# RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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MIRACULOUS CURES OF MADAME SAINT AMOUR.

Madame Ehrenborg, a Swedish lady, distinguished by much talent, by years of much experience, by thorough good sense, and genuine piety; who has spent a considerable time both in France, England, and different parts of the Continent, and described her travels there in three very interesting volumes, and Switzerland, that at Nantes she saw in the house where she lodged the portrait of Madame Saint Amour, a lady who, if still living, is now residing with her son in Algiers. The most wonderful things were related to her of the cures done by this Madame Saint Amour through prayer and laying on of hands, by various persons of the highest character in Nantes, and a narrative of these extraordinary cures was put into her hands, written by M. Edward Richer, the well-known commentator on the writings of Swedenborg. From this narrative we select the following brief particulars, a considerable number of the cures being asserted by M. Richer to have been wrought in his presence. This indeed is one of these cases of extraordinary phenomena, the evidences in proof of which are so abundant and so unexceptionable as to decide the truth of the allegation according to the most stringent rules of evidence, and which must be admitted in any Court of law.

Anna Francisca Johanna Etizabeth de Fremery, the daughter of a distinguished Dutch advocate, was born at Hague on on the 1st of October, 1786. Her father died when she was only six months old, and her mother married baron de Rankett a colonel in the Ottoman guard, and died in Paris in 1815 .-Her stepfather followed the fortunes of the expelled Bourbons and took her with him. She lived at the exiled court at Coblentz, her father being in Condes army, and they went with the French princes to England. In 1809 she married Major Renaud de Saint Amour, since major of the 18th regiment of Cavalry in the garrison of Schelestat, in the Lower Department of the Rhine. He had also command under general Despirres on the Island of Aix, and of the castle of Anges under general Matis. The family of Madame Saint Amour is highly distinguished in "Holland: her uncle general Dury, was commander at the Hague, both under the Stadtholdership and under Louis Buonaparte. Her cousin M. Van Mann was lately minister of justice in the Netherlands.

In 1826, Madame Saint Amour left Arros where her husband was in command of the garrison, and went to Paris to superintend the education of their son. There she found Captain Bernard, an old friend of her husband's, and a distinguished leader of the Swedenborg Church in France. She became convinced of the truth of Swedenborgianism, and embraced it zealously and openly. She had always had a fervent desire to tend and restore the sick, and under present views, she became persuaded that the gift of healing promised by our Saviour to his Church, and so strikingly practiced by his apostles and his early disciples, was still the inalienable heritage of Christian faith. She prayed earnestly and perseveringly for this gift, calling on the Lord Jesus Christ, as he had promised this gift. amongst others, to those who sincerely desired it. to fulfil his promise, and she determined to deliver herself up entirely to God's will, to do and to suffer everything, in the prosecution of this beneficent mission, that he might lay upon her. On the 11th of May, 1828, she heard the continued complainings of a sick child, and a lamenting mother, in a room adjoining her own lodgings in Paris. She proceeded to the room to learn the occasion of the distress, and found a woman with a sick child in her arms, who said : - "See here !-- My child is dying and I cannot get any one to hold it, whilst I go for a doctor." Madame Saint Amour took the child whilst she went, but its eyes, and smiled at her. By the time that the mother resurned, the child was playing on the chamber floor without a sign of suffering, and Madame Saint Amour now perceived that she possessed the promised gift of healing, as had been the case with Greatrakes, in Ireland, and Gassner in Wirtemberg. with success.

ferred on her, she determined to go and exercise it in Nantes. where Mr. Barnard, who had been the means of her conversion. had lived so many years, and where the New Church appeared likely to flourish prominently. Accordingly in September. outburst of gratitude-"She cures everything!" A child car- credit, making the fullest rerepsentations of things they had ried to her in its sister's arms, returned home on foot, followed neither seen, nor had dared to see. People from sheer delusion

by a crowd uttering their astonishment at the miracle. Pas-Spiritual and Reform Titerature. | by a crowd uttering their astonishment at the miracle. Passengers are stopped by the wondering crowd before Madame Saint Amour's house; there is much questioning, and replies that strike the hearer with amaze. Throngs increase; the street is completely blocked, so that carriages cannot pass.-The very steps up to her door are crowded with sick and maimed, seeking help. From six in the morning till night, the invalids remain waiting their turn. Numbers wait all night, to be among the earliest admitted the next morning.-Wherever she goes, they stand in her way as if nailed to the ground: they are confident that if they can but touch her dress, save in the first volume of her letters from France, Germany they shall be cured. Many go even so far as to declare that she is the Virgin Mary herself in disguise.

> For three days the excitement continued to increase. From all sides arrived the sick, full of astonishment at the relatious which they heard. They came from Tours, Saumur, Rochefort, from Angers, Rennes; from the Maine and Loire, from Vendee, Morbihau, and other distant places. It may safely be sserted that not a place in the lower department of the Luire, out sent some patient to the capital of the district. To escape for a while from the incessant crush of eager people around her dwelling, she accepted invitations which would take her to distant quarters, but the ever augmenting crowds poured after her; and everywhere in her way, you saw sick and curious people, who prayed the favor of addressing her. It was in vain that at night she endeavored to persuade the throngs to disperse; they would remain, in order to secure her services in the morning; and you might see her hands stretched from the window to call down blessings on the immovable crowd. On

> her very way from place to place, as she could not assist all who sought her, she administered cures from her carriage doors as she drove along. The streets and gateways leading to the houses she visited, were speedily beseiged, and four sentinels at every door were not sufficient to keep back the people. Every vehicle in the city on hire, was taken to carry applicants to her; there was no subject of conversation but Madame Saint Amour. Crowds of workingmen abandoned their employments to get a sight of her. There was not a circle anywhere of which she was not the subject of discussion. At the exchange, in the college, in the saloons, as well as in the inns and private houses. her cures were the theme, for no one living ever heard of such

> But on a great triumph follows rapidly a reaction, which as soon grows even to a persecution. The mass is unjust in its prejudice, as it is unreflecting in its admiration. It was quickly declared that the sick who had been so wonderfully cured, had relapsed into their former condition, if, indeed, they were not worse. The spirit of the people was up and it was declared that the cures had not answered the expectations which the feverish multitude had conceived of them. It was like the mood of those wonder-mongers who cried down an ectipse of the sun. because it had not turned out just as their excited imaginations had predicted it. It was declared that the cures had only een of a certain class of complaints; nay, one of the newspapers of Nantes asserted that the whole public had been befored by an actual piece of trickery; as if a weak woman would have attempted to befool such a population, and that in the name of Jesus Christ, on which she had called with tears, and in the name of all the virtues which she never ceased to practice. The absurdity of such an accusation was manifest, and another circumstance rendered it impossible, for Madame Saint Amour never would receive a farthing for the labors she endured to cure the sufferers around her. She neither sold her prayers nor her advice, and the benefit attempted from a totally disinterested love of goodness can never be a cheat.

The same paper declared also that Madame Saint Amour, who was here publicly dubbed a witch, was the daughter of an inconsiderable watch-maker in Nantes: and that the miracles felt rapidly in public opinion when it was thought that they scarcely was it in her arms, when it ceased to moan, opened had been done by one amongst themselves! The article in the paper was full of contradictions, but no one paused to notice them, and it was successful.

These assertions and a thousand other absurdities still more glaring gave occasion to songs, witticisms, groundless attacks without point or reason; and that miserable fear of shame which is She put her conviction to the test in other cases, and uniformly found everywhere on such occasions, wonderfully augmented the mob of the incredulous. People felt that they should be Being satisfied that this gospel power of healing was con- held to be very profound, if they denied everything, and should be set down as superstitious, if they believed in marvels which so many clever persons could not comprehend. Amongst the learned, some rejected part, others all, that they might not seem to believe in sorcery. Some ascribed what was done, 1828, it became rumoured in Nantes, that a lady had lately to imagination, others what they heard, to imagination. I say arrived from Paris, who cured sickness and chronic ailments by heard, observes M. Richer, for extraordinary enough, not a prayer. The whole place was thrown into a state of excite- single person of the educated classes who took part against ment. Some declared the apostolic times were come again: Madame Saint Amour, had seen anything of her doings. They others that these miracles originated in some occult art rather said that mistrust of themselves had so seized on the strongest than religion. The sick who were cured kindled the enthusi- minds, that they did not venture to witness her proceedings, asm of those who yet awaited their time. A cripple who had lest they might not have courage to declare what they had seen left his crutches with Madame Saint Amour hastened to pros- or should feel themselves compelled to follow the judgement of trate himself at the shrine of St. Semilian, exclaiming in an others. I have heard persons in other respects worthy of all

may fight against opinion without incurring serious reproach, wonder the miracles which she performed: who saw her melted but when they band together to deny actual and palpable facts, into tears of joy and gratitude to God, in the midst of the that is a proceeding inconceivable to honorable minds.

It was not enough to deny real occurrences, and to pretend scientific explanations: an incomprehensible zeal seized on the superstitious and the weak. A report was spread that Madame Saint Amour sought to draw away her patients from the established worship; whilst the fact is, and I call on all who have known her, to witness it, that she never asked any of the sick, what was their religion. No one ever heard her say more than "Do you believe in God? Do you believe that God who did she say "Believe on me! Abandon your opinions." I persecutions? In our cool-blooded times, we no longer hang have many times heard her say how delighted she would be men on crosses for their benefactions, stretch them on the rack, to see a Jew or a Turk appear and demand her mediation, adand the unjust." There is no doubt but the religion which | cannot overcome by force. Madame Saint Amour one day replenty of people to put faith in these calumnies.

It was stated that a meeting of the clergy had been called by the Archbishop of Nantes, to take into consideration this important occurrence, and the pastor of St. Similian's was asked whether he had given power to this woman to do these miracles, and on his denying it, a protest was drawn up declaring that these cures, performed under the eyes of so many spectators, had not been done in the name of the Lord Jesus Christ. It would have been well to have asked the clergy, what power Madame Saint Amour had employed. They would undoubtedly have answered, that such powers existed only amongst the acadamecians and the doctors. Yet notwithstanding such assurances, however respectable their utterers may be, human affairs do not the less steadily march on their way. The monks of St. Stephens declared to Columbus, on the evidence of the Psa'mist, that there could be and was no New World, yet Columbus sailed, and America was discovered. The Inquisition ed word of the venerable Florentine was. " E pur si muove!" priests on this occasion told one of the sick that if God was and not a woman! History will probably have to answer that.

