

# CHUNG HING LOU

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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## Entertaining and Instructive.

### CONFUCIUS.

A long time ago, more than five hundred years before the birth of Christ, and some seventy before Socrates, in the years when the Jews were returning from the captivity in Babylon, and the Greeks were repelling the armies of Xerxes, a young man appeared among the little feudal kingdoms of Eastern China. His employment was that of teaching truth to men. He had no distinction of station, or wealth to aid him. He lived among petty rival states, that for the most part disowned his instructions, and followed him with persecutions during his life. He spoke of his mission at the last as a failure, and died discouraged.

The records of him are scanty and perverted by the superstitions of early times; but they show almost undesignedly, out from the mists of antiquity, a simple and majestic life; such a life, and such words—the fit expression of it—as have naturally stamped themselves upon his country and his people, more than all the conquests and exploits of soldiers or emperors since. So that the simple preacher and noble MAN of past times has become identified almost with the personality of virtue, and is worshipped as a god. Even more,—so impressive and overflowing has been the influence of his character, that a nation of three hundred millions of men, after twenty-three centuries, still in the pettiest details of political science and private manners, revere his words as the authority which they seek in vain to follow. Not Moses, Mahomet, or Calvin, have so imprinted themselves on the legislation and religion and forms of their people, as this Chinese scholar has done, by words, whose effect he scarcely lived to see.

### FORERUNNERS OF HIS BIRTH.

KOUNG-TEE, or CONFUCIUS, as is the Latinized name, was born 551 B. C., in the kingdom of Lou, in Shantung, an eastern province of China. His family had been distinguished in former times, even reckoning princes in the line of descent; at his birth, it was not in any way eminent. The usual prodigies, which the reverence of followers throws about the birth of the founder of a religion, preceded him. A singular animal (the *ki-lin*), apparently the unicorn, was found near the house with a stone in his mouth, on which was an inscription, purporting that the babe soon to be born, would be "King, but without a kingdom." Dragons were seen in the air; and five wise men from a distance came to the house. Celestial music too was heard in the skies. In the old Chinese histories, this is represented by a band of Chinese angels among the clouds, with spiritual faces and queues and wide sleeves, playing the various national instruments.

### CHILDHOOD, YOUTH, MARRIAGE, EMPLOYMENTS.

The child seems to have grown up a serious and sedate boy, thoughtful even then of the solemn things of human life, and conspicuous for his reverence towards the rites. At seventeen he was appointed an inspector of the sale and distribution of grains. This office, which had been probably one of the government sinecures to be given to aspiring young men, he at once rendered of some value. He rose early; examined the markets; read books and consulted experts as to the fermentation of grain and the best mode of preserving it, until his labors became a terror to all the cheating dealers and monopolists. At nineteen, he was married; and in consequence of his unceasing activity in the petty office, he was appointed Inspector General of fields and herds. Every thing here was managed by him as thoroughly as it had been in the subordinate place. He neglected nothing. He rode over the country; talking with the farmers, instructing them, getting information about the peculiar defects of the soil, and working carefully at all the details. Agriculture sprang up again under his care through the kingdom; and large districts of unused, desolate lands were restored. His name was becoming known, and he was fast advancing in the political course, when an event occurred which changed the direction of his whole life.

### AN IMPORTANT EVENT—ITS RESULTS.

His mother died. He buried her in the same tomb with his father, with equal marks of respect, thinking, contrary to the Chinese custom, that "those whom we have alike loved in life, should not be separated in our respect in death;" an innovation in their rites, since adopted by his countrymen. He was only twenty-four, and with a distinguished career opening; but he at once abandoned all public employment, and gave himself up to his grief and to quiet memories of her during three years. It was the first outlook to the thoughtful man into the great Unseen, and the first sharp blow on his heart. He never lost the effects of it. Every serious and vigorous life, which has taken hold of something deeper than the surface of things, seems to be naturally preceded by such years of silence. Moses was amongst the slaves; Socrates worked out great thoughts in quiet company with hucksters; Luther had his solitary years of struggle, and Cromwell spent his early and mature life on the country farm.

