



DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Phenomenal and Philosophical.

"SUPERNATURAL" EXPERIENCES.

BY DAYARD TAYLOR.

In certain conditions of the body, the mind seems to become possessed of a new and unsuspected power, independent of volition—elusive and unmanageable as the plot of a dream—to which we faintly give an agreeable solution, yet are helplessly carried on through a series of accumulated difficulties.

Many persons live out their allotted term of years, without ever experiencing its operation; others are so rarely and so dimly conscious of it, that they class it among the ordinary delusions produced by fear, anxiety, or excitement of any kind; while a few receive such distinct and palpable evidences, that they are forced to admit the insufficiency of all other explanations than the "supernatural."

MYSTERIOUS GUIDES.

But an ounce of illustration is better than a pound of theory. Let me relate a few instances, taken from my own personal experience, and that of some of my friends. The bee-like instinct of direction, is not unusual among men accustomed to the wild life of the woods and mountains.

A CURIOUS INCIDENT.

During a visit to Boston, four or five years ago, I accepted an invitation to take tea with a distinguished author. A gentleman who had often visited him, offered to accompany me, as his residence was in a part of the city with which I was then unacquainted.

The presumption of his certain knowledge did not, in the least, shake my confidence. We searched the next block, but did not find the author's name on any door. With some difficulty, I persuaded my friend to return, and try the house I had pointed out: it was the right one!

THE SPIRITUAL ALARM CLOCK.

Of course such experiences are very rare; and as they generally occur at the most unexpected moments, it is next to impossible to go back, and ascertain how the impression first makes itself felt. Once, only, have I been conscious of the operation of the faculty. This took place in Racine, Wisconsin, on the morning of the 1st of March, 1855.

ing to solve the question, when, all at once, my vision seemed to be reversed—or, rather, a clearer spiritual vision awoke, independent of the physical sense. My head, the pillow on which it rested, and the hunting-case of my watch, became transparent as air; and I saw distinctly, the hands in the dial pointing to eleven minutes before six.

Is this, after all, any more singular than the fact that a man can awaken any hour that he chooses? What is the spiritual alarm clock which calls us at four, though we usually sleep until six? How is it that the web of dreams is broken, the helpless slumber of the senses overcome, at the desired moment, by the simple passage of a thought through the mind, hours before?

PREVISION.

But, in certain conditions, the mind also foresees. This may either take place in dreams, or in those more vague and uncertain impressions which are termed presentiments. I will only relate a single instance, since it is useless to adduce anything which is not beyond the range of accident or coincidence.

"The postman is below—perhaps he has letters for you.—Come up into the dining-room, and you can see him from the window."

We thereupon went up to the dining-room on the third story, looked down into the street; and there stood the postman—who, as soon as he saw us, held up a letter at arm's length, holding it by the lower right-hand corner.

I arose in the morning, with my head full of the dream.—When I was about half dressed, Mr. Willis came into my room repeating the very words I had heard in my sleep. We went into the dining-room together, looked down and there stood the postman, holding up a letter by the lower right-hand corner!

POWERS' STORY OF SECOND SIGHT.

When I was last in Florence, the sculptor, Powers, related to me a still more remarkable story, which had come to pass only a few days before my arrival. A young English lady of his acquaintance, who was living with her brother in the city, was on terms of great intimacy and affection with a lady of her own age, who was spending the summer with her father in a villa among the Apennines, near Pistoja.

As she approached the villa she perceived the father of her friend standing in the door, with a very troubled countenance. He came forward, as she was preparing to alight, laid his hand on the carriage door, and said:

"My daughter is very ill, and no one is allowed to see her. To-night is the crisis of her fever, which will decide whether she will recover. I have made arrangements for you to spend

the night in the villa of Mr. Smith yonder; and pray Heaven that my daughter's condition will permit you to return to us to-morrow!" Thereupon he gave directions to the vetturino, who drove to Mr. Smith's villa.

"I will endeavor to make you comfortable for the night.—That will be your room," pointing to a glass door, with green curtains, at the end of the hall. Here her dream suddenly stopped.

The next morning she related the whole story to her brother. For a few days afterward, they occasionally referred to it; but as she received information that her friend was in excellent health, she gradually banished from her mind the anxiety it had caused her. The day fixed upon for her journey at length arrived. What was her astonishment, when the identical queer old carriage of her dream drove up to the door, and her trunk was slung by ropes to the axletree!

