PRACTICAL SPIRITUALISM AND RATIONAL

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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.-There are few persons whose lives do not contain at least some explained by any known laws—remarkable presentiments, coincidences, and sometimes apparitions, even, which seem to be beyond the reach of accident or chance, and overcome us with a special wonder. * * * * * * *

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. On the fourth morning the clouds broke away. I saddled, swam the river, and took a faint trail leading over the plains, intending to make Hicks' Ranche, twenty-four miles distant, among the foot-hills of the Sierra Nevada. Very soon, however, I lost the trail, which had been completely washed out by the rain. Riding at hazard toward the mountain, a sudden blind instinct—which I never felt before, and cannot intelligibly describe—told me to strike a bee-line in a certain direction. I thereupon took my bearings by the distant snowy peaks, and rode slowly on-my mare sinking to her knees at every step in the loose, saturated soil. It was during this ride that I came upon four grizzly bears, eating acorns in a little grove of oaks. Our interview was like that of two Englishmen in the desert; a momentary pause—a long stare—and each hurries to get out of sight of the other. To be candid, I did not desire an in-

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. Giving my mare the length of her lasso, that she might crop the shrubs—as there was no grass to be had—I built up a large bonfire of dead limbs, and sat down beside it on a fallen tree. There was no moon; but the stars twinkled clearly through the bare branches overhead. I had depended on reaching the ranche, and was therefore without provisions. My supper consisted of a segar and some rain-water, which had gathered in a hollow. What a comfort there is in a fire! I might give a thrilling picture of my sensations-lost, alone, and famishing-which my pecunious reader would shudder at, behind awoke, and to my surprise, found that my candle was still his lobster salad. But it would not be true. I felt as cozy burning. My first idea was that I had forgotten to extinguish and comfortable as if before my own wide fireplace in the oak- it. Closing my eyes while revolving this question in my en chamber (not built yet), and the starry silence of the night | mind, I opened them again upon a room darkened as before.filled my heart with a soothing sense of happiness and peace.

and expectancy took possession of me. Not a dead leaf stirred | lay perfectly still, in a passive state of surprise and wonder. on the boughs; while the mighty sound—a choral hymn, sung by ten thousand voices-swept down over the hills, and rolled | caught the rustle of the trailing dress on the carpet, I sprang away like retreating thunder over the plain. It was no longer | bolt upright in bed, and peered into the gloom, in hope of seethe roar of the wind. As in the wandering prelude of an or- ing the figure. But the room was a gulf of darkness, except gan melody, note trod upon note with slow, majestic footsteps, the bit of window not covered by the cedars; and by this time until they gathered to a theme, and then came the words, sim- the rustle had reached the dressing-room door. In a few secultaneously chanted by an immeasurable host :- " Vivant ter- onds more, it had passed away completely; and after exhaustrestriæ!" The air was filled with the tremendous sound, which ing myself in speculations as to the character of the visit. I seemed to sweep near the surface of the earth, in powerful slept. On mentioning the incident at breakfast, I found that waves, without echo or reverberation.

the reach of human organs, or any human instrument, its keen alto pierced the firmament like a straight white line of electric | had the reputation of being haunted .- N. Y. Mercury. fire. As it shot downward, gathering in force, the vast terrestrial chorus gradually dispersed into silence, and only that one unearthly sound remained. It vibrated slowly into the fragment of a melody, unlike any which had ever reached my ears -a long undulating cry of victory and of joy; while the words " Vivat Calum!" were repeated more and more faintly, as the voice slowly withdrew, like a fading beam of sunset, into the abysses of the stars. Then all was silent in the dell, as

wonderful visitation. I slept no more that night; and for Where thy weakness first fell bleeding, and thy first prayer rose to God

days afterward, the piercing sweetness of that skyey 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. I was undeniably awake at the time, and could recall neither fact, reflection, nor fancy of a nature to suggest the sounds; but I was fatigued, famished alone in the wilderness, awed by the solemnity and silence of the night--perhaps even more than I suspected-and my imagination, acting involuntarily and unconscious to myself, few occurrences, which are incapable of being satisfactorily produced the illusion. I have often observed that complete repose of the body, after great fatigue, is accompanied-when continued to a certain time-with a corresponding repose of volition, a passive condition of the mind, highly favorable to the independent action of the imagination. Then, if ever, are we in a fit state to hear-

"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 ! My blind animal instinct had guided me for twenty miles, over hill and plain, and hit the target exactly in the centre.

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. Gardens, graperies, and a noble path, stretching along the bank of the Thames, completed the attractions of one of the loveliest places in England. When the hour for rest arrived, I was conducted to a chamber looking toward the towered entrance, and a group of magnificent cedars of Lebanon, on the lawn. The night was misty and moonless-so that, after I had extinguished my candle, the room remained in almost complete darkness.

It was midnight when I went to bed; and I had slept, I suppose, until somewhere between two and three, when I suddenly

Through the uncurtained window, I saw the dim tops of the Taking the saddle for a pillow, I wrapped myself in my cedars rising against the misty November sky. At the same blanket, and lay down, with my back to the field and my feet | time I detected a slight noise at the door—as if some one was to the fire. But my slumbers were short and fitful. The cautiously trying to enter. But as the key was turned, the neighborhood was famous for bears; and I was apprehensive attempt was in vain; and I presently heard the same noise at that my mare would take fright, get loose, and forsake me. So the door of the adjoining dressing-room. Listening intently. I lay awake half an hour at a time, watching the culmination I became aware of a slight creak at the door of communication of the stars on the meridian line of a slender twig over my between the two rooms. This was followed, not by a footstep, head. It was perhaps, an hour past midnight, when, as I thus | but by the hushed, rustling sound of a long dress trailing upon lay with open eyes gazing into the eternal beauty of Night, the floor. The sound marched slowly across the room, and I became conscious of a deep, murmuring sound, like that of a approached the bedside, where it stopped. Then the gentlest rising wind. I looked at the trees; every branch was unmoved | touch-as, indeed, of airy fingers-drew the bed-clothes -yet the sound was increased, until the air of the lonely dell straight, and tucked the ends of the coverlids and sheets into seemed to vibrate with its burden. A strange feeling of awe the space between the mattress and bedstead. Meanwhile I

When, however, the gentle ministry ceased, and I again none of the guests had been disturbed; nor could I learn that Suddenly, far overhead, in the depths of the sky, rang a anything of the kind had previously happened in the house, alsingle. clear, piercing voice of unnatural sweetness. Beyond though one gentleman affirmed that the old mansion which was pulled down by Lord T-, before building the present one,

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? O how many glorious records had the angels of me kept, Had I done, instead of doubted; had I warred instead of went! Yet, my soul, look not behind thee: thou hast work to do at last! Let the brow toil of the present overarch the cumbered past. It is impossible to describe the impression produced by this Build thy great acts high and higher; build them on the corquered sod

For the Spiritual Age. ATTRIBUTES OF HUMAN NATURE. BY GEORGE STEARNS.