We may well suppose that the young scholar in these years of loneliness and sorrow, questioned often of that sombre unknown Void, whither his beloved one had gone. Was she still

with him? Could she know of his love? Are the geni which the people worship her companions? What is this mysterious "Principle of Life" which the philosophers adore; and what is Death?

The answers which he made to these questionings, as shown subsequently in his philosophy and life, have been much condemned by Christian moralists; yet they seem to us among the most natural conclusions which philosophy has attained to.

### RESPECT FOR THE DEPARTED.

His first thoughts in this time of his sorrow, were to show respect to her who was gone. He felt the *vagueness* over her whole destiny, and yet the tie which binds our heart to the dead, seems almost the only elevating and dignifying bond in life, if superstition be cast aside. He studied the old moralists of the nation, and found that this respect for the dead prevailed in purer times. He determined to revive it. "He constantly urged," says one of the biographers, "to those with whom he had occasion to speak, that MAN, being that which is most precious under heaven, all which composes him is worthy of the greatest respect; that being, by his nature the king of the earth, all which exists upon the earth is submitted to his laws and owes him homage; and that it is in some sort to degrade him from his dignity, and to put him to the level of the brutes, to have only indifference for that which remains of him when the breath of life no more animates him." This regard for those who were gone, seemed to him to connect the man with his family and his race, and was a pledge that he himself would not be forgotten. It cherished affection; and, in the daily round of low cares, it elevated his nature to stop a few moments before the image or memorial of the friend deceased, and think of his noble qualities, or call up again the tender love which the mould and worm of the grave could not eat away. He would have the images of the lost, in the most familiar and pleasant places, in the garden, the doorway, or the inner home; so that as men walked around, they might be prompted to emulate the virtues of their fathers, and to desire, like them, to be remembered with reverence, by those who should come after. And to him this love and affectionate adoration to ancestors, seemed the most fitting expression of gratitude or worship to the mysterious "PRINCIPLE OF LIFE," which he vaguely felt to exist.

### WORSHIP OF GOD AND OF SPIRITS.

"God," said he, in a conversation later in life with one of the princes of the country, to whom he was explaining the nature of sacrifices, "CHANG-TY (God) is the universal Principle of Life; it is the fruitful source from which all things have flown. To give to heaven testimonies of gratitude, is the first of the duties of man; to show one's self grateful towards ancestors, the second. . . . After having satisfied in some sort their obligations towards CHANG-TY, to whom, as to the universal principle of all which exists, (mankind) were indebted for their own existence, . . . their hearts turned to those who had transmitted life to them. They fixed in their honor respectful ceremonies, to be as the complement of the sacrifice offered solemnly to CHANG-TY." And again, "In all which I have just recalled to your majesty, you will comprehend without doubt, that under whatever title one renders the worship; whoever may be the apparent object of it, and of whatever nature be the external ceremonies, it is always to CHANG-TY that one renders it, and it is CHANG-TY who is the object direct and principal, of the veneration."

Whatever may have been the errors of his followers, it is very apparent that this first practical direction of the Philosophy of Confucius, was based on a rational reverence. His worship of ancestors was no idolatry. Though this one development of his piety has affected his nation now for two thousand years, more than any thing which he taught, it was in reality, but a single superficial expression of his system. This, during these years of solitary thought and study, he was gradually developing. Its features we shall see more clearly as we progress with his life.

### QUESTIONINGS.

The three years of mourning were over. He was at once urged by the king to return to his public office. He declined, and continued to devote himself to his study of the ancient records of the kingdom; the annals of the "golden age" of the monarchy, whose simple manners and humane spirit he perhaps already thought to revive again. His pursuits were now evidently pointing to the future business of his life; yet he continued to practice himself in all the accomplishments of a man of the world. In music, for which he had an enthusiastic love; in the science of etiquette; in the use of arms; in arithmetical practice and nicety of written composition—all essentials even then of a gentleman's education in China—he became sufficiently versed. During this period he visited, for a short time a neighboring court at the urgent request of the prince, to assist in some needed reforms; but returned soon to the kingdom of Lou, to decide on his future course. He with drew himself from all associates, and weighed the subject carefully. They were the old questions with the young man. "The world is open—what am I fitted for? What is my place? Shall I live for time or the long future? For the common weal of good, or for my own narrow good?" It was decided, as some few in all ages decide it. To his friends earnestly re-

monstrating against his thus throwing away so many brilliant opportunities in political, he replied: "Put an end to your remonstrances. They will gain nothing for me. I owe myself indifferently to all men, because I regard men as composing among them only one and the same family, of which I am charged with being the Instructor."

