. Man, as designed, is the apex of earthlife and the basis of spiritual existence. Man is designed to ultimate in an indestructible organism; to become one of the fraternity above-a citizen of lands beyond the view of mortals; to enter upon an interminable existence, leaving behind that cumbersome garment the material body.

Can we look upon intemperance and make it harmonize with such designs as these? Nay: it is absolutely antagonistic. Man, the superior of all other living forms; man, the concentrated embodiment of beauty and intelligence ; man, the social companion, the author of individual existence, the teacher of rising generations, the student in the schools of Time, preparing to enter the life-field of eternity-shall he be an inebriate ! Shall he drown his superior intelligence in the

results of like causes

Instrumental in bestowing the gift of life upon world around him.

other indvidualities, man cannot escape contaminating him with his diseases, and contributing to them his inherent defects, by implanting in them the sweet-stringed instrument to the ruthless do the germ of like development. God has designed spoiler of his peace. It may be he expects to hear the scope of man's powers to be, growth towards sweet mnsic, to drink in joy, and bask in sun the beautiful-the good, and pure, and true, and shine: but O, the horrid shricks of madness and noble-each soul has a right to be born with these fury, the bitter draught of pain, and the lowering desires; they are its due, and it is defrauded if clouds of degradation, as surely lie in the poisonotherwise constituted. You may read the Declaration of Independence, you may assert that all men to his nature and destiny-arrays itself in the onare born free and equal, but does this express it? flowing results of Intemporance. The soul of man No: for they are not in one sense, though it should is not a mere chimera of the imagination, but a 60 6%.

Now, as intemperance is one of many causes that blight the development of man, so are its re- written life is of the utmost importance, in accomsults inherited as a blighting influence upon others. plishing that Hades of development, ruling its If moral and mental energies are diseased and tendencies, and deciding its futuro state. There dwarfed by growing benesth the flood of alcohol, is a Parnassus and Hades of development, accessithen are their ailments contagious around the fireeide, and perpetuated in the cralled infant. Hus- or sunk in the depths, he is still man the immorbands, think of your wives ! Parents, think of bal spirit. If Intemperance hurls him down, your children ! Remember, if you abstain from crushing his energies, temperance lifts him up, every debasing habit, if you lift your souls up in wipes out the stains of error, expands the wings their true dignity, and seek that culture which of aspirations, and bears him upward and onward. unfolds the beautiful and good of every soul; I the true man, strong and self-possessed in the exsay-when you do thus, you strengthen them in ercise of his capabilities. Alcohol, like a battle, the same bold defiance to temptation's blasts, and sweeps over the field, and human victims lie proswith interlaced sympathies you can withstand its trate before him. But his barbed arrows shall be fiercest tempests; but fall a victim to the despoiler, removed, the poison extracted, and the wound let in a current of devastating power, and in your healed. The "mighty fallen" shall rise up fall you will crush to the earth your loved ones strong and powerful, in love to God, in love to also.

Man drinks, and judgment is dethroned. Man soul, clouds gather on his brow, and gloomy shadows stalk about in the dreary darkness of his soul. language-in pestilential fumes-contaminating or Not through this path ! not through this path,

Such truths fall with leaden weight upon him who in the weaker moments of his life surrenders filled chalice. Antagonism, ever bitter antagonism glorious reality, embodying all the characteristics

of his individuality. Bearing this in mind, the ble to man, but whether elevated on the mountain man, in love to to truth and purity.

Through the slough of Despond, is a by-path drinks, and love is hate. Man drinks, and brutal that you should not travel to reach the castle of looks disfigure the lovely, sunlit landscape of his | Delight, for soiled and weary the traveller comes up from these dark waters. He hesitates, he loiters, he turns back, he sees not the castle in the Man drinks, and all the slimy disgorgements of distance, therefore his weary soul cries out in anhis brain are thrown abroad in foul and sickening guish, "all is vanity and vexation of spirit."-repelling wife, children, friends, and neighbors - my brother, I besetch you ! is the counsel with

. . . . .

O, thus let it be! Lift up your desire to this glorious consummation, and doubt not the blessing of the Father of Spirits will fall as dew upon your labors.

"My dear," inquired a young wife of off last." her husband, as she reached up her rosy little mouth to be kissed on his return from business, "have you seen the magnificent set of walnut furniture which the Jenkinses have just bought ?"---"Hem, no my love, but I have seen the bill, which quite satisfies me."

A little child four years old, who for the first time saw a yoke of oxen in use, was amused in hearing ther father cry, 'whoa! whoa !' to them when making them work. Turning to her mother, she asked :---Which did God make first, oxen or men ?"

'Oxen,' was the reply.

till he got men made ?'---[S. S. Adv.

The Ellsworth American reports that a gang of saws at Geo. N. Black's mill in that place, sawed 5548 feet of lumber in one hour, on Tuesday last.

A call for a political meeting at a drinking shop in New York, winds up thus :---"Eternal vigilance is the price of liberty." Price of gin sixpence per glass.

An editor of a paper lately informed his readers that the ladies always pull off the left stocking last. He proves it by a short argument. "When one stocking is pulled off, there is another left on ; pulling off this it is taking the left stocking

". There's two ways of doing it," said Pat to himself as he stood musing and waiting for a job on State street corner .--"If I save me four thousand dollars I must lay up two hundred dollars a year for twenty years, or I can put away twenty dollars a year for two hundred years. Now which way will I do?

So exuberant was the wit of Sydney Smith that it broke out even on the most solemn occasions. When bidding farewell to a clergyman, who was just starting on a Christian mission to one of the Cannibal Islands, the Reverend punster, squeezing his hand, said : "My friend, I 'Well, then, she asked, 'who whoad' 'em hope you will agree with the man who eats you."