Progression and Responsibility: and the sooner we come to 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. This birth of a conscious individuality is marked by three transitional degrees, known as the ages of doubt, inquiry and conviction. Such of my readers as have passed the first degree and are passing the second, will be likely to relish the following demonstration of a deathless selfhood:

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

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 la- tor to the same or an ulterior end. Failing of this immediate mented the transientness of our aimless toils and unconscious use, the fortune of a seed preventing its germination, the semvanities. And are we not still looking forward and upward to | inal essence liberates itself by the reverse process of decay, the everlasting future, as the great store-house of all that is to and seeks a new vehicle of adventure, conciliating chance with make us blest? Who would not be sad to-day, to know that change, to the fulfilment of its special agency. So little finite he was doomed to bear forever the burden of physical life, to will may contravene the Infinite. Man often seeks unwittingly plod the same round of yearly labors, never to taste the untold to frustrate the work of God; incipiently interrupting parts of bliss of Hope's extatic sphere, but to eat and drink, and toil the creative process; by virtue of his blind conservatism reand sleep, asking questions which none could answer as now tarding his own development. This begets multifarious forms by pointing up to Heaven?

in all the ignorance and error incident to life on Earth; and if | ness of error. 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 | evil when understood as such, nor forbear to shun it by correceyes the stars and wishes to talk with God about his works .-But children have the game of life to play. Not so the full- | tions of misjudgment or guilt. Moreover, since the germ of Congrown soul, to whom the scenes of time and sense seem futile as the toys of infancy to men of great exploits. Like some caged bird grown weary of its song, one longs to shuffle off this clog of flesh, and follow whither Hope's bright angel Thus Progression is seen to be the natural root of Human beckons. And as this longing, so our destiny. We shall go | Responsibility, certifying the momentous doctrine of a future whither Hope as an angel woos us. Yet shall go with us noth- Retribution; for it contains the absolute surety for personal ing of sense but its memory; a memory, too, prompting no wish to retura. For we shall have found a New World, transcending in blessedness all that Hope tells us of here. Nor Nature, and then shall be realized that Age of Virtue foreshall we ever cease growing and finding the Good we seek.

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.

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 worthshould 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. Is the inference less logical, or the epithet less merited, when applied to one who throws away certain personalities of Human Nature, merely because they are young and undeveloped, calling them "knaves" and "fools?" Green apples may fall from their parent stems and come to nothing; but the like is not possible to any human being. Every child is certain to attain maturity in the upshot, | tion that we call Civilization! hereafter if not here; and every savage is bound to become a sage. "He that is least among you all, the same shall be great," said the most worshipful of mankind, who claimed to be only older than whom we miscall "rascal." Verily, I say unto vou, the "wicked" are not always guilty, and their judges are often half as "green."

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 seem-The cardinal attributes of Human Nature are Immortality, | ingly malicious wrong, it is consoling to reflect that Humanity is young; that Human Nature is as yet undeveloped; and realize and act upon the moral force of this trine conception, 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 history of mankind demonstrates a gradual improvement of the race from savagism to civilization; for the forefathers of the most polished nations in either continent were cannibals, whose older ancestors were sheer brutes; and since "history is philosophy teaching by example," the wise men of Greece, and the worthy of the nineteenth century, are only Nature's acorns for future human oaks. With the better yearnings of every heart, the oracles of conventional faith, and the earnest of poesy in all time, concur the best assurances of Reason, in presaging the final desnetude of evil in the growth and culture of Human Nature, to the consummation of all anticipated Good.

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.-There being originally no power but that of the Creator, his will must be forever supreme. All its apparent contraventions by finite error, having been foreseen and permitted, must be consonant therewith; and hence his work can in no wise be permanently frustrated nor essentially mutilated. We may dam the flowing river, or divert its course, but for a season; for the current is unremitting, and the liquid force accumulates beyond constraint, till anon the tumid flood leaps over its barrier, seeks its accustomed channel and reaches its destined goal. So little chance may hinder Nature's order .-Every seed is meant for use-to serve at once some alimentive want of Man or brute, or be the germ of some plant as mediaof suffering, which men call evil, but which in reality consti-No human spirit prays to live forever as a mere man, shrouded | tute the proper dissuasives from wrong, and insure the transient-

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 tion of conscious error. Reform must every where follow convicscience is implanted in every human brain, the nurtured soul must foster love of Right; and this enjoins amends for all injustice wrought, on pain of a self-damnation horrid as-Hell .amendment of life to final Rectitude and universal Reparation of wrong. Then shall appear the Divine leveliness of Human told by Isaiah, foreseen by Belteshazzar, foretasted by Jesus, and looked for and longed for by poets and philosophers of every human age.

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 Progression being the grand law of Nature, everything is | bell of an air pipe, and exhausting the air from it. I never saw the accursed trick performed, thank God! There comes a time when the souls of human beings, women, perhaps, more even than men, begin to faint for the atmosphere of the affections they were made to breathe. Then it is that Society less. If a man walking through an orchard in Spring-time, places its transparent bell over the young woman who is to be the subject of one of its fatal experiments. The element by which only the heart lives is sucked out of her crystalline prison. Watch her through its transparent walls; her bosom is heaving, but it is in a vacuum. Death is no riddle compared to this. I remember a poor girl's story in the "Book of Martyrs." The "dry pan and the gradual fire" were the images that frightened her most. How many have withered and wast-

Yes, my surface-thought laughs at you, you foolish, plain, over-dressed, mincing, cheaply organized, self-saturated young 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. But it is only When we contemplate the numerous errors and consequent | my surface-thought which laughs. For that great procession forms of suffering which mark the personal and social condi- of the unloved, who not only wear the crown of thorns, but our lips."

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-

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 womanand 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 Escharology, 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. We have found the man of grav hairs in this attitude, and those of younger years in such numbers, as to justify, we think, the inference that the Spirit of God is, by an all-pervading influence, leading the lovers of truth right to the fountain.

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 ed under as slow a torment in the walls of that larger Inquisi- 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 mournperson, whoever you may be, now reading this-little thinking | ing 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

Progress is the Common Law of the Universe.

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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 religionists, 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 is, 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 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 consciousof the germ of a higher self-hood than the outward. sensuous, 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 vet. 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 spiritual science.

Let not this process be mistaken for any other. One prevalent misconception has been already mentioned. By the SPIRIT. UAL MAN, is not meant what is commonly termed the human snirit as distinct from the physical body. Disembodied spirits may be as gross, assensual, 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 of Naples, arrived in New York by the last steamer. He prothe beginning of the process, but unless it goes forward to a ceeded directly to Washington. After adjusting his business complete extirpation of selfishness, and an entire putting on of | with Government, he will give immediate attention to the nubthe Christ-man, the convert remains the same selfish, worldly- lishment of his work on the probabilities of intercourse with minded, unregenerate "natural man" as before, with perhaps the spirit world.