We cannot follow all the phases of this remarkable case: they form a volume: but there are a few features of it so universal a kind, that they deserve a brief notice. Those who contended that Madame Saint Amour was an impostor, said "If she had the power she pretended, why did she not visit the hospitals of the sick?" This, says M. Richer, was the very thing that from her first arrival in Nantes, she was earnestly imploring of the Authorities: but in vain. A patient in one of the hospitals determined to get away to Madame Saint Amour, and procured a carriage for the purpose, but was peremptorily ordered back. The Town hall, says M. Richer, was freely allowed to musicians, lecturers, meetings of learned societies, and the like, but was refused to Madame Saint Amour to perform her cures in. Those who had been most enthusiastic in witnessing the wondrous cures, now as strenuously denied them, as though it had been a crime. A Sister of Charity, of St. Clement's, who had avowed the most ardent friendship for Madame Saint Amour, now denounced her as a witch forgetting that the Saviour himself was accused of performing his deeds of mercy by the aid of Beelzebub. The wealthy of the city, who had struggled with each other for Madame Saint Amour to lionize her in their saloons, now sent hastily to recall their pressing invitations, on the usual facile pleas, that they were going into the country, or the like. The very workmen who had carried to her their mothers, sisters, wives or children, now declared that it was only anxiety to get some possible chance of good for their relatives, that made them do wh t they should have been ashamed to do for themselves. Even the people who had left their crutches behind them, sent for them again, on one pretence or another. Some maintained that Madame Saint Amour did her cures through an electric ring; others that she was a ventriloquist, as if ventriloquism could instantly set broken legs, which they saw done. One of her most officious admirers, who was proud to serve as her cavalier reason. The friend replied, "The sacrifice would have been but small." There was another circumstance that stamped Madame Saint Amour's cures as of the genuine Christian character; whilst the majority of those she had benefited were police, and implored him not to hurt Madame Saint Amour,

miracles that he wrought by her hand; who saw her witness, with rapture, the change from pain and suffering in her patients, to ease and strength; who saw her cast herself upon her knees, in speechless gratitude to the giver of all good, amid the restored invalids around her: and who saw her afterwards calm and unresenting, whilst the fierce mob whistled and hooted under her windows, or were pursuing her carriage with curses, adds,-" Madame Saint Amour has only experienced what al all others have experienced in the same path. Apostles, marcreated heaven and earth, has power to heal you?" Never tyrs, have they not paid for the love of their fellowmen with or burn them alive, but we join in the laugh which obliterates ding. I should not fear on their behalf, to call on God, who a whole life of munificence; we whistle away what we don't sends his sun to shine, and his rain to fall, alike on the just | want to hear; we annihilate with songs of ridicule, what we Madame Saint Amour professed, was turned against her, and peated to us the words of our Lord, in Matthew, c. 10. v. 17 letters concerning her were written to Noirmoutier saying that the | -22: -Beware of men for they will deliver you up to the general cry against her, in Nantes, was that she believed councils, and they will scourge you in their synagogues: and neither in Christ, nor in the gospel, and there were not wanting | ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ve shall speak for it shall be given you in the same hour what ve shall sneak. For it is not ye that speak, but the spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved!"

This is the eternal story of the martyrdom of Truth, yet the children of this world see it not. Blind as at the first when they slew the prophets, crucified Christ, and killed his apostles; no suspicion that they are once more acting out the same perpetual drama comes to the very wise, the learned and the worldly, when a new act is introduced, and Truth comes, in a new costume, to add one more fearful incident to her history. But the lesson is not for the world at large, but for the servants of compelled Gallileo to recant his assertion, vet the last whisper- Truth. The world, however wise, however witty, however happy in the conceit of its own sagacity, has no eyes for the and the church itself,-some time afterwards, was compelled only real; but the children of truth are thus taught to endure to admit what in its infallibility it had denied! One of the with happy patience, the sneer, the scoff, the merry or the savage sarcasm of soi-disant friends but real enemies, perceiving disposed to award such power, it would be to one of his order, in their treatment by their assailants, the infallible testimonies to their own legitimacv.

### VENTILATE YOUR ROOMS.

If the impure air of the Black Hole of Calcutta could, out of 146 Euglishmen kill in six hours, no less than 76, leaving in the morning no more than 23 survivors in the whole, the perniciousness of bad ventilation cannot be too much warned against. If you wish to preserve your health and the health of others, ventilate your large rooms and never live in small ones. The following will be read with interest:

People have often said that no difference can be detected in the analyzation of pure and impure air. This is one of the vulgar errors difficult to dislodge from the ordinary brain .-The fact is that the condensed air of a crowded room gives a deposit which, if allowed to remain a few days, forms a solid, thick glutinous mass, having a strong odor of animal matter. If examined by the microscope, it is seen to undergo a remarkable change. First of all it is converted into a vegetable growth, and this is followed by the production of multitudes of animalcules-a decisive proof that it must contain certain organic matter, otherwise it could not nourish organic beings. A writer in Dickens' Household Words, in remarking upon this subject, says that this was the result arrived at by Dr. Angus Smith, in his beautiful experiments on the air and water of towns, wherein he showed how the lungs and skin gave out organic matter, which is, in itself, a deadly poison, producing headache, sickness, disease or epidemic, according to its strength. Why, if a few drops of the liquid matter, obtained by the condensation of the air of a foul locality, introduced into the vein of a dog, can produce death by the phenomenon of typhus fever, what incalculable evils must not it produce on those human beings who breathe it again and again, rendered fouler and less capable of sustaining life with every breath drawn. Such contamination of the air, and consequent hotbed of fever and epidemic, it is easily within the power of man in the days of her popularity, hurriedly now drew back, saying to remove. Ventilation and cleanliness will do all, so far as to his neighbor, that he could not bring himself to sacrifice his the abolition of this evil goes; and ventilation and cleanliness are not miracles to be prayed for, but certain results of common obedience to the laws of God.—Scientific American.

HUMANITY.—The inclination to goodness is imprinted deeply silent amid the rage against her, or still worse, were joining in | in the nature of man; insomuch that if it issue not towards abusing her, one solitary woman weut to the commissary of men, it will take unto other living creatures: as it is seen in the Turks, a cruel people, who nevertheless are kind to beasts, because she had cured her. Of the ten lepers who had been and give alms to dogs and birds; insomuch as Busbequius recured by Christ one only went to give thanks: and Christ | porteth, a Christian boy in Constantinople had like to have said. "There were ten cured, but where are the other nine?" | been stoned for gagging, in waggishness, a long-billed fowl.-M. Richer, who went himself and witnessed with extremest | Lord Bacon.

### SWEDENBORGIANISM.

A clear synopsis of Swedenborg's system of theology is giv en in the Christian Inquirer, as follows;

Swedenborg conceives man to be an organized receptacle of truth and love from God. He is an imperishable spiritual body placed for a season of probation in a perishable material body. Every moment receiving the essence of his being afresh from God, and returning it through the fruition of its uses devoutly rendered in conscious obedience and joyous worship he is at once a subject of personal, and a medium of Divine happiness. The will is the power of man's life, and the understanding is its form. When the will is disinterested love, and the understanding is celestial truth, then the man fulfils the end of his being, and his home is heaven; he is a spirit-frame into which the goodness of God perpetually flows, is humbly acknowledged, gratefully enjoyed and piously returned. But when his will is hatred or selfishness, and his understanding is falsehood or evil, then his powers are abused, his destiny inverted, and his fate hell. While in the body in this world. he is placed in freedom, on probation, between these two alterna-

The Swedenborgian universe is divided into four orders of abodes. In the highest or celestial world are the heavens of the angels. In the lowest or infernal world are the hells of demons. In the intermediate or spiritual world are the earths inhabited by men, and surrounded by the transition state through which souls, escaping from their bodies, after a while, soar to heaven or sink to hell, according to their fitness and attraction. In this life man is free, because he is an energy in equilibrium between heaven and hell. The middle state surrounding man is full of spirits, some good and some bad. Every man is accompanied by swarms of both sorts of spirits. striving to make him like themselves. Now there are two kinds of influx into man. Mediate influx is when the spirits in the middle states flow into man's thoughts and affections. The good spirits are in communication with heaven, and they carry what is good and true; the evil spirits are in communication with hell and they carry what is evil and false. Between those opposed and reacting agencies, man is an equilibrium whose essence is freedom. Deciding for himself, if he turns with embracing welcome to the good spirits, he is thereby placed and lives in conjunction with heaven; but if he turns, on the contrary, predominant love to the bad spirits, he is placed in conjunction with hell, and draws his life thence. From heaven, therefore, through the good spirits, all the elements of saving goodness flow sweetly down, and are appropriated by the freedom of the good man; while from hell, through the bad spirits, all the elements of damning evil flow foully up, and are appropriated by the freedom of the bad man.

The other kind of influx is called immediate. This is when the Lord himself, the pure substance of truth and good, flows into every organ and faculty of man. This influx is perpetual, but is received as truth and good only by the true and good. It is rejected, suffocated or perverted by those who are in love with falsities and evils. So the light of the sun produces colors varying with the substances it falls on, and water takes forms from the vessels it is poured into.

The whole invisible world—heaven, hell, and the middle state—is peopled solely from the different families of the human race occupying the numerous material globes of the universe. The good, on leaving the fleshy body are angels: the bad are demons. There is no angel nor demon who was created such at first. Satan is not a personality, but a figurative term, standing for the whole complex of hell. In the invisible world, time and space in one sense cease to be; in another sense they remain unchanged. They virtually cease because all our present measures of them are annihilated: they virtually remain because exact correspondences to them are left. To spirits, time is no longer measured by the revolution of nlanets, but by the succession of inward states; space is measured not by waymarks and the traversing of distances. but by inward similitudes, and dissimlitudes. Those who are unlike are sundered by gulfs of difference. Those who are alike are together in their interiors. Thought, love, forgetfulness and hate, are hampered by temporal and spiritual boundaries -Spiritual forces and beings spurn material impediments and are united or separated, reciprocally visible or invisible mutually conscious or unconscious, according to their own laws of kindred or alien adaptedness.