## CLATSOP COUNTY, OREGON.

MESSES, EDITORS: In looking over the "Spiriual Age," to which we deem it the greatest privilege to be a subscriber, we observe that you are receiving letters ful of pleasing information and encouragement from almost every quarter of the United States, except the newly inaugurated State of Orcgon, and although we do not expect to add anything to the interest of your already invaluable journal by penning these hasty lines, we cannot easily repress the desire we feel to congratulate you on the success of your untiring labors in so great and good a cause, and also to inform your numerous readers, that while we here in this new and remote corner of the republic, have not been favored with talented lecturers, well developed mediums, able and efficient editors, devoting their whole time, and employing their entire energies in the cause of truth and human improvement, yet Spiritualism, with steady and noiseless tread, has been all the while making foot prints here which time will not obliterate, nor the floods of sectarian bigotry ever be able to efface. Such is the power of heaven born truth. Such the weakness and decrepitude of antiquated error; that where the former advances, the latter recedes, as naturally as darkness recedes, before the rising sun. The Sects in Oregon as elsewhere, are more united than at any other period in their whole history; ceasing for the time being to display their pugnacity toward each other, at the cry of heresy from their leaders, have hudlled themselves together with elevated backs and glaring eyes, as if uncertain whether to fight or run. All this without organization, without leaders, without even the slightest effort on the part of Spiritualists, shows unmistakably the puissance of the one, and the indefensibility of the other. But we need teachers and mediums in Oregon; those who are qualified to go fearlessly forward in the good work. Such we are sure would do much good in turning the min is of the people from darkness to light, and such we think would be well sustained, for we do not know of a single Spiritual lecturer in Oregon, nor do we know of a single well developed and reliable medium. We know many partially developed, but none we believe, who could be of any service to the cause. If there should be mediums in the country who are willing to stand the test of public scrutiny, and think that they could the half hour he would have to wait, that he should be of service to the people in a "mediumistic" capacity, we hope they will no longer remain behind the scenes, but give us their mediation, for there are thousands in Oregon, who have never had an opportunity to say a single word to their departed friends since they clasped their cold hand while sinking in the icy embrace of death, and bid them a long

## [From the Spirit Guardian.] M. V. BLY IN BANGOR.

On Monday and Tuesday evenings of this week, the citizens of Bangor were favored with lectures from Mr. Bly, the famous "Detective Medium of Spiritual Jugglery." We say favored because we think Mr. B. is doing no injury to Spiritualism, but on the contrary *i decided* benefit. We were much surprised at the candor and firmness with which Mr. B treated the subject, after what has been said from time to time, through the public prints, and various other sources, respecting him. We are no less surprised, however, at the vituperation and abuse that has been so freely used against Mr. B., providing his lectures here are a specimen of his candor and public demeanor elsewhere; and that he should meet with such violent opposition from Spiritualists. We are fain to think that his position is not fully understood. Spiritualism has nothing to fear from Mr. Bly, or from any one elso; if Spiritualism is what it purports to be-truth-"the gates of hell cannot prevail against it." But if it is not, no honest individual can desire to have it remain what it is -falsehood-and it will most assuredly come to naught with the weight of its own rottenness.

The Rev. Mr. Wright, Methodist clergyman of Cleveland, is under a heavy cloud, being charged with licentious conduct in connection with nine young ladies of his congregation. What a hue and cry would be raised were the offender one of the despised class, called Spiritual mediums. But when a reverend minster of the gospel commits even the most flagrant act of debauchery, the affair is immediately hushed up, and he is exonerated from all blame. It would save a deal of trouble in the evangelical camp, could its priests have the power to exercise and grant indulgencies, like the Roman Catholics.

DOGS PERSONAL PROPERTY .- The canine race is rising in the scale of anim ite l nature. Blackstone held that dogs were feræ natuæ, wild by nature, and could not therefore be property, and hence no penalty attached to the taking of them, except in civil suits, and this dictum has prevailed in law, with few exceptions, to this day. But Judge Russell, of the New York court of sessions, has decided that the dog is a domestic animal and may therefore be common property, and that Deanis Campbell who thought to be excused for the theft of a dog, on the Blackstone and common law doctrine, is to be held and tried for grand larceny. So the progress of society takes the dog up with it. But the great fact cannot be rubbed out by any judical decision that the majority of dogs are amazing poor property, and not worth stealing.-Springfield Republican.

IRISH WIT .- Irish wit is ready wit. Various phases of it are recorded as follows by a traveller: "When I heard a grave, gentleman-like man, at the Ballyrouge Station of Great Punster Railway, say to a friend, who asked him how he should spend spead it thinking of all the good things he (the friend) had been saying to him, I said , \* The Irish are a polite people.'

When I saw at a Dublin theatre, the whole house to a man get on their legs, and howl at the manager because he wouldn't introduce a national jig in the middle of La Somuambula,' I said, ' The frish are an excitable people.

When a Killarney guide swore to me on the tomb of his grandmother that there was a small lake up in Mullacap, County Kerry, which contained a giant

# Advertisements.

#### MEDIUMS IN BOSTON.

J. V. MANSFIELD, Medium for answering sealed letters, will visit the principle cities South and West, during the fall and winter. Letters addressed to him at No. 3 Winter street, Boston, will receive his attention as heretofore.

TERMS --- Mr. M. charges a fee of \$1 and four postage stamps for his efforts to obtain an answer. For \$3 he will guarantee an answer, or return both letter and money in thirty days from its reception.

Or Mr. Mansfield will act as Agent for the SPINITUAL Age.

MRS. E. B. DANFORTH, Examiner and Prescriber for the sick Also healing and developing and trance medium. Address No. 19 Green st , Boston.

Mrs. BEAN, Writing and Test Medium. Circles of Tuesday and Friday evenings, for development and manifestations. No. 30 Eliot street.

Miss WATERMAN, Trance, Test and Writing Medium has removed to No. 8 Oliver Place. Hours, 9 A. M. to 9 P. M. Terms 50 cents per sitting.

Mrs. R. H. BURT, Writing and Trance Medium, No. 2 Columbia street (from Bedord street). flours from 10 to 1, and from 2 to 7. 2---3m

Mrs. LIZZIE KNIGHT, Writing Medium, 15 Montgom ery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5: Terms 50 cents a seance.

Mrs. SMITH, No. 43 Ellot street, a successful Healing Medium; also, Writing, Developing and Test Medium and Spirit-Seer. Circles, Sunday, and Friday evenings.

Mrs. G. L. BEAN will give her attention to clairvoy ant medical examinations. Rooms 30 Eliot street. 21-uf.

Mrs. ELLEN E. RICHARDS, Clairvoyant and Healing Medium, assisted by a trance Writing Medium, has taken rooms at 117 Hanover street, Boston.

TERMS-For examination of patient, \$1,00 1-2 tf. " a communication 50 cts.

Mrs. M. H. Colles, Trailee Speaking Medium, may be addressed to the care of Bela Marsh, 14 Brounfield st., Boston. Mrs. PECALLIS CLARK, Healing Medium and Clairvoyant Examiner. Under spirit direction, she has prepared a great variety of Medicines for the cure of disease, which have proved eminently successful. Office at 14 Bromfield street, up stairs. 1-2 tf.

Norice .-- Persons visiting Boston for a few days or longer and preferring a private house to a public hotel, can flud good accommodations at No. 5 Hayward Place, the most central and desirable part of the city.

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(For pupils of both sexes) 69 W. 19th st., N. Y., reopened Monday, September 5th. Two boarders can be accommo dated in the family of the Principal, 3-2t. A. T. DEANE.

THEODORE PARKER'S EXPERIENCES AS A MINISTER,

With some account of his Early Life, and Education for the Ministry; contained in a Letter from him to the Twenty-Eighth Congregational Society of Boston, Price in paper covers, 30 cts., in cloth, 50 cents. Just published and or sale by Bela Marsh, 14 Bromfield st.