"I will endeavor to make you comfortable for the night—that will be your room" (pointing to the glass door with green curtains,) her nerves, strung to their utmost tension, gave way; and she fell upon the floor in a swoon.

Here the dream in all its details, was narrated three weeks before its verification—thus setting aside any question of the imagination having assisted in the latter. It is one of the most satisfactory examples of second sight I have ever heard of; and this must be my justification for giving it to the world.

AN AUTHENTIC GHOST STORY.

I cannot close this chapter, without giving one more authentic ghost story. A gentleman (permit me to withhold his name station, and the date of the occurrence) was once travelling in the interior of Sweden. On a raw evening in October, he arrived at a large country-town, where a fair was being held.

"Have you no sofa, or bench, or bundle of hay vacant?" he asked the landlord. "No," said the latter—"not one; but—" here he hesitated—"there is a room with a bed in it, in a small house at the back of the court, only"—dropping his voice to a whisper—"the place is haunted; and nobody dares to spend the night there."

"Oh! if that is all," laughed the traveller, "give me the room at once. I don't believe in ghost or demon; and besides, I'm far too tired to be troubled with anything of the sort."

The landlord still hesitated, as if doubtful whether he should expose his stubborn guest to such dangers; but finally gave orders to have a fire built in the ill-omened room, and fresh sheets put upon the unused bed. Taking his saddle-bags on his arm, and his sword in his hand, the traveler followed the servant across the court-yard, and entered the building.

"You see my sword—and here are two pistols, loaded and capped. If anything disturbs me in the night, man or ghost, I shall immediately fire upon it. Unless you hear a shot, leave me alone." He did this, from a suspicion that the ghost might be some person connected with the inn, who, for purposes of his own, was concerned in banishing all nightly visitors from the house.

After the servant left, the traveler heaped more wood on the fire, carefully examined the windows and door; and after locking the latter, suspended the heavy key upon the latch, in such a manner that the least movement would cause it to fall. He then undressed with the exception of his trousers, placed the chair with the candle at the head of the bed, the pistols under the pillow; and lay down with his sword beside him on the bed-clothes, within reach of his hand.

About midnight, he was suddenly awakened by a feeling like that of a rush of cold wind over his face. Opening his eyes, he found the room quiet as before; but the candle by his bedside was burning.—He distinctly recollected having extinguished it; but nevertheless persuaded himself that he must have been mistaken—got up, threw more wood on the fire, examined the doors and windows; and after having returned to bed, snuffed the candle short, that there might be no mistake this time.

Another half hour had elapsed, and his heavy eyelids had closed, in spite of all his struggles to keep them open, when the rush of wind returned, more violent than before. The candle was not only relighted, but a tall figure clothed in a long, heavy gown, with a hood falling forward so as to conceal the face, stood in the centre of the room. An icy chill ran through the traveller's frame. He attempted to seize his sword and pistols; but his frame seemed paralyzed, and his arms refused to obey the direction of his will.

He was recalled to consciousness by a loud knocking at the door, followed by the fall of the key from the latch, and heard the servant's voice calling: "Open the door, if you please, sir; I have come to make the fire."

He was lying, not in bed, but upon the floor, in the middle of the room. The snuffers were still in his hand; but the long steel points were bent double. The morning light already shone through the crack of the door. By the time he was fully aroused, he had recovered his self-possession, and at once admitted the servant.

"Holy cross!" exclaimed the man—"how pale you are!—What has happened?"

"Nothing whatever," answered the traveler, "except that the fire has gone out, and I am almost dead of cold."

He protested to the landlord that he passed a very pleasant night, and ridiculed the notion of the house being haunted; but took good care, nevertheless, to leave the town in the course of the day.

POISONING PUBLIC OPINION.

At the Unitarian Festival in Boston last week, Dr. Holmes, the well-known "Autoerast" made a most excellent address from which we make the following extracts. He alluded to the fact that he had recently been accused (by the sectarian press) of the crime for which Socrates suffered; that of being a poisoner of public opinion:—

To this charge your chairman—always for your sake and not for his own—enters the following plea: Guilty, but with extenuating circumstances.