LIBERTY OF SPEECH.—It should perhaps be said, in regard to our right of the liberties and the liberalities of speech, that the rule of the positive and superlative is this. As long as you deal with things from your common sense, so long call things by their right names. But every man may be raised to a platform whence he sees beyond sense, to moral and spiritual truth. This is the way prophets, this is the way poets use language: and in that exaltation small and great are as one; the mind strings worlds like beads upon its thought, and size is a mere illusion. The success with which language is used can alone determine how genuine is the inspiration.—Emerson.

He who gives pleasure, meets with it. Kindness is the hand of friendship, and the hook of love; he who sows not, reans not Progress is the Common Law of the Universe.

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## SPIRITUALISM IN RELIGION.-NO. XVII.

SUBSTITUTED RIGHTEOUSNESS.

The topic last considered, namely, "substituted suffering." naturally suggests the intimately co-mated doctrine of "substituted righteousness." The "sum and substance of the gospel," according to "evangelical" interpreters, is, (as has been forcibly said by Spurgeon,) "substitution." The "sufferings of Christ" are substituted for the proper and just penalty of the sinner's transgressions; and the "righteousness of Christ" is in like manner substituted in the place of any righteousness of his own, as the ground of acceptance. Or, to quote the precise-language of Buck, in defining "Imputation":

"It is God's gracious donation of the righteousness of Christ to believers, and his acceptance of their persons as righteous on the account thereof. Their sins being imputed to him, and his obedience being imputed to them, they are in virtue hereof, both acquitted from guilt, and accepted as righteous before God."

Such is the very kernel of the generally accepted "scheme of salvation." We have already seen that there is a glorious truth, as well as a palpable error, involved in the popular idea of vicarious suffering: let us examine with equal candor the doctrine of imputed or substitutional righteousness.

In the first place, what is righteousness? Some people talk about it as if it were a thing, a substance, like a garment. or a piece of property, that can be transferred or donated from one individual to another. Is this so? Let the reader think for a moment. Righteousness, according to Worcester. is the "state of being righteous; justice; honesty; virtue; goodness; integrity." According to Webster, "purity of heart and rectitude of life. . . It includes all we call justice, honesty and virtue, with holy affections." That is, in order to be righteous. one must do right acts, and feel right feelings. It is a quality of acts and feelings, and cannot be had without the performance of such acts, and the cherishing of such feelings. It is then plainly impossible, in the nature of the case, that the personal righteousness of one being can be transferred to another, as a sum of money or a piece of property belonging to one is passed to another's credit. A thief cannot have honesty by donating to him the merits of his honest neighbor. He can have it only by becoming HONEST himself. So a "sinner" of any class cannot, by any possibility in the nature of things, have "righteousness," in any other way than by BECOMING RIGHTEOUS in doing right deeds.

A truth so simple and self-evident, it would seem, must commend itself to the moral sense of every mind having intelligence enough to understand the proposition. It follows from it, that all substituted or "imputed righteousness," as well all "imputed sin," in the sense usually understood, is a nullity—an impossibility—a fiction. And all who are hoping to be accepted, instified and saved, by having the righteousness of any other being "donated" to them, as a garment to cover their iniquities, or a stock of merits to discharge their moral bankruptcy, will sooner or later find themselves tremendously disappointed.— Lazy souls may cling to this fiction, but the true man will repudiate it utterly.

So much for the error involved in this doctrine. Now for

SALVATION BY THE RIGHTEOUSNESS OF CHRIST.

While it is plain that the merits of one person cannot be made another's in the sense of a transfer or fictitious imputation, yet it is equally manifest that such righteousness may be possessed by another on the principle of imitation, or discipleship. That is, if one person has attained righteousness by virtue of a life of rectitude and unselfishness, then others can attain the same righteousness by following his example, and living a similarly blameless and beneficent life—and in no other conceivable

It is generally conceded that Jesus of Nazareth did live a blameless and nobly upselfish life: and it was this which constituted his righteousness. Such right doing, flowing from an outgushing universal love, of course, saved him from all sin and all consequences of sinning. Those who would be partakers of the same righteousness, and of salvation through it, must copy his pure and self-sacrificing life; or, if any object to being imitators, must set an independent example at least equal to it. There is no other way under heaven, given among men, in accordance with the nature of our spiritual constitutions, whereby we can be saved. For there is no such thing as salvation while we are in selfishness and sin. Is not this as plain as the sun at noonday?

But this is not all. It is a well-understood law of sympathetic influence, or vital impartation, made familiar by the facts of modern Spiritualism, that he who lives an upright and beneficent life, thereby acquires power to impart to others aid which will enable them to do the same. A truly noble man sheds around him a benign and saving influence which is felt by all who come within his sphere. Such a man is a living rebuke to the unrighteous, and a tower of strength to the weak and tempted-especially to those who seek to be aided by

By virtue of the same law, those who, in any age, have placed their spirits in rapport with the living Nazarene, earnestly desiring his assistance in a noble and righteous life, have unquestionably been helped thereby, in greater or less degree, to attain his rectitude. Having been tempted himself, and having overcome temptation, he has been and is "able to succor those who are tempted." The same is true in degree of every one who overcomes. And in this sense, those who have been quickened to a true life by the spirit of Jesus, may be said. in figurative speech, to have substituted the white robe of his righteousness for the "filthy rags" of their own.

But spirituality sees a still deeper meaning in the phrase. "Salvation by the righteousness of Christ." If "the Christ" means (as we have before claimed,) the Divine in the human. or the Divine Humanity, which it is the privilege of every one to have "formed" within himself, then the righteousness of Christ is not merely a cold and exacting morality, which simply

pays pound for pound, and abstains from injuring others,-but it requires also a complete self-abnegation and devotion to a life of active good-doing. This is the form in which the Christspirit was mansfested in the Nazarene, and this was the kind of righteousness which he taught and lived. The test of its possession is to be found, not merely in beliefs or professions-not in certificates of church-membership in good and regular standing-but in that all-embracing beneficence which manifests itself in kindness to the needy, hospitality to the stranger, giving of food to the hungry, drink to the thirsty, clothing to the naked, service to the sick, sympathy to the prisoner, and in all generous and noble deeds. (See Matt. xxv. 34-40.)

This is what the New Testament calls "the righteousness of God," who is ever giving Himself for the good of others, causing his sun to shine and his rains to fall on the just and the unjust. Such righteousness comes not "by the law,"—that is, by the formal observance of any externally prescribed rule,-but from the actual presence and controlling power of the Christspirit (universal love) in the heart. This alone saves from the hell of selfishness, and lifts the soul into the heaven of Divine love and peace.

#### HOW WILL HE DO IT?

Henry Ward Beecher takes pains seemingly to deny, through the Independent, a report which has become current, to the effect that he is a believer in Modern Spiritualism, and a medium. He declares that he is not conscious of ever having any personal intercourse with departed spirits of men, and that if any spirit or corps of associated spirits are employing him as a line by which to telegraph truth from the spiritual sphere to this, they are doing it without his knowledge or consent; and further, if it is not stopped immediately, he "will find out some way to cut the wires.'

We are curious to know what sort of means the Rev. gentleman will employ to "cut the wires;" also, what kind of a sermon he will preach after they have been severed! He fur-

"We have noticed attentively, for some years, the messages sent hither, as is said, from the other world, from some of the most eminent names, and we are satisfied that, if they are genuine, then either death has been a great injury to them, or else their wisdom is much damaged by refraction in being transmitted to this sphere.

"We are far from denying that these messages did not come from the disembodied spirits of Jefferson, Franklin, Washington, Jonathan Edwards, Napoleon, Bacon, Voltaire, Webster, Calhoun, etc., etc. But we may be permitted, we hope, to mourn over the results to which greatness comes, and to throw a new and melancholy light upon the meaning of that scripture which says that the first shall be last. Certainly if there is a lower depth of inanity than that out of which these new spiritual philosophers speak, our surprise must wait for some augmentation of being before it can gain any further expression."

These equivocal pleasantries may answer to save Mr. Beecher's reputation with his "orthodox" friends, if that is his object; but they are unworthy of him. It would not be much to his credit to suppose him so ignorant of the laws of inspiration and of spirit-communion as he affects to be. If he does understand these laws, he knows very well that no man who, like himself, thinks and speaks freely and nobly, can help being inspired from the spirit-world, any more than he can avoid inhaling the atmosphere around him when he expands his lungs. He may not be cognizant of the individual agents who constantly minister to his mental and spiritual wants, any more than he is acquainted with the special agencies which prepare the oxygen that he hourly breathes; yet he can no more live spiritually without the one, than he can physically without the other. To "cut the wires," if it were possible, would be spiritual suicide.

He must be able to see, furthermore, that messages from eminent disembodied minds are necessarily subject to "damage by refraction," when transmitted to a denser sphere, and especially through media far inferior to themselves. Mr. Beecher no doubt prays every sabbath that he may be taught, illuminated and inspired by Deity himself, in the person of the Holy Spirit; and unless he is infidel to his own professions, he believes that he is so taught and inspired. But will he claim that the truths of God are not liable to be "damaged by refraction in being transmitted to this sphere" through himself; or that the whole of the Infinite Mind can be infallibly expressed through even his capacious organism? He knows very well that he can transmit no more of God's thoughts than his capacities will admit; and he ought not to expect other mediums to transcend this plain law.

### IS IT "DOUGHFACEISM?"

BOSTON, July 9th.