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 necessaries 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" neigh-

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 pharisces 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 peo-

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 been overborne by the clamor of the selfish and avaricious, intent on making plunder of the Indian's lands. When Mexico was annexed to the United States, the Navajoes within its borders were a comparatively flourishing and civilized people. They lived in villages, wove 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 success we must smove the nation, especially the humane and religious portion of it, who hold the moral destiny of the country in their

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 Chilren, we feel assured of the early accomplishment of our first aim-the cessation of bloodshed on our frontierswith 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, Mynon H. Clark, 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 manhood. Such, at least, is the result of our investigations in | 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 mar-

> THE SOURCE OF DISEASE. - Dr. S. S. Guy, of Brooklyn, N. Y.. in an address before the late meeting of the Homeopathic Institute at Boston, took the ground that disease is of spiritual origin, and that the soul acts upon the body through the medinm 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

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 me-

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 satis faction, 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 "humbug" (if he really believes thus) seems to be founded mainly on the fact that he 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 Blv. 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 onerations, could be successfully controlled under such circumstances. It, then, seemed to argue something more than rash ness, that she should offer to stake, as she did, the whole ques tion 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 gross ly, on the first evening; but if that was the real reason of non appearance the second time, it should have been frankly sta ted at the first. Indeed, these insults should have been dignifiedly repelled on the instant, and their suppression have been made an indispensable condition of going forward on that

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 deplores, 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 circum spection 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 imperections, like other people; and hence that neither are their opinions to be regarded as oracular, nor their acts as infal-

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 total 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 abol-

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

"A SPIRITUAL Loss .- One evening recently in Boston a test took place between Ala 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 reappeared 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 not withstanding 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 Hardings 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 fictionas 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 wn 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 apostatised; 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 Gditor's Table.

NECROMANCY: A Sermon by Rev. G. W. Pendleton, preached in the First Baptist Church, Springfield, Ill., Sabbath Evening, May 15th, 1869. Springfield: Published by Boorsem & Bacon. 10 pages,

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. Pendieton.

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 i 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

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.

"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 witchbottles, 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 philo sophy (?), 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

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, Bouddha 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 Thibet to be regarded as resuscitations of deceased saints. These are 'called "twice-born," or "thrice-born," etc. | which have been employed, and save a great deal of trouble.

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. CHILD 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 had, and they give to Spiritualism a had 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 cstimates 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 same. 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 mouster; and dispenses with the devil and hell of the popular churches. Other religious movements done this to some extent, but only slightly in comparison. Spiritualism teaches each man to first be right himself, before he can refere 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 is its influence woon 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 hence fit 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 religious 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 even-

ing. 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 Spiritual-ism is the true system of Spiritual Phile

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 the teachings of spirits.

we have all arrived at it yet or not. Spirits teach very conflicting

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. Cushnan: 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 he to correct errors, to remove superstitions and dispel delusions. 21. It induces philanthropists to look to the causes of the numerous evils which afflict society. The Spiritualist will not be satisfied with pullistives. nor stop short of a radical cure. 3d, It promotes investigation of physiological laws, and a knowledge of the conditions of health.

Mr. Coleman: 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

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.

A. E. NEWTOE.

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

June 19th, at 3 o'clock.

A pencil has been invented for marking linen indelibly. If success ful it will supercede the use of pen and ink and other contrivances

Aew Bork 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. We Modern Spiritualists. in opposition to the Mesmerites, believe in the intimate relation of all soul. Mesmer showed that soul here had relation to other soul here .-We show that it also has relation to spirits in the Spirit World, to angels and archangels, clear up to the Father. What, then, is the relation of Modern Spiritualism to the church and society? It sustains the church in all her important positions, but necessarily opposes both church and society in many of their traditional teachings and perverted manifestations.

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 cannon. The church has preserved in her bosom the Spiritualism of the past. This is to be illuminated, corrected and reconciled with the Spiritualism of the present. Policy as well as propriety, demands, that we present our truth to the world, in such a manner as to invite its acceptance. Any other course reduces us to a mere fighting sect by the side of the others. With the results thus possible to be obtained, we must be content. All great results are of gradual growth. In passing from one floor to another we are obliged to ascend by short graduated steps. Besides, a chief glory of Modern Spiritualism is, its new declaration of rights. The influence it purposes to exert over the affairs of mankind, it has based, from the first, on the right of each individual to be the master of his own thoughts and opinions, and the denial of the right to any one to find fault with him on account of them. Hence the victories of Spiritualism are to be won on the fields of peace, by a kindly presentation of its truths to all ranks and conditions of life; in the confident expectation of the ultimate triumph, through its agency. of those just social and moral principles and practices which are to inaugurate the brotherhood of the race.

Mr. PARTRIDGE: The world is cut up into sects. We need to avoid this; and indeed it seemed to him, that Spiritualists had already become about as sectarian as the others. He agreed with Dr. Orton as to the attitude we should hold toward the church. Spiritualism has not come to destroy the church, with its stores of ancient manifestations and truths, but to substitute knowledge in place of faith. Every advance of the race is distinctly marked, and this modern spiritual movement is just as distinctly marked as the rest. In the past, the future life has rested on faith. Those who preach it on that basis now, do not preach as though they believed it; and when we tell them, "Yes it is so-we have evidence of it," they deny that there are any evidences in existence. The improvement of mankind must rest on knowledge. Spiritualism furnishes the church with a solid basis on which to plant itself, which now it has not. It will explode some of its errors, but in return it will give it truth, and save to it everything that is worth saving. It will also give a new growth to humanity. It lifts it above the natural into the spiritual, and shows that man's interests here, are also his interests there; that the two are identical. When this comes to be understood, that the future is but a continuation of this life, instead of a complete severance from it, the teachings of the church, and our laws, will gradually be made to conform to it. Spiritualists are not in a condition to be anxious or irritated on the subject. The truth will prevail. Look at the popular preaching of the day, and see what changes have already been wrought. Our peculiar terms once so much derided, are becoming the common language of the pulpit. So Spiritualism should not issolate itself, but stand forth frankly and kindly before the world, and be satisfied with present successes, and to wait.

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. It was so with the Jews. Jehovah was their God and they his people. So with the Romans and their Jupiter, and so with all the rest. Jesus of Nazareth was the only exception, but his followers could not understand him. He stands precisely where we do, teaching the common brotherhood of man, and fatherhood of God. What is the papacy? It is a system in which one man, annointed with sacred oil, claims to be the representative of the Deity, and the owner of the people. The same the church of England. The highest aim of any modern church has been to embrace the good in its bosom. We belong to that next crop, which can satisfy with nothing short of the whole human family. The Mosaic law taught that an animal which had died of disease, might be sold to outside barbarians, not of the elect, and that slaves might be made of such. What is the present European war? It is a set-to of dynasties claiming to have been anointed of God to rule their fellows. In this way they will weaken themselves until they tumble into ruins, and there will be no one left who will care to run to the Pope to have oil poured on his head, to qualify him to govern his neighbors. No. There can be but one more great war, and those dynasties will die of the rot. This will be succeeded by improved governments and religions, which will recognize the indestructible right of the individual, and that each person is a channel of inspiration. The old church has filled an important place, and it is not to be spurned. Nor are we to array ourselves in hostility to it, but it must give place to the new order of things. God provides the new crop in its season.