### THE DECISION MADE.

The young scholar has chosen then the highest calling; he is to be the preacher to his countrymen. His house was at once opened as a lyceum. All were welcomed—young and old, rich and poor, civilians and soldiers. With these he lectured and taught upon morals, history, and especially the practices under their simple kings of old, YAO and SHUN. Whether the philosopher transferred his own high ideal to those dim characters of the past, and taught, under the protection of antiquity, the truths which belong to all ages; or whether he truly found in those records, great lessons, is not clearly apparent. The "Ancient Doctrine" henceforth became his text; and then, twenty-three centuries ago, even as now, the young Reformer found the Present corrupted and degenerated, and labored to raise men to the ideal, which always hovers in the distance, either of the future or the past, to the human soul.

### THE TEACHER.

The fame soon spread through the neighboring peoples of a great teacher among them. The country now occupied by the Empire of China, was at that time held by a number of petty kingdoms, some apparently independent and some tributary to the Imperial Court. From one of these courts—that of the Prince of TSI, came an invitation to this new philosopher, to visit the kingdom and assist in the improvement of the government and people. Confucius accepted; it being his object henceforth to apply his principles to the sources of influence in society, as well as to his own circle of pupils. On the journey the party came suddenly on an unfortunate man, about to commit suicide. They withheld him and ask his reason. He tells them that his life had been one of disappointment and discouragement; and that he wished to end it thus. Confucius, in a most characteristic speech, dissuades him; assuring him that he had mistaken the object of ambition; that he "must learn to be a common man before he could be a sage," and that "no one who had life, should ever despair."

He was received at this Court in a friendly manner, and spent a year in efforts for reforming abuses and reviving the "Ancient Doctrine." People, however, were slow to change, especially those in the atmosphere of the court, and at the close, the reformer prepared to return to his own country. The Prince offered him as a reward for his labors, the gift of a "town of the third order," which he declined, unless his projects of reform were adopted.

### CLAIRVOYANCE.

At this period and on two other occasions only of his life, are miraculous powers related of him, all similar in revealing a species of inspired judgement or wise clairvoyance. A rumor was spread through the court, that one of the old imperial palaces was burnt. Confucius at once designated a particular one. On being asked the reason why he formed this opinion, he answered that it was the palace of an Emperor, once notorious for his crimes—and he supposed this the judgement of Heaven.

A courier who arrived soon, confirmed precisely the opinion of the sage.

### IN THE IMPERIAL COURT.

The preachers, the wise men of those times seem to have been allowed a certain freedom at the courts. As experienced in human nature, they were frequently invited to take part temporarily in the government; and so, accepting none of the profits, they could sometimes redress the abuses of public offices.

Confucius next visited the Imperial Court, more especially with the view of studying the best ceremonial and of seeing how the highest of the Princes administered the rites. The truthful courtesy and humanity of his bearing won him friends from every party. He received the honors modestly, and to a splendid eulogium on himself, repeated to him, he replied, "It is extravagant. I do not in any way deserve it. One could content himself with saying, that I make a little music, and strive to fail in none of the rites."

In the midst of the splendor, he spoke every where of the simple manners of the early kings, and uttered the words upon government and the ideals of man's character, which his people even yet repeat with admiration.