EDITOR OF SPIRITUAL AGE :- Why or what to end is it that the edtorial columns of the Age should echo the infernal spirit of doughfaceism, as exhibited in this week's paper? Those who are acquainted with the pro-slavery literature of the past, as used in contention with the true and tried Abolitionists, know well that the spirit of the article referred to is the same pro-slavery cant as of old. Yes .- Who are the white slaves?" Those editors who indulge in that kind of rhetoric which betrays moral cowardice and indolence in relation to the claims of four millions of Americans now in slavery. The article referred to commences with a quotation from some Western clergyman who professes to be waging war upon a long catalogue of sins, yet dodges the and hence little was known, even by those who were in daily great question of the day; when the aforesaid clergyman, as well as the editor of the Age, knows full well that the system of American Slavery ex necessitate, comprehends all the sins in that dark catalogue and

sistently and unflinchingly labor to abolish all oppression, in all relations of life, and in all localities where they have influence. need new definitions. It is at least good common sense. merely to inveigh against those which exist in communities at latter we cannot speak from personal knowledge. a safe distance. What we endeavored to show was, that he who does the former, makes the most effectual protest against

We would duly and proportionately respect every man who abors honestly for the abatement of one evil. "One idea" -even a narrow one-is better than none, if it stirs men to any degree of philanthropic feeling and action. But the allsided Reformer, who plants himself upon the firm basis of broad and catholic principle, and consistently applies it in all directions, beginning at home, commands our highest honor.-Such Reformers, Spiritualists ought to be; and such Spiritualism tends to make.

Present the light gradually to eyes that have been in darkness: otherwise they are only blinded by its brightness.

### DECEASE OF D. K. MINOR.

We briefly mentioned the fact, a week or two since, that our venerable friend, D. K. MINOR, so well known to the Spiritualists of Boston, had finished his earthly career, in consequence of an injury received while working a quartz-crushing machine in the gold mines of Australia. We are now permitted to copy the following details of the melancholy event from a letter written by his devoted daughter, who heroically accompanied him to that far-off region. She has returned to this country. The letter was addressed to Dr. H. F. Gardner, of Boston, and these particulars will be read with a sad interest by numbers in this city:

"On the second of February my father was busy in arranging one of the stamps [of the machine], when his left leg became entangled in the machinery. (which was in operation at the time.) producing a compound fracture. One of the portions of bone protruded slightly on the inside of the leg, about six inches below the knee. Three hours after the accident, the operation of setting the limb was performed by a German surgeon who fortunately happened to be in the vicinity at the time .-Father was much pleased with the manner in which it was done; for he watched the man narrowly. I held his head, and he was not very much exhausted. He suffered very little pain, for six or seven days; indeed, until the bandages were opened and the limb straightened. Immediately after that his sufferings began, and were intense for fortyeight hours. The gangrene commenced, and gradually he sank away, and breathed his last in my arms on Friday morning, the 11th of Februry, leaving me desolate-with but one strong desire, and that to lie beside him! The weather was intensely hot the Sunday before he died. and that was the crisis. I had no hope after that day.

"On Friday night, at sunset, there came on a most fearful thun der storm, absolutely tearing my tent to pieces. The lightning and thun der, the rain pouring in torrents, and the trees falling and crashing in the forest, produced such a scene as I pray God I may never again be called to witness! There lay my dead father, unable to respond to his child's cry. Then I thought my cup of woe was filled. Still I was quiet, for my grief was too great for demonstration. Even the men wondered what I was made of. That night I slept some-the first for ten nights. The following day, I buried my dead, alone in the wild woods, with none but God to see my grief. Then I went back to live alone in my tent where I had been so happy: but father had said he would be near me." \* \*

Mr. Minor was upwards of sixty years of age, and passed a life singularly marked with adventure, and checkered with success and misfortune. He was the originator and editor of the first publication in this country devoted to the advocacy of Railways,-entitled, we believe, the Railroad Journal, pubished at Philadelphia, in the incipiency of that now extensive interest in this country. The publication, however, proved pecuniarily unprofitable, and at length passed out of his hands. Later, and for some years, he kept a hotel in the same city.

In the early days of California emigration, he sought to mprove his fortunes by a sojourn in that land of sudden accumulations and as sudden disasters. After months of the severest experiences and hazardous adventures in the mining regions (which we have heard narrated from his own lips), fortune began at length to turn in his favor. He went to San Francisco, in the days of that city's most rapid growth, rented an eligible piece of ground, on which he erected temporary wooden buildings which were then in great demand. From these he was in the receipt of an almost fabulous rentage. which promised speedily to put him in possession of indepen-

Thus matters stood when the great fire of 185-swept over that city, and in one short hour he was again penniless. Not disheartened, he managed to make his way to the eastern States, determined to return with the means of a surer success. He had learned that the great need of the mining interest was a machine competent to crush the quartz and extract the gold more cheaply and thoroughly than it could be done by any process then employed. He devoted himself, in connection with an inventive friend, with untiring energy, notwithstanding his age, to the execution of this design; and at length, after mas tering untold difficulties, his quartz-crushing machine was completed at one of the founderies in East Boston. Circumstances then induced him to turn his attention to Australia, and he embarked for Melbourne in the ship Merrimac in April, 1858 -being obliged to earn his passage by serving in the office of steward. His daughter, a young woman of great amiability and polite accomplishments, devotedly attached to her father and sharing . much of his energy of character, resolved to ac company him to minister to his comfort and share with him the hardships and vicissitudes of his enterprise. It appears that after various reverses, he was just enabled to see his favorite machine in successful operation, and to find himself again on the road to affluence, when this new (apparent) disaster intervenes, and suddenly, painfully, drops the curtain on a seemingly unfinished life, leaving its mysteries to be cleared up in the Great Hereafter.

Mr. Minor was ardent and whole souled in his friendships generous and self-sacrificing towards all, and ever ready, even in his lowest reverses, to render any service within his power to the unfortunate and needy. Of this many persons in this city retain lively and grateful recollections. He was seldom communicative in regard to anything connected with himself. association with him, of his affairs or of his eventful history.

He was an earnest Spiritualist; and possessed that peculiar temperament of body, and that child-like disposition of mind which rendered it easy for spirits to communicate their thoughts The manifest "end" of the article to which our correspond- in his presence. These qualities were combined with a ready saent refers, was to suggest to all professed Reformers the desir- gacity and alertness which were a safeguard against imposition by ableness of being consistent, well-rounded, all-sided men, able tricksters. Hence the proofs he was accustomed to receive of to see and combat the evils around them, as well as those afar | spirit-presence and agency were of the most convincing characoff: and successful in reforming themselves as a prerequisite to ter. His favorite method of proceeding was to seat himself success in reforming others. Will our friend dispute a single alone at the table of a medium, (often an entire stranger, not proposition there laid down? We have a great veneration for knowing even his name,) and, without speaking a word, to write true and tried Abolitionists," and these are they who con- his questions on paper hidden from the medium's sight, and note down such answers as were either spoken or written through the lips or hand of the medium. We have seen pages of re-If this is "the infernal spirit of doughfaceism," then words cords obtained by him in this way, affording most conclusive evidence of the action of disembodied minds. He often claimed And as to "moral cowardice," we are sure it requires far to receive, from this source, not only encouragements which greater courage to oppose the popular evils which are inwoven | sust ined him through hours of darkness, but also suggestions of into the constitution of the society in which we move, than great value to him in a business point of view; but of the

Mr. Minor was extensively known to the Spiritualists of Boston and vicinity, as door-keeper at the Melodeon meetings for sometime previously to his departure for Australia. He also, in the summer of 1855, rendered valuable assistance in the editorial management of the New England Spiritualist, during the editor's absence. A higher and broader sphere of usefulness, we cannot doubt, has now opened before his brave and energetic

THE INVESTIGATOR.—The Boston Investigator appeared last week with a new heading, having previously adopted the quarto instead of the folio form. It is now one of the best looking, as it has always been one of the most ably conducted, independent and impartial of liberal Journals. We are glad to see the signs of our neighbor's prosperity.-Wish there were twenty more papers equally as good; or rather that it had twenty times its present circulation—which it deserves.

### THE WALLS BREAKING DOWN.

The Rev. Dr. Emerson, formerly a Professor in Andover Theological Seminary, recently accepted an invitation from Rev. Mr. Spaulding, a Universalist clergyman of Newburyport, paper of that city, remarks:

named among the favorable presages of the times—a sign of the better time coming, when the lamb and the lion shall lie down together, and when men shall worship God at one common altar, and the Giory of God shall cover the lands as the waters do the deep. This invitation of the young Universalist divine, and this acceptance of a foreign pulpit by the Rev. | shot:-Dr. Emerson, so liberal on both sides, does not evidence any approach to each other in doctrine, but simple Christian courtesy. It was not an exchange even of pulpits, for that would not probably be acceded to by brothers. Such has been the course of events in the past, and much more will it be so in the future."

The same paper has the following well-expressed observations on liberality in religion:

"Liberality in religion is always to be recommended, for where there are so many theories drawn from within and without the Bible, in regard to the spiritual nature of man and his destiny hereafter, and where Some such 'mejums' are proud of their ignorance and illiteracy, inthere are so many religious sects based upon the same scriptures, it is stead of trying to overcome these defects, and thus attract to themselves certainly the max mum of self-sufficiency and self-righteousness, for any a superior class of spirits. one to claim infallibility, or to act as though all truth was with them and nothing of righteousness with others. It indicates a state of mind | bar in the track of the voyager to a brighter clime; a clog at the hadis the Holy Ghost, when they found a certain one casting out devils and tical but earnest enquirer; a target for the superficial satirist." forbade him, because he went not with them. In the days of men's ig. norance, however, that sin might be winked at; but at this late day, when all are called upon to repent of what is wrong in themselves, and to admire and to copy what is right in others, the claim to election to heaven in one sect, for believing in certain dogmas of faith, and the wholesale damnation of another sect, because they disbelieve in mere opinions, is intolerable. If in a christian country there was ever anybody to be rebuked and condemned, they were such bigots as a few months since set themselves in judgment upon Henry Ward Beecher for delivering a lecture before Theodore Parker's society -or before a literary society attached to that congregation-on a week day. If we have any anxiety about another world, it is to know what becomes of such a class of people. We don't believe that they will be any worse off hereafter than they are now; for the penning up of one's soul into such narrow limits, with high walls around, over which the light and warmth and glory of the sun of charity never can reach -this everlasting spiritual imprisonment, to which they condemn themselves-this banishment from the great world of human kind, where human sympathies can mingle, and human souls, if not of the same exact cast and complexion, yet from the same great Father in heaven, can at least look upon each other-is about as near to bell as is within our mental conception; and if there is any worse punishment we pray that it may not come to us or to any body or to any thing that

### A Bishop's "Infirmity."

The Paris correspondent of the Morning Star supplies the following information:

"There is a schism somewhere, that no one can doubt. Ever since the Grand Retraite at St. Sulpice where the archbishop, who is an illumine, was siezed with a sudden ecstacy in the midst of his farewell discourse to the priesthood, he has withdrawn himself from the public exercise of his functions as much as possible, and it has been observed that ever since the proclamation of war he has secluded himself entirely. His Eminence is said to be under the influence of a mental affection which enables him to record his impressions of the future, and these have greatly displeased at times those whom they most concern. The whole family of Marlot is said to be subject to the same infirmity, and one sister of the archbishop is celebrated as the most perfect clairvoyant in the whole world."