Mr. D. read a spiritual communication, of which the following is

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. This was only broken up by a war; and from step to step, that country became the centre and soul of liberty. The priests would have destroyed it, but God prevented .-Who does not wish to see Italy emancipated? What has enslaved her? The priesthood, until nothing but war can set her free. Patriots may fall and martyrs bleed, but the Father of all looking into the future sees the era of peace which is to follow, and to which this is a necessary step. The despot enthroned at Rome must be shorn of his influence over the mind. Those who fall will come back as spirits, and labor still more efficiently in the influence they will exert on the minds of their friends. But Napoleon has another policy. His ambition is power. He is not confident of his hold on France, and is anxious for alliance to sustain it. The Frenchman never forgives, much less forgets, those who have trampled on his hopes. What would have become of American freedom had it not been for Frenchmen? It would have been lost. He (the communicating spirit) would not prophesy, but he could almost see Napoleon surrounded by false friends and opposing spirits, and see him fall; and France free, and Italy free, as the gloririous results of this war.

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. Another cause of war is antagonistic influences from the Spirit World. Truth as the most powerful force will prevail. But this European war is not the last one. There is an American field to be fought. You publicly declare. "All men are born free and equal," and deny it in your acts. The Ethiopian is not so with you. But it is written by the Almighty that all mankind must be free, free as external men in the enjoyment of common rights, and free from unhely passions. So the nations and people will be free. Though tyrants lead the battle, the people fight for liberty. A voice from a higher sphere says to me, "Not yet, not yet." But I have given you my views, and have great confidence in them. Still we are not infallible, and can only judge of the future by the past.

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. In the old growth there is a lamentable want of balance between the parts, between hope and expectation, and reality or knowledge. He had heard a minister recently complaining that the theology of the Old Testament had gone into disrepute, being considered as superseded by the New, which has led many people to doubt even immortality; and to correct this, the law of Moses must be upheld .-But Modern Spiritualism comes like the young man clothed with energy and power, his veins full of blood, and nerves of vigor, to infuse new life into the past. Its mission is not to overturn any truth or good that the church has in its keeping; nor are we, in our kindness, to slide into an acceptance of the church's errors, but to be outspoken them. Its object, as Dr. Gray has remarked, is not to found a nation-

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. We are to carry out and make practical the great truths we have.-Looking from one standpoint, it may be said we have done a great deal, from another, very little. This responsibility rests with each of usit is individual. We must not throw it off on others, but each must do his duty, and think, talk, work, for himself.

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. But these relations are transitory. Not so with Spiritualism. Its relations are eternal, stopping nowhere short of the complete equality and brotherhood of all humanity-its growth here, and its growth hereafter.

Question for the next session: Are all mankind created equal?

Correspondence.

The Powers of Mind.

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

EDITORS OF THE AGE:-Reading the debates on different shujects 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. It astonishes me that an intelligent person should be convinced that spirits out of the form can communicate with those in the form, and still doubt the influence of embodied mind upon mind. Do we expect, as Spirituaists, to find any law operative in the spirit-world that is not represented here? If we do, we are mistaken.

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 mesperising a certain lady at a distance of some thirty miles from where we met. It was agreed, if I would go to the lady, he would put her to sleep at any time I would name. I set the next day at 9 o'clock, and went to her as soon as I could go. When nine o'clock and three minutes came, she went to sleep, the operator being thirty miles dis-

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. I am also certain that if I have a strong desire in behalf of an individual whom I cannot reach with my mind, I may reach a person in the spirit world that can reach the individual. Now for an example:

Three years ago I was fifty miles from home, and sat in a circle with man and woman to whom I became strongly attached. When I left them it seemed as if I could not be separated from them. When I got home, I wrote a letter to the lady. Two or three days after that I was walking the streets, and the same influence came upon me that I had felt in their presence, and told me these persons were together reading my letter. I wrote again, and found this to be true. I had used tobacco constantly for thirty years. The spirits told me several times, 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, enranced, and commenced working upon me, it was said "to take tobacco out of me." The operator continued perhaps thirty minutes. I did not think of ouitting the weed; but I have never had any desire for tobacco since. A few days subsequently I learned that those two individuals who had obtained such an influence over me, had their minds ipon me at the time, although fifty miles from me, and was told that a circle of spirits was also surrounding me. Farther, last season I sent my hired man with a team away five miles, with a two horse wagon I was remaining at home. I went to the garden about twelve o'clock o pick some cucumbers; while thus engaged, my son impressed me from the spirit-world that my horses had run away. I kept at work, doubting it. Soon I felt the influence of a person in the form, with his, assuring me that such was the fact. I was then under such an influence that I could not continue picking. I left the garden. Before I reached the house I felt satisfied that the accident had occurred, and that the horses were not hurt, but the wagon a little broken. All this proved true-the horses running to where a person was met, who was in rapport with my mind. His influence, combined with that of my son's, made a more profound impression upon me.

So I discover, from my experience, that, according to our suscentibility, 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 aspira tions of our minds go forth for goodness, and goon we shall be A. Bushnell.

Mrs. Coan and M. V. Bly.

WAUKESHA, WIS. May 30, 1859. EDITORS SPIRITUAL AGE:-In your paper of 18th inst. I find note from M. V. Bly, the great "Exposer," 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. In regard to his insinuations that Mrs. C. is a "humbug medium," I see nothing in his note that goes to prove that Mrs. Coan is any other than a true and honest medium. If he has detected her in any wrong, why has he not the manhood to show to the people that wrong? It is an easy matter to make an assertion, but when publicly made, the people have a right to demand the proof; and as one of the people, I now demand that, if Mr. Bly is in possession of facts that will show collusion or dishonesty in any way whatever, connected with

her mediumship, he present it to the world. 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. Out of forty-seven interrogatories which were answered through Ada, forty-three were answered correctly, and under circumstances that precluded her having any knowledge in the premises. On one occasion, of a spirit reply, one person said, "Not correct." The Spirit insisted that it was right-was disputed again-and again the spirit maintained its position; when after consultation it was conceded that the spirit was correct. The name of a person was presented in a folded ballot, among a hundred others; was written out through Ada; the person called for who wrote the ballot, he came forward, an entire skeptic, and began to propound questions; stated that he felt an interest in the matter, for the reason that he knew that no one in the room save himself was acquainted with the person whose name had been written out; and by the replies he got, it was found that the spirit lived and passed away in another State. The replies were all declared to be

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 .-And further, I do not believe that an offer of \$30,000, or double that amount, would buy of Mrs. Coan the knowledge as to how the raps and and answers are given. Among the many thousands who have witnessed the phenomena through her, it is very singular that none have been shrewd enough to detect imposition if there was any. After the ungentlemanly flings of Mr. J. F. Coles and Bly, I cannot longer refrain from this expression of my feelings, as due to Mrs. Coan for her noble efforts to convince humanity of their never ending existence.

