

RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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NEW SERIES.

BOSTON, NEW YORK AND CHICAGO, SATURDAY, JUNE 19, 1858. VOL. I....NO. 25.

For the Spiritual Age

"THE GOSPEL OF JESUS."

The above is the title of a book which I have just published. There is an interesting and somewhat remarkable spiritual experience connected with the bringing of this work before the world, one or two items of which I will here relate.

After the translation was placed in my hands, and while I was'taking a copy of the same, I was inquiring in my own mind whether I should be able these hard times to raise money sufficient to publish it, when my spirit-friends came and told me that they had made all necessary provisions for that object. As these heavenly guardians had never deceived or misinformed me, I had the utmost confidence in what they told me, and therefore made no exertions on my own part to raise any means for publishing the book.

But when I had completed the copy which I designed to be used in making the stereotype plates, I was impressed to take the same and go to Lee, Mass. On arriving there, I was directed to call on Marcus Marble, one of the best trancemediums that I have ever seen. The day before my arrival, the spirits had sent him home from Barre to meet me.

He was, soon after we met, entranced by Peter, who had many cheering words to impart to me, and who directed me to call the next day, at a stated hour, at the house of Benjamin Dean, Esq., in the village of Lee. I called as directed, and had been in the house but a few minutes when a gentleman, a Mr. Strickland, as I was informed, from Minnesota, came into the room. I perceived that he scrutinized my person very closely, and in fact did scarcely withdraw his eyes from me. Soon I was impressed to tell him that I had some valuable writings which I thought of publishing. He replied : "I know it-I know all about it. Yon have got a new Bible which was found in the vaults under Rome. Six years ago I was told by a medium, who is an orthodox minister in Minnesota, that such writings were found and brought to this country; and the person who was to bring them before the public was minutely described to me. And when I saw you, I knew that you were the man. I was directed to come here from my home; but I told the people before I left that I should bring them back news that would astonish them and the world. Yes terday I got on to the cars to leave this place, but I was pulled off by a power which I could not resist, and so I had to remain here till to-day. I now understand why it was done, and for what purpose I was sent here; you need money to publish this new Bible, and I have it for you." I confess that I was greatly surprised at the statement of this entire stranger. At the same time I was greatly rejoiced to be thus convinced that my guardians from the spheres of the immortal world were aiding me in my work, and had literally fulfilled the promise which they had made to me. I was not even under the necessity of asking for money. From Lee, I proceeded directly to New York to make the necessary arrangements for publishing the work. Here another surprise awaited me. After reaching the city, I was impressed to call on the Rev. Dr. J. B. Dods. I found him at his office in Broadway. I told him that I had come to New York to get some printing done. On his inquiring what I was going to print, I informed him that it was the Gospel of Jesus which had been found in the catacombs of Rome. He turned pale and said : "It is fulfilled. My visions never deceive me! Fourteen years ago, I had a vision in which an immortal came to me and told me that the religious world was in a great error concerning the religion and the doetrines of Jesus, and that in a time when great knowledge and light were prevailing, and when men's souls were generally stirred on religious matters, Gibson Smith would introduce to the world the true Gospel of Jesus. I wrote down this vision at the time I saw it, (fourteen years since) and have it now in my possession." He saw many other things in this vision. He saw too, as he informed me, that I should be greatly persecuted for publishing this Gospel. Of this, there can be no doubt. Indeed, three years before I had any knowledge of the writings which I have just published, I was forewarned in a dream or vision. that sectarian bigotry and persecution would be raised against me. But I then supposed that if anything of the kind took place it would be on account of my belief and advocacy of the spiritual and harmonial philosophy. Yet I had advocated the principles of this philosophy for many years previous to my vision. And I asked myself how any new persecution could arise against me on account of this. The following was what I saw in my vision :- I was traveling in a straight path through a beautiful valley. A short distance ahead, by the side of the path, I saw a large black log. It had been burnt so that the surface was charred. Behind this log stood a man in black clothing, having on a white cravat. From his appearance, I knew him to be a clergyman. When I came near him I stopped, folded my arms over my breast. and observed him. He had in his hands a pair of old flint-lock pistols. He was picking the flints. Soon he laid them down behind the black log, and when he rose up again he had in his hand a long sword, which he drew out of the scabbard. throwing the latter away. The sword was very old and rusty. and attempts had been made to brighten it. He came out

Spiritual Philosophy.

For the Spiritual Age. VENTILATION OF ANCIENT SPIRITUALISM BY A FAN THAT HAS THOROUGHLY PURGED THE FLOOR. No. II. GENESIS.

Ours is not the beaten track of skeptic or believer. Not with grosser science shall we reject all that claims to be of Spirit, nor receive all that Seer or Prophet claims oracular in the name of God. Taking Moses as the Seer or Medium for the books in his name, we decide not how much was subjective influx, or afflatus from the universal fount of being; but when he and other ancients make personally objective their Jehovahs, Joves, or Lords, we measure them in the light of the present opening of the heavens, and behold them the familiar spirits of antiquity. We have only to see if the Spiritualism of that day is best for present needs. We love all physical, moral and spiritual truth; but we want no cloudy garniture in place of the shining garments of the higher heavens.

We have no room, nor is there need to dwell upon those old landmarks which geology, ethnology, and historico-scientific inquiry have swept away. Who would tread more fully the enchanted ground, can do so through Mrs. Child, DeWette and McNaught. By them and others along the upward plane, Eden have become as holy as the breeches of Mohammed. there is much upheaval of Oriental Ideas. We take the spiritual status of old time, and seek its fullest, roundest growth for us,-its worth, no more, no less, whether of truth or romance of creation. Granting Adam and Eve for a basis, we shall not stop to inquire if Eve's conception from the rib of Adam be more of miracle than Minerva stepping from the head of Jupiter. It is related that Adam and Eve heard the voice of the Lord. They were then clairaudient, or had the gift of spirit-hearing, as some mediums now have ; but not today do we ascribe these voices to the Universal Soul, or Most High, save through his intervening angels. There are exceptions in conceited persons who claim their own familiars as being very God of Gods, who speaks with exclusive specialty to themselves; but ignorance, vanity and superstition are not the way to the resurrection and the life. Even in Old Jewry it was not always Lord, Lord, but sometimes it was the angel, though various ways and names embraced the God-head, as Moses was sometimes God, and other men were Lords, or men of God, who oracled in his name. Gentiledom heard voices from prophetic founts and oracles divine, perhaps more sweetly toned than some thunders from Mount Sinai. If these "voices" were but conscience, as Feltonwise suggested, where .his scope of science to measure like voices in Old Jewry ?where his cohesion of parts in a "connected whole," as per Agassiz, in his sweep of turtledom? A fragmentist and sham philosopher is he who would ingear the Jew afflatus from all the world besides. We shall not consider at length how the Mosaic Lord "planted a garden eastward in Eden," nor how he "made coats of skins and clothed Adam and Eve," nor of the Lord's having respect unto Abel, "though he is no respecter of persons," nor of his familiar talk with Cain, nor of the latter's marriage with his own sister, so utterly revolting to physiological law that families could not come of such incestuous sources, but in utter imbecility of being; nor could humanity have perpetuated itself in line of such beginning. We shall not dwell upon the rather surprising proficiency of Cain's we inquire who were the eminent composers in regions adjacent to Eden, nor who were the "Sons of God who saw the daughters of men that they were fair, and took them wives of all they chose," nor why "it repented the Lord and grieved him at his heart," that he had fallen short in his foreknowledge of creation, and decided to destroy it; nor of Noah, with his Ark. peopling the earth anew therefrom, though science shows that at the time of new beginning, there were abundance of animals and men, though traditionary flood had just destroyed them; nor shall we take heed of endless genealogies, nor how "Nimrod was a mighty hunter before the Lord," except a word or two on this and other heads from Jasher, by and by. Our "Word" in many things seems abridged from Jasher's details. We shall not query how the Lord came down to watch the building of the Tower of Babel, nor what Lord it was, nor to whom he talked when he said, "let us go down and there confound their language," nor how he "appeared unto Abram" and talked with him; nor how he plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife; nor of their close affinity by inter-marriage. Only in few words shall we take note of some of these. But when the deriders of Modern Spiritualism charge us with crudities and all manner of evils, it may be well for them who think they stand on go in. The outsiders also asked for an inside berth, but Noah better foundation in Old Jewry, to take heed lest their ground reminds them that the day of grace-120 years -has passed, fail them, and they be swallowed up with Korah, Datham and and "now the Lord will not listen to you, neither will he give Abiram.

24. The garments which God made for Adam and his wife, when they went out of the garden, were given to Cush. 25. For after the death of Adam and his wife, the garments were given to Enoch, the son of Jered; and when Enoch was taken up to

God, he gave them to Methuselah, his son. 26. And at the death of Methuselah, Noah took them and brought hem into the Ark, and they were with him until he went out of the Ark.

27. And in their going out, Ham stole those garments from Noah; his father, and he took them and hid them from his brothers.

28. And when Ham begat his first-born, Cush, he gave to him the garments in secret, and they were with Cush many days. 29. And Cush also concealed them from his sons and brothers; and when Cush had begotten Nimrod, he gave him those garments through his love for him; and Nimrod grew up, and when he was twenty years

old, he put on these garments. 30. And Nimrod became strong when he put on the garments, and God gave him might and strength, and he was a mighty hunter in the earth, yea he was a mighty hunter in the field, and he hunted the animals, and he built altars, and he offered upon them the animals before the Lord.

These garments, when Nimrod put them on, were 1650 years old; and though they were stolen from Noah, they appear to have lost none of their talismanic influence; and augury by these old clothes as seamless garments from heaven, yet continues in our churches. True, open vision sees many rents in these Jewish old clothes. But many worship these old relics as infallible, by simply opening the mouth and shutting the eyes; and hence the garments made in the Garden of

"There is," says Henry James, in a late letter from Europe, "a shocking odor of old clothes in most of the European churches;" and that there is better ventilation in the Ameri-We grant you; but it is the Spiritualistic fan that is can. thoroughly purging the ancient floor of the Hebrew old clothes which Ham stole from Noah 1650 years after God made them for Adam and Eve. Noah got drunk and cursed Ham, while Nimrod, under the magic influence of the stolen clothes, became a mighty man in the spirit of the Lord; and because nsober Noah cursed Ham, we have many Lords in our dark theologies, Lords who teach that the curse extends to our day, making it right and Christian to enslave the supposed descendants of Ham. Surely it is time for ventilation, when the Church so augurs and the State so follows. We hope that the unventilated old clothes of Moses or Paul will not impart of their leprous distilments forever, as was the prophet's curse of leprosy against Gehazi and seed, when Naaman was cured of his leprosy, and Gehazi perhaps put on the unwashed clothes. We learn too by the "infallible word" of Jasher, that Cainan was a very wise man, and by his wisdom he ruled over spirits and demons." This wisdom of the ancients generally has reference to the mediumistic character, as Moses, "learned in all the wisdom of the Egyptians." It appears by the 2d chapter of Jasher that many were opposed to philoprogenitiveness quite early in the morning of creation; for the very first damsels we read of, both in King James' version and in the authorized Jasher, Adah and Zillah-according to Jasher, Adah was fruitful, but Zillah was barren. Why she was barren is related in 2d chapter, 18th and 25th verses, inclusive. In her old age she became fruitful and bore Tubal Cain declaring she had "obtained him from the Almighty God." According to Milton, the question was debated between Adam and Eve whether it was well to be the way of life of children conceived in sin and brought forth in iniquity. Eve stood nobly up and decided against peopling the world with wretchedness. Adam admits that all would be but "propagated curse," grand-sons in "handling the harp and the organ," nor shall and that all posterity would execrate his name,-but prevailed by pleading other issues of escape, some vicarious scapegoat of atonement running the gauntlet of the wrath to come. Thus, in Adam's fall, Milton had to sing "endless misery from this day forward," and our old theologies join in full chorus the infernal din of the beauty and the reasonableness of vengeful wrath forever.

lions roared, the oxen lowed, the wolves howled, and every liv- | Almighty God,-changed Abram into Abraham,-and when ing creature in the ark spoke and lamented in its own language," to say nothing of Balaam's ass-which was doubtless on hand—and spoke trumpet tones on the occasion. Upon the whole, it appears that they who were counted out, fared better than they who were counted in; for besides the roar of voices and the rush of many waters, there was great deficiency of ventilation. According to the Episcopal Rev. McNaught, in his measurement of the infallible "Word," "the ark was 450 in the premises. If Modern Spiritualists like sometimes to feet long, 75 broad, and 45 high, and ventilation was provided for by one window 18 inches square." It is hardly to be expected that in such quarters the inmates were regaled with "Sabean odors from the spicy shore of Araby the blest," but rather contrarywise, pretty considerably so.