### More Profound Discoveries.

The French Academy of Science suppose they have hit upon the true theory of spiritual rappings. A paper read before the the shin bone, "producing a sound behind the internal malleo- threaten me?" asked Napoleon. The lady replied that she sa lus, which was heard with remarkable distinctness to a considerable distance." A surgical operation upon the muscle stopped the rapping. M. Jobert then experimented with his own shin bone till he could make the raps voluntarily with great distinctness. He also found individuals who had such command of the muscle as to execute airs on the shin bone. M. Jobert hastens to the conclusion that he has thus solved the phenomena of modern spiritualism, and exclaims, "The great difficulty with the miracles of the present is that they come a few centuries too late." Another exposure of supposed spiritual phenomena has occurred in New York. At an oyster and drinking saloon kept by a Mr. Dexter there has been for some time the show of the dancing hats. Hats placed on the counter or almost anywhere about the floor of the room would jump about in a singular manner. Lately the attraction of the dancing has been hightened by self-playing of violins. Two violins placed on the floor gave forth sounds as if some one were touching the strings, while the hats were dancing. As these things happened in open day and no machinery was discovered, a great many visitors concluded that the performance was spiritual. But Mr. Dexter has explained the mystery and now shows his visitors the delicate wires in the flooring by which the hats were made to dance, and the hole under the floor where a man thummed on a violin during the performance, the listeners naturally locating the sounds in the violins just over him.

Shallow reasoners, like the philosophers of the Boston Courier, who would suppose that the tricks of an animal magnetizer afford a key to the Christian miracles, jump at once to the conclusion that M. Jobert's experiments in France and Dexter's hat dancing in New York, exhaust the whole subject of spiritualism, and explode it forever among all sensible people. No mistake could be greater. These instances do not meet the conditions of one hundredth part of the spiritual phenomena that are now common, and many exhibitions which occur among individuals and in circumstances that preclude all idea of machinery or imposture. What they may be we cannot tell. but they are something more than mere trick and charlatanry, as most people have the means of knowing .- Springfield Re-

#### The Cost of Improvement. All improvement is made at the price of self-denial. The

natural life is inclined to feather-bed ease and luxurious comfort, which has to be denied in order that any valuable improvement may be made in any direction. Persons in some instances perhaps make limited attainments by following their natural bent and without much self-denial; but we opine that no great progress, either of a general or individual kind, was ever made without corresponding self-denial. Self-crucifixion is the price of progress. Great students, artists, poets, orators, etc., have purchased their present position by heroic and continued self-denial. Christ was not propounding a new principle, but simply giving a new application to an old principle, when he said, "If any man will come after me let him deny himself"-Small improvements may be purchased by small efforts of selfdenial; but great improvements involve great denials; and the at tainment of heaven, eternal happiness, full perfection, are cheaply purchased at the cost of the complete crucifixion of the natural life.—Circular.

#### A Volley from the Vanguard.

The Vanguard, whose head-quarters are at Cleveland, O., makes good its title by valiantly pushing forward in the very front of opposition to error and fallacy in men, ideas or instito occupy the pulpit of the latter. The Herald, an influential tutions. Hear the echo of its last volley! We have not vet received the report of the killed and wounded; but it is certain "We regard this as the triumph of manhood over sect, and worthy to be if no one is hit no one is hurt. So fire away, Colonel! By the way, the Vanguard has lately adopted a new uniform, which is a decided improvement on its old, rather uncouth regimentals. It may justly feel proud of its new clothes. But the hot

"We have noticed a disposition among certain Spiritualists who have scarcely begun to outgrow the authoritarian tendencies of their orthodox education, to accept with rapturous encomiums a profusion of verthe elder clergyman, were he a settled pastor; though it foretells a day biage and gasconade purporting to emanate from the seventh sphere. in which it will be done. Yesterday they were wide apart; if to-day which if uttered by some unfortunate rudimental biped, would certainly they are within hailing distance, to-morrow they may embrace as entitle him to a ticket for oblivion, if not to the nearest asylum. Page after page of the most nonsensical trash is, by a decreasing class of Spiritualists, greedily swallowed and readily paid for, that, in a literary point of view, would disgrace a tenth-rate writer of Laura-Matilda timentalism. But because it is (or purports to be) from the sixty-harth circle in the seven-hundred-and-fifty-ninth sphere, the addlepated preduction is enthusiastically received as a literary gem of the first water.

Thus a nominal Spiritualism (or rather Spiritualism,) becomes a sandsimilar to what the disciples found themselves in before the descent of of the wayfarer on the path of progress; a stumbling-block to the skep-

## Boston and Vicinity.

Meeting at Ordway Hall.

On Sunday forenoon an audience assembled at Ordway Hall, with the anticipation of hearing a lecture from Mrs. Hyzer. They did not enjoy that privilege. A despatch from Mrs. Hyzer stated that her mother was dangerously ill, and that it would be impossible for her to leave home to fulfil her engagement. It is hoped, however, she may be able to visit us ere long.

In the absence of the lecturer, Dr. H. F. Gardner took the platform and entertained the audience with a sketch of the state of Spiritualism in Europe as observed by him during his late visit. In London he had found much interest in the subject, particularly among the nobility and the intellectual class. It is not so much spread among the common people as in America, there being no public test mediums, and few lectures. Mediums are constantly being developed; but they are caught up at once by the aristocracy, and their services confined within a small circle of private investigators. There is a marked contrast between the scientific and professional men of England and those of this country, in their manner of treating the subject.

In France, also, much interest is felt. The most common mode of obtaining a communication is through the planchette. This consists of a thin piece of wood in the form of a heart, resting on light casters and supporting a pencil at one end. Two mediums place each a hand on this instrument and it is moved so as to write on the paper placed beneath. A single manufacturer has sold 500 of these instruments within two years. Allowing that one of these planchettes serves for a circle of ten or a dozen persons, we have several thousand persons reached by this means alone. There have been manifestations among the Catholics- such as mysterious writings in the churches and on the altars, -but the priesthood discountenance mediumship, as the effect is to weaken their monopoly of spiritual power.

The Doctor had learned from one personally cognizant of the facts. that the Emperor's life had been saved by a warning from the spirits. The wife of one of the foreign ministers at Court was a medium. The spirit of Napoleon I appeared to her and told her that his nenhew's life was in danger from assassins. She told the circumstance to her husband, who treated the matter lightly. But the idea continued to haunt and oppress her, even to the extent of injuring her health; it might be said to endangering her life. The husband decided to mention the matter to Napoleon, who by no means ridiculed the idea, as he had supposed would be the case, but requested an interview with the association by M. Jobert gives an account of a young girl who lady. She went timidly into his presence, but was soon reassured by had an involuntary movement of the right lateral muscle of his manner, and recounted her experience. "When does this danger stantly before in letters of fire a certain date, which she named.-The Emperor remarked that there was to be a grand review on that day. The medium begged him not to attend it, but Napoleon kept his own counsel in the matter. The day came. The Emperor was riding up the Boulevards, when the sound of a pistol was heard, and be was seen to reel for a moment in his saddle, then immediately recover himself; and rode on as if nothing had happened. It was a mystery to those around him, why he did not fall, as they w ereconvinced the ball struck him; but the fact was the Emperor had taken the precaution to wear on that day a steel armor beneath his under clothing, and thus his life had been saved.

> Dr. Gardner briefly alluded to the state of the cause in Naples, Switzerland, Germany, etc., and closed his address by recounting a singular and convincing test which had transpired in connection with Mr. Minor's decease. We may present the statement in our next

The meeting was adjourned until further notice.

#### The Picnic at Abington Grove. The first picnic of the season came off according to the programme on

Tuesday of last week. At the appointed hour crowds of people, old and young, flocked to the depot, with merry hearts, cheerful faces and little baskets of provender. Car after car swarmed with its living freight as thick and as buzzy as so many hives of bees. After an hour's delay, the train of eighteen long cars dragged its slow length along toward the scene of the festival. The moving caravan was a little world by itself, and presented to the student of human nature a most interesting subject for perusal. There was the young speculator with his box of lozenges, "two cents a roll;" the man with an armful of pond lilies, white and pure as charity—the lilies, not the man;—here was a dealer in riding whips; here a suspicious looking character plotting evil-and a wary police-man with his vigilant eye upon him; here a naughty little truant smuggling his passage by crawling under the low car seat and concealing himself among the ample crinolines; here a bevy of bright-eyed, chatty girls with their gallant beaux; the grey headed old man, sedate and contemplative; the prattling babe in arms; the family group; singers, telkers, laughers, jokers, lovers, busy thinkers, --- the locomotive whirls them on-a world in a world-its bright side towards us, lit up with genial rays from the sun of joy; only here and there a slight shadow, throwing the happiness more boldly in relief.