This trick of poisoning was taught him by his instructors in the art, commonly called, of healing. The doctors of this place have long been famous for its practice. They began poisoning men's bodies in 1721. Zabdiel Boylston was the first criminal. He poisoned many criminals amidst the howls of the populace and the denunciations of professional rivals and anonymous accusers. But under the name of inoculation this practice of poisoning spread from Boston all over the continent.

At the latter part of the same century, another poisoner, introduced an infection into the human system from a brute.—The descendants of those same Boston doctors were the first to adopt the practice, and under the name of vaccination this, too, starting from Boston, spread over the whole continent.

In the year 1846 a new generation of those same Boston doctors contrived a fresh poison of their own. By means of it they reduced people to such a wretched state of insensibility that they cut their legs off without their knowing anything about it. They called it etherization, and this practice, again, starting from yonder Hospital, made the circuit of the whole planet.

Other great cities were slow, strangely slow in adopting these new modes of poisoning. These bold bad fathers and brothers of ours seemed to be always ready for anything. The British government pardoned convicts that they might be inoculated. Zabdiel Boylston took his own son for the first experiment. When vaccination was first brought forward, it was said that it would turn the children into calves and heifers; our fathers tried it on us, and we are thought still to retain the features of humanity. When etherization was proposed to soothe the great bodily grief of the race, it was said to be unscriptural and impious; our physicians gave it to those nearest and dearest to them, and told the commentators to mind their own business.

But the Boston poisoners have not stopped at the body.—

The quill that carries the vaccine virus is not the only quill that has been loaded with contagious principles.

They poisoned the veins of Loyalty with the virus of Liberty in that hospital of humanity sometimes known as the cradle of the latter personage. So dreadfully did the venom work that Governor Hutchinson thought the infected people must be put on a low diet of "English liberties," and even a dish of tea would not stay on their stomachs.

They poisoned the thick black blood of a stagnant theology with the virus of a large and liberal faith. The children of the "Sons of Liberty" looked after the doctrines of the black-coats as their fathers had looked after the firelocks of the red-coats. Whether this generation has managed to grow up out of that epoch of spiritual inoculation, let this wholesome and happy assembly bear witness.

Now let us all remember these lessons of the past, for they belong to all of us who deal in any form of thought or knowledge not familiar to the common mind or soul. You cannot introduce the poison of truth under the cuticle of the body, social, political, or religious, without its producing local heat or irritation—sometimes general fever, headache, giddiness, and even delirium, in which the subjects use very bad language, and behave as if they had just broken out of straight jackets. If the poison is in any sense new, there will be more or less of public outcry among the vulgar.

When we find these symptoms we know that the quill was a good one and that the virus has taken. If we look and do not find them, we have to try again,—for if we do not vaccinate with viriting truth from time to time, we shall by and by have a confluent eruption of unbelief and demoralization that will leave the fair souls of our children covered with scars and seams, such as we see on the features of old world emigrants who have been brought up in the good old fear of "poison."

All of us, I suppose, are accustomed to clamors such as I have referred to. We do not mean that the recollection of them shall in the slightest degree interrupt the cheerfulness or even hilarity of this occasion. We have met to exchange our views, our experiences, our hopes, and especially our good feelings. I say we. And there are few words in the English language harder to define. For we does not mean a body that is necessarily one in all its modes of belief, and its special sympathies; and yet I trust and believe we are one in certain most important respects. What is it, then, that gives us right to use this little mighty monosyllable, one of the mightiest of all words, for it is the symbol of that union in which lies the strength of humanity and hope of the future? May I venture to mention some few principles in which it is probable that most of us would agree?

We are, in the first place, the protestants of protestantism. We protest against a theory of human nature which lowers a man to a worm in every capacity but that of a sinner, and for that endows him with the powers and responsibilities of an archangel.

We protest against a theory of the Divine government so monstrous that to reconcile it with the principles of honor and right, and to justify the ways of God to man, it drives its advocates to the supposition that men are resuscitated demons, and so falls back upon the legends of the heathen and barbarians.

I trust, also, that there is a general agreement among us on the following points:

We believe in vital religion, or the religion of life, as contrasted with that of trust in hierarchies, establishments and traditional formulae settled by the votes of wavering majorities in old councils and convocations.