In the "Word" of Jasher, we also find applied to Abram the original of some of our gospel story of Jesus, the Star in the East, the wise men, and the slaying of the children. We also find in the same Word the colloquy of God and Satan, as of Job in our Bible, but of Abraham in Jasher. Our Bible appears to have taken only a few scraps of the life of Abraham from the Book of Jasher, which has quite a full account; but we have not room to cite at large, and no doubt the Book can be readily had from among the modern Hebrews. For the sake of brevity, we shall follow our abridged Scriptures, though the same things may be found in Jasher much extended.

"The Lord appeared unto Abram" as a familiar spirit, and talked to him; "and the word of the Lord came unto Abram in a vision." -" Abram was in a deep sleep, an horror of great darkness," when he talked with this familiar spirit. But is not a deep sleep vision worth as much to-day as it was 4000 years ago? or if such a vision should be accounted a nightmare in the present time, is it only distance lends enchantment to the view, to make it of the Lord God of antiquity?

The intent of this vision was to tell Abram that his posterity was to inherit his neighbor's land. Abram required a test, saying, "Lord God, whereby shall I know that I shall inherit it? and it was in this same "deep sleep of horror and great

"he left off talking with him, God went up from Abraham." Was this the same God who came to Hagar and part of whom she saw? or were Hagar and Abraham seeing mediums, and saw spirits? or is it only romance of the earlier age? or, too doubtful in surroundings to be of worth to-day? Here, as all over the sacred legends, there is room for diversity of faith; nor shall we pronounce anathema maranatha for any heresy come in the assumption of lofty names, not more wonderful is it that their ancient brethren would sometimes present themselves as Almighty Gods. Philo, of the Allegorical Word, writing, when John was preaching in the wilderness of Judea, and Jesus "about all Galilee," enters at large upon the various names and appearances of God. Himself-a sublime philosopher, and receiving God as the universal Soul of being, in whom we live, move, and have our being-he also received angel or spirit as the God necessary to be addressed to the multitude; but to the enlightened few, Angel, Soul, or Spirit, and Gentile Demons were the same-the inexpressible God above all the angels as his workers. But Philo, no more than others, could decide how much the mind is wrought from the universal fount of being, from its inspirational afflatus, or by souls or angels in their personal objectivity. He says "the air is full of souls, and the word of prophecy is accustomed to call these souls angels." He claims divine inspiration for himself, but speaks of his familiar as an "invisible spirit suggesting to him." "Philosophers." he says, "are wont to call these souls demons ; but the sacred Scripture calls them angels."

Besides these angels speaking in the name of God, eminent men bore the name of Gods or Lords, as men bear titles of Lords and Dukes to-day, and have servile worshippers of such names. According to the same Philo, the Prophet, or inspired Medium, or "Man of God is reasonably to be called God, and this same person is God inasmuch as he is wise;" and that " Moses received the inheritance of the name of God." Jose-

and Eve, the Book of Jasher gives a fuller account-chapter | was tossed upon the waters so that all the living creatures 7th :

Ah, Adam! Adam! your vicarious plea has darker made damnation. Who have built thereon, return from spirit-land to say that it does not aught avail them, but only in the upright life and true do we go upwards. Our salvation must be worked, not saddled on another.

The "Word" of Jasher gives a full account of Enoch's translation into heaven. An angel of the Lord called to him, and then a great horse descended from heaven. Enoch rode this horse about a week towards heaven with 800,000 men following, and "upon the seventh day ascended into heaven in a whirlwind, with horses and chariot of fire."

We also learn by the same "Word" that Noah married the youthful Naamah, daughter of Enoch, when "she was five hundred and eighty years old ; and Noah was four hundred and ninety-eight years old when he took Naamah for a wife." Noah then builds the Ark, and the elect of man and beast ear to you on this day." It seems the voyage was rather a Of those coats of skins which the Lord God made for Adam | stormy one, for when the ark swung from its moorings, "it within were turned about like pottage in a cauldron. The

darkness" that "the Lord God made a covenant with Abram giving him all the land from the river of Egypt to the great river Euphrates."

This is very like the dream of the cute Yankee with the Indian, in more recent times. The Indian had dreampt for a small favor from the Yankee; and the Yankee gave according to the dream; and knowing the sacred estimate of dreams among Indians, he dreampt away a large tract of their lands to himself. The Indian, amazed at the great length and breadth of the Yankee's dream, yielded the land, but besought him to dream no more in that direction. So, too, we opine, must have been the amazement of all the people "from the river of Egypt to the great river Euphrates," whose lands were thus dreampt away through a "dcep sleep of great darkness" by Abram, in the name of the Lord.

No wonder that "men began to call upon the name of the Lord"-a name found very potent in all the ages since to keep the people in "a deep sleep of great darkness." Would it not be well for our heads of State to dream in the name of the Lord that Cuba and all the Isles of the sea, belong to us, and forthwith take them, "as the Lord, their God has given them to go in and possess them." Why not? "The earth is the Lord's and the fullness thereof," and all belongs to his saints. Let it be voted that we are the saints, and the coast is clear. and plenty of holy men will give Scripture for the deed, as well as for making merchandise of the bodies and souls of men While their great piety would suffer an Abrahamic "horror" to hear a joyous laugh on "God's holy Sabbath day." Those choice saints, Central American-wise, have ventilated the Bible to show that God's chosen people were a band of fillibus ters, and so by doing likewise, they exemplify the mysteries of godliness.

The angel of the Lord found Hagar at a fountain in the wilderness. Here we see God, Lord, Angel, the names of the same being. "And she called the name of the Lord that spake unto her, 'Thou God seest me;' for she said. 'Have I also here looked after him that seeth me?" It is "Thou God of visions" in some translations, and in the Douay Bible, the latter part of the verse is rendered, "Verily, here have I seen the hinder parts of him that seeth me," that is of the God. the Lord, or the Angel, as it is related of Moses of his seeing the same parts of God.

Philo says that "those beings whom other philosophers call demons, Moses usually calls angels; and they are the souls hovering in the air, and that if therefore you consider that souls and demons and angels are things differing indeed in name, but one and identical in reality, you will then be ready to discard that heavy burden, superstition." Josephus

speaks in the same familiar way of God, who appeared to him in dreams, as to Abram, and whom he interchangeably names angel or spirit. We may already clearly see from every page of the record, that our old theologies have deified and worshipped the familiar spirits of antiquity.

"These be thy Gods, O Israel!" which our 19th century choked back with stones and other dead rubbish, will create a churches ask us to worship in the same darkness as themselves. | fresh atmosphere, and bring to life fresh beauty.-Margaret Abram's familiar again appeared to him, and claimed to be the Fuller.

phus also uses God and Augel as names of the same beings. C. B. P.

> SPIRIT VOICES. BY GEORGE W. LAMB. In the silent greenwood glade, In the dim old forest's shade, By the rushing river,-There are sweet low voices singing, Music on the soft breeze flinging, And they haunt me ever.

In the star-crowned, quiet night, Ringing from the moonlit height, Whispering from the vale, From the swinging, leafy bough, And the dewy flowers below, Murmuring still their tale.

'Tis of days long passed away, 'Tis of forms now cold in clay These sweet voices tell. At the memories they bring, Tears and smiles, together, spring From the heart's deep swell.

Old friends again about mestand, And once more the clasping hand And the kindling eye, Better far than words can do-Tell that hearts are warm and true As in days gone by.

And, as these sweet visions throng, Joyous laughs with many a song On the charmed air swell, And strike upon the dreaming brain Till the old time seems back again-The old time loved so well.

Ever thus in greenwood glade And in the deep forest shade And by the rushing river, There are sweet, low voices singing, Music to the soft breeze flinging, And they haunt me ever.

To work worthily, man must aspire worthily. His theory of human attainment must be lofty. It must ever be lifting him above the low plain of custom and convention in which the senses confine him, into the high mount of vision and of renovating ideas.

If there be some thoughts and actions of his life from the memory of which a man shrinks with shame, sure there are some which he may be proud to own and remember; forgiven injuries, conquered temptations (now and then), and difficulties vanquished by endurance.—Thackeray.

Truth is the nursing mother of genius. No man can be absolutely true to himself, eschewing cant, compromise, servile imitation, and complaisance, without becoming original; for there is in every creature a fountain of life which, if not

SPIRITUAL AGE. ТНЕ

from behind the log into the path before me, and approached with the sword pointed at my breast. I had no fear-I did not move, for I knew he could not harm me. When he got sufficiently near, he made a thrust at me. As the sword touched my clothing it bent into the shape of a pruninghook. So it remained. The man seemed to be greatly surprised. He tried to straighten the weapon, but did not succeed. He then threw it away, and went and took up his pistols. These he snapped at me several times, but the flints emitted not a spark of fire. His countenance now became much distorted with rage and disappointment, and there was seen bunches of foam at each angle of his mouth. He flung his pistols far from him, and came up to grapple with me. As he approached me, I unfolded my arms and taking him by his wrists. I crossed his arms and held him so firmly that he could not even move. I then said to him: "You see it is vain for you to fight against this power. Your fire-arms are useless, and your sword has become a pruning-hook. Were it necessary every bone in your body could be crushed. But this new Gospel comes to bless, and not to injure even the meanest creature. And the blessing is for you, if you will receive it." I released him from my grasp, and he ran with great speed till he disappeared from my sight.

• The following extract from a notice of the "Gospel of Jesus," by an editor and clergyman will show that the vision is beginning to be fulfilled :

"ANOTHER GOSPEL --- We have published in another column an advertisement of a new book, called the Gospel of Jesus. We have read considerable of this book, and believe it to be simply an imposition. We therefore caution the public against it."

It may surprise the reader when he is informed that the writer of the above and myself are members in full fellowship of the same religious denomination-this membership on my part, being of thirty years' standing. And yet, forsooth, he has just discovered by reading the beautiful Gospel of Jesus, that I am an impostor and deceiver !

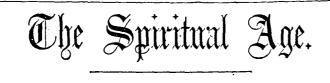
But if the reader would see a specimen of low wit and criticism upon me and the book I have published, let him examine the article of an individual who calls his name Dr. Weisse, in the last Saturday's Spiritual Telegraph. This man professes to be a Spiritualist and Harmonialist, and yet his language does not afford any evidence of his being either spiritual or harmonious in his nature. The truly harmonious mind is always chaste and dignified in its expressions. It countenances nothing that is low, nor will it employ any language which will wound the feelings of others.

When I read this article, I did not think of ever taking any notice of it; but since it has been referred to in this communication, I will barely glance at one or two things which it contains, and then dismiss it.

The writer in the Telegraph has a laugh over the words "Clergy," "Globe," etc., and asks, "Who ever heard of such words being used in the time of Christ?" I may not quote his exact words, for I have not the paper containing them before me while I am writing. The Latin word for priest, is "sacerdotis," and is properly translated clergyman. Hence we have in Latin the phrase, "ordo sacer"-literally, "the clergy."

The Latin word "sphara," is properly rendered globe. It simply means a globe or round body. This word was applied to the heavenly bodies in the times of Christ. Indeed a knowledge that the heavenly bodies were spheres or globes, existed among philosophers many hundreds of years before the birth of Christ. This fact is known to every educated man.

I have not introduced this spiritual experience with any design of authenticating the "Gospel of Jesus" by such evidence. Yet it goes to show that pure, immortal beings are not uninterested in that work. The book must stand (for stand it will)



Progress is the Common Law of the Universe.

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TELEGRAPHIC SYSTEM OF THE UNIVERSE. We recently made some brief quotations from the writings of that distinguished teacher of physical science, President Hitchcock, of Amherst College, corroborative of the truth of Spiritualism on the basis of natural science. We have thought some fuller extracts from the same source would interest and instruct our readers. We copy from his lecture on "The Telegraphic System of the Universe," which forms the twelfth chapter of his work on "The Religion of Geology."

