



DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

A. E. NEWTON AND S. B. BRITTAN, EDITORS. PRINCIPAL OFFICE OF PUBLICATION, AT NO. 14 BROMFIELD STREET, (UP STAIRS,) BOSTON, MASS. TERMS, TWO DOLLARS A YEAR, IN ADVANCE.

NEW SERIES.

BOSTON, NEW YORK AND CHICAGO, SATURDAY, JUNE 18, 1859.

VOL. II...NO. 25.

Phenomenal and Philosophical.

MYSTERIOUS INCIDENTS.

BY BAYARD TAYLOR.

Let skeptical, hard, matter-of-fact men talk as they may, there is a lingering belief in the possibility of occasional communication between the natural and the supernatural—the visible and the invisible world—inherent in human nature.

An undoubted instance of the kind happened to me, while in California, in November, 1849. Starting from Sacramento, on horseback, for journey to the Mokelumne and the American Fork, I was detained three days at a lonely ranche near the Cosumne River, by a violent storm of rain.

I made such slow progress, that night came on as I was entering the foot-hills. I had kept my bee-line faithfully all day; and when I halted at dusk, in a little wooded dell, blazed two trees, so that I might resume the direction in the morning.

Taking the saddle for a pillow, I wrapped myself in my blanket, and lay down, with my back to the field and my feet to the fire. But my slumbers were short and fitful. The neighborhood was famous for bears; and I was apprehensive that my mare would take fright, get loose, and forsake me.

Suddenly, far overhead, in the depths of the sky, rang a single, clear, piercing voice of unnatural sweetness. Beyond the reach of human organs, or any human instrument, its keen alto pierced the firmament like a straight white line of electric fire.

It is impossible to describe the impression produced by this wonderful visitation. I slept no more that night; and for

days afterward, the piercing sweetness of that skyeey voice rang through my brain. Walking Broadway, years afterwards the memory of it has flashed across my mind, as sharp and sudden as a streak of lightning; and if it now returns more faintly and less frequently than before, its weird and supernatural character remains the same.

"The airy tongues that syllable men's names On sands, and shores, and desert wildernesses."

The dream is no less a wonder. How does one faculty of the brain act, so far beyond our conscious knowledge, as to astound us with the most unexpected images? Why should it speak in the Latin tongue? How did it compose music—which would be as impossible for me as to write a Sanscrit poem?

There is another interesting fact connected with this adventure. When daybreak came, I saddled my mare; and with the aid of the blazed trees, resumed the bee-line of the previous day. It was no easy matter to follow it, up and down the precipitous hills; but I had not proceeded an hour before my course was blocked by the very ranche to which I was bound!

One more incident of a more decided character closes the list of my experiences. During my last visit to London, I accepted an invitation to pass two or three days with a banker, who occupies a fine estate on the Thames near Windsor. The house—which was a palace in its extent and the character of its appointments—was built by a former Earl of T—, who ruined himself in erecting it.

It was midnight when I went to bed; and I had slept, I suppose, until somewhere between two and three, when I suddenly awoke, and to my surprise, found that my candle was still burning. My first idea was that I had forgotten to extinguish it. Closing my eyes while revolving this question in my mind, I opened them again upon a room darkened as before.

When, however, the gentle ministry ceased, and I again caught the rustle of the trailing dress on the carpet, I sprang bolt upright in bed, and peered into the gloom, in hope of seeing the figure. But the room was a gulf of darkness, except the bit of window not covered by the cedars; and by this time the rustle had reached the dressing-room door.

LIFE IS A STRUGGLE.

I have done at length with dreaming; henceforth, O thou soul of mine, Thou must take up sword and gauntlet, waging warfare most divine. Life is struggle, combat, victory! wherefore have I slumbered on, With my forces all unmarshalled, with my weapons all undrawn?

ATTRIBUTES OF HUMAN NATURE.

For the Spiritual Age.

BY GEORGE STEARNS.

The cardinal attributes of Human Nature are Immortality, Progression and Responsibility; and the sooner we come to realize and act upon the moral force of this trina conception, the better for our welfare, here and hereafter.

Human Immortality is so innately desirable, that the majority of mankind have always believed themselves entitled to the boon, with no thought of evidence, save in this blind instinct, which makes the authority of every special religion. This faith satisfies the soul in its embryonic state; but when it begins to unfold as an agent of individual intelligence, it loses the zest of belief and yearns to know itself immortal.

1. Nothing not eternal is without cause; and the Universe indicates but One Cause—hence, One God.

2. Instinct is the language of the Creator; and the Author of Human Nature is no deceiver. Therefore instinct is a Divine expression of Truth, and Man's innate wish is God's foretold Will.

3. I can not but wish for everlasting Life; and I am only an individualism of Human Nature. Therefore, not I alone, but every soul, shall live for ever.

Now, since the principle of Immortality is natural, it must have its rationale. We surely cannot live always in the present state, nor would this be desirable. Are we not perfectly reconciled to the past? None of us would go back to childhood and re-enjoy its sports, however satisfying in their season. Contrariwise, when we were young, we looked forward to riper years, anticipated a growth of enjoyment, and in no case lamented the transiency of our aimless toils and unconscious vanities.

No human spirit prays to live forever as a mere man, shrouded in all the ignorance and error incident to life on Earth; and if some should, it were a foolish prayer, of which, once granted, such would soon repent; for Earth has no enjoyment a soul could always keep. The game of life, full-played, is long enough to sate the merriest heart. The very child sometimes eyes the stars and wishes to talk with God about his works.

In the future there's no limit to the soul's felicity, And no man on Earth can fathom what this Son of Man shall be.

This is what I mean by Progression as an attribute of Human Nature. It is the law of development—the method of God's Creation—the way we are born to Life, Intelligence, Virtue and Bliss. It is therefore the mode of Immortality, and indeed of all existence, for without it nothing ever comes to life, or lives a day.

Progression being the grand law of Nature, everything is estimable in its place, as a means of universal development; and unending Progression being an attribute of Human Nature, none of its temporal specimens, however puny, ignorant, ugly and wrongful, is essentially hateful, "wicked" or worthless. If a man walking through an orchard in Spring-time, should despise the trees and call their fruits good-for-nothing because they are bitter and unpalatable, he would be called green, as well as the apples he condemned.

When we contemplate the numerous errors and consequent forms of suffering which mark the personal and social condi-

tion of Man as he is—the atrocities of war, the miseries of poverty, the tortures of disease, the cruelties of slavery, the anguish of superstition—all the deplorable workings of seemingly malicious wrong, it is consoling to reflect that Humanity is young; that Human Nature is as yet undeveloped; and that in time the World will out-grow these fruits of ignorance, inexperience and indiscretion, as individuals do the foibles and petty calamities of childhood.

The principle of Progression is precisely that of Creation.—Its agent is no other than God himself. It is therefore absolute, and its onward march is irresistible and interminable.

As, by virtue of Progression, Man becomes more and more endowed with Reason, he cannot evade a growing discernment of his former mistakes and misdeeds; and, since none can love evil when understood as such, nor forbear to shun it by correction of conscious error, Reform must every where follow convictions of misjudgment or guilt. Moreover, since the germ of Conscience is implanted in every human brain, the nurtured soul must foster love of Right; and this enjoins amendments for all injustice wrought, on pain of a self-damnation horrid as Hell.

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A GREAT MYSTERY.

The great mystery of God's providence is the permitted crushing out of flowering insects. It is maintained by the respiration of oxygen and of sentiments. In the long catalogue of scientific cruelties there is hardly anything quite so painful to think of as that experiment of putting an animal under the bell of an air pipe, and exhausting the air from it.

Yes, my surface-thought laughs at you, you foolish, plain, over-dressed, mincing, cheaply organized, self-saturated young person, whoever you may be, now reading this—little thinking you are what I describe, and in blissful unconsciousness that you are destined to the lingering asphyxia of soul which is the lot of such multitudes worthier than yourself.

must hide it under the locks of brown or gray—under the snowy cap, under the chilling turban—hide it even from themselves—perhaps never know where they wear it, though it kills them—there is no depth of tenderness in my nature that pity has not sounded. Somewhere, somewhere, love is in store for them—the universe must not be allowed to fool them so cruelly. What infinite pathos in the small, half unconscious artifices by which unattractive young persons seek to recommend themselves to the favor of those towards whom our dear sisters, the unloved, like the rest, are impelled by their God-given instincts.

Read what the singing-women—one to ten thousand of the suffering women—tell us, and think of the griefs that die unspoken! Nature is in earnest when she makes a woman—and there are women enough lying in the next churchyard, with very commonplace blue slate-stones at their head and feet, for whom it was just as true that "all sounds of life assumed one tone of love," as for Letitia Landon, of whom Elizabeth Browning said it; but she could not give words to her grief, and they could not.

"MORE LIGHT" NEEDED.

Rev. Samuel Lee, in his late work on ESCHATOLOGY, after showing the differences and confusion of "Orthodox" authorities on the subject of the Resurrection, etc., has the following telling passages:

What now is orthodoxy on the subject of the Resurrection? We doubt if, at the present day, there can be found many who will subscribe to the grosser theory. . . . What, then, is the criterion by which to try opinions on this subject? . . .

This is a day, unlike any other, of independent thinking. The community are educated as never before, and trained to habits of reading and study. The literature of the day is addressed, as was not that of a former period, to the reasoning faculty. Our civil functions, even, encourage every man, as sharing in the responsibilities of his nation's governmental administration to think for himself. Authority no longer forms the creeds of men, political or religious. The Past does it not. We must see for ourselves. So it should be. And we have derived erroneous inferences from facts that have fallen under our observation, if there are not many readers of the Bible, who are pursuing an original investigation, and forming their own independent creeds.