### THE OBJECT OF LIFE.

With the grasp of a strong mind and with a searching skepticism and honesty, he threw aside all the usual superstitions of the best minds. He would not even palm off his secret dreams and aspirations as a religious creed. Whatever vague ideas of a "Principle of nature" or "Supreme Reason" he may have had, he never thought it worth his while to utter. Of a God, or a future he never spoke. They may have been in his inner soul, blissful hopes to him; but he did not find evidence enough of either, to dare to teach. He only studied the present; the relations of men to one another, and the peculiar nature of the soul; and his conclusion, through a long life, is, that the health and life of the soul, its object and its happiness is principally and especially in its humanity—in Love.

### ANECDOTES.

Being sick on a certain occasion, TSEU-LOU, a disciple, begged him to permit his disciples to address their prayers in his behalf to the spirits and the geni. "Is that suitable?" said the Philosopher. Tseu-lou answered with respect, "That is suitable. It is said, in the book, entitled *Lou*, 'address your prayers to the spirits and geni on high and below.'"

The philosopher answered, "The prayer of Confucius is continuous."

KILOU asked, if it was necessary to serve spirits and geni? The philosopher said, "When one is not in a state to serve men, how can one serve spirits and geni?"

"Allow me," said a disciple, "that I dare ask you *what is death?*"

"Not knowing LIFE," he answered, "how can we know Death?"

The associations in nature, which to most minds, call up some longings or thoughts of their own future, in him only awakened reflections on the truths he taught. He stood one day musingly looking at a running stream, until his friends with him asked him why he did so. He expressed in answer, that sensation which the running water seems in all ages to make on the mind—the sense of *continuousness*. "So," said he, "has the 'Ancient Doctrine' flowed from one age to another, and will flow forever, if we but help it on. Let us not be wise for ourselves alone, but for others."

After some further travel, he again returned to Lou. The courtiers dreaded the pure teacher, and sought in every way to force him to depart. They at length succeeded in inducing the prince to appoint him to some petty office far below his station; thinking thus to offend him. He accepted it, however, and managed it faithfully; explaining to his friends or disciples objecting, that it would be an inconsistency and a mean pride in him, to refuse an office where he could be really useful, merely because it was beneath him in rank. While at the court, a courtier of ill character, though high in place, wished to gain him to his interests and sent him a rich present of rice, then almost the money medium of the country. It would be a mortal offence in Chinese usage to send it back, and accordingly Confucius distributed it among the poor; informing the great man politely of the fact. This suppleness, and the genuine courtesy of the man, is one of the most remarkable things about the story of his life.

At a grand dinner in the palace, he was seen eating the grains of the table before the fruit, an offence probably like taking soup last in our day. Of course a universal smile passed among the courtiers at this blunder. The king suspected that there was some purpose in it, and finally, in a very polite manner, called his attention to it. He replied, by a forcible discourse which no one could help regarding, on the defective political economy of the kingdom which had neglected the great support of man—the grains, for mere delicacies, the fruits—and that he thus wished to show his preference.

On another occasion, a prince of dissolute character sought to gain the countenance of the severe moralist to an *amour* in which he was involved, thinking thus to escape the censure of the people. Accordingly, by an act of unusual courtesy the philosopher was invited to the private apartments of the palace to converse with the courtesan, a woman of conspicuous beauty. He could not refuse and retain any influence over the court, but he came, and according to the strictest Oriental rule, did not raise his eyes or utter a word in her presence; so that she at length retired abashed from the grave man.

In an age of concubinage and to a dissolute prince, hear this advice: "Clothe yourself in your garments of ceremony," said the philosopher; "go before your future spouse to conduct her in all the apparel of your grandeur to your palace!"

"You make much of it," said the king, laughing. "It is not too much," replied Confucius, "for the action most important in life. The alliance that two persons of different names contract recalls them to their primitive origin; it gives them the same ancestry; it places them under the immediate tutelage of the spirits of the earth who watch over generations; it is the symbol of heaven and earth, whose union produces all things; it brings them near to the Divine Spirit."