We have seen this theory of Dr. Hitchcock's cited by superficial opponents of Spiritualism, in order to explain away its facts; but we think we shall have little difficulty in showing to any intelligent mind that its bearing is clearly and positively in favor of spirit-intercourse.

The President commences by affirming that "The discoveries of Modern Science show that there is a literal sense in which the material creation receives an impression from all our words and actions."

" Our words, our actions, and even OUR THOUGHTS, make an indelihle impression on the universe. Thrown into a poetic form, this principle converts creation

> Into a vast sounding-gallery; Into a vast picture-gallery; And into a universal telegraph."

He argues this, first, from the principle of mechanical reaction, from which Prof. Babbage has deduced the conviction that "the air is one vast library, on whose pages are forever written all that man has ever said or woman ever whispered;' secondly from the *reaction of light* and the substances on which it impinges; thirdly, from electrical reactions, which make it certain that "an electrical influence is excited and propagated by almost every muscular effort, every chemical change within us, every variation in the state of health, or vigor, and especially by every mental effort." On this point he says:

"The stronger the emotion, the greater the change; so that these great mental efforts, and those great decisions of the will, which bring along important moral effects, do also make the strongest impression upon the material universe. We cannot say how widely, by means of electric force, they reach; but if so subtile a power does, as we have reason to suppose, permeate all space, and all solid matter, there may be no spot in the whole universe where the knowledge of our most seeret thoughts and purposes, as well as our most trivial outward act, may not be transmitted on the lightning's wing; and it may be that, out of this darkened world may not be found any spot where beings do not exist with sensibilities keen enough to learn, through electric changes, what we are doing and thinking.' Again:

"It seems to us a marvellous discovery, which enables man to convey and register his thoughts at the distance of thousands of miles by | ular case, as well as for the general success of her treatment. the electric wires. Should it excite any higher wonder to be told, that, by means of this same power, all our thoughts are transmitted to every part of the universe, and can be read there by the acuter perceptions of other beings, as easily as we can read the types or hieroglyphics of the electric telegraph? Yet what a startling thought is it, that the most secret workings of our minds and hearts are momentarily spread out in legible characters over the whole material universe! . . . To be- | plant beneath the scorching rays of the sun. She continued lieve and realize this is difficult; to deny it is to go in the face of phys- to fail, and for several months was confined to her bed. When ical science. How many things we do believe that are sustained by evidence far less substantial!"

We will not do President Hitchcock the injustice to suppose him so obtuse as not to see that this "Telegraphic System of the Universe" leads inevitably to Spiritualism. We think he is fully aware of this fact, -though we know not that he has made any more explicit avowal on the subject than those above quoted. But the fact that, instead of discountenancing, he has encouraged and recommended the investigation of the modern phenomena among the students of the Institution over which he has presided, is not without significance. A. E. N.

STUMBLING OVER SMALL STONES. SCIENCE A BLIND GUIDE.

The value of Clairvoyance as an aid to the distinct percep ion and successful treatment of disease is every day demon strated, and in numerous cases ordinary science is little better than a blind guide without it. The great noise and the prolonged spasms that occur over a single mistake, seem to warrant the inference that mistakes in this mode of treatment occur but seldom. Whenever Mrs. Mettler, or some other cel-

ebrated Clairvoyant Physician, makes a failure (infallibility does not belong to mortals,)-if it be only one in one thousand cases-those doctors who are liable to go into fits-probably

for want of something else to do-caution the people against 'nopular delusions," and all the penny trumpets of the Press sound the alarm. Thus the foolish people who desire to "give up the ghost" according to the most approved scientific meth-

ods, are politely admonished that they may do so, without any interference from quacks who thwart "the ways of Providence" by keeping people in this world, who would otherwise die in peace and in a respectable manner.

Among the physicians in the vicinity of New York who employ Clairvoyance as an indispensable auxiliary in the treatment of the sick, Mrs. Tufts, of Jersey City, has long been justly celebrated, and her rooms are daily thronged by anxious visitors who come to be healed. But there are others, and special attention now appears to be directed to the claims of Dr. Dorman and his wife, Mrs. C. E. Dorman, 361 Broad street, Newark, N. J. Mrs. D. is one of the oldest Clairvoyant Physicians in the United States. The writer has recently been called to observe the results of her treatment in several remarkable cases, in which her skill and success have rather eclipsed the scientific lights of Allopathy.

Mrs. ----, who had long been the victim of a very painful disease, recently applied to Mrs. Dorman for the relief which she had sought in vain from the Faculty. It appears that her physicians had wholly misapprehended the nature of her disease. Of course the remedial agents they employed were not adapted to her case, and, as a necessary consequence, the professional course of treatment had been totally ineffectual. Mrs. Dorman, on being entranced, informed the lady that she was suffering from biliary calculus; that the concretions, which were forming in the gall-bladder and the hepatic duct, were numerous, and that they must be removed before she

could find relief. The remedies prescribed by Mrs. D. produced remarkable results, which at once verified the correctness of her diagnosis, and demonstrated the ability of those old school doctors to misinterpret the diagnostic signs or phenomenal appearances of disease. A large number of stonessome of them of an unusual size-have already been dislodged and expelled by the potent action of her remedies, and the patient is now encouraged with the flattering prospect of a speedy recovery. Though the writer is not authorized to record the patient's name in this connection, yet Mrs. Dorman is permitted to refer to Dr. S. S. Lyon, No. 2 Prospect Place, Newark, for a proper authentication of the facts in this partic-

The writer has likewise witnessed the results of Mrs. Dor-

FACTS FROM FLORENCE.

Mr. James Jackson Jarves, the distinguished author of "Art HYMNS OF SPIRITUAL DEVOTION .- By Thomas L. Harris. Part II. New Hints," "Confessions of an Inquirer," etc., now residing in Florence, Italy, in a letter just received, favors us with some facts which we present below in his own words:

The following fact related to me by a friend who was one of the parties, will interest you. It occurred in this city. A friend of the gentleman referred to was ill with the small-pox, and his doors closed by the order of his physicians; and, at his own request, to all persons that might be endangered by visiting him; and particularly to my relator, on account of his family of young children. One day, however, the latter was strongly impressed to visit him, and, setting aside caution, went. While on his way,-as was told him afterwards,-the sick man turned to his attendant, and said M. (as we will call him) is at the door; go and let him in. The attendant said it was impossible-no one was there, nor would any one be allowed to enter.

"But," said the sick man, "I see him--he is coming here."

Immediately M. did arrive, and making known his errand, was admitted.

"Ah," says his dying friend, "I saw you coming. I have much to say to you."

He then went on to speak in a lucid manner of his affairs, giving his last directions, etc., when suddenly stopping, he exclaimed,

"How is it, M. you do not salute my mother ?- it is very uncivil of you."

"Your mother," replied M., who thought he was becoming deranged, "is not here. She has been dead, you know, for in the "celestial sense" of a passage in the first chapter of Gentwelve years."

"I tell you she is here with us," said the sick man-"strange that you do not see her standing by my side, with her hand on my forehead-and what a delicious odor she brings with herhow very beautiful she looks !"

Then breaking off, he returned to his conversation on his affairs until his friend left-and died a few hours later.

He was an atheist, and my friend had had no experience in the phenomena of Spiritualism; but he told me, that although | Woman; Aspiration; Spiritual Phenomena. he supposed the mind of the dying man was wandering, yet the natural and positive manner in which he referred to his the Bible, showing conclusively that the basis-fact of modern mother and his apparent want of politeness in not paying his Spiritualism is recognized throughout that ancient book. In respects to her, struck him as very singular, and have since the second article, Mr. Tiffany replies to the rumor that he has led him to connect it with the disclosures which Spiritualism is daily making of the intimate relations between this world and the future.

At a recent circle in this city, a skeptical physician unexpectedly entered on a visit, and seeing what the family were about, asked permission, for the fun of the thing, to sit with them. The phenomena soon began, and were directed towards him.

"Who is it wants me ?" he asked.

The medium's hand (a titled lady of great refinement and distinction in society,) was made to write.

"One of your patients whom you killed-DAMN you !" peared, and has made no further attempts at a funny investigation of Spiritualism ; and the mortification of the lady has scarcely abated yet.

Spiritualism among the Odd Fellows.

A few days since the funeral of a highly respected member of the order of Odd Fellows was attended at Portsmouth, N. H., by the members of the Fraternity in that vicinity. As a part of the ceremonies of the occasion an original hymn was sung, the closing verses of which we transcribe below. The

NEW PUBLICATIONS.

York: New Church Publishing Association, 447 Broome street. This volume is a continuation of the devotional lyrics, the first part of which was published last year. Like the former. it consists of inspirational utterances from the Spiritual world. in many cases from individual spirits; and embraces many very fine and beautiful contributions to the religious poetry

of the present era. Some of the hymns are of course strongly imbued with the peculiar theology of which Mr.Harris is the exponent; but with a sufficiently liberal interpretation they will prove generally acceptable to those Spiritualists whose religious natures have been deeply aroused. The two parts may be had separately, or in one volume. Sold in Boston by Bela Marsh.

The HERALD OF LIGHT, for June 1858-T. L. Harris, Editor-has the following table of contents:

The children of Hymen; The House I live in; The Shepherd's Choice; A Summer Song; Growing Old; Young Love in Old Age; A Picture; Marriage and Divorce; the Five-Fold Order of the Heavens; Soul-Lies; A New Poem from the Heavens; Scotland's Guardian Angel; Arcana of Christianity; Athanasia, or Fore-Gleams of Immortality.

The lovers of glowing, intense, nervous, poetic writing will find much in this magazine to admire, whatever they may think of its distinctive theological teachings. The article in this number on "The Five-Fold Order of the Heavens," being an extract from the forthcoming volume entitled "The Arcana of Christianity," is a remarkably lucid, poetico-philosophical exposition of the wonders of the Inner World, as presented to the illuminated vision of Mr. Harris, and contained, as he affirms, esis. We have not room to speak of other articles.

TIFFANY'S MONTHLY .- The June number of this Magazine has appeared, and the publisher expresses a determination to issue it regularly hereafter until the fourth volume is complete. The following are the contents :

Angels the Spirits of Human Beings; Our Answer; Prayer; Pictures and People; The Dying Moments of Rev. D. A. Tyng; The Rights of

The first article is an able exposition of the Angelology of "renounced Spiritualism;" also, in some measure to the exceptions which we and others have taken to one of his previous articles. We intend in a week or two to lay the whole before our readers, and therefore defer comments for the present.

SPIRITUAL TRACTS. Published by S. T. Munson, No. 5 Great Jones street, New York.

We have often heard the want expressed of some cheap publications suitable to be scattered broad-cast over the land, among the thousands of inquirers into the phenomena and philosophy of Spiritualism. One good move toward supplying this want is made in the publication of these tracts, written by Imagine the confusion of both parties. The Dr. disap- Judge Edmonds. The series of eight costs but twenty-four cents. The titles are as follows: No. 1, "An Appeal to the Public on Spiritualism." No. 2, "Bishop Hopkins on Spiritualism-Reply of Judge Edmonds." No. 3, "The Newsboy." No. 4, "Uncertainty of Spiritual Intercourse." No. 5, "Certainty of Spiritual Intercourse." No. 6, "Speaking in Many Tongues." No. 7, "Intercourse with Spirits of the Living." No. 8, "False Prophesying."

> Munson has also sent us "An Address, vindicating the Right of Woman to the Elective Franchise, delivered at the Woman's Rights Convention, on Friday evening, May 14th. 1858, by Geo. William Curtis."

upon its own merits and the evidence of its antiquity. But as to myself, individually, I must confess that the testimony of pure, immortal beings from the heavenly spheres, has great weight upon my mind, and aids in convincing me of the genuincness of this gospel. For the last three years I have been constantly in a state where I take upon myself the physical ailments of all unhealthy persons whom I meet. As soon as I come within their spheres, I feel immediately all their aches and pains, and in precisely the same localities. If they use narcotics I taste the same almost instantly, and experience in my own system, for the time being, the poisonous effects which are produced by these articles in their systems. I am still more sensitive to all moral and spiritual influences, so that I feel and know the spheres of all persons whom I meet, whether they are clothed in the mortal body, or whether they come from the land of souls. The spheres of good men seem or feel calm, beautiful, and harmonious, and are refreshing to my spiritual nature. But the spheres of the impure feel just the reverse.