We believe in evangelical religion, or the religion of glad tidings, in distinction from the schemes that make our planet the ante-chamber of the mansions of eternal woe to the vast majority of all the men, women and children that have lived and suffered upon its surface.

We believe that every age must judge the Scriptures by its own light; and we mean, by God's grace, to exercise that privilege without asking permission of Pope or Bishop, or any other human tribunal.

We believe that sin is the much abused step-daughter of ignorance, and this not only from our own observation, but on the authority of Him whose last prayer on earth, as recorded by the Good Physician, was that the perpetrators of the greatest crime on record might be forgiven, for they knew not what they were doing.

We believe beyond all other beliefs in the fatherly relation of the Deity to all his creatures, and wherever there is a conflict of scriptural or theological doctrines, we hold this to be the article of faith that stands supreme above all others.

And lastly, we know, that whether we agree precisely in these or any other articles of belief, we can meet in Christian charity and fellowship, in that we all agree in the love of our race, and the worship of a common Father, as taught us by the Master whom we profess to follow.

A friend that you have to buy, won't be worth what you pay for him—no matter how little that may be.



The promised "Candle Lecture" from Mr. Pease followed; the point of which was, if we rightly understood, that Mrs. Caudle had seen fit to call a Convention in Boston, and that Mr. Caudle with his usual perseverance had used his influence against it.

The evening was devoted to a lecture from Mrs. Brown, on the Mission of Spiritualism. After a brief sketch of the rise and progress of this movement, she proceeded to show that its mission is to remove the moral, social and theological evils which now oppress humanity.

On Thursday morning a colored woman appealed to the assemblage for aid to buy her daughter from slavery. A contribution was taken up for her benefit. The topic of human freedom naturally came up for discussion.

H. C. WRIGHT addressed a small audience, giving his views of Spiritualism. By it he meant, 1st, the fact of life after death; 2d, that life is to be in connection with this planet.

Miss ROSA T. AMEY spoke on Free Moral Agency. The gist of the discourse was this: Investigate Nature where we will, we shall find laws from which we cannot escape, beyond which we cannot go.

THE MEETINGS IN BROMFIELD HALL. THURSDAY. The meeting in Bromfield Hall was organized on Thursday by the choice of Mrs. H. F. M. BROWN, President, J. S. LOVELAND and E. V. WILSON, Vice Presidents; and Dr. GEO. ATKINS, Secretary.

By Dr. LOVELAND—Resolved, That as Spiritualists are deeply sympathetic with crushed humanity everywhere, that Spiritualism embraces all the great practical reforms of the day—slavery, both mental and physical.

By J. S. LOVELAND—Resolved, That Spiritualism is essentially a system of all-comprehending catholicity, or humanity love, disregarding all creeds, institutions, customs, whether civil or religious, which shut out any son or daughter of humanity from free participation in all the possible blessings of Divine Beneficence.

By GEO. ATKINS—Resolved, That as Spiritualists ignore no Truth, wherever we find it, in past or present revelations, nor adopt or conceal Error, be it claims what they may. And that our only standard of Duty to us as individuals is the revelations of the God within our own souls.

After the singing of a beautiful ballad by Prof. Longley, Miss LIZZIE DORR gave an earnest discourse on "Man as a Reformer." There are two steps in reform;—one in the reception of its spirit; the other, in carrying it out in our acts toward our fellow creatures.

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Various Items. Baron Humboldt, unquestionably the most learned man in the world, died at his residence in Berlin, Prussia, on the 6th instant.

The idea that mine is an immortal existence in which I shall continue to progress in knowledge and purity, gives me a deeper respect for myself. And when I look at my fellow-beings in this light I have a higher reverence for them. In proportion as you respect man and woman you will respect the rights of men and women.

A Shaker next took the platform, and stated that he had been confined several months to an insane asylum for asserting the very idea advanced by the last speaker—that there was a God within him.

Mr. MITCHELL of Maine, made some remarks, exhorting to the exercise of charity and toleration towards those who may differ from us.

Mr. WILSON said he dated the beginning of his real life from the moment he was convinced of the truth of spiritual manifestations. With the views he now entertained, nothing could make him the enemy of the spirit that dwells in any human being, however much he might differ from another in opinion.

Several other incidents of a most interesting character were related by the speaker, from his experience, showing the power of kindness and love. I said he, am the last person you might expect to hear talking in this way; for in my position I am dependent on the sins of the people for support.