"What is the secret of governing?" inquired the prince. "Rectitude," said the philosopher; and on being asked to define it, he answered, "I understand by rectitude, that quality of mind and heart, which puts him who possesses it into the happy disposition not only of imagining nothing, desiring nothing, of doing nothing, which is contrary to the light of reason, and to the general and particular good of society; but of thinking, willing and acting in any circumstances, conformably to those lights; proposing the real advantage of the common interest over his own interests, without wishing to make an illusion with one's self, or seeking to impose others."

He was at this time made Prime Minister of Justice. The first act of his administration was to cut off the head of one of the most distinguished courtiers; a man of notoriously bad influence. An envious plotter at court tried to break his hold over the mind of the prince, by sending some actors to represent

the most alluring and obscene plays before him. The minister at once ordered them to be imprisoned and executed, as breaking the great moral law of the empire. Of the office of judge he said, "It is their duty to punish the guilty, but in punishing them, they ought to make them understand that they love them, and that they would be glad from the bottom of their hearts, if it was in their power to dispense with punishing them without invading justice."

His administration throughout was stern and prompt, and he was enabled in the course of it to put a stop to an important rebellion.

Again the reformer and preacher left the court to walk and teach among the people. Like the great teachers of all ages, he was much with nature, learning and instructing as he walked over the country. In his journey to the kingdom of KIN, his party were attacked by the peasants of Koang, who mistook them for governmental tax-gatherers. They were driven back and delayed; until at length the philosopher went boldly forward; saying to his disciples, "Heaven has raised us up to recall to the memory of men the ancient doctrine of Ouenouang. Do you believe it is in the power of the men of Koang to prevent us from fulfilling our destiny?"

As he drew nearer the peasants exclaimed at once, "They are sages," and conducted them honorably on their way.

### JOURNEYING AND TEACHING.

From this time he spent the years in laborious journeys to the different kingdoms of China, teaching these truths of a higher humanity, attempting to reform abuses, and befriending the people and the subjects. He was "in cold and hunger, and fastings oft," his life was hunted after by the envious courtiers, and on several occasions he hardly escaped murder or assassination. His lectures were frequently broken up by the soldiery and his disciples dispersed; still in every new place they collected around him, and his faithful twelve, except when duties to their families called them away, were with him always. He visited the kingdoms of Ouei, Tsai, Ye, Schon, and various others, during this time but never appears to have passed the limits of China. At length at the age of sixty-eight he returned to his native kingdom. The people welcomed him gladly, and in a short time his disciples had increased to the number of three thousand; but the Government—the Court—which he wished especially to influence, met his plans of reform coldly, and he was appointed to no office. He now devoted himself to his favorite pursuits, music and study; the latter being the careful revision in the Ancient Books of the Doctrine, which he had been teaching orally so many years.

His wandering, homeless life had been sometimes painful to him. On one occasion, near a strange city, separated from his disciples, he was seen by a peasant, who reported to his friends, searching, that a stranger of noble aspect was walking about near the gates, "like a dog without a master."

"He is right," said Confucius on hearing this, "I have the fidelity of a dog and am treated like one. But it matters not; in whatever manner men conduct in my regard, I shall not depart from the affection which I bear to them, and I will hasten always to do them all the good which is in my power. If I do not receive from my labors the fruits which I would do right to expect, I will at least have the consolation of having fulfilled my duty."

In his walks through the country, everything recalled his aspirations and the disappointment of his efforts to elevate men. On a late autumn grain field, a pheasant, almost the last of his kind, is seen eating the few kernels left. Confucius is saddened, and to the affectionate question why?—he replies, "because it is an image of my holy doctrine, and its state to-day. The grain bird represents myself." He traversed a battle mound, waving with the long grass which had grown over the dead. "Nature," said he, in a little poem, still affectionately preserved, "always renews herself. The spring, the autumn, the waters, the sun—but this mound, the general, the soldiers who fought under him—where are they?"

"I have made vain efforts," said he again, "to put men who wish to walk in it, on the way which leads to wisdom; not succeeding, I have no resource but tears."

A sad closing. The great man, disappointed of necessity in the heroic work of life, going out into the great Darkness. And this is all!