Yours for truth and progress.

Persecution and its Effects. L. C. Howe writes from Conewango, N. Y., May 12th:

"In the adjacent town of New Albion, there has been, for the past hree 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. The Spiritualists have regular meetings once in four weeks-entertained by Miss Low (a trance medium) and others, as circumstances decide. Unhappily for the opposiand frank, as well as courteous, in the statement of our differences with tion, Spiritualism finds its advocates and adherents among the calmest and most candid portion of community; while the most boistcrous ex- Mr. W. was the father of A. B. Whiting, the poet-medium.

hibitions of intolerance and bigoted antagonism, come from the poisoninspired 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 spiritworld, we were soon hailed by the voice of hoarse music, accompanied with shouts, firing guns, and other riotous noises. They were continued till near midnight. The rioters closed the labors of the evening by concerting plans to break up our meeting on the morrow, and giving "three cheers to sustain the Bible," and "three groans for Spiritualism!" It is presumable, therefore, that the Bible has nothing more to fear, and Spiritualism nothing more to hope!

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.

Next day, all assembled at the appointed hour, the invisible intelligence took possession of the medium; and a sweeter influence or a better termination could not have been anticipated. No murmur of disturbance arose. Full liberty of speech being given, no voice of dissent was heard. Some sweeping thoughts, in telling language, were added, The bedstead became so unruly we were forced to leave the room miby a friend, and our meeting quietly dispersed.

We think these agitations are redounding to the benefit of our cause; for every thinking mind must see that vice would not persecute its | go, stood shivering in the hall, ringing the bell, in the hope of bringchampions. 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, Inbention.

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. In recent experiments upon the Fitchburg Railroad, conducted by Major Serrell of New York, it was found that by making the tires of the wheels magnetic, the adhesion could be increased seventyfive per cent. It is expected that this invention will occasion a great saving in the wear and tear of railroads now arising from the necessity of using heavy locomotives. If it can be combined with another, recently patented by an inventor at Washington, for generating steam in engines without the use of boilers, an immense advantage will be

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. His mode of proceedure was, to obtain a photographic picture of the moon on a surface as free as possible from all irregularities capable of distorting offerding body. the almost imperceptible lines of a photograph. This picture was then examined under a very powerful microscope, of sufficient magnifying power to reveal the most minute details. The News says:-"It is certain that important discoveries may be arrived at by this means; the great difficulty being to find a substance on which to take the picture. the surface of which shall be so perfectly even as to receive the luminous image without in the slightest degree distorting its most minute de-

MEW MATERIAL FOR CARPETS .- The Mechanics Magazine of a re cent 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. The result, as stated, is a material of great permanence and beauty, having all the softness of tread belonging to a carpet, together with the elasticity and noiselessness which constitute the quality of a real "velvet pile brussels."

DECREASE OF WATER ON THE GLOBE.—At a late meeting of the Brit ish Association. Mr. Galton read a paper by Mr. J. Spottiswood Wilson, "On the General and Gradual Desiccation of the Earth and its Atmosphere." The writer drew attention to the lands, especially in or near the tropics, had been forced to reflect on the changes of climate that appeared to have occurred. There were parched and barren lands, dry river channels and waterless lakes, and not unfrequently traces of which were now desolate, dry and barren.

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 whisper ings of the messenger, who came June 1st, and bore away NANNIE | his head, though no being was visible. A very striking demonstration W., daughter of Dr. N. and Mrs. NANCY SHERMAN, of Waltham, Mass. She was the youngest daughter of these worthy friends of reform; her age 20 years. Long she suffered and patiently she waited. During the last three months of her sickness (consumption) she had beautiful visions of the "fair land and its inhabitants," and at times it seems she was really with them. "Oh mother," she would say, "do you know I have been with them? Such beautiful scenes! such kind peo- | ple:ple! and mother, I did not cough once while there-and so long! I wanted to stay with them, but they told me it was not time yet."

In the morning, June 1st, she told them she was going. She was by this she was returned to her couch. Although unable to talk she retained her consciousness until the evening hours. Then there came

"A shadow on those features fair and thin; And softly from that hushed and darkened room. Two Angels issued, where but one went in.'

The writer was called to attend the funeral, which was held at Concert Hall (the one usually occupied by the Spiritualists.) Although very stormy, the hall was filled with sympathizing friends; and I judge that many heard, for the first time, a modern spiritual theory of life, and its consequent changes. Nannie has many friends, by whom she is dearly loved. They will long sorrow for the departure; yet many of them will mourn, not for the dead, for they feet that she lives, to

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!

It is not all faith that makes it thus; 'tis knowledge, such as we can gain by listening to the kind ones who return from that " brighter shore" to teach us, and direct us over. Those who listen to these truths can have it said of them, as of Nannie, "She taught us all how F. L. WADSWORTH.

Gone Home-Milo Ives, of Wallinford, Conn., passed on to a higher life, May 5th, 1859. He had passed forty years in earth-life, and by his candor and truthful bearing, had won the confidence and friendship of many. For the last few years he has been an earnest and devoted advocate of the New Philosophy, and although for a time he did battle almost single-handed, he at last had the satisfaction of seeing many others rally under the banner of free thought and earnest investigation. The philosophy which sustained him in health, did not fail him when pros trated by sickness; and through all his sufferings he realized the presence and most gratefully received the assistance, of those kind " ministering spirits" who watched over him, and when worn out by intense suffering, he beheld them floating out their little life boats to convey him across the narrow stream which divides their land from from ours, he cheerfully bade adieu to the earthly tenement and passed on to a higher state of existence.

PASSED TO THE SPIRIT WORLD .- In Brooklyn, Mich., May 24th' ALBERT WHITING, aged 56 years. Though prostrated by disease in one of its most terrible forms (cancer), he bore his sufferings patiently. About a week before his departure, he saw and recognized his spirit friends. Death was to him a messenger of love, to bear the unfolding spirit from its pain-stricken casket. In the truth of spirit communion his afflicted family find a consolation real, soul-sustaining; and in his change a new tie to bind them to the spirit-world, and a living gospel.

Compend of Kacts.

"Mystic Hours."

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

EXPERIENCES OF MR. E. B. POTTER.

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. Suddenly, the clothes were all pulled from the bed-being drawn down from the foot. Mr. P., with slow wakefulness, exclaimed, "Come. Redman, give me some of the blankets." I remained quiet, till he had become fully conscious, when he discovered that we were both minus those warm commodites. We labored to replace them, when a large pitcher of water, was emptied over us, much to our annoyance. as we had no relish for a cold bath on a winter night. Hardly had we changed our clothing and settled down comfortably in bed, when the movement of the furniture warned us to cover up or be injured nus some of our garments, which had been scattered over the floor: 'twas after midnight that were forced out, and knowing not where to ing up a servant. The proprietor ultimately appearing, the tale was soon told.