When pure and holy beings from the immortal world approach me, the effect is so transportingly beautiful that I feel as though I had been conveyed away to some heavenly region where there is no mixture of earthly sentiment nor earthly feeling. I cannot be deceived as to the moral state of those who approach me; because neither men nor spirits can change their interiors for purposes of deception. All men, and all spirits are instantly known from the spheres exhaled from their interiors.

In closing this communication, I would, in this public manner, request Dr. J. B. Dods to write out that vision of his, alluded to above, and send it to the AGE for publication. In doing this, he would gratify me and numerous readers of this GIBSON SMITH. paper.

So. SHAFTSBURY, Vt., May 31, 1858.

[We have before expressed the opinion that the claims of the work "above alluded .to, are not sustained by its internal evidences: and we see no reason as yet for changing that opinion. Nevertheless, the facts as above given by Mr. Smith, are curious as indicating that an interest is felt in the work on the part of some denizens of the spiritual world. We confess to strong doubts, however, as to whether the "Peter" who communicates to friend Smith, is the real Simon Pure. We repeat, that Mr. Smith owes it to himself and to his publishers to give to the world the evidence, if any can be given, that this "Gospel" was found at Rome, as alleged. So strong are the marks of a modern invention which it bears, that he ought not to risk his reputation on an unsupported assertion. Even if thus found, the question of its antiquity and authenticity would yet remain to be decided; and on these, we cannot surrender our judgment from internal evidence to the opinion -or testimony of any spirit in or out of the body.-A. E. N.]

THE RELIGION OF ART .- Never is Piety more unwise than when she casts Beauty out of the church, and by this excommunication forces her fairest sister to become profane. It is the duty of religion not to eject, but to cherish and seek fellowship with every beautiful exhibition which delights, and every delicate art which embellishes human life. So, on the other hand, it is the duty of Art not to waste its high capabilities in the imitation of what is trivial, and in the curious adornment of what has only a finite significance. The highest art is always the most religious; and the greatest artist is al. ways a devout man.-J. S. Blackie.

After deducing a similar result from odylic reaction, from chemical reaction, and organic reaction, President Hitchcock proceeds to speak thus of mental reaction :

"Since man in a future [spiritual] world is to assume a spiritual his family, the little invalid -for the sake of conveniencebody, we may reasonably suppose that all created beings are in some way connected with matter; and, therefore, by means of materialism, through the subtile agencies that we have named, we may be sure that an influence goes out from every thought and volition of ours, and reaches every other intellect in the wide creation. I know not whether, in other worlds, their inhabitants possess sensibilities acute enough to | ing, and the delicate bloom of the rose begins to prophesy on be conscious of this influence; certainly, in this world, it is only to a the pale check of returning health and renewed powers of limited extent that men are conscious of it. Yet, we must admit that life. it exists and acts, or deny the demonstrated verifies of science."

He here cites the familiar facts of somnambulism and mesmerism, as "proving the action of mind upon mind, independently of bodily organization," unless we reject "evidence which would prove anything else," and asks:

"Now if we admit that mind does operate upon other minds, while we are in the body, independent of the body, can we tell how far the influence extends? . . . It ought to make us feel that our lightest thoughts and feeblest volitions may reach the outer limit of intellectual

Once more:

"If this suggestion be true, then may we indulge the thought as highly probable, that our friends, who have gone before us into the even our thoughts, as we are ourselves."

person will pretend to question the general principles (though we | lennial Era upon earth. And though bis labors in the mortal think the President misapprehends somewhat the details),-is not the converse of it equally true? If the actions of our the time when, with his heart renewed and powers re-enerminds can be and are transmitted to disembodied minds, what is to hinder their thoughts from being transmitted to us by the spheres in more intimate efforts for the same great end. same instrumentality? If I can send a message to New York or across the Atlantic by the telegraph wires, cannot my friend there send one back to me by the same means? Nay more, if Pres't Hitchcock's telegraphic theory be true, spirit-intercourse MUST be true ! It cannot be avoided. For minds cannot think without affecting more or less all other minds in the universe ! (at least, all on the same plane.) Escape this if you can! We are constantly in intercourse with the spiritual world,-with the whole boundless realm of mind,-whether we will or no, and whether we know it or not! And this explains where our thoughts come from, and whence arise those emotions which we dice have imposed upon them." can trace to no external cause.

"But we are not conscious of this intercourse !" True, most of us are not; and Pres't Hitchcock suggests the reason why. It is because our sensibilities are not acute enough. There are, however, those among us who possess sensibilities far more acute than the mass-as may be proved by most incontrovertible tests-and these persons are conscicas of such influences from, and interchanges of thought with, the disembodied. These are our mediums of the higher or impressional class.

man's treatment in the critical case of a very dear child-a scene was serencly impressive where three hundred voices unidaughter some fifteen years of age. She was presumed by several physicians and others to be in a rapid and almost hope-

S. B. B.

the autumn came our frail hopes of continued life on earth perished with the flowers. At length, however, under the treatment of Mrs. Mettler and Mrs. Tufts, her disease was arrested and hope revived. Subsequently, the Doctor and Mrs. Dorman being boarders in the same house with the writer and was placed in their hands, after which she still continued to improve. Some time since she took cold and experienced a relapse, and a return of the most alarming symptoms; but thanks to Providence and Mrs. D., she is now rapidly recover-

ROBERT OWEN.

This venerable philanthropist celebrated his eighty-eighth birth-day on the 14th of May, by holding a public meeting at . St. Martins' Hall, London. He continues as faithfully as ever to devote every energy of body and mind to efforts for the spiritual, moral and political disenthrallment of humanity. For nearly three-quarters of a century has he persevered in active labors, never dismayed by failure in his schemes, nor cast down by the persecution which has met him at every step in his onward course. His faith in the ultimate triumph of humanitary principles was much strengthened by his convereternal world, may be as familiar with our conduct, our words, and sion, a few years since, to a belief in spirit-ministration. He is firm in the conviction that the minds in a higher life are working Now if all this be correct, ----and we believe no well-informed | with him, and he with them, for the inauguration of the Milform are soon to cease, yet he looks forward undoubtingly to gized, he will join with the philanthropic spirits of the

> The following remarks from the Bostou Investigator, are eminently just:

"What a lesson may be learnt from the life of this benevolent, persevering and distinguished philanthropist! We hardly know where to look, in the history of the race, for the example of a man who has so disinterestedly devoted as much time, effort, and property, as ROBERT Owen, to what he conceived would advance the happiness of his fellowmen. His name may never be popular, however; but he will always be regarded by every true friend of humanity as one of the best of those moral heroes who have 'fought the good fight' of relieving the minds of men from the yoke which ignorance, superstition and preju-

S. B. BRITTAN'S MOVEMENTS .- S. B. Brittan lectured on Sunday, 6th inst., in Music Hall, Springfield; on Monday and Tuesday evenings following, at Belchertown-to crowded audiences; the next two evenings at West Sutton; on Sunday last at Willimantic, Ct.; and intends to speak in Taunton, Mass. next Sunday, 20th inst. It is his present expectation also, to be present and take part in the proceedings at the Convention in Rutland.

ted to give utterance to sentiments like these, as they placed the melancholy evergreen over the form once tenanted by the less decline. Last summer she suddenly withered like a frail soul they loved :

- "Brother, from thy heavenly rest, Erom thy home amid the blest, Come in angel guise to cheer Those who sorrow for thee here
- " From that radiant ' Lodge on High' Comes to us this glad reply: Mourn not, for the path he's trod One degree is nearer God."

Free Speech.

We notice in an exchange an excellent article on Free Speech, credited to the World's Paper, which contains some good hints in reference to speaking at Conventions. The fol- horses. lowing is an extract :---

"I have seen an audience in what was termed a free convention cruelly bored from one to two hours by some superficial, loquacious person that never was fortunate enough to please any one as well as himself, and who was constantly urging the utility and beauty of free speech. How very inconsistent! No freedom for any one but his own pompous self to rattle the whole time, when justice would allot to him not more us away to Conventions, out from the confinement of heated than five minutes. What is the difference, whether I speak one hour brick-walls, to breathe the free air and enjoy the beauties of through the power of a chairman and authoritative rules, or grasp the liberty and lenity of a would-be free meeting and monopolize the whole time, without set rules? I have no claim to such a length of time. It belongs to five hundred equal in all rights and privileges to myself.

"The fact is, we have not arrived at a just appreciation of equity in free speech in conferences and conventions. Every person should consider how short a portion of time belongs to him or her, and have their truths so well adjusted that but a few minutes would be needed to present them; thus all could have an opportunity. Some minds say more in two minutes than others in an hour."

tice! These are times of steam and lightning. Pack your thoughts. Be sure you have something to say; load beforehand, keep your powder dry, and when your turn comes, don't hang fire.

TO OUR FRIENDS AT THE CONVENTION .- One or more of the Editors of this paper will be in attendance at the Rutland Convention, where, next to exchanging sympathies with the many kind friends that have greeted us on former occasions. we shall do nothing more cheerfully than to enroll a goodly number of names on our subscription list. We feel sure that if our friends had purses as large as their hearts, we should not wait long to see the AGE placed where they, as well as ourselves, desire to see it-in a self-supporting position. But each one can do a little; and the coming occasion will be an excellent one to join forces and give "a pull all together."

PARTIALITY REBUKED .- The following story is current in Virginia: The Baptists were baptizing some converts; they finished by baptizing an old negro (a slave). The parson, not thinking as much of his soul as of the white portion of his converts, let him drop, and made his own way to the shore. get drownded by sich foolishness, yet."

Vermont Scenery.

The traveller through Vermont sees some rough and romantic scenery here and there. The mountains are considerably up and down. It is related that a coachman, driving up one, was asked if it was steep on the other side.

"Steep !" he answered ; "chain-lightning couldn't go down it without breechin' on !"

A slightly exaggerated statement, no doubt, but one which would deter timid people from patronizing that particular route. But, thanks to Yankee enterprise, the valleys have been exalted, the rough places laid low, and a straight nath made by rail, so that persons may enjoy a trip to the green hills and a sight of their splendors without the precautions formerly indispensable for chain-lightning and stage-

The mountains are now arrayed in all their glory and are showering their vernal smiles on all beholders. To the dusty denizen of the city they extend a most refreshing welcome, and invite him to a kingly banquet of sweet air, garnished with health and beauty. Let us thank our kind friends who coar mountain scenes.

A Story which Few will Believe.

The Abbe Dumage, parish priest of Tavaux, in the department of the Aisne, has addressed the following letter to the editor of the Semaine du Vermandois :

"You will. I have no doubt, interest your numerous readers by informing them of what I was an eye-witness to a few days since. I was crossing the cemetery of Tavaux, when my attention was attracted to six young girls, who were proceeding to attend divine service, and who raised their eyes on high, and then directed them to their pastor. I said to myself, these children had observed a fire; but a rapid glance at the neighboring houses convinced me of my error. I then said, 'What are you looking at, children ?' 'A cross, Monsieur le Cure,' they replied. I instantly looked up, and was amazed at what I saw. Floating in the direction of the sun, but much higher, a cross appeared, about thirty feet long, in a horizontal position, the foot to the east, and the head to the west. The tree of the cross, which was distinctly to be seen. was white. The two arms were like the rainbow, of various colors, but toward the centre the blue appeared to prevail. It was on Friday, the 16th of April, about seven in the morning, that my astonished eyes contemplated this emblem of our salvation."

CORRECTION .- Mr. Andrew Walker, of Claremont, N. H., writes us that our statements last week respecting the lecture of Prof. Otis at that place were incorrect in some particulars.

"Your informant was mistaken in regard to any meeting being discontinued on account of the lecture. It is true that there was no meeting at the Universalist church, owing to the absence of the speaker. Furthermore, the house was not filled to overflowing, although a goodly number was present, among whom were some of our best minds. The lecture given through Prof. Otis seemed to be satisfactory to those with whom I have conversed."

As our informant was not a resident of Claremont, he prob-The negro, blowing and puffing, reached the shore, and sitting ably misunderstood the facts. The details respecting Prof. on a stump, remarked, that "some gentleman's nigger would | Otis' conversion, etc., we had from his own lips, and presume their accuracy will not be questioned. A. E. N.