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WITHOUT YEAST OR POWDERS. OF How to make light delicious Bread with simple Flour and Water only.

Merely your address and one dime will ensure you by return of mail a little book on Healthful Cooking and How to Make Light Bread with Flour and Water only. Persons interested are invited to call and see this delicious bread TEMPERANCE HOUSE, Nos. 18 and 20 Lagrange place, Bosten

JUST PUBLISHED,

# Brla Marsh's Advertisemets. ANTHROPOMORPHISM DISSECTED AND SPIRIUALISM VINDICATED, BY DIX-ON L. DAVIS, M. D.

When mands taught that his spiritual is, as his physical nature, governed by fixed laws, then superstition will die, and a rational system of mental philosophy prevail instead. Price in paper covers, 35 cents; in cloth 50 cents. 18-tf.

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The subscriber has just issued a new work, written a few weeks since by Mr. Davis. In preparing his matter for the Philanthropic Convention at Utica, he wrote out several suggestive ideas respecting the Cause and Cure of Evil, or how to "overcome evil with good," which was the great question before that memorable gathering of thinkers and philanthropists. This new production is entitled

THE HISTORY AND PHILOSOPHY OF EVIL; WITH SUGGESTIONS FOR MORE BUNOBLING INSTITUTIONS AND

PHILOSOPHICAL SYSTEMS OF EDUCATION. Single copies at retail, 30 cents; bound in cloth, 50 cents. On receipt of price, the book will be sent by mail, postage

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street, Boston. 41 ·-- t.

# THE GREAT HARMONIA, (BY A. J. DAVIS,) IN 4 VOLS.

Vol. 1 .-- THE PHYSICIAN, price \$1. Vol. 11 .-- THE TEACHER, price \$1. Vol. 111 .- THE SEER, price \$1. ol. IV .- THE REFORMER, price \$1.

The publisher has recently issued the Fifth Edition of the above popular works of Mr. Davis, and is ready to supply all orders promptly, either at wholesale or retail.

Address BELA MARSH, 14 Bromfield st., Boston. B. M. has also published new editions of the following excellent works of Mr. Davis, viz-The Philosophy of Special Providences-A Vision,

Price 15 cts. The Harmonial Man; or, Thoughts for the Aye, 30 cts. 15 cts.

\$1,00. The History and Philosphy of Evil, 30 cts. and 50 cts.

A liberal discount will be made when taken in quantities. 18tf

Lizzie Doten, at the Melodeon Boston, Sunday evening, March 20, 1859. Phonographically reported by James M. W. Yerrinton. Price 8 cents each, or \$5 per hundred. This discourse contains much good advice, and was listened to with very general satisfaction. BELA MARSH, Publisher, 14 Broinfield street, Boston. 15-tf

#### MYSTIC HOURS,

Or, Spiritual Experiences of Dr G. A. REDMAN. Containing the more remarkable manifestations and communications that have been given through him, with names of witnesses, &c. Price \$1.25. Just published, and for sale by BELA MARSH, 14 Bromfield st., who will mail it to order, to any part of the United States within 3000 miles, free of postage. Orders solicited. 25tf

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Spiritualism and the Opposition, at Hartford, between S. B. Brittan, and Dr. D. D. Hanson. Price 38 cents. Mrs. Hatch's Discourses on Religion, Morals, Philosophy and Metaphysics. Price \$1.00. The Mistake of Christen-

# Itledical Cards.

A Book of Thrilling Interest for the Young ! THE PRENATURE DECAY OF YOUTH !

Just published by DR. STONS, Physician to the Troy Lung and Hygienic Institute, a treatise on the Early Decay of American Youth ; the vice of self abuse, and its direful consequences; Seminal Weakness, Nervous and Spinal Debility, and other diseases of the Sexual Organs in both Male and Female.

The above work is one of the most thrilling interest to the Young of both Bexes ; detailing some of the most thrilling cases and incidents, in the practice of the Author, pointing out the great causes for such desline and decay of American Youth.

The Book is written n chastel anguage and should be read by every Parent and Guardian that has the least solicitude for the well-being of offspring and youth. It will be sent by mail in a sealed envelope to ony part of the country, free of charge, on receipt of two (3 cent) stamps for postage.

In view of the awful destruction of human life and health, by marasmus or premature exhaustion and decay of the nervous system, caused by sexual diseases, such as the vice of Self-abuse, Seminal weakness, Spermatorrhoea, Syphilis and virulent affections, Giget, Impotence, Leucorrhour and Sterility, and organic diseases of the Kidneys, and in view of the deceptions which are practiced upon the unfortunate victims of such diseases by quacks and base pretenders, the Directors of the Troy Lung and Hygienis Institute have instructed their attending physician to treat this all-pervading class of modern maladies, so productive of Pulmonaay Consumption. The Institution is provided with the aids of the most improved practice of France, England, and the Oriental countries in order to insure the utmost and speedy success. The most scrupulous regard to confi dence and fidelity will be guaranteed every patient and ap plicant The medicines used by the Institution are guaran teed free from Mercury, Minerals and Polsons of every La ture. The most approved medicines, of recent discovery, imported from India and Japan-and concentrated in the form of Extracts and Alkaloids, are alone used-our remedies will not expose, nor sicken nor debilitate under any circumstance. The Institution has the honor of treating as pa tients some of the most distinguiseed men in the United States. Patients can at all times be treated by letter and cured at home, on receiving a full statement of their symptoms, and medicines can be sent by mail or express to any part of the United States and the Canadas.

YOUNG MEN suffering from these direful ills, will receive for \$5 a series of Health Rules and perfect Charts of cure, which will be to them a true Polar Star through life

TO FEMALES -The Monthly Pills, prepared by the In stitution, are a never-failing remedy for Suppresions of every nature, will be sent by mail to any part of the country on the receipt of \$1, with ample instructions for the use, under all circumstances.

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#### B. O. & G. C. WILSON,

WHOLESALE BOTANIC DRUGGISTS, Nos. 18 & 20 Central st., 7 doors from Kilby st., Boston, where may be found a large stock of BOTANIC MEDICINES, embracing every variety of Medicinal Roots, Herbs, Barks, Soeds, Leaves, Flowers, Gums, Resins, Oils, Bolid and Fluid Extracts, Concentrated Preparations; together with a full assortment of ALL OTHER KINDS OF MEDICINES.

Apothecaries' Glass Ware, Syringes, Medical Books; Liquors of the best quality, for medicinal purposes; and a great variety of Miscellancous Articles, including almost everything wanted by the Apothecary or Physician.

Orders by mail or otherwise, promptly filled and for warded to any part of the country. 18—y.