"Why do you not go 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. Again the cane presented itself in battle array, and descending on the scapula of my bed-fellow, he quickly caught it, and after a few minutes exertion, during which much force was exhibited, he succeeded in wrenching it from his invisible but determined assailant.

The alphabet was called for, "Put your heads under cover" spelled. I quickly obeyed the warning, but Potter refused, saying, 'I have the cane now, and we'll see who's master." Quickly as thought, another cane, which proved to be my property, came through the door. As it approached, my valiant bed-fellow assumed an attitude of defence, and the rencontre began. I cried for him, to desist, as while strking in the air, and defending himself from his opponent's cane, he every now and then brought his blows down on my quiet, un-

"Get under the clothes. Potter." I cried.

" No! I'll not give in till I'm beaten," said he. Simultaneously with the utterance of the resolution, the poor fellow dropped upon the bed; all noise ceased, and with a stifled utterance,

Mr. P. exclaimed, "Redman, they have put my eye out; get up quickly and light the

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. Morning came, and Mr. P. asked, in a subdued tone, what time it was, requesting me to put my hand under his pillow and look at his watch. I did as he directed, but no watch was there; I searched again and again, but alas! for the watch! we removed the pillow and coverings, but the timepiece was gone. Visions of thieves passed swiftly through our minds until we entered the front room, when lo! the long gold chain was seen dangling in front of the portrait of Washington; over the picture hung the watch: the walls of the apartment were on a lofty scale, and human habitations, where large populations had been supported, but the nail, from which the articles were suspended, was in so elevated a situation, that a chair had to be placed on top of a piano ere we could reach the wandering bijou. Mr. P.'s feelings were now relieved, except as far as his eye was concerned, and that for some days bore marks of violence.

> From this sight, never did our chevalier of the cane attempt anothe combat with spirits; he usually declared "'twas 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. Besides, he could plainly see the cane flourishing above of a very odd force. - EDITOR OF THE AGE.]

Interesting Fact.

Captain M Master of the Schooner Julia Hallock trading between New York and the West Indies, and a member of the Mariner's church in that city, relates the following to the editor of the Princi-

In the winter of 1835-6, I was frozen in with a Schooner in the upper part of the Bay of Funday, at a place called Dorchester, and I stayed there to take care of the vessel and to work in the woods. On her own request taken up, and sat upon her father's knee. There she the night of the 17th of February, I had a dream, that strangely imaffectionately bade them all good bye, telling them not to mourn. After | pressed me. I thought I was in the sea-port of Lyme Regis, in the south of England, and saw the funeral of my grandmother, to whom, through life, I was strongly attached. I saw every circumstance that occurred, the pall-bearers, the pastor, how the mourners walked, who they were, and where the grave was, it being out of the family burying-ground, and as it had been raining the fore part of the day, the funeral had been deferred from 10 to four o'clock; there was water in the grave and two drowned mice. In fact every little circumstance that occurred; and when I visited the place four years after, I could state every circumstance that attended the funeral more distinctly than my mother who was there, I could point out the grave, and it was so fully impressed on my mind, that two years ago, it being the next visit that I made to that place, I sat with the aged sexton, a friend of the family, and stated to him the circumstances more fully than my mother or any of the family could state them. My grandmother had died, and was buried on the day that I had the dream in North America.

Announcements.

Spiritualists' Picnic. A Spiritualists' Picnic will be held at Sterling Junction, Thursday, June 23d. Ar rangements 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 eata bles, near the camp ground. It is expect ed that Lecturers and Mediums who have been liberally sustained in the field for year

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, Shir ley; L. W. Blake, Pepperell; J. M. Fletcher, Nashua; J. M. Plummer, Lowell; I Barnes, Marlboro'; M. H. Mirick, East Princeton; P. M. Ross, Berlin; J. L. Tarbox Worcester; E. Beaman, Sterling; J. H. Clough, Clinton; R. Barron, Lancaster.

New England Union University-Locating Convention. The stockholders, members and friends of this Institution are hereby notified that the sum of eight thousand and five hundred dollars is now subscribed (that sum being

required to locate said University), and that there will be a Convention holden at Welles' 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 busiess 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 Uni-

versity, and to discuss plans of interior construction. 5th, To see if the association will vote to instruct either the building or furnishin

6th, To transact any other business that may legimately 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 Railoads will be half-price.

Spiritualists' Convention at Plymouth, Mass. A Spiritualists' Convention will be holden 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.]

THE SPIRITUAL AGE.

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

LETTERS RECEIVED. -- J. Webster, E A Bennett, D McNeese, J J French, T W Saw yer, H W Ballard 2, W H Carroll, S Johnson, A Bartholomew, S S Thompson, C W Pease, E W Marshall, H G Thompson, D. Matthews, W S Hooker, U Clark, A Jense J Otis, R Barrow, O Baker, G Weir, J A Hough, S Albro, J T Thompson, D P Wilder, D Loy, A F Chatfield, L Moody, S. Barry, J R Rogers, A L Davis.

SPECIAL AND PERSONAL.

S. B. BEITTAN will lecture in Taunton, Mass., on the second and third Sundays i June (12th and 19th); and in Putnam, Conn., the fourth Sunday in June (28th). Mr. Brittan is expected to remain in each of the places maned above, from three to five days, next succeeding his appointment, during which time he will continue his ectures in the places mentioned, or visit other places in the several neighborho wherever his services may be engaged.

URIAH CLARK, Editor of the Spiritual Clarion, of Auburn, N. Y., will lecture and give his public test examinations, in Burlington, Vt., on Sunday, June 19th, and in Rutland, on Sunday the 26th.

H. P. FAIRFIELD will speak at Putnam, Ct., on Sunday, June 19th; in Tolland June 26th; in Milford, N. H., July 3d; in Portland, Me., July 10th; and is Works, Me., Aug. 7th. He expects to spend the month of August in Maine. Friend in that State wishing his services will address him early at Greenwich Village, Mass.

F. L. Wadsworth speaks at Mariboro', Mass., June 26th; Providence, R. L., July

Willimantic, Conn., July 10th and 17th; Northampton, Mass., July 24th; Boring field. Mass., July 31st and Aug. 7th; Syracuse, N.Y., Aug. 28th; Oswego, Sept. 4th, 11th. 18th. 25th. All persons desiring his services on week evenings, can address him at the above named places, at the times designated. Mrs. H. F. M. Brown will lecture in Providence, R. I., June 12th and 19th; and in

Buffalo, N. Y., the 26th. MRS. PANNIE BURBANK FELTON will lecture in Philadelphia, on Sundays June Sth and 12th; in New York on Sunday June 19th; and in Norwich, Ct., June 20th, July 3d, 10th, 17th and 24th. Address, until June 15th, "Willard Barnes Felton, Ho. 313 Lombard St., Philadelphia, Penn." From June 15tn until July 24th, "Norwich, Ct." GEO. ATKINS will speak at Orleans on Sunday, June 12th and 19th, and at Plymonth