Mrs. BROWN: Thank God and take heart when our policemen are turning missionaries; for they reach those poor and degraded outcasts who are never met by the churches. Since she had become a Spiritualist she had renounced the doctrine of total depravity.

Dr. GRAY: He understands Mr. Partridge to say, that the essential quality of the human soul, is the power to transcend, to create new functions. The beaver, when he has built his house, can build nothing more. Man, when he has built a house, can go on and build something else.

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After a sweet ballad by Prof. Longley, Mr. FAIRFIELD made some remarks on the efficacy of thunder and lightning in clearing the air. The same rule holds good in the atmosphere of the spirit.

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New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place, TUESDAY EVENING, May 24th.

Question: What is the human Soul—where does it originate? Before proceeding to the question, Dr. Gray, at the request of a member, made some remarks on Crime and Punishment, a subject which was discussed by the Conference several weeks ago.

Dr. GRAY: It is objected against the arbitrary enforcement of penalties that they are cruel. Sufferings inflicted for a violation of law, are an act of mercy. Take the case of parents in governing their children. One is all love toward them, and they are ruined for life in consequence of his laxity.

Mr. PARTRIDGE: What is the human soul? It is not simply life. The mineral, the vegetable and the lower animals, possess life. The human soul is that which combines life, genius, action, creation; and in the chain of being may be said to begin, where thought, genius, continuance begin.

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an oak. So with the divine man. She thinks that all existences pass to another sphere, but this does not establish their immortality. Regeneration! This is why she is preaching regeneration so much. We must all become recipients of the divine sphere in order to ensure immortality.

CONNECTION.—Mr. Benoit Cellinski informs us that his remarks in the Conference of May 10th, were imperfectly reported in the following particulars: "1st. Instead of a 'German author' whom I have never known, I referred to the scientific work, 'Histoire de la Terre,' by de Rougemont, a French savant of reputation. He who is acquainted with the researches of this author, will easily understand the expression, 'chronological data,' &c."

"2d. For the somewhat alchemical prophecy, of Teutonic origin (which I have never met with,) substitute a quotation of spiritual communications and Biblical authority, brought in for the purpose of illustrating the main thought which I had the honor to suggest in the said conference, and which is in substance very correctly rendered by the reporter for the Telegraph.

"3d. 'A feeble child whose physical part runs down,' &c., is another somnambulist fit which I have never been conscious of. For the correction of this I would like to refer your readers to the reporter for the Telegraph. As to the aged person, as an illustration (justly rendered by the latter reporter) I quoted Alexander Von Humboldt."

The Telegraph's report is in substance as follows: "To a superficial observer it would seem as though mind followed in the wake of physical progress. But this is not so, as may be observed in ripe manhood, when the mind continues its growth while the body is showing signs of decay; which indicates that mind develops by a law that is independent of the body. The mind is simply dependent upon its physical organization for the expression of its growth, but not for its power to grow. Mind is also able to influence mind through powers peculiar to itself.—Mind here in New York, agitated and influenced as it is by the subject of Spiritualism, has an influence which is being felt throughout the empire of mind."

It recognizes the Divinity of Truth, whether it be found in the inspiration of the individual soul, in the primary manifestations of Nature, the demonstrations of Science, or in the utterances of the prophets and inspired Teachers of Humanity.

As an Association of Truth-seekers for sympathetic worship and honest enquiries, it tolerates all diversities of opinion and welcomes every earnest teaching based upon a genuine desire for human progress and practical reform.

Protecting against any divorce between religion and every day life, asserting that the normal development of every faculty, capacity and power is the great end of creation, it seeks to found its efforts, not upon Theologic dogmas, but upon the actual facts of human nature.

Its chief purpose is to inculcate the practical lessons of life growing out of the primary fact of the Fatherhood of God and the Brotherhood of Man.

All persons who sympathize with this movement, are cordially invited to give their aid and co-operation."

L. T. WARNER, M. D., A. S. BROWN, FRED. G. CARNES, A. M. D. WILSON, M. D., WILLIAM V. NOE, WM. L. SYMONS, HOPKINS JEDD, WM. J. BAKER, M. D., GEO. H. JONES, J. SEYMOUR BROWN.