* * *

Speech-makers at the Rutland Convention, please take no-

THE SPIRITUAL AGE.

Corresyondence.

Spiritualism in Putnam, Ct.

BRO. NEWTON:-A strong interest has lately been awakened in our village in regard to the truths of Immortality. Prof. Brittan's lectures will not soon be forgotten. His masterly style of reasoning and the overwhelming array of facts which he brings forward to sustain his arguments, produced a strong effect upon the minds of all who listened to him. We frequently hear discourses from Dr. Geo. Atkins, of lying, evil spirits, as we have that there are truthful and good ones; Webster, who is well known as an excellent trance and healing me- and that this fact is established by the concurrent testimony of the dium.

Within the last few days several startling tests have occurred, which have caused quite an excitement among our citizens. Last Sunday, alism has thus far taught men to think, rather than feel; and has it was announced after Bro. Atkins' discourse that a lecture was expected through the organism of Mrs. J. W. Currier, of Lowell. who came to our town a few days since an entire stranger. Accordingly quite a large audience assembled at the hall at the time appointed. The lady was entranced, and at the request of the controlling spirit, a subject was proposed for elucidation. After the intelligence had spo- of the Spiritualists is to be admired, but not to be beloved ; and, finalken for some time, the lecture was interrupted by a strange event. A | ly, that spiritual communications are dangerous to those who do not new influence siezed the medium, which purported to be from the spirit of an old and very prominent man, who passed away from the earth-life several years since. He gave his name, and also the names of at least seven or eight of his relatives, some yet in the form and others in the spirit-land. He spoke of events that had transpired in his earth-life, and delineated certain peculiarities of character which he possessed, in a manner that filled all present who had known him with der of Nature. There should be no Pope, no ultimatum, to render a amazement. Several questions were addressed to the spirit of our old honored neighbor, by persons present, which were answered truthfully. Altogether, it was a most striking and extraordinary manifestation, and in communications from the spheres, were to be referred to the imperproduced a great sensation.

Many remarkable private tests have been given during the time that Mrs. C. has been here, one of which I will mention. At the time referred to above, Mrs. Currier stated to her husband that she saw a be thrown away. He thought we had some singular apostles in the they were intended. spirit standing near our townsman, Mr. Capwell. The spirit gave the name of Margaret Blackwell. Mr. Capwell did not know of any such we affirm. Such writers, as the one in question, instead of aiding the person; thus no light was thrown upon the subject at the time. A day cause, become stumbling-blocks in the way of those who are entering or two afterwards Mrs. C. was at Mr. Capwell's house for a private se- the kingdom. ance, when the same name was spelled out by means of the raps. Mrs. Capwell was confident that the spirit had been a former friend and associate of hers, but thought the last syllable of the name was wrong. She believed it should have been given Blackmere or Blackmar. But of them by their merits. Our intellects are given us for this. Every the spirit persisted in giving Blackwell. As the lady had the autograph of her friend, she brought it forward at once to end the dispute, when lo! it read Blackwell. This seems a good test, as the medium first saw the spirit standing by Mr. Capwell, who was ignorant that such an one had ever existed. Several of our shrewd and sharp-sighted skeptical citizens have had their philosophy shaken by witnessing the moving of ponderable bodies without physical contact, in their own houses. Mrs. Currier being present and watched with the closest scrutiny in a well-lighted room, raps are heard in all parts of the room. names of departed friends are spelled out correctly, and messages given of love and friendship for those in the circle.

All who are desirous of investigating Spiritualism will do well to witness manifestations through Mrs. C.'s mediumship, whenever an opportunity occurs. She is a superior trance speaker and excellent Yours for Truth and Progress, LUCIAN CARPENTER. medium.

Chicago, Ill. From a letter dated May 20th, we make the following ex-

tract relating to the good cause in Chicago:

Our meetings at the Metropolitan Hall, are increasing in interest. Every Sabbath brings forth something new and elevating. When there are no lecturers from abroad, we have the pleasure of listening to profitable discourses from brothers at home. There are two gentlemen pos- greater part occupying that position, were worse off when Spiritualism sessed of fine and cultivated talents, who take turns in addressing us, found them than they are now-unbelievers in a future as well as a when the place would otherwise be vacant. For this we are truly God, and everything not tangible to the natural senses. But while this thankful.

But the meeting of mutual improvement is the afternoon Conference. It was opened last Sabbath by the reading of a portion of the discus- than all the rest of the world put together. The few who assemble in sion between Dr. Hanson and S.B. Brittan. Much interest was manifested. this hall have sent forth more great, live, glorious truths, to electrify This was done for the particular benefit of those who might not be able and cheer on the race, than the whole body of its science and theology. to obtain the pamphlet, to read for themselves. A discussion followed, in which many edifying thoughts were elicited.

to three hours, interrupted by music from the Higgins brothers and in a mild and equal climate, where it is never exposed to the impertisister, which is (as the the harmony loving countenances denote) an | nent frost, or the strain of the winds and the storms and though it appreciated offering.

Here we meet men from various sects, who are beginning to feel the one would trust himself at sea with it;--it would neither be fit for want of a practical and progressive religion; best of all, here woman is knees, nor ribs, nor siding. But expose it to the war of the elements.

Conference at the Lyceum, Clinton Hall, Astor Place, FRIDAY EVENING, June 11th.

Rew Pork and Vicinity.

Dr. HALLOCK read from a late number of the Oberlin Evangelist. extracts from an article of Joel Tiffany, Esq., copied into that paper, together with comments by the editor. In the text quoted, Mr. Tiffany declares in substance, that there is just as good evidence that there are great mass of Spiritualists; that the communications commonly received from spirits are mostly contradictory and absurd; that Spiritufailed to call those engaged in the investigation into a knowledge of their religious nature; that many Spiritualists, on becoming such, have lost their religion, the prayerful spirit, and aspirations for a higher, purer life; that some have become victims to a sensual philosophy; that it has begat in others a moral and religious atheism; that the God seek, with honest aspirations, to qualify themselves, morally and relig-

iously, for the highest and holiest communion. Dr. HALLOCK said: If it be true that the great body of Spiritualists would affirm from their experience that there are lying spirits, where is the objection to the fact? It is not the mission of Spiritualism to write the eternal laws of the Deity upon the sky. This is not the ordecision and shut off inquiry. If there were, men would cense to grow. But the fact itself needs proof. He believed most of the discrepancies fections of the mediums. But in any event it could make no difference with the real value of Spiritualism. Its abuses should not be laid to its charge. The abuses of Christianity furnish no reason why it should field. If we become witnesses for the world, we ought to know whereof

Dr. BROWN: Our heads are given us for use. If we so use them in application to the evidences before us, we must come to the conclusion that there are lying spirits. We are to sift communications, and judge one must sift for himself, select the good, and throw the bad away.

Dr. ORTON: Mr. Tiffany, in the portions of his article which w have, would seem to occupy an extreme ground. But the editor of the Evangelist, in his comments, makes him responsible for more than he has said. The same, perhaps, to some extent, is true of the remarks of Dr. Hallock. That there are lying bad spirits, as well as good ones, every one in this room knows, or ought to know; and this is a logical necessity, as well as a demonstrated fact, which no one who considers the characters of the beings we dismiss to the spirit-world, will be able to get over. But if this be so, and if a large share of the communications are even unreliable and absurd, it does not vitiate the great fact of communion; and in the present condition of the world, it is doubtless better for our growth that every step should be attended with uncertainty, to act as a stimulus to our powers. We do not need a final ity; we cannot have one. In the nature of the case, the beliefs of today will be enlarged, perhaps obliterated, by the superior light of tomorrow. It was also true, in the judgment of the speaker, that the great lack of Spiritualists, as a body, is in religious development. They have not reached that point yet, but they will: for man has a religious nature-his most interior-which sooner or later will vindicate its supremacy. Some, he knew, on becoming Spiritualists, had seemed to forget that there was a God,-had become sheer pantheists,-but the is true on the religious plane, it is also true that in the field of thought Spiritualists have done and are doing more for the benefit of mankind, Dr. GRAY: The Church, and all that have gone before us, have been in search after an authoritarian Spiritualism. They have lost sight This pleasing and instructive controversy usually continues from two of the value, the Divine uses of sin. You put an acorn in the ground,

Spiritual Phenomena.

Test Interviews with Spirits.

Mr. Henry Lacroix, of Montreal, being recently in New York on a visit and becoming interested in the subject of Spiritualism, "determined upon having a palpable proof of the existence of spirits, if such could be obtained." With this intent he called on various mediums in that city and elsewhere; the result serving to convince him " of the truth in the matter, and to satisfy him that spirits commune with mortals in various ways." In a letter to the Telegraph he recounts some of the occurrences which have aided him to this conclusion. We extract the subjoined :

PROOF OF OCCULT INTELLIGENCE.

Judge Edmonds very kindly invited me to his house, where I spent the evening, upon the first day of my arrival. He being engaged, I was introduced by him to Miss Laura, his daughter. Three other persons came in after me, and spent the evening with us. During the soiree. Miss Laura described the appearance of several spirits who stood around the other visitors. The description of one of the spirits could not be remembered by the lady to whom the description was addressed.

Miss Laura said : "The spirit says she will make herself known to you."

We waited in silence a few minutes. All at once Miss Laura exclaimed, "Do you know where I came from ?"

" No," answered we.

"From Albany," said she. "I was carried opposite a building which bears this spirit's name."

The lady to whom this was addressed then remembered perfectly this spirit. Is not that a very novel way of giving out one's name? and is it not a positive proof of an occult intelligence ? Several other descriptions of spirits were also given, which satisfied the parties for whom

SPIRITS IDENTIFIED.

I was anxiously waiting for my turn. At last it came. Miss Laura gave me the description of two spirits near me, one of whom was an aunt of mine. They agreed very well. I however felt somewhat incredulous, thinking that those descriptions might be the reflex from my mind, those two spirits having already spelled out their names at circles where I had been sitting previously. I was indulging those conflicting thoughts, when all at once Miss Laura exclaimed, "I see another spirit near you."

She then gave me the description of an old priest who died a few years ago at Montreal, bearing the name of St. Pierre, whom I had well known, but of whom I was not thinking. He had never appeared to any of the circles I had frequented before. My doubts were at once annihilated. That could not be any reflex of thought. I was intellectually convinced.

JUDGE EDMONDS .- A PLEASANT INTERRUPTION.

Miss Laura, while describing the spirits-she sees in her natural state-keeps on conversing with her visitors in that amiable and unassuming way which peculiarly characterizes her. An aura of purity surrounds her person, which is to the soul like the sweetest perfumes to the senses. Toward ten o'clock her father came down, and conversed with us until the time of our leaving. If he has no more the legal title of Judge. he has it still in the spiritual cause, where his decisions are often called for, and in whom we still find the judge. Is the last not more enviable than the first?

(While writing this last line, I felt an overpowering and delicious influence coming over me, and the large desk upon which I am writing moved five or six inches toward me. My wife, who is an unbeliever in Spiritualism, coming into the room at the moment, plainly saw it move and became frightened. Is it some spirit-friend of the Judge who moved the desk? There is a tremor in the desk and in my chair, as an answer. . . Is not this significant that spirits have cognizance of our doings, writings and thoughts? How pleasant and consoling is that conviction ! . . . How much it stimulates us toward perfec-

tion! . . . This interruption in my narrative has been a pleasant incident to me-so pleasant that I wish to please others by the recital of

The Judge's house is, I believe, open to investigators of Spiritualism once a week, or once a month; his large and sumptuous rooms are then all thrown open to inquirers, and he does all in his power to render the entertainment cheerful and useful.

AN IMPRESSION CONFIRMED.

grow a thousand years, it would never gather solidity and strength. No I was five days in New York. I meant to leave on the fourth day, and therefore called on Mrs. Coles to bid her adieu. While conversing Mass. there, with her, Miss Irish and Dr. Scott, I told them that I intended to leave the same afternoon by the six o'clock boat. Mrs. Coles then said that she had an impression that I would not leave. I laughed at her assertion. It was then about two o'clock. Well, it so happened that I did not leave that day, as I was certain I would, I became so taken up with what occurred. Miss Irish was mesmerized. Mrs. Coles went into the trance-state, and so many interesting things happened, that when I looked at the time-piece to be off it was half-past five. It was too late to think of starting; the boat was too far off from the house.