If this be so, then, while we may expect a general agreement, we shall have, of course in greater number than before, specific differences. And our charity must adjust itself into harmony with its obligations in the premises. Men must and will think for themselves. And the cry of heresy will not deter those who are of the day from this duty and privilege. Far from it. On the other hand, it will have the effect to drive those, whom the church and orthodoxy most need, into relations other than those of the most effective auxiliaryship. Unity with variety is the order of things in nature. And if, in the sphere of theological opinions and functions, that variety is a little in excess, and includes some error, that excess is a less evil than the want of unity. There are good men in our day, who would be made better by cultivating a more familiar acquaintance with the fourteenth chapter of Paul's Epistle to the Romans. The divinely authorized standard of orthodoxy is,— "FOR GOD HATH RECEIVED HIM."

There are topics on which the public mind is in an especial state of unrest. The subject of this volume belongs to this class. The formularies above quoted, do not satisfy the common mind of the church. And it is asking for light. The doctrine of Inspiration needs to be examined. And as bearing not only on the subjects discussed in these pages, but on others, and some of them the most momentous of our holy Religion, the question of what is and what is not tropical language, needs a thorough investigation. On this subject, we think the language of Robinson may be applied with special emphasis: "The Lord has more truth yet to break forth out of his holy Word." The attitude in which for the church to be found, then, is that of incitement to investigation, and of willingness to receive more light. And let her tolerance and her encouragement be extended to the humblest of her sons, who would hope to shed, if but one and the feeblest ray of light upon what are yet regions of comparative darkness and obscurity.

DO NOT WEAR MOURNING.—Cyprian, one of the early Fathers, says in reference to the departure of the loved ones:

"We ought not to mourn for those who, by the summons of the Lord, are delivered from the world, since we know they are not lost but sent before us; that they have only taken their leave of us, in order to precede us. We may long for them as we do for those who are on a distant voyage, but not lament them. We must not put on the dark robes of mourning here below, while they have already put on the white robes of glory; we must not give the heathen just cause to accuse us both of weeping for them as lost and extinct, of whom, nevertheless, we say they are alive with God, and of failing to prove, by the witness of our hearts, the faith we confess with our lips."

The Spiritual Age.

Progress is the Common Law of the Universe.

A. E. NEWTON, S. B. BRITTON, L. B. MONROE, EDITORS.

Principal Office, No. 14 Bromfield Street, (up stairs), Boston, Mass.  
 LEWIS B. MONROE, BUSINESS AGENT.  
 New York Office, At Munson's Bookstore, 5 Great Jones Street.  
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 Chicago Office, No. 81 Dearborn St., opposite the Post Office.  
 MCNALLY & Co., AGENTS.  
 Buffalo Agent, S. ALBRO.

SATURDAY, JUNE 18, 1859.

SPIRITUALISM IN RELIGION.—NO. XII.  
 REGENERATION.

The term "Regeneration" and its equivalents, such as "New Birth," "Second Birth," "Change of Heart," etc., are in common use among religiousists, but often with very vague and unphilosophical ideas attached to them. We propose to inquire whether they have any proper place in a comprehensive and rational system of Spiritual Philosophy.

Some Spiritualists are accustomed to apply the terms "New Birth," "Born of the Spirit," etc., merely to the event of the separation of the spirit from the body, commonly called death, and entrance upon the spirit-life. This seems to us but a part of the truth, or rather but the mere shadow of the great reality. And that reality, the conscious commencement and growth of the SPIRITUAL MAN within ourselves—the development, even while in the body, of a higher or inner life which is never to cease—which process advances only as the "natural man," or lower self-hood, decays.

But with what propriety can this be called a re-generation, a new birth? To our view, with the strictest propriety, for the reason that the process indicated, though a spiritual and internal one, is entirely analogous to that of physical or natural birth, which precedes it in order.

To understand this process, we need to have clear views of the entire constitution of man. In a previous article (No. VII. of this series) we have had occasion to mention two prominent but somewhat diverse definitions of man, one or the other of which will probably be accepted by most Spiritualists. Whichever is adopted, the result will be the same as regards the fact of regeneration, and its necessity to the progress of the individual man.

That is to say, if man be regarded as consisting of an external body and an internal mind, both being organic forms,—the one visible, the other invisible—and beyond these an inmost principle of affection, or love, which constitutes the character or quality of the real man, and which in the "natural" or first condition of man is essentially selfish and evil,—it is plain that there must be begotten or born within him a higher principle of affection,—that is, divine or universal love, ere he can be the highest style of man. Or, taking the other theory, that there is, lying beneath and beyond all that is selfish and evil in man, a purely spiritual entity, belonging properly to his individuality—an incorruptible germ of the Divine Essence—that needs but to be quickened into life and nourished into activity in order to unfold the Perfect or Christ-man in each—still the process is essentially the same as before. In either case, it is the quickening and development into consciousness of the germ of a higher self-hood than the outward, sensual, or animal self, which first comes into conscious activity. The only difference is, that in the former case, this germ is supposed to be implanted subsequently to the natural or first birth; while, in the latter, it is supposed to have been implanted from the outset, or rather to have constituted the primal nucleus of the individuality, originating in the celestial or inmost degree of Being. Birth, or genesis, does not signify creation out of nothing; but the quickening and introduction into active or conscious being of that which before had existence in a germinal state.

This awakening of the spiritual in man is thus literally a second genesis, a new birth. It is not a new body that is born (as old Nicodemus imagined), nor a new mental organism, but a new heart, or a new love. It is not an instantaneous process; though it must have a beginning in the consciousness yet, like the outward man, it must also have a progressive growth. This growth, as to its rapidity, will be in accordance with conditions and aspirations, and will advance just in proportion as the selfish nature is overcome and dies out.

It is hardly necessary to stop here to show that human beings need to pass through such a process. No person practically acquainted with human nature, can have failed to observe that the first or "natural" manifestations of most human beings (to speak within bounds) are, like those of other animals, supremely selfish—that is to say, all instincts, impulses and desires, centre around self, and aim at self-gratification,—not at the absolute right, or the universal good. This selfishness continues to exist, more or less, as life advances, in all, or nearly all persons,—sometimes in gross and repulsive forms, again in refined and subtle phases. Those who deny this in their own case, we have found to be those who know least of themselves, or are little accustomed to close inspection and analysis of their own motives. This state is all well enough in its time, and it has its use within its proper limits; but it must be grown out of, by a birth into a higher condition, and a death to the lower, or man does not reach his best estate, his true spiritual manhood. Such, at least, is the result of our investigations in spiritual science.

Let not this process be mistaken for any other. One prevalent misconception has been already mentioned. By the SPIRITUAL MAN, is not meant what is commonly termed the human spirit as distinct from the physical body. Disembodied spirits may be as gross, sensual, as selfish, as un-spiritual, as are the worst in the body—perhaps more so. Mere emergence from the external body does not necessarily work any change in the moral character. This change must commence from within and work outward, by the forming of the "new man," and the putting off of the "old man with his deeds" or there is no moral regeneration. Disembodied spirits need this "new birth," just as much as those in the body, or they "cannot see the kingdom of heaven."

Nor does the temporary psychological experience usually attending "conversion" constitute regeneration. It may mark the beginning of the process, but unless it goes forward to a complete extirpation of selfishness, and an entire putting on of the Christ-man, the convert remains the same selfish, worldly-minded, unregenerate "natural man" as before, with perhaps

the addition of a cloak of pious pretense and hypocritical cant thrown over his corruptions.

A truly Spiritual Philosophy, then, can not ignore the great truth of regeneration. This truth, in fact, is one of its corner stones. There can be no spirituality, and no real spiritual progress without it. Our objection to the doctrine as taught by the popular churches is, not that there is no truth at its basis, but 1st, that its teachers in general have no rational philosophy for it—making it wholly a miraculous and unnatural process—whereas it has analogies in the most familiar processes of nature; and, 2d, that, as practically exemplified in Christendom, it is not thorough enough to be of much real worth. The reputed "regenerate" men of our modern churches can hold and trade in the bodies and souls of their brethren,—can speculate in the necessities of life,—can monopolize God's free earth, while thousands are starving for bread,—can immerse themselves in political strifes and worldly pursuits,—can engage in the petty competitions and tricks of trade,—can drive hard bargains and grind the faces of God's poor,—can roll in luxury and live in sensuous pleasure,—in short, can sustain a social system which practically denies a human brotherhood and ignores the Christ-life,—with seemingly quite as great a zest as do their "unregenerate" neighbors.

Perhaps professed Spiritualists, as a body, thus far, have exhibited little improvement upon this; but Spiritualism must lead to a righteousness far exceeding that of the scribes and Pharisees of our day, else it will be of little practical benefit to the world, and its devotees can in no case enter into the kingdom of harmony.

But we have barely touched upon the outlines of a most vital truth. It involves a deeper philosophy than our pen can now indite. Perhaps it may be more fully developed and elucidated in a future article.

THE RED MAN.

The Indian Aid Association has issued an urgent appeal for help in its work of awakening the public conscience. After recapitulating some late instances of outrage and wrong, as given in the public prints, the appeal proceeds:

This Association begs to assure the public that these barbarities, these wholesale murders, often perpetrated on the innocent and inoffensive, are not exceptions, but a fair specimen of what is constantly occurring on our extensive frontiers, both east and west of the Rocky Mountains; and that every day's delay in making the public voice heard, is a day of peril to the Indian and of mourning to all good people.

Our Government is not willfully vicious in its treatment of the Indians; but where there is no public voice to sustain it in the defense of this oppressed race, it is naturally being overborne by the clamor of the selfish and avaricious, intent on making plunder of the Indian lands. When Mexico was annexed to the United States, the Navajos within its borders were comparatively flourishing and civilized people. They lived in villages, wore blankets, raised wheat, corn and other vegetables, and had extensive flocks and herds. What is their condition today? Recent accounts state that they are broken up, scattered, and dying by scores of famine. Last Fall, under various pretexts growing out of a claim to some portion of their lands—a claim originating in a sale made by some chief, which the people refused to ratify—this tribe was attacked by our troops, their villages burned, their crops destroyed, their country devastated, and large numbers of them massacred or dispersed. We have seen it stated in the public prints that 1000 horses, 20,000 sheep and 500 head of cattle belonging to these poor people were either driven away by our troops, or slaughtered on the ground because they could not drive them away; and that the little children, too small to escape, were made a subject of trade and barter by our people, sometimes bringing \$100 apiece!