CONSTITUTION. Article I. The subscribers to stock in the N. E. University assembled in person and by proxy in the town of Marlow, N. H., on the 25th of May, and continued in session two days.

The call to this convention was signed by James Tower, Esq., Geo. W. Walker, Esq., Alanson Polson, Esq., John W. Plummer, Esq., Hon. M. B. Kenney, and J. L. D. Otis.

The Convention made choice of the following officers: Hon. M. B. Kenney, President; Dr. R. Barron, Joseph N. Gage, Miss Emma Hardinge, A. F. Towne, Mrs. C. Otis, Mrs. Flora W. Bowker, Vice Presidents. A. B. Child, Secretary.

After the transaction of preliminary business, the constitution for the government of the University—which had been previously prepared by Mr. Otis—was referred to a committee of five who recommended it to the Convention for adoption. It was carefully and critically read to the Convention and adopted by an unanimous vote.

The Convention elected the following officers for the government of the association the ensuing year: President.—Hon. Henry J. Kendall, Fitchburg, Mass. Vice Presidents.—Hon. Virgil Chase, Goshen, N. H.; Dr. G. P. Thompson, Yarmouth, Me.; S. B. Nichols, Burlington, Vt.; John M. Kenney, Esq., Wareham, Mass.; B. F. Underwood, Westery, R. I., and H. B. Storer, Hartford, Ct.

Treasurer.—A. R. Gilman, M. D., Bath, Me.; Israel F. Towne, Esq., Stoddard, N. H.; Laura L. Burdett, Stoddard, N. H.; Geo. E. Patney, Sutton; Mrs. E. Hill, Somersworth, N. H.; Mrs. E. Patch, Nashua, N. H.; James Tower, Lowell, Mass.; Wm. Bassett, Berlin, Mass.; Sarah C. Bowker, Lawrence, Mass.; J. R. Bassett, Marblehead, Mass.; Sarah C. Goodwin, Newburyport, Mass.; Martin Perry, Dover, Vt.; Wm. L. Johnson, Exeter, N. H.

Secretary.—A. B. Child, Boston, Mass. Corresponding Secretary.—O. H. Davis, Natick, Mass. President and General Agent of the University.—J. L. D. Otis, Lowell, Mass. Locating, Building and Furnishing Committees were also chosen.

THE SPIRITUAL AGE.

BOSTON, NEW YORK AND CHICAGO, JUNE 4, 1859.

LATTERS RECEIVED.—J. Chollar, R. Buck, G. Grant, W. Haywood, H. K. Nelson, H. D. Scott, E. D. Couch, R. Rhodes, F. L. Wadsworth, N. F. White, C. D. Deane, R. M. Wheeler, B. Barnum, S. O. Hayes, C. W. Jew, S. Davis, J. H. Tuttle, A. A. Metcalf, J. A. Williams, D. Field, W. B. Felton, T. H. Hill, R. Balcomb, J. D. Babbitt, A. M. Jones, J. E. Buchanan, J. F. Walker, A. A. Waldo, E. A. P. Hendraw, M. B. Holt, H. O. Stone.

SPECIAL AND PERSONAL. S. B. BRITTON will lecture in Lowell, Mass., Sunday, June 6th; also Monday evening, 6th; in Taunton, Mass., on the second and third Sundays in June (12th and 19th); and in Fannin, Conn., on the fourth Sunday in June (26th).

Mrs. H. F. M. BROWN will lecture in Concord, N. H., on Sunday, June 6th; in Providence, R. I., June 12th and 19th; and in Buffalo, N. Y., the 26th. Mrs. FANNIE BURBANK FELTON will lecture in Philadelphia, on Sunday, June 6th and 12th; in New York on Sunday, June 19th; and in Norwich, Ct., June 26th, July 3d, 10th, 17th and 24th. Address, until June 15th, W. Willard Barnes, No. 413 Lombard St., Philadelphia, Penn. From June 15th until July 24th, "Northwick, Ct."

WARREN CHASE lectures in Kalamazoo, Mich., May 29th; Grand Rapids June 2d, 9th, 16th and 23d; Grand Haven, 9th and 16th; Milwaukee, Wis., June 13th; Chicago, Ill., 19th and 26th; Betha, Ohio, (at a Grove Meeting) July 1st, 8th and 15th; Geneva, O., July 10th; Cosconet, Ohio, 15th and 14th; Buffalo, N. Y., 17th and 24th; Rochester, July 31st. The friends in New England who want him to lecture in the Fall should write him soon at the before-named times and places.