June 26th. Address 7 Eliot st., Boston. WARREN CHASE lectures in Chicago, III., 19th and 26th; Berlin, Ohio, (at a Green Meeting) July 1st, 2d and 3d; Geneva, O., July 10th; Conneant, Ohio, 18th and 14th; Buffalo, N. Y. 17th and 24th; Rochester, July 31st. The friends in New Englandwho want him to lecture in the Fall should write him soon at the before-named time

L. JUDD PARDER speaks at Springfield on the 12th; at Plymouth the 19th, and at East Abington the 26th—afterwards goes West. Address Fountain House, Boston LOBING MOODY will lecture as follows: - At Milford, N. H. Sunday. June 19th; Nashua, June 26th; Waltham Mass., July 3d; N. Bridgewater, July 10th; Joppa Village, 11th; E. Bridgewater, 12th; W. Bridgewater, 13th; Baynham, 14th and 18th. He will act as agent for the Age and BANNER; and also answer calls to lecture. Ad

Miss Exma Happings will lecture during June at Portland and Oswego. Miss Hardinge's engagements are completed for the Summer mombs, and in September she commences her tour West, North, and South; applications for these sections to be addressedto her residence, 8 Fourth Avenue, New York, until October and Nevern

ber, which months she has promised in St. Louis and Memphis. Term Miss R. T. AMEDET, 32 Allen street, Boston, Trance Speaking Medium, will answer calls for speaking on the Sabbath and at any other time the friends may desire. Address her at 32 Allen street, Boston. D She will also attend funerals.

H. L. BOWKER, Natick, Mass, will give lectures on Spiritualism and its proofs, from intuition, for such compensation above expenses as generosity may prompt. MRS. J. W. CURRIER will speak as follows:-Springfield, June 19th and 26th; Put-

nam. Conn., July 3d and 10th; Milford, N. H., 17th; East Stoughton, 24th; Foxboro', 31st. Address Lowell, Box 815. G. B. STEBBINS speaks on Sundays through the year at Ann Arbor, Mich.; and will answer calls to lecture in that vicinity in the week.

Cincinnati through July; thence east. 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. E. S. Wheeler, inspirational speaker, may be addressed until June 15th, at

N. FRANK WHITE will lecture through the month of June at St. Louis: and at

Poughkeepsie, N. Y. MRS. M. MACOMBER, trance-speaker, will receive calls to lecture. Address at Otneyville, R. I.

MISS A. W. SPRAGUE'S address through the month of June will be Plymouth, Vs., through July and August she will speak at Oswego, N. Y. A. B. Whiting may be addressed at Brooklyn, Mich., till further notice.

A. C. Robinson, trance-speaker, will receive calls to lecture. Address at Fall Miss E. E. Gibson may be addressed for the present at No. 242 Harrison Avenue

Rev. JOHN PIERPONT will receive calls to speak on Spiritnalism. Address West

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 wid 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 physiologised and psychologized changes they are capable of producing, illustrations of which are daily occurring in the ever-varying conditions and aspects of Human Nature.

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

To this end the undersigned will organize and instruct Private Classes wherehis services may be engaged for this purpose.

The course of private instruction will comprehend the Relations of Vital Electricity to the Organic Functions; Philosophy of Health and Disease; how to distinguish, by the observation of External Signs, the Positive and Negative forms of Disease; how the mind may renovate or destroy the body; how to apply this power to the treatment of the sick; how to resist frost and the atmospheric changes; how to guard against Contagion; how to relieve pain and remove Disease by conslixing the Nervous Forces and the Arterial Circulation, without waiting for the slow process, and the doubtful results of the ordinary methods; the scientific application of Electricity and Magnetism as Remedial Agents; influence of physical, mental and moral states on organic formation and character; the modus operandi whereby the senses of one person may be controlled by another; the process of inducing the Magnetic Sleep and the Clairvoyant Vision; how to perform all the so-called Psychological Experiments, in cluding Mental Telegraphing at a distance, &c. &c.

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MESTINGS AT NO 14 BEOMFIELD ST.—A Spiritualist meeting is held every Sunday norning, at 10 1-2 o'clock, and afternoon at 3. Conference in the evening at 8. A Conference Meeting is held every Monday evening at 7 3-4 o'clock.

MEDIUMS IN BOSTON. J. V. MANSFIELD, Medium for answering Scaled Letters, No. 3 Winter st, Boston (over G. Turnbull & Co.'s dry goods store). Trans—Mr. M. charges a fee of \$1 and four postage stamps for his efforts to obtain an answer. For \$3 he will guarantee an answer, or return both letter and money in thirty days from its reception.—Visitors received on Mondays, Wednesdays and Saturdays.

Mrs. MARY A. RICKER, Trance Medium, Rooms, 145 Hanover St., Boston. Office hours from 9 A M to 6 P M. Private sittings 50 cts per hour. Residence, Parker St., 17—3n. hours from 9 A M to 6 P M. Private sittings 50 cts per hour. Resid (Caryville) Chelsea. Mrs. BEAN, Writing and Test Medium. Circles on Tuesday and Friday eve nings, for development and manifestations. No. 30 Eliot street

Miss WATERMAN, Trance, Test and Writing Medium. has removed to No. 17 Dever street. Hours, 9 A. M. to 9 P. M. Terms 50 cents per sitting.

Mrs. R. H. BURT, Writing and Trance Medium, No. 2 Columbia street (from Bed ford street). Hours from 10 to 1, and from 2 to 7. Mrs. LIZZIE KNIGHT, Writing Medium, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5: Terms 50 cents a seance. Mrs. SMITH, No. 43 Eliot street, a successful Healing Medium; also, Writing, Developing and Test Medium and Spirit-Seer. Circles, Sunday, and Friday evenings. Mrs. G. L. BEAN will give her attention to clairvoyant medical examinations.

Rooms 30 Eliot street.

21—tf.

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Examinations daily by Prof. FOWLER,
PRACTICAL PHERNOLOGIST,

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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. This man, far from being misdoubted in those parts, or being treated as a mountebank, is held in extraordinary respect by the Sikh people. The stories that are told of this man are truly wonderful, and try to sift the matter how you will, the marvel only increases. Both natives and Europeans are alike perplexed; every one in the East has heard of his extraordinary powers; every means that the skeptical could employ has been tried to detect the imposture which has been suspected; but still his credit remains unshaken to the

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. In this country it was thought a most wonderful thing, and very justly, when a dozen years ago, a young Irishman allowed himself to be locked up in a chamber for three weeks, and seals to be placed on the door and window, and agreed to stay there in that confinement without meat or drink. This feat, as far as could be seen, he did perform according to the attestation of several medical gentlemen, writers for newspapers, and others.

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. Then it is put into a box. and the seals are again applied to that box. This, one would suppose, were test enough in all conscience. Not at all: the box is put into a stone grave or vault, and grain is sown in the very sod which covers the living body of this bold and marvelous experimentalist.