Is there, then, not a need of such a society as ours, to call attention to these enormities, and to labor for their suppression? Who can answer "No"? And, on the other hand, who will answer "Yes"? and respond to this appeal with material aid? We have appealed to the churches, but they are occupied with other benevolent and worthy objects, and have failed to appreciate the importance of this. Besides, some of them are a little jealous of us. They fear we shall interfere in some manner with their missionary work among the Indians. Not at all, except for their advantage, in producing a state of things, by shutting away the whiskey-dealer and the ruffian, who counteract and overawe the missionary by their presence and their threats, which will enable them to make their labor efficient. With our objects, it is needful that we occupy a ground on which all sects and parties can unite; but we war on none, and desire to co-operate with all. In order to succeed we must smother the nation, especially the humane and religious portion of it, who hold the moral destiny of the country in their hands.

Shall we then have help. A few of the clergymen of New York have preached to their congregations on collections for our benefit. We thank them for it. A few persons have also given us donations. Will others, ministers and citizens, here or in other places follow the example? The efficiency of our labors will be in proportion to our means. If small, we can print little, and make our voices but faintly heard; and the process of arousing and combining public sentiment, by the establishment of branch associations through our large country, will go on but slowly; and the barbarities on our frontiers of which we complain, must be left to a correspondingly gradual suppression. But with means at our disposal commensurate with the importance of the object, and the blessing of the Father, who cannot delight in the butchery of His Red Children, we feel assured of the early accomplishment of our first aim—the cessation of bloodshed on our frontiers—with the rich promise in the future, of securing the remnants of the aboriginal tribes from extermination; of inaugurating the reign of Peace and Good-will between them and the whites; and gradually, with the aid of other helpers, of introducing them into the higher blessings and enjoyments of a Christian civilization.

By order of the Board, MYRON H. CLARE, President.  
 J. R. ORTON, Secretary.  
 Office of the Indian Aid Association, No. 55 Broadway, New York, May 24, 1859.

MARRIAGE LAWS.—In South Carolina nothing further is necessary to establish the validity of a marriage than the consent of the parties, expressed before competent witnesses; any person whatever may solemnize a marriage; and the simple declaration of the parties themselves is sufficient to establish the fact of their marital relation; and the law provides for no divorce on any ground. In a recent case, a woman was induced to participate in the forms of the marriage ceremony as a mere matter of sport, but was afterwards claimed by the man who enacted the bridegroom, as his legal wife, against her will. The court decided that she was bound for life to the wretch!—Out upon such abominations in the name of marriage!

THE SOURCE OF DISEASE.—Dr. S. S. Guy, of Brooklyn, N. Y., in an address before the late meeting of the Homoeopathic Institute at Boston, took the ground that disease is of spiritual origin, and that the soul acts upon the body through the medium of the life-principle. The condition of mind that brings a man to the commission of suicide may generate a fatal disease. Under this view the soul must be pure, to restore the body to its pristine condition—the perfect image of God.

ROBERT DALE OWEN, the late U. S. Minister at the Court of Naples, arrived in New York by the last steamer. He proceeded directly to Washington. After adjusting his business with Government, he will give immediate attention to the publication of his work on the probabilities of intercourse with the spirit world.

MRS. COAN AND MR. BLY.

The recent course of Mrs. A. L. Coan, who has been somewhat conspicuous as a medium for spirit-manifestations, and particularly the statements put forth in a late card by Mr. Bly in our columns, have naturally been the occasion of some perplexity to persons who have rested their faith in Spiritualism in any degree on evidences derived through Mrs. C.'s mediumship.

We print elsewhere a communication from a western friend, on the subject, who mentions some of the proofs to his own mind that Mrs. Coan was in reality a medium for spirits.

On this point, we never had opportunity for personal satisfaction, and therefore have no opinion to offer; but would add that we find no conclusive evidence, either in the statements of Mr. Bly, or Mrs. C.'s own concessions, that she had been acting the part of an impostor. Mr. B.'s representation that she is a "humbler" (if he really believes thus) seems to be founded mainly on the fact that she succeeded in accomplishing greater feats, by trick and machinery, than were performed in her presence, or through her agency, by alleged spirits. This is not a sound conclusion by any means. On the other hand, so far as we can learn, Mrs. C. has uniformly asserted that she honestly believed the active agents in her own case were spirits, and that if she performed the feats herself, she was unaware of it.

It is true, however, that Mrs. C. greatly damaged her cause, and lost the confidence of many of her friends, by the extremely injudicious course she was led to pursue with Bly. If she was at all acquainted with the genuine phenomena of Spiritualism, she must have known that the platform of an excited public meeting, especially of the uproarious character which could not fail to be assembled at the call of Bly, was no fit place to put them to the test. While wires, and horse-hairs, and loose ankle-joints, and nimble fingers, will work just as well under such "conditions" as elsewhere, yet it could not be expected that those subtler elements which are directly acted upon by mind, and which spirits claim; to employ in their operations, could be successfully controlled under such circumstances. It, then, seemed to argue something more than rashness, that she should offer to stake, as she did, the whole question on the ability of spirits to compete with a confessed and acute trickster on the platform at the Melodeon.

But worse than this was her failure to keep her engagement, and the inconsistent and evidently insincere apologies made for her absence. True, she was insulted, and that most grossly, on the first evening; but if that was the real reason of non-appearance the second time, it should have been frankly stated at the first. Indeed, these insults should have been dignifiedly repelled on the instant, and their suppression had been made an indispensable condition of going forward on that occasion.

Still worse than all this was the humiliating effort of Mrs. C., on that evening, to make capital for herself by joining hands with Bly and indulging in wholesale and indiscriminate charges of imposition and fraud against other mediums. This is the darkest feature of the case. Those who thus recklessly assume to pass a harsh judgment upon others, must expect to expose themselves to equally severe criticisms and cruel suspicions.

Notwithstanding all these mistakes, which we doubt not now Mrs. C. sees and deplures, we hope she is honest in her professions of attachment to the truths of Spiritualism, as expressed in her late note (see AGE, May 14th), and that she will hereafter adorn those truths by a life of greater circumspection and charity. And we also hope that all investigators of spiritual phenomena will learn to remember that mediums are but human beings, subject to temptations and imperfections, like other people; and hence that neither are their opinions to be regarded as oracular, nor their acts as infallible.

Above all, let none repose their faith in immortality, or imagine that the truth of modern Spiritualism rests, on the integrity of persons who make merchandise, or a business, of commerce with the spirits. While we would not condemn in toto the practise of exercising spiritual gifts for pay and as a means of subsistence, yet every reflecting person must see that it is attended with great temptations, and liable to enormous abuses, by charlatans and pretenders. We doubt whether the practice has been on the whole an advantage to the cause of Spiritualism, and we look for the time when it shall be abolished altogether.

A correspondent in the South-west sends us a version of the performance above alluded to, as given in a New Orleans paper, by which we are desired to notice; and asks, "What effect is Bly producing?" The report is as follows:

"A SPIRITUAL LOSS.—One evening recently in Boston a test took place between A. L. Coan and Bly, the detective medium; it was fully demonstrated that the latter excelled the former in the matter of rapping, jumping the table, and reading on sealed ballots. Mrs. Coan appeared on the stage, and stated that in her opinion nine-tenths of the so-called 'spiritual manifestations' were utter and shameless impositions. She sustained Mr. Bly in the assertion that he had made, that, after his first appearance in Boston to expose this humbug, every medium left the city. When Mr. Bly goes to New York the mediums will come back to Boston. Among the tricks she exposed was the gloved hand, but she said that notwithstanding these tricks had all been exposed in New York, the spiritual papers had refused to publish the detection. Mrs. Coan gave the case of a Mrs. Davis who went to New York and obtained from a gentleman there sundry old books, studied them for six weeks, committed her lectures to memory, and delivered them in a trance state!"

Little need be said respecting these statements, in addition to the foregoing. The information that every medium left Boston after Mr. Bly's first appearance here, by whomsoever asserted or "sustained," will be news to most of our mediums. The "gloved hand" trick was detected and exposed by Spiritualists themselves, long ago, and the account was published at the time in our own and we think all the other Spiritualist journals. As to the case of "a Mrs. Davis," we are assured that nothing was said of any such person on the occasion, but that Miss EMMA HARDINGE was the speaker referred to. This slander received a sufficient notice in Miss Hardinge's letter in our columns last week, where it is pronounced a pure fiction—as any one may know who is aware that Miss H. never claimed to speak "in a trance state."

The principal "effect" which Bly is producing is lining his own pockets at the expense of the poor dupes who think he is "exposing Spiritualism." Beyond this, the results are unqualifiedly good, so far as we can perceive. We have not learned of a single Spiritualist, whose Spiritualism was worth anything to himself or others, who has apostatized; nor of a single skeptic worth converting, who has been confirmed in skepticism. But many have been led to scrutinize more cautiously the grounds of their belief, and much worthless chaff has been consumed in unquenchable fire.

A GOOD TIME TO SUBSCRIBE.—The half volume of the SPIRITUAL AGE commences July 1st. Please mention the fact to your friends.

The Editor's Table.

NECROMANCY: A Sermon by Rev. G. W. Pendleton, preached in the First Baptist Church, Springfield, Ill., Sabbath Evening, May 15th, 1859. Springfield: Published by Boomer & Bacon. 10 pages, 8 vo.