Announcements.

FREE CONVENTION.

AT RUTLAND., VT., ON THE 25TH, 26TH AND 27TH OF JUNE.

Among the speakers who are expected at this Convention, are-Andrew Jackson Davis, Mary F. Davis, Wendell Phillips, Wm. Lloyd Garrison, Henry C. Wright, A. E. Newton, Joel Tiffany, Rev. A. D. Mayo, Geo. W. Curtis, Gerritt Smith, Joseph Dugdale, W. S. May, Dr. H. F. Gardner, T. W. Higginson, Mrs. Frances Gage, A. E. Simmons, F. W. Evans, Rev. J. F. Walker, Rev. Joshua Young, Rev. H. P. Cutting, Rev. H. Elkins, Mrs. Ernestine L. Rose, Mrs. Eliza W. Farnham, Mrs F. O. Hyzer, Miss A. W. Sprague, Mrs. M. S. Townsend, Mrs. Sarah A. Horton, Mrs. H. F. Huntley.

Ample accommodations will be made to feed and lodge all who may be desirous of attending the Convention. Arrangements have been made with the different railroads to carry for half fare. Special trains will be run on the Rutland and Burlington, Rutland and Washington, and Western Vermont roads. Our friends from Boston and vicinity who wish to be at the Convention on the morning of the first day, will buv their tickets through to Rutland, and take the P. M. train Thursday, June 24th On the Cheshire Railroad they will be furnished with return checks from Rutland to Fitchburg. Those who leave Boston on the first train Friday morning, will arrive in Rutland at 2.30 P. M. Rooms and board have been secured at hotels, boarding houses and in private families, from 50 cents to \$1.25 per day. Those wishing to engage rooms beforehand will please make application by letter to John Landon and Newman Weeks, General Committee.

The celebrated Hutchinson Family will be present and enliven the occasion with their songs. RUTLAND, June 10, 1858.

PERSONAL AND SPECIAL.

PROF. J. L. OTIS, Principal of the New Hampshire State Normal School. will receive calls for his services as a trance speaker. Address, Marlow, N. H.

Mrs. H. F. HUNTLEY will lecture in Unity, N. H., on Sunday June 20th; in Taunton, Mass., July 4th; in Quincy, July 11th, 18th, 25th. Those desiring her services during August or September, may address her in June at Paper Mill Village, N. H.; in July at Quincy Mass.

A. B. WHITING may be addressed during the present month at the Fountain House, Boston. Those desiring his services as a lecturer during the ensuing three months, are requested to address him before July 1st. He will answer calls to speak in the vicinity of Boston during the month of June.

MISS EMMA HARDINGE will lecture at Baltimore on the Sundays of June 20th and 27th. Applications for Miss Hardinge's services as a lecturer on the intervening week days in that vicinity, may be addressed to the care of W. A. Danskin, Esq., Baltimore.

Dr. A. B. NEWCOMB will answer calls to lecture on Sundays on Bpiritualism. Address 28 Elliot street, Boston.

LORING MOODY will lecture in Exeter, N. H., Sunday, June 20th; Portsmouth, Sunday, June 27th; Portland, Me., Sunday, July 4th. Friends in each place are requested to see that no lecture fails for want of needful arrangements. Mr. Moody will act as agent for the 'Spiritual Age."

Mrs. CORA L. V. HATCH will speak in the Melodeon, Boston, Sundays June 20th and 27th, at 10 1-2 o'clock, A. M.

L. JUDD PARDEE, will lecture at Rechab Hall, Portsmouth, N. H., on Sunday, June 20th; LORING MOODY, June 27th; Mrs. F. O. HYSER, July 4th, and during the month.

AMANDA M. BRITT intends making a lecturing tour through Wiscon-

Mrs. J. W. CURRIER will receive calls to lecture in the trance state

upon the Sabbath, or at any other time desired. Mrs. C. is a Clairvoyant, Healing, and Test Medium. Address J. W. CURBIER, Lowell,

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, JUNE 19, 1858.

LETTERS RECEIVED .- N. Weeks 2, G. Maxham, M. Mannering, J. B. Husted, A. J. Perkins, E. P. Gray, H. Chase, W. G. Heyer, F. R. Gridley, S. B. Nichols, J. P. Hazard, A. M. Britt, R. L. Andrews, W. Koch, O. Baker, S. B. Jenness, A. Tyler, O. J. Mullen, D. Field, J. P. Boodey, G. W. Keith, A. B. Craig, C. Kelley, L. M. Harrison, J. Small, E. Warner, J. N. Blanchard, E. T., E. W. Knight, W. H. Carroll, O. Barnes, A. Walker, S. B. Nichols, M. May, H. F. Huntley, M. H. Tettle, L. Robinson, M. S. Townsend, O. L. Woodruff, C. W. Bichardson, L. Moody, H. Gould, S Barry & Co., J. M. Friend, G. Stearns.

GEORGE STEARNS, author of "The Mistake of Christendom," will answer calls, in any direction, to lecture on the various Impositions of Ecclesiastical Authority, as well as on the Rational Evidence of Life after Death, and Prospective Happiness therein. Address, until further notice, West Acton, Mass.

The subscriber continues to receive calls to lecture on Spiritualism He is prepared to present the subject in its Phenomenal, Biblical and Philosophical aspects; also, to discuss its claims to public favor, with any honorable disputant. JOHN HOBART.

References-Dr. H. F. Gardner and A. E. Newton.

MEETINGS IN BOSTON.

SUNDAY MEETINGS .- A. B. WHITING, of Michigan, will speak in the trance at the Melodeon, on Sunday next, at 3 and 7 3-4 o'clock, P. M. SPIRITUALIST MEETINGS will be held at No. 14 Bromfield St., every Sunday afternoon. Admission free. A CIRCLE for medium development and spiritual manifestations will be held every Sunday morning . and evening at the same place. Admission 5 cents.

MEDIUMS IN BOSTON.

J. V. MANSFIELD, Modium for answering Sealed Letters, may be addressed at No. 3 Winter street, Boston (over G. Turnbull & Co.'s dry goods store). TERMS-Mr. M. devotes his whole time to this business, and charges a fee of \$1 and four postage stamps to pay return postage, for his efforts to obtain an answer, bu does not guarantee an answer for this sum.

Persons who wish a guarantee will receive an answer to their letters, or the letter and money will be returned in thirty days from its reception. Charge for guarantee, \$3.

No letters will receive attention unless accompanied with the proper fee.

Mr. Mansfield will receive visitors at his office on Mondays, Wednesdays and Baturdays. Persons are requested not to call on other days. 39 tf

Miss WATERMAN, Trance and Test Medium, 142 Harrison Avenue. Hours, 9 to 12 and 3 to 9. Terms fifty cents per hour.

Mrs. A. J. KENISON, Test Medium, 70 Tremont street. Hours from 10 to 1, and 2 to 5. Miss E. MOORE, Rapping, Writing, and Trance TEST Medium. Rooms No. 15

Tremont street, up stars, opposite the Museum. Hours from 9 to 12 and 2 to 7. Mrs. DICKINSON, No. 33 Beach street, Seer, Healing and Trance Medium, gives

communications concerning the Past, Present and Future. Miss R. T. AMEDY, 32 Allen street, Boston, Trance Speaking Medium, will answer calls for speaking on the Sabbath and at any other time the friends may desire. Ad-

dress her at 32 Allen street, Boston. Tr She will also attend funerals. Mrs. R. H. BURT, Writing and Trance Medium, 24 1-2 Winter street-Room

Hours from 10 to 1, and from 2 to 7. 2_3m Mrs. KNIGHT, Writing Medium, 15 Montgomery place, up one flight of stahs

door No. 4. Hours 9 to 1 and 2 to 5: Terms 50 cents a seance. Mrs. BEAN, Rapping, Writing and Trance Medium. Hours from 9 to 1A. W.

for Medical Examinations, and 2 to 5 and 7 to 9 P. M. for Manifestations, at No. 30 Eliot street. Mrs. D. C. KENDALL, ARTIST, No. 89 Cambridge st., Boston. Flowers, Land-

scapes, etc., painted under Spiritual Influence. Circles Monday and Friday evening.

MRS. H. A. LANGFORD,

Through spirit-directions, has changed her labors to the exa tions for diseases. Hours, 9 to 12, and 2 to 5, Tuesdays and Fridays. Personal communications as usual, by trance and writing. Terms \$1 per hour. Medicines prepared through spirit-directions by her entirely. House rear 71 Chambers street. 25*

THE FOLLOWING ARE NOW READY.

Appress delivered before the late Convention in favor of extending to Woman the Elective Franchise. By Geo. W. Curtis. Price 10 cents, or to the trade at \$7 per hundred.

TRACTS, by Judge Edmonds, containing eight in the series. These Tracts furnish a simple and comprehensive statement of the Facts and Philosophy of Spiritualization Price per hundred \$1.50, or 24 cents the series.

THEODORE PARKER'S SERMONS ON REVIVALS .- The demand for these remarkable discourses continues unabated. More than 20,000 have already been sold. Price for the three discourses, 24 cents, or \$6 per hundred. Beside the above, the subscriber has a general assortment of Spiritual and Reform

Publications, and whatever points to the Elevation of Humanity, independent of creeds, but recognizing Truth, come from whence it may. 24-tf S. T. MUNSON, No. 5. Grent Jones street, New York.

EVENING CIRCLES.

Dr. G. A. REDMAN will hold public circles at Munson's rooms, 5 and 7 Great Jones street, on Tuesday and Thursday evenings of each week, until further notice, commencing at 8 P. M. Tickets of admission, 50 cents.

Sunday, June 20th. Hours of meeting, 2 and 7 1-2 P. M.

for her services sent to La Salle, Ill., will be promptly responded to.

Miss A. W. SPRAGUE will speak at Concert Hall, Burlington, Vt.,

sin, Northern Illinois and Michigan, beginning July 1st. Applications

invited to speak in spite of the old bachelor's injunction (St. Paul) and it as God does, and we get the live oak, fit for the uses to which it is apis a fine place to practice, since we have the encouragement of so many plied. So is it with man. He must be made strong by exposure, and generous and justice-loving brothers—we who have been crushed by severe calls on all his separate powers. He must be taught to stand fear, and every noble sentiment suppressed, because of the command that alone, for he is obliged to meet the wild shocks of life alone, and to " woman should keep silence." But the "good time" is coming, yea- walk through the dark valley on his own feet. In the opinion of the is now dawning upon us, and freed spirits rejoice with us therein.

Boston and Vicinity.

Melodeon Meetings.

Mrs. COBA HATCH occupied the desk at the Melodeon on Sunday forenoon last, speaking on the " Difference between Truths and Facts." sentences, is so many statements of fact. All that we read of the lives are steps by which we mount to the truth which is eternal, omnipotent. omniscient, unchangeable. If it were the truth which taught Moses toward the truth, and the only step possible in the existing state of a man's life. He could never be seduced by one on a lower plane than things.

Science or art only takes hold of truth when it touches the heart. and awakens aspiration for the good and true. The sciences of Astronomy and Geology have no elements of truth other than they subserve which must not be overlooked. A good man is liable to be thrown off the one great end of promoting human elevation and happiness. The religion of the age is one of fact rather than of truth. Men are wor- brain, may bring him down, through the agency of a single organ, on shippers of one stupendous fact, and that fact gold. The principle of a to a plane much below his usual one; and thus a man may be seduced true religion are principles of truth, such as Jesus spake, which an by one below him. This truth was very pointedly illustrated in a relaeternity will not exhaust-principles which sprung from Love, the | tion made to him by one of our prominent friends, who has recently source of all truth.