### CLOSE OF LIFE.

To his disciples, when near the close of his life, he said, in transmitting his works solemnly to their care:

"It is a long time, my disciples, that you have been attached to me and have recognized me for your master. I have made every effort to acquit myself in my best manner, of the obligations which I have contracted with you, in accepting you for disciples. You have followed me; you have partaken my works and my pains; you have been taught what it behooves man to know, when he wishes to fulfill exactly the duty imposed on him, during his sojourn upon the earth. In the deplorable state in which things are to-day, and in view of the aversion men show every where to the reform of manners and the renewing of the Ancient Doctrine, you ought not to flatter yourselves with being able to recall the mass of men to the practice of their duties; you are witnesses of the little success which



New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place, Tuesday Evening, June 14th.

Question: Are all mankind created equal? Dr. ORTON: In the discussion of this question the meaning to be attached to the word create, is unimportant.

Mr. FOWLER: We are equal and unequal. We are equally born helpless; and equal in our claim for our cup full of happiness. This is true of man, male or female, black or white.

Dr. ORTON: In the discussion of this question the meaning to be attached to the word create, is unimportant. The inquiry is, are we placed here on this earth, men and women, of all nations and tribes, with the right to claim a substantial equality?

Mr. TUCKER: There are many phases in which to consider this question. Man is composed of finer elements than the things around him. His structure differs in different climates.

Dr. GRAY: The terms of the question mean more than would appear on their face. We know we are related. Is there any sense in which men are equal?

Mr. INNS: We are not created yet, but are in the process of creation. Our capacity for happiness still lies back in the germ.

Mr. F. COLES: When compared with one another we are unequal; but when compared with himself, man is equal.

Mr. BRUCE: He had recently read the reports of some teachers in Boston, who stated that there was no perceptible difference in the talent exhibited, or progress made in learning between their white pupils and their black ones.

Mr. TOONER: The question of equality is one difficult to reach. In looking at the anatomical structure of races, two points are established: viz: unity and diversity.

Mr. BARRETT: I am glad to see that the Spiritualists are now in the habit of bestowing on them, is the treatment they seem inclined to pass off upon us.

REMARKS.—So long as Spiritualists hold to no distinctive theological tenets, and advocate diverse and incongruous doctrines under the name of Spiritualism, they can hardly expect the fellowship of any of the existing sects.

Another Exposer Exposed. MALONE, N. Y., June 1, 1859. EDITORS OF THE AGE:—Permit me to trespass upon your valuable time long enough to inform you of a ridiculous occurrence which came off here in Malone one fine day last week.

To be brief, I would say that a Professor Morrill came here to lecture on the sciences—one of which was to explode Spiritualism. He had a youth with him that he had hypnotized or mesmerized, and while his subject was in an abnormal condition the raps were heard, and some other feats performed which were quite interesting to many of his attentive listeners.

On one occasion, while a young lady in our family lay seriously ill with small-pox, there came three loud raps on her bedroom door.

In November, 1846, Lizzie, my youngest sister, was summoned to exchange her temporal for her spiritual home. This was a bitter trial to us all, but especially so to father, and to his grief for this darling of his heart, we mainly attributed his illness and death.

On the young man's recovery, we relapsed into silence, which however, was shortly broken by an exclamation from father, an exclamation which (child as I was) thrilled through my soul at the time, and will remain engraven on memory's page so long as life's fatal fever lasts.

Swanee, an Indian spirit, became a constant attendant and communicator at the circles I held. A jolly bono companion, and a merry, welcome guest was our friend Swanee.

On an excursion with Mr. Dye, for the purpose of disturbing the haunts of the partridge and the woodcock, I realized peculiar tests of the presence and knowledge of this Indian spirit.

On Monday, 30th ult., the mortal remains were entombed, when the writer delivered an address to a large assembly of sympathizing friends, and a member of the celebrated Hutchinson family furnished appropriate music, which fell on the ear like a sweet and solemn benediction.

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Spiritualists' Convention at Plymouth, Mass. The Spiritualists' Convention will be held in Plymouth, Mass., on the 6th, 6th and 7th days of August, 1859.