This sermon has been sent us for review, but it will hardly repay the trouble. It purports to have been published at the request of several persons who listened to its delivery, but whether their object was to oppose Modern Spiritualism, or to show up the weakness of the preacher, does not appear. Mr. Pendleton protests that the discourse was "prepared without a single thought of its publication." It was evidently intended for only that limited circle, who are accustomed to receive whatever the preacher may be pleased to offer without question or criticism. He was very imprudent in consenting to let it have a broader circulation. He regrets that he was "compelled to treat the subject with such a rapid pen;" and well he may if he has any care for his own reputation. It surely would have been more to his credit to have taken time to inform himself slightly in regard to the subject discussed. But he professes to be conscientiously opposed to any investigation of Spiritualism, and has evidently acted up to his convictions in this respect; hence he must write in ignorance or not at all. We will give a sample or two of the erudition and philosophy of the Rev. Mr. Pendleton.

After avowing his belief that Samuel really appeared and communicated with Saul, (as narrated in 1 Sam. xxviii.) our preacher proceeds thus:

"The real appearance of Samuel is a strong Scripture argument against what is termed 'Modern Spiritualism,' or the pretended communications with the spirits of the dead. Assuming that Samuel came from the dead, he came in a living body, or in a bodily form, appearing as he did when on earth, and wearing a mantle. In like manner have all the dead appeared who have communicated with living mortals on earth. Moses and Elias thus appeared on the mount of transfiguration; and even angels came in bodily form when they communicated with men, as in the instances of Abraham, Balaam, and others. And there is no more difficulty in supposing that Samuel appeared in bodily form on this occasion, than that Moses and Elias appeared thus on Mount Tabor. The Spiritualists of modern times may talk, if they will, about its inconsistency with revelation concerning the state of the dead; the impossibility of soul or spirit assuming a corporeal shape, and conversing audibly; but we cannot regard it thus without knowingly repudiating some of the most important dealings of God toward mankind."

Mr. Pendleton seems utterly oblivious to the fact that modern spirits are affirmed to manifest themselves "in a bodily form," to persons who, like Jesus and his apostles, Abraham, Balaam, the woman of Endor and others, enjoy the faculty of spirit-seeing; and that they frequently appear as they did when on earth, wearing similar apparel, etc. He seems also totally unaware that the Spiritualists of modern times deem it entirely consistent with at least all true "revelation concerning the state of the [supposed] dead," and with modern facts, that spirits should assume a corporeal shape and converse audibly, under appropriate conditions. Such want of information is not the best qualification for enlightening the public on Spiritualism!

Again, here are Rev. Mr. Pendleton's ideas of the location of heaven and its enjoyments:—

"In reference to 'the spirits of just men made perfect,' the Bible says, 'they are ever before the throne, and serve Him day and night in His temple,' and they shall go no more out." Can it be, that they leave their sublime occupation in heaven, and descend from their lofty seats, and come down to earth to engage in those foolish, silly, unprofitable feats of table, chair, and bell-dancing, and various other performances, which are of no benefit whatever to the human race?"

To complete this argument the preacher should have given some explicit information as to where the "throne of God" is located, and the precise distance from this earth to the "temple" spoken of. Some people are so simple as to imagine that the "throne of God" is everywhere that God's power or government is manifested, and that the whole universe is His temple, to the really devout soul; nay more, that a large part of the "service" performed by the spirits of the just made perfect is to act as ministering spirits unto them who shall be heirs of salvation. If indeed, it is the "sublime occupation" of all pure spirits to sit on "lofty seats," play on harps, and sing psalms without intermission, according to the popular idea, we think they would find great relief as well as benefit to themselves, at least, in occasionally varying the exercises, by a trip to earth even for such purposes as the preacher mentions. Once more:—

"The Necromancy of modern times, no less than that of ancient, is a heresy both in philosophy and in religion, and against every species and degree of this superstition, the Word of God is equally denounced. Who are the dead? Have they flesh and bones; a tongue, and lungs, hands and feet? Can a spirit be seen, felt, heard, strike and rap, and make visible signs? No. Matter, and not spirit, must be employed in this work. That which can reflect in the light, feel in the touch, produce a concussion in the air, or make visible signs, is not immaterial, but material. Is it not a heresy in philosophy? But the credulity of some is absolutely astonishing. They can see spirits in witch-bottles, and hear them talk and rap, and believe in all their jugglery with the fullest faith. So they visit the medium, and are full in the faith that she sees and reads through the back of her head, or forehead, and looks down into their stomachs, and sees into their lungs, and can tell them all the diseases they ever had, or ever will have!"

So then, Mr. Pendleton's own belief that spirits can assume visible, corporeal bodies, etc., as expressed in our first quotation, is after all but "a heresy in philosophy," and the testimony of the Bible that spirits were seen, felt, heard, rolled away a heavy stone from the door of the sepulcher, opened prison gates, etc., etc., is all false, because unphilosophical!—And, moreover, since, according to the Rev. gentleman's philosophy (?), a spirit cannot "make visible signs," nor act on matter at all, the pen which wrote this sermon, and the lips which spoke it, could not have been moved by spirit. Hence, Mr. P., according to his own reasoning, is no spirit, but a mere lump of matter! Thus the "rapid pen" of our preacher makes him demolish himself within the compass of four pages,—he all the while imagining that he is demolishing Spiritualism! We let him pass.

BEAUTY IN THE WORLD OF MATTER.

Another of Theodore Parker's excellent sermons, with this title, has been published by Swett & Co., 128 Washington st., Boston. It is prefaced by a letter written by Mr. Parker at Santa Cruz.

Buddhism.

The Grand Lama of Buddhism, who is the infallible Pope of the Buddhist religion,—(Grand Lama meaning simply Chief Pastor of Souls, or Sovereign Pontiff)—is believed to be pervaded and controlled by the disembodied soul of the founder of that of that religion, Boudha La, an old hermit, who lived about four hundred years after Christ. His soul is supposed to be regularly transmitted from one Grand Lama to another, and thus he is the ever-present head of the church. It is a very common thing for persons belonging to the religious orders of Tibet to be regarded as resuscitations of deceased saints. These are called "twice-born," or "thrice-born," etc.

Boston and Vicinity.

Boston Conference.

Another animated discussion was held, on Monday evening, June 6th, at 14 Bromfield Street, on the question, Does the increase of Modern Spiritualism tend to the benefit of mankind?

Dr. CHILDS read a paper, of which the following were the leading propositions: Spiritualism turns attention from things below to things above—from matter to spirit, which is above matter—from effects to causes. It leads people to throw off masks, and to act out their real characters: sometimes these look bad, and they give to Spiritualism a bad name; but it is humanity uncovered, and the unmasking will result in a benefit in the end. Spiritualism enthrones reason, and unfolds natural laws—leading from the Scriptures of Moses to the Scriptures of God written in nature, in which are no mistakes, falsehoods, or interpolations. It removes the fear of death, divests the tomb of terror, and shows us its supposed tenant a living and rejoicing being. All changes from error to truth are to be attributed to Spiritualism, because they are effected by the all-pervading Spirit of Truth. It causes the cold formalities of custom to be transformed into earnest affectional greetings, and leads us to be impartial in our estimates of humanity, to grasp the hard palm of the honest laborer as warmly as the soft hand of the child of luxury.

Mr. BAKER thought the Spiritualism of the last speaker synonymous with Infidelity; and as to its democratic and leveling tendency, it was not in advance of Mohammedanism. He objected to it, that it takes away a man's free agency, making people sign other people's names, and put themselves under the control of spirits, or devils.

Mr. MITCHELL thought Spiritualism was doing the greatest good of any movement in any age having in view the redemption of the race. It is a great thing to take away the fear of death, and there is nothing more prevalent, even in the church, than this. It also relieves God of the character of a cruel monster; and dispenses with the devil and hell of the popular churches. Other religious movements had done this to some extent, but only slightly in comparison. Spiritualism teaches each man to first be right himself, before he can reform others. But Spiritualists had their faults; they do not go deep enough. Spiritualism should take men out of our rotten governments, and show them that they have no right to monopolize property or land while others are destitute.

Mr. BRADBURY: To ascertain the effect of any doctrine, we should inquire what its influence upon every separate faculty of the mind. Take benevolence, for example: the Brahminical religion divides men into castes, and they are not to be elevated out of the condition in which they are born; hence its devotees are not taught to exercise their benevolence in doing good to each other. The Jewish religion tolerated Slavery, inculcated the slaughter of enemies, and did not seek to benefit outsiders. Christianity was an improvement on Judaism, yet lacked the essential point of leading its disciples to do good to others solely for the sake of others; on the contrary, it is for the benefit of themselves, or to secure their own salvation, that its adherents labor for others. Spiritualism induces people to act unselfishly for the good of others, because it teaches them that their own condition in the future will depend on inevitable laws, and not on what they themselves may do.—The speaker was proceeding to state the effect of various religions on the combative and destructive faculties, when his time expired.

Mr. CUSHMAN thought the definitions given of Spiritualism by its advocates were "confusion worse confounded." He could not argue with people who so continually changed their positions. To remove the fear of death was no benefit: give some men two glasses of whiskey and all fear of death is gone. Fearing to be dead is another thing, and that is removed by living rightly.

Mr. PIKE claimed that a correct and plain definition of Spiritualism had been given by the first speaker on the preceding evening. None had dissented from this, but others had given their own ideas as to what results from this basis fact. Christians differ as much in regard to the details and the duties of Christianity. People may believe in the same fact, and yet act very differently.

Mr. NEWTON repeated the definition submitted on the previous evening. While all modern Spiritualists are agreed as to the reality of spirit-existence and communication, they widely differ respecting the details which go to make up a comprehensive system of Spiritual Philosophy—yet not more widely than professed Christians differ about Christianity. He himself must dissent from some of the positions advocated to-night by Spiritualists.

Mr. CUSHMAN: Christians agree that the teachings of Christ are Christianity. Are not the teachings of spirits Spiritualism?

Mr. NEWTON: By no means. Call them Spirit-ism, if you please; but Spiritualism is the true system of Spiritual Philosophy, whether we have all arrived at it yet or not. Spirits teach very conflicting doctrines on some points; it is impossible to harmonize their opinions in one system of truth.