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A true diagnosis of the discase of the person is guaran teed, or no fee will be taken. Chronic diseases scientifically treated. Strict attention given to diseases of the Eye and Ear. Cancers removed, and cure warranted. The Electro Chemical Baths will be applied when necessary, for the removal of poisonous minerals from the system. Persons from a distance can be accommodated with good board at a reasonable rate, near the Doctor's office. Office hours from 8 o'clock, A. M. to 6 P. M. No patients received Sundays. 46----tf

Free Thoughts concerning Religion, The Penetralia; being Harmonial Answers to Important Questions,

FREE LOVE AND AFFINITY. A Discourse delivered under spirit-influence, by Miss

81—tf

and last farewell. How ardently we long for their presence again. What a comfort to believe that we shall be reunited, and that no arbitrary and angry God shall consign the one to heaven, and the other to hell.-O! no; breathe no such profanity. It is not in man's nature to consent to an eternal separation from all he loves on earth-no, heaven would be hell to us without our dear friends. We have lived with them in time, let us live with them in eternity; let us share their happiness and their woo.

> Your friend and brother, G. W. C---y.

DOCILE CATTLE.-Our Augusta, Me. correspondent, says the Boston Traveller. states that a boy of fifteen years, from Woodstock, Oxford county, Me., has a pair of 3 year old steers on the Grounds of the Maine State Fair, which obey him as an obedient boy will his parents. By a motion of his hand they will go forward, halt and return, will go to the right or left, kneel down, and perform other things much to the surprise of some older farmers who are in the habit of putting the brad through the hide. They will also draw 5600 pounds on a drag, with no apparent effort, and are not so large as many of the two year old cattle on exhibition.

A Cincinnatian at the Tremont House, Chicago, expatiating on the "vine clad hills," etc., claimed that the Ohio was "the Rhine of the New World." "Yes," ejaculated old Y ....., "the Pork Rhine." There was a pause, then several exploded | serves.-[De Maistre.

eel, that swam twice round the inclosure every day at 2 o'clock, with a pan of old gould tied to his tail, I said, ' The Irish are a superstitious people.

When a Tipperary landlord, in a Galway railway carriage, told me he was surnamed ' The Wood cock,' because he had been shot at so often by the 'noblest tinantry' and missed, I said, The Irish are a revengeful people.

When I saw my friend Mike Rooney's best blue breeches stuffed into his window to keep out the rain, I said, ' The Irish are a thoughtless people. And lastly, when I refused the beggar-woman at Castlebar a half-penny and she ironically hoped the Lord would make my bed that night in heaven,' I said, 'The Irish are a witty people.

The citizens of Mount Clemens, near Detroit, Mich., are shocked by a late occurrence, for which a precedent can hardly be found. A Mrs. Barry, living in a house with a Mrs Mosher, with whom she was not on the best of terms, was within a few days of her confinement, when the latter sent to ber a package, which, on being opened, proved to contain a live snake ! The horrified woman was immediately scized with convulsions, and delivered her child, which died at once, exhibiting peculiar symptoms. The woman has been arrested.

A Western paper says that a horse and wagon were recently drowned in the Ohio. Now, isn't that awful? What a tale the tongue of that wagon could have told had it been rescued. And what "spokes" the wheels would have uttered. Poor felloes they are gone !

Every nation has but the government it de-

A graphic and truthful Narration, "Digging for Capt. Kydd's Treasure!" By one of the diggers. Two MILLIONS OF DOLLARS are said to be buried within two miles of New York city. The Revelation of the spirit of Kydd thus far proved true. Sent by mail. Price 15 cts. Address J. B. CONKLIN, Test Medium, 54 Great Jones Bt., N. Y.

#### MEETINGS IN BOSTON.

MEETINGS AT NO 14 BROMFIELD ST .- A Spiritualist meeting is held every Sunday morning, at 101-2 o'clock, and afternoon at 3. Conference in the evening at 8.

A Conference Meeting is held every Monday evening at 7 3-4 o'clock.

THE BROTHERHOOD hold weekly meetings at 14 Bromfield street, on Thursday evenings at 8 o'clock. Persons sympathising with this movement, or desirous of obtaining information respecting it, are invited to attend.

#### TO LECTURERS.

The undersigned hereby gives notice that he is authorized to sell the scenery of the spirit world, painted by the late E. Rodgers while in an entranced state. There are over thirty

scenes, with a pair of dissolving view lanterns, said to be equal to any in the United States. A good lecturer would find this a rare opportunity to advance his own interests and

the cause of Spiritualism. For further particulars I will send one of Mr. Rodgers' circulars to any gentlemen who may desire, as said circular gives a good idea of the nature of the scenes. Any information in regard to the manner of showing them and the terms of sale, will be given by

B. M. NEWKIRK, Laporte, Ind.

Report of an Extraordinary Church Trial; be-ling a Detailed Account of Overwhelming Testimony, giv-ep by Sectarians against all leading Reform and Reform-ers; with the Summary Proceedings on the part of the Prosecution, alded by several Respectable Citizens, after an Irregular Readition of the Verdict.—Conservatives versus Progressives.—Photographically Reported and Prepared for Publication by Philo Hermes. Price 16 cents per copy, and sent to any part of the United States free of po tage. Quantities at wholesaile, with reasonable discount, sent to order. Address the Publisher, Bela Marsh, 14 Bromfield street, Boston.

All the Books and Pamphlets of Theodore Parker, the works of A J. Davis, and all other Reform Publications, tf Sept. 24, 1859.

THE SICK ARE HEALED

WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing and Developing Medlum, Rooms No. 15 Tremont street, opposite the Museum. Office hours from 9 A. M. to 5 P. M. Other hours he will visit the sick at their houses. Investigators will find a Test, Rapping, Writing and Trance Medium at the above rooms.

dom; or Jesus and his Gospel before Paul and Christianity. Price \$1.00. Just published, and for sale by BELA MARSH, No. 14 Bromfield street. 17---tf

#### RICE'S SPIRIT MEDICINES.

Purifying Syrup, Price \$1,00 per bottle. Nerve Soothing Elixir, Price 50 cents per bottle. Healing Ointment, Price 25 cents per box. Pulmonary Syrup, Price 50 cents per bottle.

These Medicines have all been tested and can be relied upon; they contain no poison. They are all prepared from spirit directions by WILLIAM E. RICE. For sale by BE-LA MARSH, 14 Bromfield street, Boston.

#### HENRY C. WRIGHT'S BOOKS.

Marriage and Parentage; or, the Reproductive Element in Man, as a means to his Elevation and Happiness. Price \$1.

The Unwelcome Child; or, the Crime of an Undesigned and Undesired Maternity. Price in cloth, 45 cents; in paper covers, 30 cents.

A Kiss for a Blow; or, a Collection of Stories for Children, showing them how to prevent quarreling. Price 38 cents; illustrated edition, 62 cents.