In an hour our little world is unpeopled, to habit for a time the region of Island Grove, a spot possessing many natural charms, but shorn today of one of its chief attractions. The place derives its name from the fact that the eminence clothed with the grove of pines, is, or should be, surrounded by water; but the generous proprietor of the mill-pond just below had let off the water, so as to leave a large tract of bogs and mad in place of the silver surface that was wont to cheer the visitor's ere. or float the merry parties to the music of its ripple. This act of petty spite, we learn, was suggested by the orthodox conscience of the Christian owner of the pond who designed thus to force certain parties into paying him a bonus for permitting the water to remain just where it would be of the most use to himself. A disappointed lover of aquarial sports as he viewed the desolate waste was overheard to mutter, " you be dammed !" Learning that he is a strictly moral youth, we are bound to believe that he was apostrophizing the water, not by any means indulging in wicked feelings towards the owner thereof. Indeed the vexatious circumstance was very good naturedly met; all parties seeming to carry good feelings enough in their hearts to make even a wilderness or a desert pleasant.

There are a multitude of ways for the company to seek enjoyment.-Here is the pavillion for a dance; swings and fandanges for a ride in the air; " penny sights" of various kinds; instruments for testing your dexterity and strength; shade of trees and plats of grass for a coav chat; woody paths for a ramble; a crank-boat for a ride on the stream that could not all be let off; and last but not least the speaker's platform, which attracts around it by far the larger portion of the com-

Dr. H. F. Gardner welcomed the company to the grove, and recem-

were highly appreciated. Noon having arrived, the meeting was dispersed for an hour and a half for refreshments and recreation. The dining hall adjoining the grove was filled three separate times by those who were filled in turn. Good estables were abundant and were disposed of with a relish. Besides those served in the dining hall numerous groups in various parts of the grounds were enjoying social meals in true gipsey style; many having brought their tea-pots and cooked their eatables and drinkables on the snot.

The afternoon saw the goodly company again assembled before the platform; while each shrine of amusement had its coterie of devotees .-The speakers were the same as those who took part in the morning exercises, with the addition of Messrs. Loveland, Thayer and others.

A quarter past five P. M. found the long train of cars again filled and the company beguiled the time with merry chat and song till their arrival in the city, before sundown. Everything passed off in the most agreeable manner, nothing transpiring to mar the pleasure of the immense crowd, which, we might have remarked, was vastly accumulated on the grounds by arrivals of regular trains and by parties in private convevances.

We are not simply repeating stereotype-phrases when we say that the thanks of the company are due to Dr. Gardner for the perfect manner in which the arrangements were made and carried out. We are happy to know that his plans were efficiently forwarded by the management of the Old Colony Road. The expression, now almost grown into an adage, that " Corporations have no souls," is henceforth obselete, having his employees to contribute to the happiness of their patrons.

A PLEASANT ENTERTAINMENT.—A good laugh helps digestion. Dyspeptics who can find a chance for hearty mirth every day, may throw physic to the dogs. Let them, if they can, see Whiston the Humorist; and our word for it they will sleep and eat better for it. Mr. Whiston is giving his droll entertainments, in connection with Prof. Young the Magician, in the various suburban towns around Boston.

A GOOD TIME COMING—the Picnic at Reading next week.

## Correspondence.

### Abeta Spring-An Indian Legend.

COVINGTON, La., June 29, 1859.

EDITORS OF THE SPIRITUAL AGE :- Abeta Spring, whose healing properties attract many invalid visitors during the summer, is situated about three miles from Covington. The widow of the late proprietor, with her numerous and interesting family of sons and daughters, reside within a hundred yards of the spot, in a dwelling whose peculiar style of architecture manifests the marine taste of the seaman, the late Capt. B. We yesterday journeyed to this place-myself, daughter, Properly, it is no more a subject of bargain and sale than the water and a lady friend, whose peculiarities cause her to despise other modes of conveyance than that with which nature has provided us, at the same time that they render her a most agreeable companion. So we took no equipage save the "wings of the morning," and determined upon a day of freedom and enjoyment. Light fleecy clouds agreeably shaded us from the summer sun. Nature strewed our path with flowers,

among which the wild anemone, with its profusion of blossoms trem-

bling upon their slender stems, taught the lesson, that with but small

means much beauty may be cast about us. The stately pines bowed

courteously as we passed, urged to the civility by the gentle breeze. There is a pretty legend extant, of this never-failing spring. The name "Abeta" signifies the "The Startled Fawn." Many years ago, allow its accumulation during the lifetime of the individual, but would in the old Spanish time, a gallant young officer became enamoured of require its division into small sums, say not to exceed \$10.000, at his a young Indian girl, whose surpassing beauty captivated his imagina- demise, either by himself by will, or in default of that by law. priest performed the marriage ceremony, and the Fawn, as she was called by the tribe, (it can scarcely be said to which she belonged, so | like ours. Every man has a right to as much as he can cultivate well, was there introduced into polished and accomplished society.

Lest her idolized husband should make inviduous comparisons beapplied herself, body, heart, and soul, to acquiring a knowledge of the arts and sciences, music, painting, together with the manners and customs of polite society. Love urged her on, and the progress she made was astonishing. But the body nurtured by God's free air, the limbs which had never been fettered by fashionable attire, and the brain which had only been called upon to convey to the soul the truths written upon the swaying forest, the opening flower-bud, or the painted cloud, sank beneath the efforts of the overtasked will. She faded like the forest flower in autumn; and her mind becoming confused, she blended her present surroundings and her Indian home, in the incoherency of Insanity. By those who were learned in the medical lore gathered from books, she was pronounced incurable.

As a last resort, her disappointed and disconsolate husband carried her back to her native wilds, there to consult the "great medicine man" of the tribe; and now the decision was peremptory that for twelve moons the startled Fawn should be left alone with nature—that an enclosure | the heartburnings, are disastrous to all. should be made around the great medicine water, confining her there, and that no human presence, during that time, should interfere with her communion.

The young Spaniard returned to his European home; but borne to him continually by spirit power were tidings (though incomprehensible to his external perceptions) of his Indian bride. The weary distance which separated them bodily, could not divide or imprison their souls. There was this difference between them: her more spiritual condition allowed her to annihilate distance, and consciously still repose upon his faithful bosom; while only faint glimpses of the blessed reality illuminated his more external condition. But these glimpses, faint as they were, prompted him, at the expiration of the allotted time, in person to demand his wife-soothed by the assurance from spirit-land that she lived and loved him, still.

Although too indefinite for him to receive the blessed tidings with perfect reliance, yet the impression that she waited, (restored to health and harmony) his arrival, fell upon his soul like dew upon the fainting flower. Again he crossed the heaving ocean in quest of his soul's idol. The time had already expired, and the Indians had sought the Startled Fawn, but no where could they find her; not even her remains were left; and they concluded that in her case the waters of the spring, which had heretofore been considered infallible, had failed of the desired effect; and that the great spirit had taken her body to drink of and bathe in the waters of Paradise.

This, however would not satisfy the faithful husband; for his interior impressions had informed him that hereafter the gushing water should be called Abeta, in memory of the cure of both body and mind of the Startled Fawn. In truth, she now serenely waited his coming, having eluded the search of the savages; for he, and no other, must first behold her restored to health and more perfect beauty. So, ere the echo of his voice, which shouted Abeta's name, had died away, he clasped to his faithful heart the form of his living bride, fully restored.

It is asserted to this day, that, in certain states of the atmosphere, there are some who can see the form of a beautiful female hovering over the spring, and that its curative qualities are greatly increased by those visits of the phantom. Be this as it may, the fountain gushes forth from out the bank of the Abeta river with unabated abuna bright particular star.

Rew Pork and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place, TUESDAY EVENING, JULY 12th.

Question: What are the basic principles of Brotherhood?

Dr. ORTON: In the report of his remarks at the last session, on this question, in the Spiritual Telegraph, he is represented as having spoken lightly of missionary efforts and the Bible cause. He has no recollection of having referred to those subjects at all, and his sentiments are certainly not expressed in the report to which he alluded. On the contrary he is in favor of missionary and Bible effort. He might wish, humor. Mrs. Harhaway held attention for a short time, speaking in it is true, that those engaged specially in these causes, should liberallze their views somewhat, and elevate their motives, but as it is he believes they are doing good. So much is he in favor of missionary effort, that he would be glad to see the Mohammedans and Hindoos send missionaries among us; for though in the main, morally and religiously, we may be much in advance of them, still, he doubted not, they would be able to teach us some very important things.

> His friend, Dr. Hallock, had also intimated that the personal illustrations introduced by him, on that occasion, might be regarded as unbrotherly. He must differ with him. He had called no names, and indicated no individuals to the audience. He had spoken of a church-member, a Spiritualist, and a worldling, as Christ spoke of the priest, the Levite, and the good Samaritan; and so well satisfied was he of the propriety and advantage of this course, in the application of principles to the practical affairs of life, that he should continue to pursue it in the further discussion of this question.

The greed for money which has possessed mankind, is the grand obstacle in the way of a practical application of the principles of brotherhood. Men are mad in the struggle for gold, and in its abuse. There are noble exceptions, and nowhere can nobler be found, or more of them, than in this city. Here we have men and women of wealth, who devote their lives in a great measure, to hunting out cases of want and suffering, and acting the good Samaritan toward them. But this is not the principle or action of the world. The great majority, torn with every sort of smothered and conflicting passion, are silently, sternly, engaged in the struggle for wealth, or else, barely to live. And how are fortunes acquired? The richest man of an interior town was a deacon of a church. He was a good man, as society estimates goodness. He fulbeen proved utterly false by the hearty efforts of President Holmes and | filled his legal duties as a citizen and as a member and officer of his church. When asked if he would do as he would be done by, he replied, that he would do as he agreed. This was true. His word was as good as his bond. And how had he acquired his wealth? He began early with a distillery, at a time when distilling was honorable. Whiskey being one of the necessaries of life, would always command money, and this business gave him money. Naturally it followed when men run behindhand, could not, for instance, meet their payments on their farms, that they applied to him for loans. Yes, he could accommodate them. But whatever the sum, \$500, \$300 or \$100, the applicant must take an equal amount in whiskey, horses and wagons, or other loose property, and give him a mortage for the whole. In closing up his mortages he was not what might be called a very severe man, and still it happened that he added farm to farm, and property to property, until he became the wealthicst man in all that region. One day he was found dead in a shed, lying in the filth, where he had perished by an apoplectic stroke.