Mr. CUSHMAN still thought it was proper to define Spiritualism as the teachings of spirits.

Mr. NEWTON: No intelligent Spiritualist in the world will accept such a definition, and no fair opponent will make it. Our opinions are not based on the authority of spirits.

Mr. CUSHMAN: If the teachings of spirits cannot be relied upon, what is the use of Spiritualism?

Mr. NEWTON: One of its main uses is that it delivers from all bondage to mere authority, and compels every man to examine, to think, and to judge for himself. This and other uses had been sufficiently set forth in the preceding discussion. Some of its further actual results are these: 1st, it is turning attention to mental and psychical science, to an unprecedented degree—the effect of which must inevitably be to correct errors, to remove superstitions and dispel delusions. 2d, it induces philanthropists to look to the cause of the numerous evils which afflict society. The Spiritualist will not be satisfied with palliatives, nor stop short of a radical cure. 3d, it promotes investigation of physiological laws, and a knowledge of the conditions of health.

Mr. CUSHMAN: How can a purely spiritual philosophy have anything to do with the body?

Mr. NEWTON: In this way: We find that there is such a connection between the body and the spirit, that there cannot be a healthful spirit without a sound body. 4th, it turns attention prominently to the laws of hereditary transmission, and to the necessity of commencing reform at the very basis of society, in the marriage or parental relation. Lastly, it is promoting the elevation of woman, placing her on a social equality with man, and thus contributing to provide better mothers for coming generations. He did not deny that spirit-intercourse might be perverted to the injury of those who use it unwisely. And so may all knowledge, all new inventions, and all human faculties. But it behooves those who are well disposed to use all newly developed agencies with increased activity for beneficent results, and thus overcome evil with good.

The same subject was continued for further discussion.

THE HARMONY HALL MEETINGS have been suspended—a result which could not but have been anticipated by those who have observed the management of the late Convention held at that Hall, or who have been familiar with the previous operations of their manager in other places. We trust the gentleman, for whom we have none but the kindest wishes, will yet find his appropriate "mission;" but we opine it will be in some other field than public efforts in behalf of Spiritualism.

PERSONAL.—We are happy to announce the arrival of Dr. H. F. Gardner from his European visit. His host of friends will rejoice to learn that his journey has been a successful one in a business point of view, besides greatly improving his health.

Letters from D. K. Minor, now in Australia, report him with his daughter in the enjoyment of good health. He had just set his newly invented quartz crushing machine in operation.

THE SPIRITUALISTS OF BOSTON, who are desirous of seeking a higher religious culture, and of practically applying the truths of Spiritualism to their own personal regeneration and to the furtherance of a truly religious or spiritual life, are invited to meet the undersigned, for conference, at the Hall, No. 14 Bromfield-st., on Sunday afternoon next, June 19th, at 3 o'clock.  
 A. E. NEWTON.

A CONFERENCE MEETING will be held at 14 Bromfield-st., on Sunday evenings at 8 o'clock, till further notice.

A pencil has been invented for marking linen indelibly. If successful it will supersede the use of pen and ink and other contrivances which have been employed, and save a great deal of trouble.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place, Tuesday Evening, June 7th.

Question? What is the true relation of Modern Spiritualism to the Church and to society? Dr. GRAY: What is Modern Spiritualism? To his mind it is the modern recognition of the truth of the soul, as well as the body, and of the relation of soul to soul, of spirit to spirit.

Dr. ORTON: The true relation of Modern Spiritualism to the church, is obviously not one of war. Nothing is ever really gained by an attempt to force truth down unwilling throats at the mouth of the canon.

Mr. PARTRIDGE: The world is out into sects. We need to avoid this; and indeed it seemed to him, that Spiritualists had already become as sectarian as the others.

Dr. GRAY: Modern Spiritualism differs from all religions in the past in this respect, it is cosmopolitan, it does not endeavor to build up a nationality. This has been the aim of all preceding systems.

Mr. PARTRIDGE: The world is out into sects. We need to avoid this; and indeed it seemed to him, that Spiritualists had already become as sectarian as the others.

Every great era has been ushered in by war. Justice must contend with error until it is exterminated. In ancient Britain under the Druids, human sacrifices were offered.

But the greatest of battles are bloodless, those of mind. Jesus of Nazareth was the greatest of warriors. He braced himself unarmed, against human wrong and error, and triumphed over all in his death.

Dr. HALLOCK: The relation of Modern Spiritualism to humanity, is that of a new generation to the old, of the child to old age, of the bud to the new fruitage.

ality, but to develop the individual, and establish the brotherhood of the race.

Mr. PARTRIDGE: On the question of the evening we all seem to agree. Now what shall we do? There are great responsibilities resting somewhere; it seemed to him, on the advanced minds of the time.

Mr. FOWLER: The church seems in one sense to be a great monopolizer, standing between us and the Spirit World. Probably this has been of use to us.

Question for the next session: Are all mankind created equal? J. A. O.

Correspondence.

The Powers of Mind.

NAPOLI, N. Y., May 31st, 1859.

EDITORS OF THE AGE:—Reading the debates on different subjects discussed at the Lyceum, Clinton Hall, in your paper weekly, I see that some of our first minds doubt the influence of mind upon mind, while in the form, at a distance from each other.

In my investigations of the powers of the mind, some seventeen years ago, I was present with a Doctor Chase, who was in the habit of mesmerizing a certain lady at a distance of some thirty miles from where we met.

I continued to investigate the powers of the mind, and I found to a certainty that minds were in rapport with each other. I am satisfied that a person in rapport with me, and positive, even though one hundred miles away, if I have a weak point and am tempted to do wrong, can deter me from doing that wrong.

Three years ago I was fifty miles from home, and sat in a circle with a man and woman to whom I became strongly attached. When I left them it seemed as if I could not be separated from them.

Through different mediums, that they should stop my using it. I did not believe it. I had tried several times, but could not quit. A while after this, on the 4th of July evening, nearly two years since, I went where several Spiritualists had assembled; a medium came to me, entranced, and commenced working upon me, it was said "to take tobacco out of me."

After quoting largely from works of various travellers and writers, (among the latest of whom was Dr. Livingston,) and giving interesting descriptions of dried up rivers and desolate tracts of country in Australia, Africa, Mexico and Peru, which had formerly been inhabited by man, Mr. Wilson concluded that there was a gradual solidifying of the aqueous vapors, and consequently of water, on the face of this terrestrial world, which he inferred was approaching a state in which it will be impossible for man to man to continue to inhabit it.

So I discover, from my experience, that, according to our susceptibility, we are receiving constant influences from persons in or out of the form. I have been in the habit of holding circles with those in rapport with me, to good advantage, although several miles apart, having our set times. And I am convinced that if we wish to know whether spirits communicate or not, we should destroy our selfishness, seek to do good, bring ourselves into a harmonious condition, let the aspirations of our minds go forth for goodness, and soon we shall be blest.

Mrs. Coan and M. V. Bly.

EDITORS SPIRITUAL AGE:—In your paper of 18th inst. I find a note from M. V. Bly, the great "Expreser," of humbug mediums. In regard to his exposure of a "private" interview with Mrs. Ada L. Coan, I have nothing to say, more than that I think he has there shown the cloven foot.

For one, I do not believe he has the proof, for I am positive, from what I saw at her sittings here, in Waukesha, that she possesses a power in and of herself, in conjunction with the Spirit World, capable of producing the phenomena, as exhibited, independent of her knowledge in the matter.

Now, it would be utterly impossible for Mr. Coles, or Mr. Coan who traveled with Ada, to go into a strange place, make inquiries, obtain and present answers correctly to an audience, and not be detected.

Persecution and its Effects.

L. C. HOWE writes from Coneywago, N. Y., May 12th: "In the adjacent town of New Albion, there has been, for the past three weeks, more than ordinary excitement. Though Spiritualism has, evidently, the majority there, the principal noise is heard from the opposition; and the noise, for the past three weeks, we think, has echoed decidedly in favor of the truth.

hibitions of intolerance and bigoted antagonism, come from the poison-inspired minds that worship at the shrine of Bacchus. The feelings which have been burning their way out for near three weeks, were, last Saturday night, developed in full blaze. A cozy little circle being convened at a private house, to catch the thought-breathings of the spirit-world, we were soon hailed by the voice of hoarse music, accompanied with shouts, fring guns, and other riotous noises.

No feelings of retaliation stirred the bosoms of our circle. It was suggested that they were doing this for the edification of the church, whose sentiments they were reiterating in their own peculiar way.

We think these agitations are redounding to the benefit of our cause; for every thinking mind must see that vice would not persecute its champions. Indeed, I know of some whose thoughts have been awakened to a favorable consideration, by the spirit manifested on the part of the opposition.

Science, Art, Invention.

MAGNETISM IN LOCOMOTIVE WHEELS.—A new invention has been made for the application of magnetism to the driving wheels of locomotives, to increase their adhesion to the rails, and thus avoid the necessity of great weight in order to keep the wheels from slipping while drawing heavy loads.

THE MEN IN THE MOON.—The London Photographic News states that an Italian Savant, after trying for six years, has recently succeeded in obtaining pictures of the moon on which figures of animals, one species of which bore a great resemblance to human beings.

NEW MATERIAL FOR CARPETS.—The Mechanics Magazine of a recent date announces that a very original material for floors has been patented, which answers in the best manner all the desired conditions. It consists of a composition of cork, cotton, wool and other fine fibrous materials of various colors, mixed with India rubber, and these are spread on a canvas back and embossed.

DECREASE OF WATER ON THE GLOBE.—At a late meeting of the British Association. Mr. Galton read a paper by Mr. J. Spottiswood Wilson, "On the General and Gradual Desiccation of the Earth and its Atmosphere."

After quoting largely from works of various travellers and writers, (among the latest of whom was Dr. Livingston,) and giving interesting descriptions of dried up rivers and desolate tracts of country in Australia, Africa, Mexico and Peru, which had formerly been inhabited by man, Mr. Wilson concluded that there was a gradual solidifying of the aqueous vapors, and consequently of water, on the face of this terrestrial world, which he inferred was approaching a state in which it will be impossible for man to man to continue to inhabit it.