The Errors of the Bible Demonstrated by the Truths of Nature; or, Man's only Infallible Rule of Faith and Practice. Price in cloth, 38 cents: in paper covers 25 cts. The above are for sale, at wholesale or retail, by BELA MARSH, No. 14 Bromfieldstreet, Boston. 41----tf

### ESOTERIC ANTHROPOLOGY

By T L. Nichols, M. D. Price \$1,00. A new supply of this valuable work is just received and for sale by Bela Marsh, No. 14. Bromfield St. June 4.—tf

# THEODORE PARKER'S RECENT PUBLI-CATIONS.

A Sermon for the New Year; What Religion may do for a Man; to which is added Mr. Parker's Farewell Letter to his Society. Price 6 cents.

Parker's Two Sermons on Revivals; and one on false and True Theology Price 8 cents each.

Parker's Four Sermons preached in the yearly Meeting of Progressive Friends, at Longwood, Pa., May 80th and 31st, 1858. Price 17 cents; also his speech delivered at the New England Anti-Slavery Convention in Boston, May 26, 1858; on the Relation of Slavery to a Republican Form of Government; and also, his Fornth of July Sermon, on the effect of Slavery on the American People. Price 8 cents each Sermon of Immortal Life; Fifth Edition, 10 cents. For sale by Bela Marsh, publisher14 Bromfield Street.

(1,2,1,1)

Dr. S. cures Piles and Cancers without the use of the knife. Dr All Rheumatic and Ohronic Complaints treated

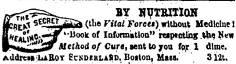
#### SPIRITUAL, CLAIRVOYANT, AND MESMER-IC PRESCRIPTIONS,

CAREFULLY prepared by OCTAVIUS KING, Botanic Apothecary, 654 Wasl ington street, under Pine St. Church, Boston.

All of Mrs. Mettler's Medicines for sale as above.

### MRS. METTLER'S MEDICINES.

Restorative Syrup-Price, \$1 per bottle. Dysentery Cordial-60 cents. Elizar- 50 ets. Neutralizing Mixture-50 cents. Pulmonaria-\$1. Liniment-\$1 Healing Ointment-25 cents per box. For sale by BELA MARSH, No. 14 Bromfield street, Boston. 



11 1

AN ASYLUM FOR THE AFFLICTED. HEALING by laying on of hands. CHARLES MAIN,

Healing Medium, has pened an Asylum for the Affilicted at No. 7 Davis street, Boston, where he is prepar ed to accommodate patients desiring treatment by the above process on moderate terms.

IT Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should enclose \$1 for the examination, with a letter stamp to prepay their postage. Also, state leading symptoms, age and sex. Office hours from 9 to 12 A. M., and from 2 to 3 P. M.

#### DECAYED TEETH PRESERVED.

DR. AMMI BROWN, 24 1-2 Winter street (Ballou's Building), by a new article of Gold Filling, is prepared to restore teeth, however badly decayed or broken, to their original shape and strength, avoiding in most cases the necessity of removal.

ARTIFICIAL TEETH, on Gold, Silver, Vulcanite and Platina, with Athelode Gums, from \$15 to \$65. Teeth extracted by Electricity without extra charge. 8---tf

DR. JOHN SCOTT, MAGNETIC PHYSICIAN, NO. 36 BOND STREET, NEW YORK.

with certainty. Hours from 9 A M. to 5 P M..

#### SPIRITU L HE A A G E $\mathbf{T}$

## [From the Christian Intelligencer.] CHINESE SPIBITUALISM.

::8

No spiritualist of America is a firmer believer in the sgency of disembodied spirits, or in' our power of communicating with them, than are the Chinese. They have mediums, circles, table-turnings, and spirit-writings, and go through all these processes with as much gravity, sincerity, and pecuniary profit, as do any modern American necromancers. The common mode of practising the art, we learn from the Rev. Mr. Culbertson, of the Presbyterian mission at Shanghai, in his book entitled, "Darkness in the Flowery Land," is that in which the spirit takes possession of the body of the necromancer, and utters through his or her organs the desired response. In this case the performer is wrought upon by incantations until thrown into a kind of frenzy, or into something like a mesmeric sleep, and while thus in a state of insensibility, his utterances are regarded as infallibile. The inquiry may relate, to the issue of a disease, or the means by which it may be healed. Perhaps the inquirer wishes to know where certain lost or stolen property is to be found; or it may be, seeks some general information as to his future prospects, or as to the best means of speedily making his fortune. In other cases it is desired to obtain some information as to the condition, or wishes, of a deceased relative.

One instance is mentioned in which the performer or "medium" called herself the adopted daughter of the seven genii sisters. After going through certain forms she lay upon a couch, muttered something in a low tone for ten minutes, and then sank away into a trance. Her limbs were rigid, but trembling violently; her body cold and pale. While in this state her spirit was considered to have gone up to the mansion of the seven sisters, and was heard in conversation with them. They it appears were all abroad in the earth, except the fifth, who was delighted to see her adopted daughter, and called a servant to boil some tea.

The spectators now considered this fifth sister to be present in the body of the performer or medium, and treated her accordingly.---They took her over the various parts of the house, and received information and direction from her as to the location of the doors, lintels, well, ancestral tablets, etc. Finally she went into a chamber where was the ghost of an old aunt who had been dead ninety years. This ghost said, through the medium, that she staid under the bed of her living neice, and that as the niece had never treated her with proper regard, she took this place in order to do her injury unawares.

When the sorceress awoke from her trance, she declared that she knew nothing of what she had been saying, and the spectators (all Chinese) were quite satisfied that the whole was a reality. Henceforth the ghost of the old aunt became a source of terror and alarm, and the necessary consultations with the medium, as to the best means of remedying the evils thus made known, became means of no small profit to her. Like her successors in

### [From the Philadelphia Press ] WATER GAS AT WILMINGTON

On Saturday evening, the neighboring city of Wilmington was splendidly lighted with gas made from water, under the patent of Professor Sanders, of Cincinnati. The charges were drawn from the retorts, the supply of coal gas was turned off: the water gas was run through the pipes and Wilmington had a light thrice as brilliant, thrice as pure, as any it had over known before.

The operation was observable to the citizens of Wilmington in its results, while its practical working was witnessed by severa journalists, many inhabitants, and some parties who are actually interested in the production of coal gas.-Among these last were the Superintendent of the men, and hence the present disorganizing in-Philadelphia Northern Liberties Gas Works, and fluences in the world's affairs. the President of the Financial Board of that company. All agreed it was a decided success.