DR. J. MATHURON will lecture at the Fountains House, Boston. He speaks at Newburyport June 6th; and at Plymouth June 19th. DR. J. MATHURON from June 1st to July 14th, will attend to the wishes of friends on or near the route from Lawrence to Milwaukee, Wis., including the region about Sheboygan, Wis., and Appleton, Wis. From July 14th to August 31st, he will be on the Michigan route from Grand Haven to Detroit.

LONG MOODY will lecture as follows.—Lansing, Mich., June 2d and 9th; Fitchburg, Sunday, June 6th; Lenoxburg, Tenn., and Wed., 7th and 14th; Shelby, Tenn., 9th and 10th; South Groton, 12th; No. Chelmsford, Tenn., and Wed. 14th and 18th; Tyngsboro, Thursday and Friday, 16th and 17th; Milford, N. H., Sunday, 21st. He will act as agent for the AGE and BANNER; and also answer calls to lecture. Address, Malden, Mass.

Mrs. EMMA HARDINGE will lecture during June at Portland and Oswego. Miss Hardinge's engagements are completed for the Summer months, and in September she commences her residence at West, North, and South applications for these sections to be addressed to her residence, 8 Fourth Avenue, New York, until October and November, which months she has promised in St. Louis and Memphis, Tenn.

F. L. WADSWORTH speaks May 29th at Taunton; June 6th and 12th at Chicago; 20th at Marlboro. Those desiring his services during the week can address his Office. H. L. BOWKER, Natick, Mass., will give lectures on Spiritualism and its proofs, from intuition, for such compensation above expenses as generally may prompt.

Mrs. J. W. CARRARA will answer calls to lecture. Address Lowell, Box 818. She will speak as follows.—Milford, N. H., May 15th; East Stoughton, May 20th; Foxboro, June 5th and 12th; Springfield, June 19th and 26th; Putnam, Conn., July 3d and 10th. She will stop a few days in each of the above places, and will act for tests of spirit power, by means of clairvoyance, and physical manifestations.

G. B. STEPHENS speaks on Sundays through the year at Ann Arbor, Mich.; and will answer calls to lecture in that vicinity in the week. N. FRANK WHITE will lecture through the month of June at St. Louis; and at Cincinnati through July; thence east. Any calls for week evenings can be addressed to him; calls east of Cincinnati should be addressed him at St. Louis to give time for the appointments.

Mrs. M. MACOMBER, trance-speaker, will receive calls to lecture. Address at Otseville, R. I. Mrs. M. speaks at Putnam Ct., May 29th and June 5th. Miss A. W. SEACRE's address through the month of June will be Plymouth, Vt., through July and August she will speak at Oswego, N. Y. A. B. WINTHROP will be addressed at Brooklyn, Mich., till further notice. GEO. ATKINS will receive calls to lecture on Sundays. Address 7 Elliot St., Boston. A. C. ROBINSON, trance-speaker, will receive calls to lecture. Address at Fall River, Mass. Miss E. E. GIBSON may be addressed for the present at No. 242 Harrison Avenue, Boston. Rev. JOHN PRESTON will receive calls to speak on Spiritualism. Address, West Medford, Mass.

PHYSIOLOGY AND PHRENOLOGY. By invitation, MESSRS. FOWLER AND WELLS, of New York, commence a course of Lectures in MISCANTAL Hall, Boston, on the 3d of June. 23-2

PRIVATE COURSE OF INSTRUCTION. In Vital Electricity, Electro-Physiology, Animal Magnetism, Psychology, Mental Telegraphing, &c. The rapid progress of Spiritualism in this country has awakened a wide-spread and constantly increasing interest in those sciences which are founded on an observation of the phenomena and laws of the Imponderable Agents, and especially on their Relations to Vital Motion, to Sensation and to Thought, as well as to the several physiological and psychological changes they are capable of producing, illustrations of which are daily occurring in the ever-varying conditions and aspects of Human Nature.