Obituary Notices.

"MY ERRAND IS NOT DEATH BUT LIFE."—Such were the whisperings of the messenger, who came June 1st, and bore away NANNIE W., daughter of Dr. N. and Mrs. NANCY SHERMAN, of Waltham, Mass.

Mrs. Coan and M. V. Bly. WAUKESHA, Wis. May 30, 1859. EDITORS SPIRITUAL AGE:—In your paper of 18th inst. I find a note from M. V. Bly, the great "Expreser," of humbug mediums.

For one, I do not believe he has the proof, for I am positive, from what I saw at her sittings here, in Waukesha, that she possesses a power in and of herself, in conjunction with the Spirit World, capable of producing the phenomena, as exhibited, independent of her knowledge in the matter.

Now, it would be utterly impossible for Mr. Coles, or Mr. Coan who traveled with Ada, to go into a strange place, make inquiries, obtain and present answers correctly to an audience, and not be detected.

What a glorious age compared with others! What a season for rejoicing; when the young, as well as the old, can calmly and considerately meet the messenger, arrange for their departure, then with a smiling "good-bye" cross the river to its brighter shore!

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Compend of Facts.

"Mystic Hours."

From numerous apparently well-attested accounts of marvels given in Mr. Redman's book, we select the following:

On one occasion, I had to remain at night in the hotel with Mr. Potter; we retired about ten o'clock, and the nasal vibrations of my friend soon gave evidence of lassitude and unconsciousness.

"Why do you not get in and get your clothes?" said he. "As we put our heads inside of the door, some article meets us half way," said Potter.

We were ultimately forced to accept the landlord's offer, and take separate apartments, thus eluding the powers regnant that night. At another time, after retiring, a large rubber cane, the property of Mr. Potter, was vigorously applied over our bodies; the room was quite light from a jet of gas on the opposite side of the street, and Mr. P. seeing the cane in mid air, reached to grasp it; in doing so, he was struck upon the hand, which somewhat disabling him, caused it to be speedily withdrawn, and placed under the bedclothes.

The alphabet was called for, "Put your heads under cover" was spelled. I quickly obeyed the warning, but Potter refused, saying, "I have the cane now, and we'll see who's master."

I instantly answered his call, and he emerged from the bed, the blood dropping from his hands as he held them to his face, at the same time crying out—"I'm blind, get me water! water!"

I led him to the Cochituate, and assisted in dressing his wound; it was some time ere the hemorrhage ceased, and then his eye presented a pitiful plight; after dressing it we again went to bed, but no sleep for Potter, his was a night of pain; I told him he deserved punishment, but not to the extent of having his eye put out.

From this spirit, never did our chevalier of the cane attempt another combat with spirits; he usually declared "I was well enough, only you couldn't see where to strike, whereas the invisibles brought down in the right place every time."

NOTE.—We happened to call upon Mr. Potter, a day or two after the occurrence last described, and found him suffering severely from the injury to his eye. He then gave us the same account of the affair as is given above, assuring us that, as the door was fast, there was no possibility of any person in the body having entered the room and made this attack.

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THE SPIRITUAL AGE.

BOSTON, NEW YORK AND CHICAGO, JUNE 18, 1859.

LETTERS RECEIVED.—J. Webster, E. A. Bennett, D. McInnes, J. J. French, T. W. Sawyer, H. W. Ballard, W. H. Carroll, S. Johnson, A. Bartholomew, S. Thompson, G. W. Pease, E. W. Marshall, H. G. Thompson, D. Matthews, W. S. Hooker, U. Clark, A. Jones, J. Olin, R. Barrow, O. Baker, G. Weir, J. A. Rogers, S. Albro, J. J. Thompson, D. P. White, D. Loy, A. F. Chastell, L. Moody, B. Barry, J. B. Hughes, A. L. Davis.

SPECIAL AND PERSONAL. S. B. BRITTON will lecture in Taunton, Mass., on the second and third Sundays in June (18th and 19th); and in Putnam, Conn., the fourth Sunday in June (26th).

H. P. FAIRFIELD will speak at Putnam, Ct., on Sunday, June 19th; in Toland June 26th; in Milford, N. H., July 3d; in Portland, Me., July 10th; and in Great Works, Me., Aug. 7th. He expects to spend the month of August in Maine.

F. L. WADSWORTH speaks at Marlboro', Mass., June 26th; Providence, R. I., July 3d; Williamstown, Conn., July 10th and 17th; Northampton, Mass., July 24th; Springfield, Mass., July 31st and Aug. 7th; Syracuse, N. Y., Aug. 28th; Oswego, Sept. 4th, 11th, 18th, 25th, and Oct. 2nd. All persons desiring his services on week evenings, can address him at the above named places, at the times designated.

Mrs. H. P. M. BROWN will lecture in Providence, R. I., June 12th and 19th; and in Buffalo, N. Y., the 26th.

Mrs. FANNIS BURBANK FETTER will lecture in Philadelphia, on Sundays June 8th and 12th; in New York on Sunday June 19th; and in Newark, N. J., June 26th, July 3d, 10th, 17th and 24th. Address, until June 15th, at Willard Barnes, Fulton, Mo., 123 Lombard St., Philadelphia, Penn. From June 15th until July 24th, at "Newark, N. J."

WARREN CHASE lectures in Chicago, Ill., 19th and 26th; Berlin, Ohio, (at a Grove Meeting) July 1st, 2d and 3d; Geneva, O., July 10th; Concord, Ohio, 12th and 16th; 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 places and places.

L. J. DODD PARDES speaks at Springfield on the 12th; at Plymouth the 19th, and at East Andover the 26th—afterwards goes West. Address Fountain House, Boston.

LORENZO MOODY will lecture as follows:—At Milford, N. H., Sunday, June 19th; Nashua, June 26th; Waltham, Mass., July 3d; N. Bridgewater, July 10th; Jeppa, Village, 11th; K. Bridgewater, 12th; W. Bridgewater, 13th; Raynham, 14th and 18th. He will act as agent for the AGES and BARRAGES; and also answer calls to lecture. Address, Malden, Mass.

Miss EMMA HARRISON will lecture during June at Portland and Oswego. Miss Harrington's engagements are completed for the summer months, and in September she commences her tour 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.

Miss E. W. CRAIGIE will speak as follows:—Springfield, June 19th and 26th; Putnam, Conn., July 3d and 10th; Milford, N. H., 17th; East Roughton, 24th; Foxboro', 31st. Address Lowell, Box 816.

G. B. STREIBER 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; these cities. Any calls for week evenings can be addressed to him there; calls east of Cincinnati should be addressed him at St. Louis to give time for the appointments.

S. W. WATSON, inspirational speaker, may be addressed until June 15th, at Poughkeepsie, N. Y. THOMAS S. WATSON, trance-speaker, will receive calls to lecture. Address at Otseville, R. I.

Miss A. W. SPRAGUE's address through the month of June will be Plymouth, Vt., through July and August she will speak at Oswego, N. Y.

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

Rev. JOHN PEARSON will receive calls to speak on Spiritualism. Address, West Medford, Mass.

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

PRIVATE COURSE OF INSTRUCTION In Vital Electricity, Electro-Physiology, Animal Magnetism, Psychology, Mental Telegraphing, Etc.

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.

MEDIUMS IN BOSTON.

Mrs. MARY A. RICKER, Trance Medium, Rooms, 145 Hanover St., Boston, Office hours from 9 A. M. to 6 P. M. Private sittings 50 cents per hour. Residence, Park St., (Corryville) Chelsea.

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

Miss WATERMAN, Trance, Test and Writing Medium, has removed to No. 17 Devereux street. Hours from 10 to 12, and afternoon 3 to 5. Conference in the evening at 7.

Mrs. H. B. BERT, Writing and Trance Medium, No. 2 Columbia street (from Devereux street). Hours from 10 to 1, and from 2 to 5.

Mrs. LIZZIE KNIGHT, Writing Medium, 15 Montgomery place, on one flight of stairs, door No. 4. Hours 9 to 11 and 2 to 5. Terms 50 cents a session.

Mrs. SMITH, No. 45 Eliot street, a successful Healing Medium; also, Writing, Developing and Test Medium and Spirit-Seeer. Circles, Sunday, and Friday evenings.

Mrs. G. L. BEAN will give her attention to clairvoyant medical examinations. Rooms 30 Eliot street. 21—4t.

ESOTERIC ANTHEPOLOGY.

By T. L. Nichols, M. D. Price \$1.00. A new supply of this valuable work is just received and for sale by Bela Marsh, No. 14 Bromfield St. June 4—4t

MYSTIC HOURS.

Or, Spiritual Experiences of 10 G. B. BROWN, containing the more remarkable manifestations and communications that have been given through him, with cases of witnesses, &c. Price \$1.25. Just published, and for sale by BELA MARSH, 14 Bromfield St., who will mail it to order, to any part of the United States within 3000 miles, free of postage. Orders solicited. 254t

THE REFORMER'S HOME.

For the accommodation of Spiritualists and Friends of Progress, at moderate charges, is centrally located at 100 Lake St., Cleveland, Ohio. Office of the Progress and Gen. 22

PNEUMATOLOGY IN BOSTON.

PROF. FOWLER will continue his Lectures on this interesting Science the present week, in the TREMONT TEMPLE, BOSTON.

The Practical Uses of PneumatoLOGY.—First, to teach us how to bring all parts of the system into harmonious and well-directed action.

Second, to understand the function and uses of each separate organ.

Third, to enable us to govern and educate each faculty and each organ.

Fourth, to increase the power of some and properly directing others.

And Fourth, by combining these lessons, it enables us to "know our- selves" and to account readily for each faculty, thought and act, on scrutinizing the mind.