We are not going into long scientific details of the principle thus developed -our cotemporaries, who are less pressed with advertisements, may other demonstrable science. have space for such a purpose. But we may state, very briefly, that the theory of Sander's process is this : Water, as steam, is decomposed by being passed over red-hot charcoal, and the resulting gases (hydrogen, carbonic oxide, and light carburetted hydrogen) are chemically combined with heavy carburetted hydrogen, or light giving gas, by the decomposition of rosin or coal vapor, simultaneously with, and in the presence of, the decomposition of the vapor of water. At Wilmington gas works, are now three water gas retorts, aggregating only one twenty-seventh of but in ancient times by the stake and sword. the cubical area of the gas retorts, yet more productive than the whole of their present coal-gas apparatus, making 1,200 to 1,800 feet per hour. The gas manufactured is superior in color and strength of flame to that produced from coal.-Rosin is used as the carbonizing element, requir- Christian brotherhood. ing only from 25 to 40 pounds for every 1,000 ft. of gas, which is free from sulphur or nitrogen, and has an odor rather agreeable than otherwise.

Will it pay? The price of coal gas in New York is \$2,50 per 1,000 cubic feet. In Philadelphia it is \$2,25 for the same quantity. The cost of making 1,000 cubic feet of such water gas as illumined-we might say as illuminated-Wilmington on Saturday, ranges from 30 cts to 50 is producing a large immigration. cts per 1,000 cubic feet. Rosin alone need not be the basis, for Sander's process covers the use of bituminous coal, lignite, or any of the multitudinous forms of hydro carbonaceous material. There need be no expensive creeting of gas works, and the gas produced makes neither a bad smell nor "blacks." The gas itself, by simple adaptation, actually can make red hot the charcoal, which assists in decomposing the water which supplies it ! The Great Eastern, in point of fact might be lighted with water gas made on board, and have the heat thus generated used in lieu of coal for her engines.

The quantity of coal gas annually used in the City of Philadelphia is estimated at 6,000,000 cubic feet, for which the public pay \$13,500,000 per annum. Say that the water gas be supplied at \$1 per 1000 cubic feet, and our public save \$7,506,000 for light alone every year New York, it is estimated, consumes twice as much coal-gas as Philadelphia ; therefore, 12,000,000 cubic feet now costs \$30,000,000 a year. Should the water gas be substituted, the saving would be \$18.000,000 a year.

THE KENTUCKY MILLIONAIRE .- The late Robert Wickliffe was a native of Virginia, and em-

# Self-Evident Principles.

therefore, our present form of government

and religion are wrong, because they disu-

nite mankind by producing parties and sects.

men, as in the science of Mathematics or

Astronomy, and produces no parties or sects;

but all errors tend to disunite the minds of

3. As proof that all Truths tend to unite

the minds of men, we see no parties or sects

in Mathematics, Astronomy, Botony, or auy

4. Truth endeavors to propagate its cause

by reason, but a sectarian, his by force and

wishing all other denominations burnt ; hence

he may know he is not a Christian, or he

would love them; and hence has been all the

5. Truth loves her enemies and reasons

with them, but error hates them and perse-

cutes them-in modern times by slander,

Rule, because they tend to unite all human

minds, and to bring them into the great

7. The old Orthodox religion is false.

because it has divided the minds of men for

ages and centuries, and caused rivers of blood

The Peninsular News (Del.) says that the

MEDIUMS IN MAINE.

Mrs. Leach, Brewer, Writing and Trance Medium.

Mr. Bremhall, Belfast, powerful Healing Medium.

Mr. A. B. Pierce, Belfast, Trance-Speaking Medium.

Gibson Smith, Camden, Trance-Speaking, Healing and

Mr. Caleb Thomas, Camden, powerful Prescribing,

Describing and Healing Medium, by the laying on of

John P. Cotton, Searsport, Rapping and Physical

Joseph N. Hodges, Monroe, Prescribing, Trance-

G. B. Hopkins, Oldtown, Trance Speaking Medium.

Rosan M. Smith, Hampden, Trance-Speaking Medium

Susan W. Jackson, Hampden, Rapping, Tipping and

Russell Severance, Bradford, powerful Healing and

Miss Emeline Cunningham, Bradford, Trance-Speak

J. L. Lovell, Yarmouth, Clairvoyant, Healing, Tranco-

Mrs. Haskell, Buckfield, Trance-Speaking and Lec-

Miss A. C. Cram, Stevens' Plains, Writiug, Trance-

Benj. Colson, Monroe, Prescribing and Trance Medium.

NEW GRAEFFENBERG WATER CURE.

Mrs. Keen, Augusta, Writing and Trance Medium.

to flow over God's green earth.

.ecturing Medium.

Healing Medium.

Trance Medium.

turing Medium.

Speaking and Lecturing Medium.

ing and Prescribing Medium.

Speaking and Lecturing Medlum.

Speaking and Lecturing Medium.

hands.

Medium.

terrible persecutions of the world.

2. All Truths tend to unite the minds of

# 1. If it be the desire of God that all per-

sons shall learn how to unite themselves in [All persons announced as speakers, under this head one great brotherhood of love to one anothare requested to use their influence in favor of procur, ing subscribers for, and extending the circulation of, the er, and bring heaven on earth, then that Aag.] which tends to disunite mankind is wrong;

MRS. A. M. MIDDLEBROOK (formerly Mrs. Henderson,) will lecture in Willimantic, Oct. 16th, 23d & 30th ; in Oswego, Nov. 6th, 13th, 20th & 27th ; in Providence, Dec. 18th & 25th, and Jan. 1st & 8th. Applications for week evenings will be attended to. She will visit Memphis, Tenn , in Feb., and St. Louis in March, and would request friends wishing to secure her services on her route, to address her as speedily as possible at Box 422, Bridgeport, Conn.

Announcements.

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LOBING MOODY will lecture in Hingham, Sunday, Oct. 17; plain legible hand, upon every letter sent us. Cohassett, 18th & 19th; Scituate Harbor, 20th & 21st; Sor Scituate, 22d; Marshfield, 24th; and on intermediate weekday evenings in eighboring towns or villages. He will act as agent for the AGE and BANNER; and also answer | which he desires it to be changed. calls to lecture .- Address, Malden, Mass.

N. FRANK WHITE will lecture in Plymouth, Mass., Oct 16th ; Boston, 80th ; Portland, Me., Nov. 20th & 27th. Will spend Dec. in Maine

DEXTER DANA, of E. Boston, will speak in Plymouth Suncay, Oct. 23d. And DR. ATKINS, Oct. 30.

L. B. MONROE will lecture in Foxboro' Sunday, Oct. 16. Dr. JAMES COOPER, of Bellefontaine, Ohio, answers calis o lecture in the trance state.