Meeting and Pic Nic in Dane County, Wisconsin. The Spiritualists of Dane Co., Wisconsin, will hold a general meeting on Liberty Prairie, July 3d, and a Social Pic Nic on the Fourth.

Various Items. The citizens of Athol propose to celebrate the Fourth of July in a unique and novel manner, by erecting a monument in the oldest graveyard in town, dedicated to the unknown dead.

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THE SPIRITUAL AGE

BOSTON, NEW YORK AND CHICAGO, JUNE 25, 1859.

LETTERS RECEIVED.—H Allen, C H Hayward, F Vincy, A Fry, T Howard, J Bennett, L Hathaway, S Dewey, M Manning, J G Palmer, L Humphrey, T Knapp, W Cotton, H C Boush, I D Gardner, L G Howe, F M Roberts, F West, J Baker, W Levey, S C Hayes, M T Tuttle, T Carter, H Chase, M O Woodard, A Bonner, E T Hodge, A W Hall, E W Knight.

SPERIAL AND PERSONAL. 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 now subscribed (that sum being required to locate said University), and that there will be a Convention held at Waller Hall in the city of Lowell, Mass., on Tuesday, the 6th day of July, 1859,

- 1st, To hear the report of the locating committee and take action thereon. 2d, To locate said University by a stock vote. 3d, To hear the report of the meeting of trustees and take action thereon. 4th, See when and how the association shall proceed to the erection of said University, and to discuss plans of interior construction.

Miss Emma HARDING will conclude her summer engagements at Oswego, Buffalo, Oswego, Schenectady, &c. In September, she starts for the West, North and South, speaking in St. Louis, in November in Memphis, Tenn., in December in New Orleans, and returning to Philadelphia in March, 1860. Address till September at 8 Fourth Avenue, New York.

BENJAMIN DANFORTH will answer calls to preach on Ancient and Modern Spiritualism synchronous with the Gospel of Christ as he understands it. Address at Boston. S. B. BRITTAN will lecture in Putnam, Conn., the fourth Sunday in June (30th).

MR. H. FAIRFIELD will speak at Putnam, Ct., on Sunday, June 19th; in Tolland June 20th; in Milford, N.H., July 3d; in Portland, Me., July 10th; and in Great Works, Mass., Aug. 7th. He expects to spend the month of August in Maine. Friends in that State wishing his services will address him early at Greenock, Vt., Mass.

F. L. WADSWORTH speaks at Marlboro', Mass., June 20th; Providence, R.I., July 3d; Williamstown, July 10th and 17th; Northampton, Mass., July 14th; Springfield, Mass., July 31st and Aug. 7th; Syracuse, N.Y., Aug. 23rd; 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. M. F. BROWN will lecture in Providence, R.I., June 12th and 19th; and in Buffalo, N.Y., the 26th. Mrs. FANNY BURBANK FELLOWS will lecture in Philadelphia, on Sundays June 6th and 12th; in New York on Sunday June 19th; and in Norwich, Ct., June 26th, July 3d, 10th, 17th and 24th. Address, until June 15th, "Willard Barnes Hotel, No. 813 Chestnut St., Philadelphia, Penn." From July 15th until July 24th, "Horwicz, Ct." Geo. ATKINS will speak at Orleans on Sunday, June 12th and 19th, and at Plymouth June 26th, 27th, 28th, 29th, Boston.

WALTER GRASS lectures in Chicago, Ill., 19th and 26th; Berlin, Ohio, (at a Grove Meeting), May 31st, 2d and 3d; Geneva, O., July 10th; Cincinnati, Ohio, 13th and 14th; Buffalo, N.Y. 17th and 24th; Rochester, July 31st. The friends in New England who want him to lecture in the Fall should write him soon at the before-named times and places. J. LUDWIG PARKER speaks at Springfield on the 12th; at Plymouth on the 19th, and at East Abington the 26th—afterwards goes West. Address Fountain House, Boston.