Mr. A. B. WHITING lectured in the afternoon on the subject of Reason. He designated four processes or modes of reasoning:-the instinctive, which is the lowest, and manifested even by savages; then the analytical and comparative which lead men to an understanding of natural things and the laws which control them-such as led Newton and Franklin to the great philosophical truths (facts ?) which they proclaimed to the world; and lastly the intuitive, which leads men to trace the correspondence between the spiritual and natural worlds, to grasp spiritual truth and trace it in its material embodiment. The last is the highest office of Reason. The greatest obstacles to reason are fear, conceit and prejudice. These are constantly throwing impediments in the way of man's progress and striving to confine him, especially in spiritual things, to the knowledge the past has unfolded, without permitting any new light or unfoldment. The true man, however, moves on through life with reason constantly at the helm, aiming ever for higher conceptions and more enlarged views. He will be charitable not only to men, but to ideas; never rejecting a thing because it is new, but examining, weighing candidly before he condemns or approves.

The lecture was followed by an improvisation from the following stanza, sent up by one of the audience :

" The Goddess of beauty, who loves early hours, Awakened the Graces to gather yon flowers; The Goddess of wisdom comes later, and says, Those wither; take mine; they shall last all your days."

Mr. Whiting lectured in the evening on the question "What is the object of Life ?" A poem was afterwards improvised on the Death of Dr. Orton is on a higher plane than I am, he is not in a condition to Webster.

Mrs. E. J. FRENCH, the well-known trance-speaker, spiritual medium, and clairvoyant physician, now resident in New York, designs to visit Lowell, and the vicinity of Boston, on or about the 13th of June. All persons desiring her services as a lecturer or clairvoyant physician in the vicinity of Boston, are requested to apply at the office of the SPIRITUAL AGE, 14 Bromfield street, Boston.

H. P. F. I IFIELD's address, for the present, is at Greenwich, Mass.

speaker, Spiritualism improves bad men. While in communication with spirits at least, they are for the time elevated in heart and feeling. A Spiritualist stops praying. Spiritualism has done for him just what

death will. It has revealed him as he is. Go into the churches and convince them that there is no day of judgment, no hell, and they would stop praying too. Again, we often make a great mistake in confounding impressions which we make on one another, with spiritual communications. A little daughter of his, the other morning on awak-She said there is no such thing as intellectual truth; the intellect ing, told her mother that she had just dreamed that he had said she knows only facts. All that is or can be written or spoken in words or | need not go to school any more during the hot weather. That was the very subject occupying his mind at the time, as he was walking to visit of apostles, prophets or martyrs, is simply a record of facts. All these a patient. Their spheres were in rapport, and by the common law governing the blending of spheres, his thoughts were impressed on her mind. He would lay this down as an axiom. The potency of the will the law of hatred, that would be the law to-day. No; it was one step | depends on the degree of orderly uses which have been incorporated in

> himself. In order to a blending of spheres, there must be harmony. Dr. Onton: That a certain harmony is necessary in order to permit a blending of spheres, is true; but there is another very important fact bis balance. An appeal, or temptation, addressed to one portion of his had experience in a series of trances. On one occasion, the gentleman in question, during his intromission into the spirit-world, found himself in a public building, where several individuals of questionable character were engaged in organizing a mock church. They proposed him for membership, and several cyprians, with their disgusting blandishments, circled about him, in efforts to make his pathway easy. At first he loathed their presence: but soon they became endurable; and anon, to his changing senses, became endowed with purity and beauty. The explanation of this result was, not that he had elevated them to his plane, but that they had filled him with their spheres and dragged him down to theirs. He would inquire of Dr. Gray, if he thought the intervention of death made people any better.

> Dr. GRAY: Death raises every one to the clairvoyant state, so that he has a wider and clearer view of what is necessary for his advancement. Dr. ORTON: But works of itself no change in his affections or loves. Dr. GRAY: It is true that all may be tempted, and are liable to fall; but he could not be induced to strike, while engaged in an act of charity and mercy. The will of a man who is in orderly uses is positive to one on a lower plane.

> Mr. NEMOND: He was a German. In Germany they manufacture things for use; but here in America, for sale. So in coming here he had fallen from the heaven of making things for uses, to the hell of making them simply for trade.

> Dr. HALLOCK: It requires great pains to prevent old thoughts being carried over into new ones. It is best to go to the root. Establish Divinity there, infinite in wisdom, goodness and power. This covers the whole ground. There is, accordingly, no room left for evil in the universe. Again: There is no ratio between one man and another. If judge of my position.

Dr. ORTON: That, in a certain sense, is true; but it is not as pointedly true as is the fact, that a man cannot see at all on a plane which is above him. We can generally survey with considerable clearness and purpose, objects beneath us-fields, perhaps, over which we have traveled-but all above our heads is positively a terra incognita. If a man disagrees with us, it is very easy to call it assumption on Lis part, of superior purity, perhaps. But no implication of the kind should ever be made, unless the speaker's manner indicate claim to such superiority.

SPIRIT PERSONIFICATIONS.

The same night I attended a circle with Mrs. Coles, in Hudson street, where I played a conspicuous part. I forget the lady's name who was having that circle. It was through my hand being applied over the eyes of this lady, who is a medium, that she was made able to give out the name of the butcher of the Central America. whom she personified-also to tell the name and number of the street he lived in in New York. She went through the agony by drowning, which was most heart-rending to witness. She had already personified him several times before, but without being able to do any more. She personified also a spirit who was the nephew of a gentleman of the circle, and this nephew had a conversation with his uncle through the medium. It was a very interesting communication. I did not keep any note of the details of that night's circle.

SPIRIT HANDS. ETC.

I called on Mrs. Brown, whom I luckily found at home. I had called previously, but she was in the country. I was introduced to Mrs. S., an elderly lady, who was, I believe, having a sitting. I sat at the table. and felt at once an invisible hand seizing hold of one of my legs. made a jump and retreated somewhat from the table. Mrs. Brown was sitting at a distance from me; her hands and the other lady's hands were upon the table. It therefore must have been a spirit-hand. I did not expect to be touched so soon, and the novelty of it surprised me. I however came back to the charge. I had gone to that medium to test such facts. I again felt other hands; the pressure of every finger was plainly felt. They would at times flatter me, and pull at my pants, so that I perfectly saw the lower part of them moving. Mrs. Brown commenced singing a song; a hand would accompany the tune by knocking one finger over another quite plainly, and loud enough to be heard. There could have been no deception about it. I was quite alive to the tests; my eyes kept a constant search. The medium said it was my father's hand. She described him; also my mother. She told me that my mother had departed this life first, which was true: and many other things, the relation of which would fill up too much space here.

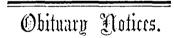
A CHILD MEDIUM.

At that moment one of Mrs. Brown's children came into the room. She is a sweet little creature, four years old. She sees the spirits in her natural state, and describes them in her own peculiar childish language, which is very amusing. That little dear had fallen from a ladder a few days before, upon a stone, which had struck her over the eye, and a large bump was there, disfiguring somewhat her sweet countenance. I laid my fingers a few minutes over it, and it disappeared. I then asked her to look under the table and tell me what she there saw. "Three' little children, who are jumping on you." How could she have known that I had lost three children ?

PHYSICAL MANIFESTATIONS.

I attend two circles in Montreal. They are, I believe, the only ones here. One is on the physical plane, the other intellectual and moral. At the physical circle, we are four regular members-a lady, two brothers, and myself. One of the brothers is a very powerful physical medium. We have had at this circle very extraordinary physical man-

ifestations. We obtain raps on the table and in different parts of the room. The table is lifted up completely from the floor, and dances about in a great style. It jumps about on furniture, pushes us at the end of the room, knocks down chairs and picks them up, and goes through a great many more experiments.



TOOK FINAL LEAVE OF THE BODY, near Attica, Ind., on the 31st of May last, of inflammatory rheumatism, JEHU WALMSLY, aged 52 years. Bro. Walmsly was one of the first Spiritualists of the Wabash Valley; was much beloved and highly esteemed by an extensive circle of friends. His kind and ever sympathizing union of spirit and body will be very much missed by his friends in this earth-life. He readily and calmly gave up his earth-body, with a firm and unflinching conviction of the beautiful truths contained in the Harmonial Philosophy; the truth of which, for more than twenty years, have demonstratively furnished him with unmistakable evidence of immortal life. He was a great dreamer, and somewhat a seer; and it is a well-known fact with some of his friends that he did foresee and foretell several remarkable events at different times, for many years previous, also since modern Spiritualism was known; and in his belief he understood from whence this power came, even before our spirit writers and teachers gave it form or explanation. He was ever to be found one of the foremost with the advance guard of Progression and Reform, unequivocating in his progressive sentiments, and never ashamed to give vent to them with words.

A few moments previous to his putting out into the great sea of spirituality, his skeptic friends tested his (some would say faith) knowledge in modern Spiritualism by interrogations. His cool reply was, "I shall soon go on a hunting excursion in the spirit hunting ground, with my friend Joseph McMurtrie'' (who was his warm friend, and had gone a few years before him).

A discourse on the occasion of burying his body was delivered in the open cemetery upon Nature's beautiful green grass, by our highly esteemed friend of reform, Bro. Simon Brown. The weather on this occasion, for about the first in several weeks, was fine; the assemblage very large; the discourse was a heavenly one, and doubtless will be long remembered by those who listened to it. Immediately preceding the discourse a passage was read from the "Healing of the Nations," the last portion of the 30th chapter, commencing at the 81st verse.

GONE TO THE HIGHER HOME!-Mr. JOSIAH FRENCH, aged 67 years and nine months, left his material form at his residence in North Clarendon, Vt., on the evening of the 7th of June, to enter upon the higher life, and realize the glory of the joys he has so long anticipated. He has ever been a pioneer in all reform movements, and when first the news reached his ears that spirits could communicate, his soul received it as a truth, and he has since walked in its light. To his almost helpless daughter, he has been a faithful, loving parent, and watched her with almost a mother's tender care. Faithful in every position, he was truly a useful man; and being such in this life, will be more able to continue on in goodness in the higher, and still be useful to his dear family, who having also seen the glory of the Father, were calm and resigned to the dispensation although it came suddenly upon them. It was his request that Miss Sprague and myself should attend his

funeral, which request was granted; and it seemed almost as though the angels were laboring that it might be, as we were, within a half hour's notice by telegraph. I was requested by the friends to repeat for publication, the warning I received on Tuesday morning before receiving the dispatch. I was in this city, and very early in the morning, I thought myself standing by a dying person who said to me, "Be sure and attend my funeral! Don't refuse!"' I awoke with the words ringing in my ear. At half past nine o'clock I received the dispatch containing a notice of his decease and a request for my attendance. The words spoken from, through our noble sister, Miss Sprague, were these, "To live is Christ; to die is gain." It was a beautiful, comfort

ing, and instructive discourse. I know that he has gone to one of the mansions in our Father's house, to reap the roward of his faithful labors in the earth life; and may the dear ones left for a season behind, ever realize that an angel guardian can now be numbered among those gone before, whose name M. S. TOWMSEND. to them is still, father.

The subscriber is in negotiation and will 500n ments with other distinguished mediums, so that the friends from abroad, as well as those in the city, may be accommodated at a central point, day and evening. Applications of parties for private interviews with mediums will be attended to. 24-tf

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Interesting Miscellany.

FLOWERS.

BY H. W. BEECHER.

Happy is the man that loves flowers! Happy, even if it be a love adulterated with vanity and strife. For human passions nestle in flower-lovers too. Some employ their zeal chiefly in horticultural competitions, or in the ambition of floral shows. Others love flowers as curiosities, and search for novelties, for "sports," and vegetable monstrosities. We have been led through costly collections by men whose chief pleasure secmed to be in the effect which their flowers produced on others, not on themselves. Their love of flowers was only the love of being praised for having them. But there is a choice in vanr ities and ostentations. A contest of roses is better than of horses. We had rather be vain of the best tulip, dahlia, or ranunculus, than of the best shot. Of all fools, a floral fool deserves the eminence.

But these aside, blessed be the man that really loves flowers -loves them for their own sakes, for their beauty, their associations, the joy they have given, and always will give; so that he would sit down among them as friends and compan-, ions, if there was not another creature on earth to admire or praise them ! But such men need no blessing of mine. They are blessed of God! Did He not make the world for such men? Are they not clearly the owners of the world, and the richest of all men?

It is the end of art to inoculate men with the love of nature. But those who have a passion for nature in the natural way need no pictures nor galleries. Spring is their designer, and the whole year their artist.