MEIONAON-TREMONT TEMPLE.-Mrs. Cora L. V. Hatch of N.Y., will lecture at the Meionaon Tuesday and Thursday Evenings, Oct. 11th & 13th, at 7 1-2 o'clock. Subject to be chosen by the audience if desired. Admission 15 cts,

E. V. WILSON, Medium and Lecturer, will lecture in Worcester Oct. 16th & 23d; at South M lford 17th; at Upton 18th; at Pawtucket 19th, 20th & 21st. Friends in these places will please secure halls for me on those evenings, and much oblige. Address, Bridgewater, Mass.

MRS. J. W. CURRIER will lecture in Chickopee, Mass., 6. The true religion is the full observance Oct. 16th & 23d ; Foxboro, Mass., Oct. 30th ; Marbleof the principles contained in the Golden head, Nov. 6th.

> A. B. WHITING will come East this Fall, and, will lecture in Providence, R. I., 16th, 23d & 30th. He will attend calls to lecture week evenings. Address to either of the above places.

JAMES H. SHEFARD Speaking and Seeing Medium will answer calls to Lecture wherever the Friends may desire .---Post Office Address, South Acworth, N. H.

F. L. WADSWORTH will speak in Geneva, Ohio, October 16th; in Cleveland, Ohio. 23d & 30th; Milan, Ohio, Nov. 6th. He can be addressed at theabove named places at the times designated.

N. S. GREENLEAF is ready to answer calls to lecture on feeling that Delaware will be a free state soon the Sabbath. Address Lowell, Mass.

> H. F. GARDINER of Boston, will answer calls to lecture on Sundays and week day evenings.

WARREN CHASE will lecture the third Sunday in Oct., in H in Bethel, Vt.; fourth, in Montpelier, Vt.; fitth, in Marlborov Mass.; Nov. 13th, in Newburyport; Nov. 20th, Marblehead; Nov. 27th, Plymouth; Dec. 4th and 11th, in Providence, R. I., and may be addressed as above. r w

L. JUDD PARDEE is engaged to speak at Dayton, Ohio, for three months from Sept. 1.

E. R. EATON will answer calls to lecture. Speaks in the formal state. Address, South Hanson, Mass. 2 6w\*.

Mrs. M. S. TOWNSBND will lecture in Oct. in Taunton, Mass. Nov. & Dec., Viemity of Boston .-- Jan., Philadelphia.

Dr. MAYHEW will speak till the end of October in Northern Minnesota. The friends in St. Anthony, Minneapolis, Osceo, Anoka, Monticello, St. Cloud, Northfield, Lakeville, Farjbault, and Owatonna, with any others desiring a visit, will write to me, care of Doct - K. Post. St. Paul, their several wishes shall be attended.

the five Sundays of October; and the four Sundays of No- | cated at 143 Fulton st., where he will continue to revember in Providence, R. I. She will receive calls to lec- ceive orders for Books, Pamphelets, &c. He is also preture on week evenings in places in the vicinity of where pared to do a general Agency business and solicits the she lectures Sundays. Address until November 1st, Wil-hard Barnes Felton, Lowell, Mass. T. M. is the sole agent in New York City for Mus. MET-

the two first Sundays of Oct.; at Chicago, 111., the two tralizing Mixture 50 cts .- Dysentery Cordial 50 cts .-

Cash Received on Subscription.

All moneys received on subscription, will be acknowledged under this head. For any failure in this particular, the person having sent the money should write us, that it may be ascertained whether the fault is ours, or that of the P O. Department. This is our only method of receipting for money on subscription, unless specially requested to the contrary. It is much more convenient for us, and will be safer for subscribers.

Money enclosed in the presence of a Post Master, may be ent at our risk; but the writer should specify the denomination of the money enclosed, and if paper, on what bank.

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#### S. T. MUNSON.

Mrs. FANNIE BURBANK FELTON will lecture in Lowell, | Having removed from No. 5 Great Jones st., is now lo-TER'S invaluable medicines. Restorative Symp--Quarts Miss A. W. SPRAGUE will speak at Binghamton, N. Y., \$2.-Pints \$1,00.-Polmonance \$1,00 per Bottle.-Neu-

our own age and land, she managed to "make a good thing of it."

But these Chinese spiritualists exceed their Western brethren, in that they get information not only from the spirits of men, but also fromwhe ghosts of animals. In 1852, a Tanist priest at Shanghai professed to be in communiestion with the ghost of an old fox, which had lived several thousand years ago. The fox had become a young lady, and would converse through the priest with persons who wished to know the best means of promoting their worldly interests. The imposter was probably a wentriloquist; but after gulling his dupes out of large sums of money, his imposition was discovered, and he received what he and all like him richly deserve, a severe personal castigation.

The operation of spiritual writing is performed in this way. A table is sprinkled with some kind of pewder, or flour, or bran, or dust; then a small basket without a handle, is armed with a pencil or chopstick, which is tied to its edge, or thrust through its interstices. The basket is then turned upside down, its , edges resting upon the tips of one or two fingers of two persons standing on opposite sides of the table, and in such a manner that the a pencil touches the powdered surface. In a short time the pencil moves, leading after it the bas-\* ket, and the fingers on which it rosts, and trac-; ing upon the dusty table lines and figures in which a good linguist easily recognizes the characters of the Chinese language. In this way information is communicated on subjects . of which the operators have no knowledge. Sometimes, indeed a ghost thus invoked, may be unable to write Chinese, or be unwilling to exercise its power; and nothing can be discovered but unmeaning lines and angles. But in general the composition is good, and the information valuable.

igrated to Kentucy a poor, unlettered boy. He commenced his career as a day laborer at fifty cents a day, became an eminent laywer, and was the largest capitalist in Kentucky at the need rest, or physical renovating and recruiting. time of his death, his property being estimaed at four millions. The Paducah Herald remarks of Mr. Wickliffe that, as a laborer, he but is himself a medium, with very strong healing powwas noted for his faithfulness, and industry, and the amount of work which he could perform. At the whipsaw he was unequaled, and on many occasions he cut down the timber and avoid the place, and endeavor to prevent others from split out five hundred rails a day. In the palm- going there, as they would to circles and spiritual meet iest days of his popularity and wealth he never ings, lest they should become believers; and on this ceased to boast of his achievments as a labor- season, which makes it all the more convenient for those er. He studied law while a laborer, at night, who sojourn there. It should be known to our friends by the light of the fire, and when first admit- that this establishment is, and will be, conducted by the ted to the bar he gave but small promise of proprietor in accordance with the highest and best attaining the position which he afterwards and advice will be sought and used in the treatment of won.

There is a new discovery in France, by which daylight can be corked and bottled. It consists in the invention of an artificial light, so wonderfully luminous and so steady, as to make it an exceedingly attractive place-so much so completely supply the effect of the most brilliant noontide sun in all photographic operations. The light being contained in a portable apparatus, portraits can be taken in private residence, even in the darkest room, wholly independent of the state of the atmosphere; and architectural monuments where the light of Also, healing by laying on of hands. the sun never penetrates, and which, in consequence, have been until now wholly shut out from the photographer, will be as accessible to the artists as any part of the exterior.