This illustrates the way in which honest fortunes are made. In a city like this, where money by the million may be commanded, the honest operator by a turn of his screw, may twist the bread out of thousands of mouths, until his brothers perish of famine. This has been done in our day by speculators in breadstuffs. He was not in favor of sudden changes, such as might check or endanger the stability of business and trade, but it might be well to keep our eyes fixed on one important point, as an ultimate aim; and that is, the absolute freedom of land. and the air. This admitted, and it does not follow that no one would have a spot that he might call his own. On the contrary every one might then have his home, with which no one could interfere, so long as he occupied and used it; and in case of quiting it, his improvements would be proper subjects of sale.

In answer to several questions, the speaker said: If the principle of free land be right, the method of its division and equalization from time to time, among the different classes, farmers, mechanics, merchants, etc., In country and city, will dementiate itself shanavon such dom. onstration is needed. He thought even now he might be able to draw up an equitable scheme. With respect to personal property, he would

Mr. PARTRIDGE: He agreed with Dr. Orton as to land. It should be common heritage like air and water, and especially in a new country spiritually beautiful was she) accompanied her husband to Europe and and needs; and he has a right to no more. This he considered one of the basic principles of brotherhood. As to personal property, he was of opinion, that after the wants of the family were provided for, the tween her and the high-born ladies in whose circle she now moved, she | balance should revert to society. This was the theory of O. A. Brownson in his better days. Some families in the disposition of an estate would need more than others. The sick, idiots etc., must be provided for. But why is it that a man will not lend his money, unless he can turn in his whiskey with it? It comes from the infernal condition of society, which says, get money, honestly if you can, but at any rate get it. If any one will sit down and examine our laws, he will find enough in them to build up selfishness, and little enough to encourage and cul tivate humanity. Take any number of men and women the equals of each other in intelligence and wealth, and in a few years it will be found that their circumstances are very unequal. Some have turned out drone bees. Some have had property fall to them, which has placed them shead like a horse who has his start in the middle of the race .-This discourages others, while others still with great energy, push forward, and notwithstanding all obstacles, come out ahead of all. But the race, the struggle, the selfishness engendered, the inequality and

Dr. Hallock: We are saying to-night, just what has always been said. Our endeavor is to state the law. When Christ came into th world he found laws enough. His effort was to state the law. Let a man know what is the law, and he will respect it. He transgresses it from ignorance. Jesus found the law and stated it. But it is not enough that he found it, we must also find it. We must make it our own. The child with his hands full of apples, cries for others in the cupboard. We find no fault with this, because we know that age will correct it. When we call on a man for brotherly charity, who has money and nothing else, we ask him for what he has not got. He is | prayed myself!" vet a child. But who trusts God, Christian or infidel? No one. Solomon says, I have been young and now I am old, yet have I never seen the righteous forsaken, nor his seed begging bread. This is a true proposition. God, and all nature with him, are bound, when a man is pursuing the course of duty, to sustain him. This is a practical truth n our day. We have all seen it worked out. How often it has happened when a man has been stricken down in his prime, leaving a helpless family, that we have seen no way but that they must starve, and yet they did not, but got on even better than before. They were not forsaken.

Dr. Gould: There are several theories of brotherhood, it appears .-The land theory is one. Friend Hallock's is that we leave brotherhood to grow. Then there is Jesus' theory. If this last be the best, let us

Mr. Coles: In the history of the world it is seen, that before any great reform can be achieved, people must get together and discuss it So was it previous to the revolution which established this republic .-All the virtues may be regarded as basic principles of brotherhood .-The most important one is justice. Neither love nor benevolence can be trusted. They would yield too much. He agreed with Dr. Hallock that we have acted unwisely in undertaking to improve on the laws of God. Those countries that have the least law are the best off. Every where society is divided into patricians and plebeians-those who avoid work and those who work. Two men rummaging among the raw material of nature, one picks up a bit of iron ore, and the other a piece of wood. In themselves these articles have no value. But one makes a shovel blade out of his ore, and the other a handle. In this they have dance; and a glass of the sparkling flood produces the exhibaration of added to the wealth of the world. They take the shovel to a trader, of champagne, without its intoxication. Around are the mournful and he pays them fifty cents for it. Some one who wants a shovel cypress trees, hung with the heavy folds of pendant, crape-like moss | comes in, and the trader sells it to him for a dollar. The trader has which tradition says, were planted by the Indians, in commemoration | done nothing, has produced nothing, and still has made more money of Abeta's death to them. For she clung to her lover husband, ever than both the others. He grows to be a gentleman and is sent to Conafter she left the spot, taught by spirits to shine in the world of civ- | gress. He is society's nobleman, while the real noblemen are those who ilization, to which she was again introduced, and where she long shone made the shovel. When these principles come to be understood, there FRANCES E. HYLE | will be a change fin our affairs. Now, \$10,000 is practically worth | the wedding."

more than a human soul. It is more valued, and will produce more, Gold makes Mayors and Presidents. Gold hangs a man, or it cuts the rope and sets him free.

Mr. Innis: Superior capacities must support the inferior. If we live on expedients we are subject to the accidents of expedients. If we take our stand on the higher plane, where we ought to stand, all these things are below us. In giving his coat away, does he not gain what is worth a dozen coats? Follow this out, until one gives even his life .-Does he not keep rising to higher and higher planes? One has a right to give his life for another, and it is the highest gift he can make.-Jesus did this. The martyrs did it. Socrates did it. The more we cultivate these nobler principles of the soul, the higher we get; and this will alone make practical brotherly love.

> For the Spiritual Age. NANNIE W. SHERMAN.

Passed away, June 1st, 1859. Cold on thine early bier, With roses round thee dving. Thyself the palest flower,

Sister, we see thee lving Whisper us thy dreams, dear! The sleep which thou art sleeping, So long hath hung thy shining lid,

We wake thee not with weeping. Tell us in what strange land Thy small elastic feet now tread? What shadowy palms have held thy hand,

Since we have named thee dead? Where went thy unrobed soul Forth through the wailing night, When thy last farewell, dying, stole

From lips grown strangely white? Was it to some bright sphere Where wandering perfumes fill the air-Where comes nor death, nor fear?

Dost know us, love us, there? Floated thy bark alone Through the pale ether sea, That stretches, viewlessly, between

Our yearning hearts and thee? Or did some loving band, From the sweet world of flowers. Relight the eye and warm the hand

That grew so cold in ours? Alas! thou answerest not-Mute are thy lips of clay; The purple lines of death are drawn, Where dimples used to play.

I do not know thy face! Where hath the beauty fled? The reaper hath not left one trace Of what thou wert, sweet dead!

Go to the silent tomb, Cold form, that was so fair; Thou knowest not the gloom-Darling! thou art not there.

Only for us, the tears, The long, long night of pain! The watching for, through weary years, What cometh not again.

Though never more thy feet Around thy home may tread, Though silence sitteth in thy seat, We feel thou art not dead.

Earlier to thy blue eye, The vision hath been given, To view the many spheres that line The horoscope of heaven:-

To tread the myriad paths To learn things unrevealed to us. In mystic worlds afar;-

To tune thy spirit voice to speak In breezes wandering by— Though all unseen, to make us feel Thy spirit cannot die! We see no more thy earth-form!-

Yet we'll love thy vacant chair, And for the dust that filled it NELLIE M. MOORE. An angel may sit there.

# Various Items.

.... Mr. Benjamin Ginning recently presented the poor of the city of Liverpool with two hundred pounds. A good B. Ginning.

.... The following notice may be seen on a blacksmith's shop in Essex: "No horse shod on Sunday except sickness and death." .... Voltaire, on one occasion, when his friends were conversing

on the antiquity of the world, observed, " The world is like an old coquette-she disguises her age." .... The Napa Herald says, three clergyman have been indicted in that county for peforming the marriage cerimony where the brides

were under eighteen, without the consent of the parents. ···· An old Methodist brother in Brownville, N. Y., a few days since, discharged an apprentice boy because he attended our spiritual lectures in that place. The old gentleman feels better, and so does the boy .- Clarion.

.... "I never give alms to strangers," said Hunks to an Irish woman.-"Sure, then, you will never relieve an angel," was the

.... "How is it," said a man to his neighbor, "that Parson W---the laziest man living, writes those interminable long sermons?"-"Why," says the other, "he probably gets to writing and is too lazy to stop.

.... A medical magazine warns persons who are compelled to handle bank-notes not to wet their thumbs with the tongue while counting the bills. It remarks that if the thumb comes in contact with the tongue after handling a note from the pocket of a man infected with il (small-pox, the infection is as sure to take as the inoculation of a

.... A Virginia negro boy, who professed to be dreadfully alarmed at the cholera, took to the woods to avoid it, and was there found asleep. Being asked why he went to the woods he said: "To pray." "But," said the overseer, "how was it you went to sleep?" "Don't know. massa, 'zactly,'' responded the negro; "but I spec I must have over-

.... The free-and-easy familiarity of revival preachers with their Creator has often been remarked and is peculiarly shocking to people who are blessed with a considerable amount of reverence. It is told of Prof. Finney, the Oberlin revivalist, that he once introduced himself into his prayer in these terms :

"And here, O Lord, is thy servant, Prof. Finney, ready and anxious to be used up in thy service; but we pray thee, if consistent with thy will, let him be used up as economically as possible," In the same effort the Proffessor thus took off Prof. Morgan; "And here, Lord, is Brother John Morgan: Lord, thou knowest he has more sense than all of us, but, O Lord, he is so lazy !"

.... A letter from Salt Lake City, June 17, notices the remarkable fact that the institution of polygamy is becoming unpopular among the Mormons since the accession of the recent large emigrations from the States; and that Brigham Young is beset with applications for bills of divorce. In consequence of this state of affairs, the " prophet " has issued orders to suspend the ceremony of " sealing."