He who only does not appreciate floral beauty is to be pitied like any other man who is born imperfect. It is a misfortune not unlike blindness. But men who contemptuously reject flowers as effeminate and unworthy of manhood, reveal a certain coarseness. Were flowers fit to eat or drink, were they stimulative of passions, or could they be gambled with like stocks or public consciences, they would take them up just where finer minds would drop them, who love them as revelations of God's sense of beauty, as addressed to the taste, and to something finer and deeper than taste, to that power within us which spiritualizes matter, and communes with God through His work, and not for their paltry market value.

Many persons lose all enjoyment of many flowers by indulging false associations. There be some who think that no weed can be of interest as a flower. But all flowers are weeds where they grow wildly and abundantly; and somewhere our rarest flowers are somebody's commonest. Flowers growing in noisome places, in desolate corners, upon rubbish, or rank desolation, become disagreeable by association. Roadside flowers, ineradicable, and hardy beyond all discouragement, lose themselves from our sense of delicacy and protection. And, generally, there is a disposition to undervalue common flowers. There are few that will trouble themselves to examine, minutely, a blossom that they have seen and neglected from their childhood; and yet if they would but question such flowers, and commune with them, they would often be surprised to find extreme beauty where it had long been overlooked.

If a plant be uncouth, it has no attractions to us simply because it has been brought to us from the ends of the earth and is a great "rarity;" if it has beauty, it is none the less, but a great deal more attractive to us because it is common. A very common flower adds generosity to beauty. It gives joy to the poor, the rude, and to the multitudes who could have no flowers were nature to charge a price for her blossoms. Is a cloud less beautiful, or a sea, or a mountain, because often seen, or seen by millions?

THE FORTUNATE DREAM.

Who can explain truly the philosophy of dreams? The metaphysicians, from Aristotle to Hamilton, have all tried their hands at the problem, and have all, as we think, failed in its solution. They give us speculation, theory, conjecture, in abundance, showing how, by the laws of association and suggestion, active even in the somnolent brain, the phenomena may be produced. But which one of them all has dropped the sounding line of a true analysis into the depths of the mystery and drawn up the truth, so palpable in essence and proof, as to command and receive the recognition of a universal acceptance?

We venture to submit, that a true and satisfactory theory of those airy creations which people the brain of the sleeper, is still a desideratum in mental science. Some new Kant or Locke has yet to arise who, seizing the true elements of the problem, and conducting the inquiry by the processes of a higher metaphysical logic, shall present the world with the needed supplement to its love of the intellect: But until the white sails of this perhaps yet unborn Columbus of the mind come shining on the intellectual seas, we must be content to accept the received philosophy of dreams, dividing them into two great classes, the normal and the abnormal-the former including those of which the known laws of mind seemed to afford a satisfactory explanation, and the latter embracing that exceptional class, such as monitory and prophetic dreams, of which no adequate solution has yet been offered.

Were I to attempt to chronicle a tithe of the dreams of the latter class which I have collected and jotted down in my common-place-book, the column of the Home Journal alloted to these tales, would shimmer for months with the haze of dreamland. Let me select one, almost at random, and transcribe it with some verbal additions only to the original entry.

Moses, a negro man belonging to a respectable citizen of Mobile, was a staid, sober-sided gentleman of color, a little past middle age. He labored faithfully for his master, and was rewarded with a large share of his confidence, and a liberal proportion of his own earnings. He was, consequently, never without pocket change sufficient to make his frugal purchases and gratify his simple tastes.

One day the scheme of a prize lottery, published on flaming handbills and posted up at the corners of the streets, attracted the attention of Mosos. He was seized with a sudden passion to buy a ticket and try his chance for one of the prizes. Full of the project and of the emotion which it excited in his breast, a stranger, till now, to the fever of speculation, he retired to his bed at night, more to ponder over his contemplated, novel investment of a portion of his surplus cash, than to sleep. Not, indeed, that he had any conscientious scruples as to the morality of a purchase of a lottery ticket; but he felt a sort of money scruple at the idea of a possible loss of both prize and price of a chance. Nature, at length, asserted her rights, and Moses slept the fevered sleep of a troubled brain. In the visions of the night he saw unrolled before him the identical handbill which had attracted his attention during the day. The eye of his mind wandered over its column of prizes, and rested, at length, upon one, opposite to which he saw, distinctly, the number "2,000" inscribed on the margin of the bill. The impression was exceedingly vivid and remained quite distinct in his memory the next morning when he awoke. He went immediately to the agency office of the lottery, and, by permission of his master and the agent, bought the ticket numbered "2.000" in the scheme.

The day for the drawing came, and it was found that Moses had become the owner of a prize of ten thousand dollars in cash. Number "2,000" had quintupled itself, and the multiple of increase was solid gold. His master offered him permission to purchase his freedom; but he declined to do so. The money was put at interest in the hands of a trustee, and Moses, who is yet alive and living in Mobile, draws from the deposit whenever he needs funds to pay for the annual hire of himself, or to cash the bills for his purchases. A strange feature in the case is that Moses buys, every year, a ticket in some lottery numbering "2,000" and has never yet failed to draw a prize, generally small in amount. but swelling, one year, to the sum of two thousand dollars! Can all the metaphysicians in Christendom explain the mystery of this dream and its literal fulfilment? Verily there are more wonders shut in by the curtain of sleep than have vet been solved by the analysis of our crude intellectual philosophers.-Home Journal.

For the Spiritual Age. A LIFE'S DREAM REALIZED.

BY A. B. N.

Full many days I reached out in the dark for thee, Whose soul for mine in loneliness stord blooming Somewhere through life's unfathomed mystery, While darkness seemed my every hope entombing; Full many days, my soul with watching worn, Full many nights, my heart with anguish torn, In sorrow sighing, yearned and languished for thy coming.

In faith my vision turned toward the Eastern hills, Where breaks the morning in its roseate splendor. And thought to see thy spirit come on laughing rills, To flood my life with new-born joy and wonder; But through the golden gates thou did'st not come To bless my spirit-deify its home-Charmed with thine own's sweet music, soft and tender.

Then in the gleaming glory of the dazzling ray Of noontide sultriness my spirit waited; But on its glowing wings thou cam'st not with the day; Still, still upon thy weary march belated-And I passed through the wilderness, in gloom, Bidding my soul with trustful faith to bloom Bright with the hope it one day should be mated. And when the twilight of my life drew gently on, Flooding the mind's sky with its crimson glory, When all my hopes had perished, one by one, Each tired with telling each the other's story, Then thou didst burst upon me with a ray Like as the glory which the god of day Pours out on all the earth-golden and showery.

In thy sweet grace thou sittest by my side this night, My own loved bride, with warm affection glowing; My life-dreams bloom with rays of holier light, I know, through thee, to happier realms I'm going; With thee I share life's smiles, its hopes, its fears, With thee, in vision, now I walk the spheres. And drink of love from God's own fountain flowing.

For the Spiritual Age.

PASS ONWARD AND UPWARD. BY M. W. HAMMOND.

Dash forth upon the deep blue wave, Fear not the ripple on the shore; The strong arm e'er supports the brave, Then cleave the surf, nor heed its roar.

Bathe in its cool and sparkling brine, It will invigorate thy frame; Drink deep of that celestial wine, That wakes the soul's immortal flame.

Gaze on the sun's supernal light, Nor blink beneath his golden beams, His rays will form those visions bright, Which make thy spirit's holy dreams.

Take for thy goal the mountain's peak, Which rests in ether's sacred blue: The prize awaits for those who seek, The future opens to thy view.

Touch not the dross, but take the gold; The world demands, and justice claims, Thy inner treasures yet untold. PHILADELPHIA, May 30th, 1858.

The clouds, which rise with thunder, slake Our thirsty souls with rain; The blow most dreaded falls to break From off our limbs a chain; And wrongs of man to man but make The love of God more plain. As through the shadowy lens of even The eye looks farthest into heaven, On gleams of star and depths of blue

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5—tf

Be true and manly in thy aims,

ALL'S WELL.

¥ . *

I love a flower that all may have; that belongs to the whole, and not to a select and exclusive few. Common forsooth! a flower cannot be worn out by much looking at, as a road is by much travel.

How one exhales, and feels his childhood coming back to him, when, emerging from the hard and hateful city streets, he sees orchards and gardens in sheeted bloom,-plum, cherry, pear, peach, and apple, waves and billows of blossoms rolling over the hill sides, and down through the levels. My heart runs riot. This is a kingdom of glory. The bees know it. Are the blossoms singing? or is all this humming sound the music of becs? The frivolous flies that never seem to be thinking of anything are rather sober and solemn here. Such a sight is equal to a sunset, which is but a blossoming of the clouds.

We love to fancy that a flower is the point of transition at which a material touches the immaterial; it is the sentient vegetable soul. We ascribe dispositions to it; we treat it as we would an innocent child. A stem or root has no suggestion of life. A leaf advances toward it; and some leaves are as fine as flowers, and have, moreover, a grace of motion seldom had by flowers. Flowers have an expression of countenance as much as men or animals. Some seem to smile; some have a sad expression; some are pensive and diffident; others again are plain, honest, and upright, like the broad faced sunflower and the hollyhock. We find ourselves speaking of them as laughing, as gay and coquettish, as nodding and dancing. No man of sensibility ever spoke of a flower as he would of a fungus, a pebble, or a sponge. Indeed they are more life-like than many animals. We commune with flowers -we go to them if we are sad or glad; but' a toad, a worm, an insect, we repel, as if real life was not half so real as im aginary life. What a pity flowers can utter no sound ! A singing rose, a whispering violet, a murmuring honeysuckle! O, what a rare and exquisite miracle would these be.

When we hear melodious sounds,-the wind among trees, the noise of a brook falling down into a deep leaf-covered cavity-bird's notes, especially at night; children's voices as you ride into a village at dusk, far from your long absent home, and quite home-sick; or a flute heard from out of a forest, a silver sound rising up among silver-lit leaves, into the moonlighted air; or the low conversations of persons whom you love, that sit at the fire in the room where you are convales. cing; when we think of these things we are apt to imagine that nothing is perfect that has not the gift of sound. But we change our mind when we dwell lovingly among flowers; for they are always silent. Sound is never associated with them. They speak to you, but it is as the eye speaks, by vibrations of light and not of air.

CONVERSATION .- The art of conversation conists in the exercise of two fine qualities. You must originate, and you must sympathize-ycu must possess at the same time the habit of communicating and listening. The union is and must be irresistible.

LIVING IN HEARTS.

It is better to live in hearts than in houses. A change of circumstances or a disobliging landlord may turn one out of a house to which he has formed many attachments. Removing from place to place is with many an unavoidable incident of life. But one cannot be expelled from a true and loving heart save by his own fault, nor yet always by that, for affection clings tenaciously to its object in spite of ill-desert, but go where he will, his home remains in hearts which have learned to love him; the roots of affection are not torn out and destroved by such removals, but they remain fixed deep in the heart, clinging still to the image, that object which they are more eager again to clasp. When one re-visits the home of his childhood, or the place of his happy abode in his life's spring-time, pleasant as it is to survey each familiar spot, the house, the garden, the trees planted by himself or by kindred now sleeping in the dust, there is in the warm grasp of the hand, in the melting of the eye, in the kind salutation, in the tender solicitude for the comfort and pleasure of his visit, a delight that no more local object of nature or art, no beautiful cottage or shady rill or quiet grove, can possibly bestow. To be remembered, to be loved, to live in hearts, that is one solace amid earthly changes-this is a joy above all the pleasure of scene and place. We love this spiritual home-feeling -the union of hearts which death cannot destroy; for it au-

officers."

Kirwan says that a pious Scotchman used to pray :--- "O Lord keep me right; for thou knowest if I go wrong it is very hard to turn me."

Did we not flatter ourselves the flattery of others could never hurt us.

Be above the world; act from your own sense of right and wrong.

WOMAN .- The last work of creation and the best.

The glaring sunshine never knew.

LOVE THY NEIGHBOR. From the low prayer of Want, and plaint of Woe, Oh never, never turn away thine ear! Forlorn in this bleak wilderness below Ah! what were man, should Heaven refuse to hear! To others do, (the law is not severe,) What to thyself thou wishest to be done; Forgive thy foes; and love thy parents dear, And friends and native land;-nor these alone; All human weal and wee learn thou to make thine own.

> -----How noble 'tis to own a fault How generous and divine to forgive it!

PROSPECTUS.

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