And, furthermore, it enables us to indicate, with great exactness in writing, the Profession, Occupation or "Calling" in life, in which each person may be successful, and in which he may become most useful and happy.

Examinations daily by PROF. FOWLER. PRACTICAL PNEUMATOLOGIST. June 12.—1t. 142 Washington St., Boston.

Spiritualists' Picnic.

A Spiritualists' Picnic will be held at Sterling Junction, Thursday, June 23d. Arrangements have been made with the Worcester & Nashua, Fitchburg & Worcester and Lowell Railroads to carry passengers to and from the picnic for reduced fares.

An invitation is cordially extended to all who feel disposed to join in our festivities. Each is requested to carry his own food for the day. Ample provision will be made for horses and for all who do not carry cattle, near the camp ground. It is expected that Lecturers and Mediums who have been liberally stationed in the field for years past will be present and add much to the joy and profit of all.

COMMITTEE.—J. F. Monroe, Fitchburg; A. P. Conant, Leominster; F. Davis, Shirley; L. W. Blake, Poppley; J. M. Fletcher, Nashua; J. M. Plummer, Lowell; D. Barnes, Marlboro'; M. H. Mick, East Princeton; P. M. Ross, Berlin; J. L. Taylor, Worcester; E. Beaman, Sterling; J. H. Clough, Clinton; H. Barron, Lancaster.

New England Union University—Lecturing Convention.

The stockholders, members and friends of this Institution are hereby notified that the sum of eight thousand five hundred dollars is now subscribed (that sum being required to locate said University) and that there will be a Convention held at Wells' Hall in the city of Lowell, Mass., on Tuesday, the 5th day of July, 1859, commencing at 10 o'clock, A. M. and continuing two days, or until the following business is transacted according to the Constitution:

1st, To hear the report of the locating committee and take action thereon.

2d, To locate said University by a stock vote.

3d, To hear the report of the meeting of trustees and take action thereon.

4th, See when and how the association shall proceed to the erection of said University, and to discuss plans of interior construction.

5th, To see if the association will vote to instruct either the building or furnishing committee.

6th, To transact any other business that may legitimately come before the meeting.

The fares over the Boston and Lowell, Lowell and Nashua, Nashua and Wilton, Stony Brook, Groton and Fitchburg, Salem and Lowell, Lowell and Lawrence Railroad will be half-price.

Spiritualists' Convention at Plymouth, Mass.

A Spiritualists' Convention will be held in Plymouth, Mass., on the 5th, 6th and 7th days of August, 1859. The friends of Spiritualism from all parts of the country are cordially invited to attend. [The Call in full will be hereafter published.]

Interesting Miscellany.

MARVELLOUS STORY.

An English paper tells the following story which is certainly most wonderful if true:

There is a man, a very strange man, among the Sikhs of India, a Fakir or Faqueer too, one who gains his livelihood by putting on the appearance of death, and suffering himself to be buried for three, six, or twelve months, according to the agreement and compact he enters into with his employers.

One of those who has witnessed his prodigious feat, is Captain W., the political agent at Loodianah, who stood by when he was disinterred after a burial of ten consecutive months, and his body seemed then, as it had seemed at first, to be in a state of suspended animation.

But look at the difference. In the case of this Indian, instead of the confinement in a spacious room, the body is put into a bag; the bag is tied up and sealed with several seals by men of credit and distinction.

Reader, do you marvel? What think you of this? If this be really a cunning man, who fences with the sharp eyes, and looks, and thoughts of five millions of people, and does this for fifteen or twenty years without being caught tripping, it cannot be denied he does his feat in a very workmanlike manner.

This wonderful man is now about forty-five years old, and enjoys all the ruddy health that a vigorous body and a sound constitution can bestow.

He says, that during the time he lies thus, in a state of suspended animation, he has the most beatific dreams that can be conceived. These dreams are not like those of ordinary men, but they are long, durable, continuous, full of incident and ramified intrigue, like a well-written romance of many goodly volumes.

When the Fakir is taken up after burial, no pulsation can be felt; at once the heart, the wrist, and the temple are still; there is no breathing; the body is not cold as a corpse would be, but it is cooler than that of other living men, except over the seat of the brain, which is feverishly hot and burning.

The Rajahs and Sardars, and other men of state load him with presents. They do not distrust him as we should do, but rather glory in him as a specimen of the miraculous, vouchsafed to their own privileged country.

Supernatural.—A Southern paper, after noticing a dangerous wound received by a man in sliding from a haymow on a pitchfork, states, "that medicinal preparations were applied to the pitchfork, and it has been carefully wrapped up and deposited in flannel to aid the healing of the wound."

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A healthful activity is the regulator of the whole man.

IT IS DARK.

The following beautiful sentiment is taken from "Meister Karl's Sketch Book," entitled "The Night of Heaven." It is full of touching tenderness:

"It is dark when the honest and honorable man sees the result of long years swept cruelly away by the grasp of knavish, heartless adversity. It is dark when he feels the clouds of sorrow gather around, and knows that the hopes and happiness of others are fading with his own.

"It is dark, when the dear voice of that sweet child, once so fondly loved, is no more heard around in murmurs. Dark, when the light, pattering feet no more resound without the threshold, or ascend, step by step, the stairs. Dark, when some well-known melody recalls the strain once oft attuned by the childish voice now hushed in death!

"It is dark, when, in later life we tread the scene of long-vanished pleasures—pleasures pure and innocent, whose memory has often thrilled our soul—whose voices, like those of some phantom-band are ever sweet and sad; but never sadder than when chiming with the after-echo, "We return no more!"

"It is dark, very dark, when the grim hand of sickness has passed fearfully over us with its deathly magnetic stroke, and left behind the life-enduring sorrows of blindness, decrepitude or debility. It is dark, sadly dark, when we are neglected for the fair and comely who abound in this heartless world.

"It is dark in the heart of man all over this fair green world. It is dark beneath the noontide sky—dark in the sun-ray, the moonbeam—the star-light. But for the true heart and trusting soul, who lives in the life of love and gentleness; there beameth ever, a light of joy from Heaven!

A CHINESE HELL.

A correspondent of the Baltimore American thus describes a representation of the punishment of the wicked, after death, according to the Buddhist theology, which he witnessed on the suburbs of Canton:

After a walk of about a mile, we came to the "Temple of Horrors." This is a horrid place—that is, the scenes are hideous. The intention is to represent what a bad man would suffer after death. It is composed of ten different groups of stauary, made of clay and many of them are crumbling to pieces.

The Infants Drowning Place.

Mrs. Mason, a missionary in Burma once wrote:—"I am now off Saugor, the island shrine of the Ganges! yes, here we are, on the spot where thousands upon thousands of little infants have been offered in the sacrifice to the god of the river The English long ago abolished this cruel rite, but I am told that even now, secretly, scores of little ones perish every year, during the grand festival in January.

Home.

We have rarely seen a simple child story that more touched us than the following which we find in an exchange: "This is my home!" cried a little one, a treasured boy of four summers, as fresh and rosy, he came in from school, at the close of a short winter's afternoon.

"Indeed, little Willie," said his mother, "how is it? Suppose you go out on the sidewalk, and try at the next door; suppose you step into the entry, throw off your little sack as you have here, and proceed to the parlor, would not that be your home?"

"No indeed," said Willie, "that would not be it." "But tell me why not?" Willie had never thought of this. He paused a moment, then directing his eyes to where his mother quietly sat sewing, he replied, with an earnest gesture, "She lives here."

RELIGIOUS ASPECT OF THE WAR IN ITALY.—It is curious that when war breaks out, the clergy, who should be the first to deprecate it, are ever found ready to give it an impulse. Thus in Austria we find the convents and other religious institutions leading financial aid to the government, just as they are in the habit of doing in Mexico, whilst in France and Sardinia the clergy are giving to their respective governments all that is left them to bestow—their blessing.

BECHER'S CRUELTY.—Henry Ward Beecher rivals the Austrian General Guyl in barbarity. He absolutely talks of sentencing a man "to the Tract Society for life." Better adopt the Austrian rule and prescribe but the one punishment—"death."

Steer Straight to me, Father.

A fisherman was accustomed to go out in a boat with his family and spend the day at a distance from the shore. As there were frequent fogs, one of the number was usually left at home to ring a bell as a signal. On one occasion a little son remained on shore. During the day a thick fog settled down upon the water, and the fishers attempted to reach the land, but the mists grew deeper and darker, and after rowing vainly in all directions, despair had nearly suspended their efforts.

The father renewed his efforts, and by steering straight in the direction of the oft-repeated call, reached the desired haven. Not long after the little lad was taken away by death. The father, a wicked man, having no hope in this life or that which is to come, was filled with despondency. Clouds, mists, and darkness seemed to close in around him on every side.

While thus situated, he seemed to hear from heavenward, "Father! steer straight for me, Father, and you will get home." He obeyed the admonition, and turned his frail bark, tossed upon life's boisterous billows, towards the haven of eternal rest. So, it is probable our little ones are taken away to that higher sphere, whence we may mentally hear their cherub voices calling, "Father, Mother, steer straight towards me, and you'll get home."—Am. Agriculturist.

An Oriental Story.

An old Oriental story records, that one day Moola Musseerden in a mosque ascended the desk and thus addressed his audience:

"Oh, children of the Faithful, do ye know what I am going to say?"

They answered, "No." "Well, then," he replied, "it is of no use for me to waste my time on such a stupid set of people."

Next day he again mounted the desk and inquired, "Oh, true Mussulmen! know ye what I am going to say?"

"We do," said they. "Then," he continued, "there is no need for me to tell you."

The third time his audience thought they should catch him, and on his putting the usual question, they answered, "Some of us do, and some of us do not."

"Well, then," replied, he, "let those who know, tell those who do not."

Adria: the Sixth declared that physicians were very necessary to a populous country; for were it not for the faculty, men would live so long and grow so thick, that one could not live for the other."

Poetry and Sentiment.

For the Spiritual Age.

HAUNTED HOUSES.