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. Buried for twelve months, under ground, with corn growing over his body! How is he to enter into collusion with his confederates in the trick, if trick there be? Men of the highest rank. doubtful of his powers-and among these the celebrated Runjeet Singh, have seen him buried at the commencement, and have afterward been present when the body was taken up. after a suspended animation of twelve months continuance. As far as all human observation could go, that extraordinary man had lived without food, without drink, without air, for the space of one entire year, and there he was at the end of this experiment alive again and hearty.

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 is always ready to repeat his surprising performances—in fact he lives by them. He gains his bread by living under ground in a close grave.

He says, that during the time he lies thus, in a state of suspended animation, he has the most beatific dreams that can be aived. 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. But these beautiful dreams are never completed, and brought to a close, because he is in the very midst of them when the term of his probation comes, and the earth is opened to restore him to the world. He does not regret the time he loses by these interments, for the fictions of his teeming brain which pass through his fancy have to him a far greater charm than real life. One day when the great Runjeet Singh with his favorite minister, and the several grandees of the Maharajah's court, were conversing with him upon the subject of these extraordinary dreams, and trying to form some idea of a thing so marvelous, he described it very happily by comparing it to one of those fits of musing, which every one has at times, when the mind in full vigor indulges in the flow of its inventions, and which are so agreeable to the patient, that the most amiable and kindest of men are ready to denounce the officions friends who arouse them from so agreeable a state of half-suspended consciousness.

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 he, but it is cooler than that of other living men, except over the seat of the brain, which is feverishly hot and burning. All the secretions are fully stopped, the nails have ceased to grow. so have the hair and beard. He feels great dizziness at first. and for several days he continues to experience the sensations of a man in a swing, or one just landed after a long voyage. But gradually he recovers his health and good spirits, and enjoys amazingly the wonder and admiration he has ex-

The Sikhs look upon this man as a superior being, gifted with a supernatural faculty, and they take great pride in his powers of bodily endurance. After the disinterment, they alwavs exhibit the greatest joy, and celebrate the occasion by the discharge of guns and the letting off of fire-works.

The Rajahs and Sirdars, 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. He is said to be very rich, and is the only rich man among the Sikhs who would dare to be so long away from court for fear of his place being filled up during his absence. He is also the only one who does not suffer the baleful effects of calumny and slander when out of view: for, as his peculiar merit does not interfere with the progress of other men, they leave him unmolested in his glory.

Superstition.—A Southern paper, after noticing a dangerons wound received by a man in sliding from a haymow on a pitchfork, states, "that medicinal preparations were applied to the nitchfork, and it has been carefully wrapped up and deposited in flannel to aid the healing of the wound." This kind of York Herald. cure was quite fashionable about two centuries ago, and medical writers say it was attended with great advantages: for while the surgeon exhausted his skill on the instrument, dame Nature more skilful, healed the wound.

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. But in that hour the memory of past integrity will be a true consolation, and assure him, even here on earth, of gleams of light in Heaven!

"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 threshhold, 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! Darkness, indeed; but only the gloom which heralds the day-spring of immortality and the infinite light of Heaven!

"It is dark, when, in later life we tread the scene of longvanished pleasures—pleasures pure and innocent, whose memorv 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!" Ring as ye will, sweet voices, there are lofter joys awaiting in | you'll get home."—Am. Agriculturist. the golden Eden Land, which lies beyond the sunset of life, and is gladdened by the light above in Heaven!

"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. Cheer up, thou poor sufferer; for there be those among the angels who love thee, and thou wilt yet shine, fair as they, when touched by the light above, in Heaven!

"It is dark in the heart of man all over this fair green world. It is dark beneath the noonday sky-dark in the sunray, 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 statuary, made of clay and many of them are crumbling to pieces. The first group represents the trial of the man; he is surrounded by his family and friends, who are trying to defend him: the second, where he is condemned and given over to the executioner; in the third he is undergoing a semi-transformation from the man to the brute; the fourth, where he is nut into a mill with his head downwards, and being ground up; his dog is by the mill licking up his blood. In the fifth scene, he is being packed between two boards and is being sawed down lengthwise; sixth, he is under a large bell, which is rung until the concussion kills him; seventh, the man is placed upon a table, two men are paddling or spanking him with wooden paddles; eighth, he is upon the rack, and the executioners are tearing his flesh with red-hot pincers; ninth, he is in a cauldron of boiling lead; the tenth scene represents him upon a gridiron, undergoing the process of roasting. In all of these scenes his family are present; also splarge figure who represents the judge, executioners, little devils and various instruments of torture.

The Infants Drowning Place.

Mrs. Mason, a missionary in Burmah 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. And while I write. I see several dead infants floating in the waters near the head of the island, a spot peculiarly sacred to the idol goddess, as here two branches of the Ganges join. Our captain tells me that he once found one of these poor mothers floating upright under the bowsprit, her feet having become entangled with the cable of his ship. Across each shoulder was tied a little infant, just as if she was bearing them upon her bosom! I can conceive of no one but a mother who would thus care for her tender babies; and it is probable, that being compelled either by her own superstition or by the cruelty of her husband, to sacrifice her children, she chose to clasp her darlings and die

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

"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 lending 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. Now, as the belligerents can't both be right, it follows that this common concurrence of the priests as bottle holders must be wrong. We shall see when the question of the Pope's future position comes to be settled, where the ecclesiastical shoe pinches .-- New

BEECHER'S CRUELTY -Henry Ward Beccher rivals the Austrian General Guyli 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. Just then a little voice came through the darkness, " Father! steer straight for me, Father, and you will get home!"

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

An Oriental Story.

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

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

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

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."

Adrica 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. But all is consecrated ground, And ghosts are flitting 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.

TIOGA 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 mend what ill deforms thy mind; But all thy good impart to all thy kind.

J. STERLING.

VIRGINIA.

Madame de Stael has well ebserved, 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 1859!

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. In a word, it is the design of the publishers to give their patrons, in the fullest sense, A FIRST CLASS PAPER!

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On the whole we fully intend to make a journal which every Spiritualist will be proud to put in the hands of skeptic or believer and say, "There is an exponent of

The Spiritual Age will be published every Saturday, in a large and elegan folio sheet, at \$2 per annum, invariably in advance. One Dollar will be received for six months. To clubs, five copies for \$8; ten copies for \$15; 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.

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y, for \$4.00; the Ags and True Flag or Life Illustrated for \$2.00; the Ags and Vater Cure Journal or Phrenological Journal, \$2.50. Single copies of the Aga may be procured of Spiritualist Booksellers and Newsmer

Adbertisements.

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Man and his Relations,

The first number of the series will be published on Tuesday, June 7th, in the paper

Mr. Brittan 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, phonographic reports of The Sabbath Morning Discourses of

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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. Business applications will be received, and persons assisted in making changes and getting situations. Office, Davis street, Boston, where I may be found on Saturdays of each week.

H. L. BOWKEB.

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A home for Spiritualists, Temperance men and women, and for all others who ist for quiet, order and comfort. This house is now under the management of the subscriber, who 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. E. V. WILSON, Manager for the Proprietors

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THE SPIRITUAL REGISTER FOR 1859.

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