LORENZO MOODY will lecture as follows:—At Milford, N.H. Sunday, June 10th; Nashua, June 26th; Waltham, Mass., July 3d; N. Bridgewater, July 14th; Joppa Village, 11th; Bridgewater, 12th; W. Bridgewater, 13th; Raynham, 14th and 15th. He will act as agent for the AGE and BANNER; and also answer calls to lecture. Address, Malden, Mass. Miss R. T. AVERY, 32 Allen street, Boston, Transcendental Medium, will answer calls for speaking on Sabbath and at any other time the friends may desire. Address her at 32 Allen street, Boston. E. J. SHEPHERD will also attend funerals.

H. L. BOWKER, Natick, Mass., will give lectures on Spiritualism and its proofs, from initiation, for such compensation above expenses as generosity may prompt. Mrs. J. W. CURRIER will speak as follows:—Springfield, June 19th and 26th; Putnam, Conn., July 3d and 10th; Milford, N.H., 17th; East Abington, 24th; Fuzrober, 31st. Address Lowell, Box 515. G. B. STREBBS speaks on Sundays through the year at Ann Arbor, Mich.; and will answer calls to lecture in that vicinity in the week. N. FRANK WHITE will lecture through the month of June at St. Louis; and at Cincinnati through July; thence east. Any calls for week evenings can be addressed to him 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 Foughborough, N.Y.

Mrs. M. MACOMBER, trance-speaker, will receive calls to lecture. Address at Otseville, R.I. Miss A. W. SPRAGUE's address through the month of June will be Plymouth, Vt., through July and August she will speak at Oswego, N.Y. A. B. WHITING may be addressed at Brooklyn, Mich., till further notice. A. C. ROBINSON, trance-speaker, will receive calls to lecture. Address at Fall River, Mass. Miss E. E. GRISON may be addressed for the present at No. 242 Harrison Avenue, Boston. Rev. JOHN PIERCEOTT will receive calls to speak on Spiritualism. Address, West Medford, Mass.

MEETINGS IN BOSTON. SERVICES AT No. 14 BROADWAY.—A Spiritualist meeting is held every Sunday morning at 10 o'clock, and after the meeting continues in the evening at 8. A Conference Meeting is held every Monday evening at 7-3 o'clock.

MEDIUMS IN BOSTON. J. V. MANSFIELD, Medium for answering Sealed Letters, No. 3 Winter St., Boston (over G. Turnbull & Co's dry goods store). Terms—Mr. M. charges a fee of \$1 for each sitting, and 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 Fridays, 18-21. Mrs. MARY W. AYCKER, Trance Medium, Rooms, 145 Hanover St., Boston. Office hours from 9 A.M. to 9 P.M. Terms 50 cents per sitting. Residence, Park St., (Carrollville) Chelsea. Mrs. BEAN, Writing and Test Medium. Circles on Tuesday and Friday evenings, for development and manifestations. No. 30 Elliot street. Miss WATERMAN, Trance, Test and Writing Medium, has removed to No. 17 Deane street, South End, Boston, from No. 15. Terms 50 cents per sitting. Mrs. H. HURT, Writing and Trance Medium, No. 2 Columbia street (from Redford 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 session. Mrs. SMITH, No. 43 Elliot street, a successful Healing Medium; also, Writing, Developing and Test Medium and Spirit-Seeer. Circles, Sunday, and Friday evenings. Mrs. G. L. BEAN will give her attention to clairvoyant medical examinations. Rooms 30 Elliot street. ATKINS' HEALING INSTITUTE. No. 22 Lagrange place, Boston. DR. GEORGE ATKINS, Proprietor. This Institute is established and conducted upon a system unlike any other in the country, for the accommodation of the sick. Treatment by Clairvoyant remedies, and healing by the laying on of hands; with board on moderate terms. Cases treated gratis, but patients are requested to contribute, when a lot of labor is required. Terms—Examination and prescription, when the patient is present, \$1; when absent, \$3. An excellent Test Medium may be found constantly at this place. 25 3/4 THE REFORMER'S HOME, For the accommodation of Spiritualists and Friends of Progress, at moderate charges, is centrally located at 109 Lake St., Cleveland, Ohio. Office of the Age and Rev. G. M.