A USEFUL FACT .- In pealing onions put a large needle in the mouth, half in and half out. The needle attracts the oily juice of the bulb, and any number may be peeled Frogress, at moderate charges, is centrally located at 109 without affecting the eyes.

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MESSES. EDITORS-I see in the BANNER a notice of the New Graeffenberg Water Cure, and I wish to add a recommendation of this pleasant, convenient, well adapted and well supplied establishment to our friends who

The proprietor, Dr. R. Holland, is not only in full sympathy with the great spiritual movements of the time, and most advanced systems of treatment of diseases. ers. Although his establishment is one of the oldest, largest, and most convenient in the nation, yet since it has become known that the proprietor is a Spiritualist. the superstitious and prejudiced part of community account the establishment is not as full as usual this principles of the spiritual philosophy; and spirit aid diseases, when the patients wish it.

The large and convenient buildings are pleasantly located in a nook between the hills that surround Utica, N. Y., about five miles from the city, and surrounded with abundance of wild fruit, shade trees, and pure water; and the pleasant company and spiritual sympathy that we almost wished we were a little sick, to furnish an excuse to stay a few weekr, and feed on berries, and paddle in pure water, &c. WABBBN CHASE. Utica, N. Y., Aug. 17, 1859.

GEORGE ATKINS, Clairvoyant Physician and Healing Medium, No. 3, Winter Street, Boston, at the rooms of J. V. Mansfield, Writing Medium. Examination when the those parts of cathedrals or other pictures que patient is present, \$1; by a lock of hair when absent, \$3. n6 3m.

### MEETINGS IN BOSTON.

The Regular Spiritualists Meetings, under the management of Dr. H. F. Gardner, are held every Sunday in Ordway Hall, Washington street, entrance nearly opposite Milk street. Miss LIZZIE DOTEN, trance-speakg medium, will occupy the desk next Sunday.

### THE REFORMER'S HOME.

For the accommodation of Spiritualists and Friends Lake St., Cleveland, Ohio. Office of the Vanguard and Gem. 22

Nov.; the two last at Milwaukie, Wis.; the month of De- Box, 25 ets. These medicines will be carefully packed cember at St. Louis, Sio., and the two last Sundays in and shipped to any part of the country. Jan. at Terre Haute, Ind.

MISS EMMA HARDINGE will lecture in St. Louis during October; and New Orleans during December. Miss Hardinge returns to Philadelphia and the East in March, 1860. Address 8, Fourth Avenue, New York.

Miss R. T. AMEDEY, 32 Allen street, Boston, Trance Speaking Medium, will answer calls for speaking on the Sabbath and at any other time the friends may desire. Address her at 32 Allen street, Boston. Tr She will also attend funerals. H. L. BOWKER, Natick, Mass , will give lectures on Spiritualism and its proofs, from intuition, for such compensation above expenses as generosity may prompt.

G. B. STEBBINS speaks on Sundays through the year at Ann Arbor, Mich.; and will answer calls to lecture in that vicinity in the week.

A. C. ROBINSON, trance-speaker, will receive calls to ecture. Address at Fall River, Mass.

Rev. JOHN PIERPONT will receive calls to speak on Spirtualism. Address, West Medford, Mass.

BENJAMIN DANFORTH will answer calls to preach on Ancient and Modern Spiritualism synonymous with the Gospel of Christ as he understands it. Address at Boston.

#### SINCE THE REMARKABLE TEST

at the sitting of a circle, a short time since, where Dr. Charles Main was present and inquired of the spirit intelli-gence what medicine should be used in a certain case, and a reply was given to use Dr. Cheever's "Life Root Mucil age!" Five cases have occurred where individuals have called and reported the prescription as being given by mediums.

This invaluable medicine has long been used as an Infallible remedy for Consumption, Scrofula, Salt Rheum, Erysipelas, Cough, Disease of the Liver, Dyspepsia, Cauker, Mercurial Disease, Piles and all gross acrid humors.

A letter enclosing one dollar will procure a bottle; or five dollars for six bottles. Will be sent to any part of the Union. All orders directed to Dr. J. Cheever, No. Tremont Temple, Boston, Mass. 18.

A. B. CHILD, M. D., DENTIST, NO. 15 TREMONT ST., BOSTON, MASS.

DR. J. ESTES, ECLECTIC PHYSICIAN AND HEALING MEDIUM No. 7 Ellot Street, Boaton.

At Fond DuLanc, Wis, the two first Sundays in Elixir 50 cts .- Liniment \$1,50 .- Healing Obstment

GENERAL AGENT -S. T MUNSON, 143 Fulton street, ս7ւք N. Y.

To the Honorable Senate and House of Representatives of the Commonwealth of Massachusetts, in General Court assembled :

The undersigned, committees of the towns of Hanson and Hanover, hereto duly authorized by the votes of said towns, respectfully represent, that by the Special Laws of 1792, passed Feb. 22ad of that year, and amended in 1859, relating to the "taking the fish called Alewiyes," in their pas-"sage up Indian Head River (so called) &c.," that the time named in the 2d Section of said Act, for opening, and keeping open the sluice ways through or passage ways round the several dams across said stream is too early in the season for said fish ; We therefore pray that said act may be so modified and amended as shall confer upon the committees of the said towns, or a major part of them, the power to control the time for opening and keeping open the said sluice or passage ways, the time not to exceed 40 days, for the passage of said fish up said stream ; And also, that no fish shail be taken for sale, until a sufficient supply, (in the judgement of said committees,) for the propogation of said fish, shall have gone into the ponds above, after which, said ways may be closed ; and that such other acts may be passed as may be deemed necessary for the purposes above named

EBENEZER B. K. GURNEY, Commit ELIJAH CUSHING,	teo
ELIJAH CUSHING,	
WILLIAM BOURNE, ) Hanson	n.
BENJ. F. BURGESS, Commit WILLIAM WHIFING, of MARTIN T. BATES, Hanove	tea r.
reby approve of the publication of the above petiti	
Spi-itual Age and the Abington Standard.	
OLIVER WARNER, Sec'y of the Committee	
Secretary's office, Boston, Sept. 20, 18	59.
nson, Sept. 10, 1859. n5 4w	r
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"Freely give and freely receive."

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As the above has been strongly advocated by Spiritualists, as the only basis for medlumistic compensation, I have resolved to test its practicability. The readers of the AGR may send me such compensation as they choose, and shall receive in return a corresponding amount of my time and effort in writing such psychometric and intuitive impression as may be had from their handwriting, relating to heir looks, parentage, mental and physical condition, medium ship, conjugal influences, business, or whatever may come up. Office No 7 Davis street, Boston, on Saturdays. H. L. BOWKER, Natick, Mass Address