Who has not heard in early years  
Weird stories of some haunted Hall,  
With solemn voices, chilling fears,  
And mystery pervading all;  
Tales of a fair, and pallid face,  
With mournful eyes and floating hair;  
Of ghosts who made their dwelling place,  
And kept their shadowy revels there?

Do not these mystic legends teach  
A truth revealed to one and all?  
Hid deep within the breast of each,  
O! is there not a haunted Hall?  
The grass of time grows thick around,  
Rust gathers on the gateway low,  
But all is consecrated ground,  
And ghosts are fitting to and fro.

Enter this solemn chamber—hush!  
This is the temple of a woe,  
That did the very heart-strings crush,  
In the dim days of Long Ago.  
Silent we met, and bore the doom,  
Then closed the door and turned aside—  
But still a presence haunts the room  
And memories in the heart abide.

Here is a little closed recess,  
We keep the key, no other may,  
For here a joy sprang up to bless  
And glorify our fleeting day.  
Though storms too soon the spirit bowed  
And shut the sunshine from our sight,  
A rainbow brightly spanned the cloud,  
Tinged with that beauty and that light.

Our haunted houses keep their place,  
As we pass on through crowded ways,  
Happy for us if each pale face  
Beam with the love of other days;  
And happier still, if none of those  
Who look from out the chambers drear,  
Can charge to us the cares and woes  
That darkened their existence here.

TOUGA Co., Pa.

Look upon every day as the whole of life, not merely as a section, and enjoy the present without wishing, through haste, to spring on to another section now lying before thee.

In silence meet what ill deforms thy mind;  
But all thy good impart to all thy kind.

J. STERLING.

Madame de Stael has well observed, that men collected in a public assembly, and debating upon great questions of public interest, generally end in electrifying themselves with the sparks of mental dignity.

THE SPIRITUAL AGE: FOR 1851!

No pains will be spared to make the Age in all respects a most valuable family paper. Every effort will be made to add to the high reputation which it already enjoys as an exponent of Spiritual Truth and a Pioneer of Reform.

A FIRST CLASS PAPER! The Miscellaneous Department, without presenting any of the trashy "sensational" literature now so much in vogue, will be enriched with spicy, stirring, and instructive tales and sketches from the most popular sources, original and selected; with a variety of choice matter designed to meet the wants of both the heart and mind.

The Spiritual Age will be published every Saturday, in a large and elegant folio sheet, at \$2 per annum, in advance. One Dollar will be received for six months. To clubs, five copies for \$15; ten copies for \$25; to Boston subscribers, when served by carrier, \$2.25. Specimen numbers forwarded free to any part of the world.

Principal Office of Publication, No. 14 BROMFIELD STREET, BOSTON. New York Office at Munson's Book-store, 5 Great Jones street, Boston.

Address THE SPIRITUAL AGE, 14 Bromfield street Boston. CLEVERLY WITH OTHER PERIODICALS.—We will send the Age and Atlantic Monthly, for \$4.00; the Age and True Flag or Life Illustrated for \$3.00; the Age and Water Cure Journal or Phenological Journal, \$2.50.

Single copies of the Age may be procured of Spiritualist Booksellers and Newsmen generally.

Advertisements.

BANNER OF LIGHT.

The publishers of the Banner of Light, announce to the public that they have made arrangements with S. B. BRITTON to furnish a series of Essays on Man and his Relations, for their columns.

The first number of the series will be published on Tuesday, June 14, in the paper bearing date as the following Saturday, and will be continued through the summer months.

Mr. Britton will devote sufficient time to their preparation, to render them of value to the philosophical minds of our country and cause. BANNER OF LIGHT also contains every week, photographic reports of The Sabbath Morning Discourses of HENRY WARD BEECHER AND EDWIN H CHAPIN.

The publishers also announce that the Discourses of CORA L. V. HATCH, to be delivered at Dodsworth Hall in New York City, will also be reported, for their paper. Terms \$2 per year, \$1 for 6 months, in advance. SAMPLE COPIES FREE. June 6. BEERY, COLBY & Co. 3 1-2 Brattle street, Boston.

READINGS.

Persons sending me a small portion of their writing may have a description of their looks, character, mental and physical condition, with right business and conjugal adaptation, and all such matters as require intuition or clairvoyant perception. Terms for a full reading, \$3; reading on a single point, \$1. Discourses and applications will be received, and persons assisted in making changes and getting situations. Office, 7 Davis street, Boston, where I may be found on Saturdays of each week. M. L. BOWKER.

LIGHT BREAD.

WITHOUT YEAST OR POWDERS. How to make light delicious bread with simple Flour and Water only. Merely your address and one dime will ensure you by return of mail a little book on Healthful Cooking and How to Make Light Bread with Flour and Water only. Persons interested are invited to call and see this delicious bread TEMPERANCE HOUSE, Nos. 18 and 20 Lagrange place, Boston.

PHILADELPHIA BOARDING.

M. A. HENCK has opened a fine large house for permanent and transient boarders at No. 202 Franklin street, opposite Franklin Square—a beautiful central location with the comforts of home. 2-4

FOUNTAIN ECURE.

A home for Spiritualists, Temperance men and women, and for all others who lab for quiet, order and comfort. This house is now under the management of the subscriber, which will always be at his post ready to attend to the wants of those who may favor him with a call, at the corner of Harrison Avenue and Beach street. 39 1/2 E. V. WILSON, Manager for the Proprietors.

DECAYED TEETH PRESERVED.

DR. AMMI BROWN, 24 1-2 Winter street (Ballou's Building), by a new article of Gold Filling, is prepared to restore teeth, however badly decayed or broken, to their original shape and strength, avoiding in most cases the necessity of removal. Teeth extracted by Electricity without extra charge. 8-4f

THE SPIRITUAL REGISTER FOR 1850.

Price 10 cents, is just published and for sale by BELLA MARSH, 14 Bromfield street, Boston. 6-4f

A. E. CHILD, M. D., DENTIST.

NO. 15 TREMONT STREET, BOSTON, MASS.

SUFFOLK DYE HOUSE.

CORNER OF COURT AND HOWARD STREETS, BOSTON

Medical Cards.

P. CURTIS AND J. BENTLY, CLAIRVOYANT PHYSICIANS, will answer calls from the citizens of Utica; also receive patients at their residence where they may receive treatment, kind attention, wholesome board, etc., on reasonable terms. Address CURTIS & BENTLY, No. 15 West Street, Utica, N. Y. 20

B. O. & G. C. WILSON.

WHOLESALE BOTANIC DRUGGISTS, Nos. 14 & 20 Central st., 3 doors from Hill by st., Boston, where may be found a large stock of Botanic Medicines, embracing every variety of Medicinal Roots, Herbs, Barks, Seeds, Leaves, Flowers, Gums, Resins, Oils, Solid and Fluid Extracts, Concentrated Preparations; together with a full assortment of ALL OTHER KINDS OF MEDICINES, Apothecaries' Glass Ware, Syringes, Medical Books, Liquors of the best quality, for medicinal purposes; and a great variety of Miscellaneous Articles, including almost everything wanted by the Apothecary or Physician.

Orders by mail or otherwise, promptly filled and forwarded to any part of the country. 18-7.

SINCE THE REMARKABLE TEST

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

This invaluable medicine has long been used as an infallible remedy for Consumption, Scrofula, Salt Rheum, Erysipelas, Cough, Disease of the Liver, Dyspepsia, Cancer, Mercurial Disease, Piles and all gross acrid humors. A letter enclosing one dollar will procure a bottle; or five dollars for six bottles. Will be sent to any part of the Union. All orders directed to Dr. J. Cheever, No. 18 Tremont Temple, Boston, Mass. 18.

RICE'S SPIRIT MEDICINES.

Purifying Syrup, Price \$1.00 per bottle. Nerve Soothing Elixir, Price 50 cents per bottle. Healing Ointment, Price 25 cents per box. Pulmonary Syrup, Price 60 cents per bottle. These Medicines have all been tested and can be relied upon; they contain no poison. They are all prepared from spirit directions by WILLIAM E. RICE. For sale by BELLA MARSH, 14 Bromfield street, Boston.

GEORGE ATKINS, CLAIRVOYANT PHYSICIAN

AND HEALING MEDIUM, having returned to Boston, has opened an office at No. 7 Elliot street, where he will receive all who may desire his services. He will receive calls to lecture on the Sabbath. 10

I WAS CURED OF SICK HEADACHE.

Which had afflicted me at intervals of two weeks or less, for nearly thirty years, by using the Compound Sarsaparilla Syrup, prepared without alcohol, by B. O. & G. C. WILSON, Wholesale Botanic Druggists, 18 and 20 Central St., Boston. HIRSH P. WHITEHOUSE, at Barrett's Dye House, Malden. 18-3m

THE PREMATURE DECAY OF YOUTH

JUST PUBLISHED BY DR. STONE, Physician of the Troy Lung and Hygienic Institute, a Treatise on the Early Decay of American Youth; the vice of Self-Abuse and its direful consequences; Seminal Weakness, and other Diseases of the Sexual Organs in both Male and Female. The above work containing the most startling incidents in the practice of the author, has received the highest commendation from the leading papers of the Union, as one of the most able ever published on the subject of such vital interest. It will be sent by mail in a sealed envelope to any part of the country, free of charge, on receipt of two stamps for postage. Address DR. ANDREW STONE, Physician to the Troy Lung and Hygienic Institute, and Physician for Diseases of the Heart, Throat and Lungs, 95 Fifth street, Troy, N. Y.

AN ASYLUM FOR THE AFFLICTED.

HEALING BY LAYING ON OF HANDS. BY BELLA MARSH, Healing Medium, has opened an Asylum for the Afflicted at No. 7 Davis street, Boston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms. Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival. These sending looks of hair to indicate their diseases, should enclose \$1 for the examination, with a letter stating to prepay their postage. Also, state leading symptoms, age and sex. Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

W. E. NUTTER.

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