In the judgment of the undersigned the present time calls for a Course of Familiar Instruction in which the important facts and essential principles involved in the subjects referred to may be properly classified, and so explained as to render them practically applicable to the common mind. Thus we may render our knowledge useful by such a familiar application of the same as shall preserve the physical, mental and moral harmony of the individual.

To this end the undersigned will organize and instruct Private Classes wherever his services may be engaged for this purpose. The course of private instruction will comprehend the Relations of Vital Electricity to the Organic Functions; Philosophy of Health and Disease; how to distinguish, by the observation of External Signs, the Positive and Negative forms of Disease; how to modify or regulate or destroy the body; how to apply this power to the treatment of the sick; how to resist frost and the atmospheric changes; how to guard against Contagion; how to relieve pain and remove Disease by equalizing the Nervous Forces and the Arterial Circulation, without waiting for the slow process, and the doubtful results of the ordinary methods; the scientific application of Electricity and Magnetism as Remedial Agents; influence of physical, mental and moral actions on the mind; and character; the medium operandi whereby the senses of one person may be controlled by another; the process of inducing the Magnetic Sleep and the Clairvoyant Vision; how to perform all the so-called Psychological Experiments, including Mental Telegraphing at a distance, &c. &c.

Address S. B. BRITTON, New York City, or Newark, N. J. MEETINGS IN BOSTON. MEETINGS AT NO. 14 BROMFIELD ST.—A Spiritualist meeting held every Sunday morning, at 10 1/2 o'clock, and afternoon, at 2 o'clock. Terms, 50 cents. A Conference meeting held every Monday evening at 7-3/4 o'clock. At HARMONY HALL, 419 Washington street. Free meetings Sundays at 10 1/2-2 a.m. at 3 and 7 1/2 P.M. Circles every evening. Mrs. BRESSELL, Mrs. ATKINS, DR. NUTTER, Mr. PEASE, and others, will speak in Harmony Hall next Sunday, forenoon, afternoon, and evening. Seats free.

MEDIUMS IN BOSTON. J. V. WADSWORTH, Medium for answering Bound Letters, No. 3 Winter St., Boston, over G. Turnbull & Co.'s dry goods store. Terms: Mr. M. charges a fee of \$1 and four postage stamps for his efforts to obtain an answer. For \$3 he will guarantee an answer, or return both letter and money in thirty days from its reception. Mrs. MARY A. RICKER, Trance Medium, Rooms, 145 Hanover St., Boston. Office hours, from 9 A. M. to 9 P. M. Private sittings 50 cents per hour. Residents, Parker St., (over G. Turnbull & Co.) 10-12 o'clock. Mrs. A. W. DELAFORE, the Independent Clairvoyant, Electro-physicist and Medium, has rooms at 11 Lagrange Place, where she will be happy to receive those desiring her services. Mrs. BEAN, Writing and Test Medium. Circles on Tuesday and Friday evenings, for development and manifestations. No. 30 Elliot street. Mrs. WATERMAN, Healing Medium by laying on of hands, and Miss WATERMAN, Trance and Test Medium, 9 Suffolk Place. Hours, 9 A. M. to 9 P. M. Terms 50 cents per sitting.

THEODORE PARKER'S RECENT PUBLICATIONS. A Sermon for the New Year; What Religion may do for a Man; and which is added Mr. Parker's Parable Letter to his Society. Price 6 cents. Parker's Two Sermons on Revelations; and one on false and True Theology. Price 8 cents each. Parker's Four Sermons preached in the yearly Meeting of Progressive Friends, at Longwood, Pa., May 30th and 31st, 1858. Price 17 cents; also his speech delivered at the New England Anti-Slavery Convention in Boston, May 26, 1858; on the Relation of Slavery to a Republican Form of Government; and also, his Fourth of July Sermon, on the effect of Slavery on the American People. Price 6 cents each. Sermon of Immanuel Life, Fifth Edition, 10 cents. For sale by Bela Marsh, publisher, 14 Bromfield Street.

FREE LOVE AND AFFINITY. A Discourse delivered under spirit-influence, by Miss Lizzie Dorr, at the Metropolitan Boston, Sunday evening, March 20, 1859. Photographically printed by James M. W. Yerrinton. Price 8 cents each, or \$5 per hundred. This discourse contains much good advice, and was listened to with very general satisfaction. BELA MARSH, Publisher, 14 Bromfield Street, Boston.