.... Human Sacrifice .- According to the New York correspondent of the Boston Journal, they have lately made cruel sacrifice of a beautiful girl in that city :-

"Of all the weddings that New York has seen this century, the one to come off on the 14th of July excites the greatest interest. The bridegroom is a Spanish gentleman of the ripe age of sixty years, small and light of frame, but heavy in gold. His wealth is said to be fabulous. The bride is a young damsel, poor in purse, but of marvelous personal attractions. She is quite young, of queenly form, and of a majestic elegance that commands the attention of all who pass her in the street. The stories told of the preparations, dresses and bridal presents, are astounding. Her bridal veil cost one thousand dollars; the bridal jewels one hundred and fifty thousand dollars. Tiffany is making the bridal wreath. None of your hot-house plants will adorn the brow of the young bride! But the wreath is of gold, and adorned with jewelry of aid of all that is gorgeous in his church to add to the magnificence of language, and providing them with homes in the country; it is doing

## Spiritual and Psychical Phenomena.

Cures by the Laying on of Hands.

On the first page we copy an account (which, by the way, should have been credited to the British Spiritual Telegraph), apparently well-authenticated, of the remarkable healing powers exercised by a European lady, Madame Saint Amour.

Below we give a statement indicating the exercise of powers scarcely ess remarkable, and in a case which is at least quite as strongly authenticated. We omit immaterial portions:

NORTH WAYNE, Mr., March 6, 1859.

MESSES. EDITORS :- \* \* About ten years ago I was attacked with pains in my back and other parts of my body, which increased so that I was obliged eventually, to consult a physician. And for the last five vears I have been unable to attend to any business. I have been to a hydropathic institution, have consulted numerous physicians, at an expense of some two hundred dollars, but kept growing worse, until my stomach became so weak that I was unable to speak above a whisper, and for the last ten months have been confined to a back room, being unable to hear the slightest ray of light. My limbs were so weak that I could not sit in my chair and rock myself. This was my condition when Dr. A. N. Sherman, of Norwich, Ct. was introduced to me. And within three or four minutes after he applied his hand to my eyes they were so strengthened, as well as my stomach and limbs, that the curtains were immediately raised, the blinds thrown open, my voice restored. and I arose and walked from one room to another all round the house, and during the last week have rode in an open sleigh to Readfield corners and to Winthrope, and while at the latter place was caught out in that violent snow storm on the 26th February, riding the whole six miles through the worst of it, without alighting once until I arrived at home, feeling no inconvenience from it. Have rode out since, and this afternoon have walked out down the street further than I have before for more than two years. A thousand dollars, nor a hundred thousand, would be any inducement to be placed in the condition I was in when the doctor first met me. \* \* \* CHARLOTTE CROSBY.

I cheerfully testify to the truth of the above.

OTHNI CROSBY.

I am happy to witness the truth of the foregoing statement of my sister. Mrs. Crosby, and her husband, being familiar with all the facts.-I was in to see her but about an hour before the doctor's call, and she could only speak to me in a whisper, and the room was so dark I was unable to see her. LIBIAS D. LEACH.

I am personally acquainted with the parties above subscribing and know them to be persons of truth and veracity.

J. B. TAYLOR.

North Wayne, Me., July 1st, '59. Notwithstanding my improvement has been variable, it has been so constant, that within a very few days I have walked four miles in one CHARLOTTE CROSBY.

#### Spirits Aiding Literary Research.

The venerable Dr. Ashburner of London relates in a private letter to a friend the following incidents in his experience, showing how he has been aided in his investigations of Spiritualism by an intelligence independent of his own mind:

"I wrote to you that I had been reading a work on the Demoniacs by Hugh Farmer. Spiritual communications had brought the works of this author to my notice; and I happened to mention the subject to Mr. Tiffin, who, acting on the matter, sent his boy to inquire among the second-hand book shops for any of Farmer's works. The boy brought him home Farmer's treatise on the worship of the human spirits. He showed it to the Hon. Robert Dale Owen, who being on the eve of his departure for America, requested to be allowed to take it with him .-Mr. Tiffin sent out his boy to search for another copy and the boy again succeeded. It was printed about eighty or ninety years ago, and is, I hear, a very learned and curious book. \* \* \* I do not know that I ever heard of the book, until I received the communication in the course of an argument suggested to me by the spirit of a friend, and to this day I have never seen it. \* \* \* I have had several works recommended to me, for attentive examination and perusal by my friends in the spirit world.

On Saturday evening, I had been told after some praises of Jeremy Taylor's works, to go to a bookseller's in Oxford Street, and to walk look at the book that stood on the shelf before me. I was to put my finger upon that book, take it down, and purchase it. All which I did; and having put down the two shillings Mr. Hill asked for it, I looked into my bargain, which I found to be an octave volume of family prayers, collected from the several writings of Jeremy Taylor, D. D., Bishop of Down and Connor, by the Rev. Samuel Clapham,

A., &c. The book was well bound and is a charming volume. On another occasion, I was desired to go to Mr. Allen, a bookseller, in the New Road, where I should find a copy of Wakefield's translation of the New Testament, which I was to study with a particular view .-I went and saw a youth, the son of Mr. Allen. I asked for a copy of the book I wanted. He said it was not in the store. I asked to speak to his father, but he said he knew every book they had, and his father was engaged. I said I would wait. Presently the father came and told me he had the book, price three shillings. Of course I bought it, and brought it home with me. It cleared up all my confusion, on the first chapter of the gospel of St. John, and I was led into a train of thought that has been of great service to me on many occasions since that time. These facts are to be laughed at only by very silly persons. They are truths, and how many silly people there are, who resolutely resist the evidence of God's holy truth."

## Extraordinary Case of Somnambulism.

An English paper, the Stanford Mercury, narrates the following Singular incident:

"An extraordinary instance of somnambulism occured in Stanford, shortly after midnight, on Monday last. About one o'clock, Sargeant Harrison, while on duty at the lock-up, observed a person, clothed in white, walking towards St. | Paul Street. Supposing it to be some one who had assumed a disguise for the purpose of playing a joke, he walked up to the individual, whom he found to be the wife of Mr. J. Oliver, cabinet maker, having nothing on but her night dress. She was walking about with her eyes open, apparently awake, but in reality in a state of perfect Somnambulism. She was taken to her home which was close at hand, and her husband aroused, by whom she was placed in bed. It appears that she got up, walked down stairs, unlocked the door, and went into the street, without either disturbing her husband or arousing herself, nor was she conscious of what had taken place when she awoke in the morning. But the most remarkable feature in the case is that, although she had been unable to walk without crutches or assistance for the last year or two, she was, when

A Scotch minister went to visit a friend who was dangerously ill. -After sitting with the invalid for some time, he left him to take some rest, and went below. He had been reading in the library some little time, when, on looking up, he saw the sick man standing at the door. "God bless me!" he cried, starting up, "how can you be so imprudent?" The figure disappeared; and, hastening up stairs, he found his friend had expired .- Mrs. Crowe.

discovered, walking as well as any other person, and without either the

support of the wall or a crutch.

Spiritual Trlegraphing .- H. Parker, of Elyria, O., had two daughters at the Oberlin Institute. One night at 2 o'clock he was awakened and alarmed by some invisible intelligence informing him of a fire in Oberlin, and of the exposure of his daughters. Although he took no immediate steps to ascertain the correctness of the warning, subsequent information confirmed his presentiment.

SPIRITULISM IN ENGLAND .-- On Whit Sunday a camp meeting was held on Haworth Moor by the Christian Spiritualists of Haworth, Keighly, and the surrounding district. The day being fine, a large number of persons assembled to hear the principles of Spiritualism ably expounded by Mr. B. Morrell, of Keighley; Mr. A. Shackleton, of Haworth; and Mr. R. Naylor, of Keighly. A select party of musicians and singers added interest to the procedings on the occasion .-Keighley and Skipton Mercury.

.... "The Boy's Own School," is the name of a charitable institution a New Haven, that takes the poor and ragged children from the streets great value. The staid bridegroom is a Catholic, and will call in the in that city, instructing them in the common branches of the English

# THE SPIRITUAL AGE.

BOSTON, NEW YORK AND CHICAGO, JULY 28, 1869.

LETTERS RECEIVED:-L M Parker, S Barry, W A Specier, J A Deven, BY Brown ter, E Hazleton, I Baldwin, F E Hyer, C Hall, B H Puffer, D Miller, E Rease, I Walters, D G Vose, M A Townsend, A McKensie, B A Wainwright, B Falkerine, H L Easton, J Langdon, R Carpenter, J W Kinnaman, H L Williams, J Wiley, T Kinnaman, H L Williams, M Kinnaman, lock, W W Moulton, F R Spencer, G Geer.

#### SPECIAL AND PERSONAL.

Spiritualists Convention at Plymouth, Mass.

A Spiritualists' Convention will be holden in Plymouth, Mass., on the 5th, 6th and 7th days of August, 1859. All persons of progressive minds are carnestly requ

The Committee of arrangements are now arranging matters so far as possible, for the accommodation of all. A committee will be at the depot at the arrival of each train of cars, to inform the friends where they can be boarded at the lowest possible pries; arrangements have been made with some of the keepers of public houses, at

If the weather should prove favorable, the Convention will be holden at the Grove at Little Pond, on Saturday, the 6th. The 5th and 7th, it will hold its meetings in Davis Hall, on Main street,

Arrangements have been made with the Old Colony Railroad Company, so that persons can come and go at half the usual price, on Friday, Saturday and Monday. Persons wishing to confer with the Committee, are requested to direct their letters

to Frederick W. Robbins, Plymouth, Mass. Dr. H. F. GARDNER has accepted an invitation to preside over the Convention

Committee of Arrangements-Frederick W. Robbins, Geo. Simmons, Southworth Barnes, Putnam Kimball, Benjamin H. Crandon.

#### Spiritualists' Pic-Nic.

be stormy, the Picnic will take place the next day.

The Spiritualists of Lowell and vicinity will hold their annual Picnic at Harmon Grove, Reading, on Thursday, July the 28th.

Cars leave the Northern Depot at 9 o'clock. Returning, will leave the Grove at 6 P. M. Tickets for the excursion, 50 cts. Good music will be in attendance. The friends of Spiritualism in the city and adjoining towns are to be present with us. Prof. Brittan and other prominent speakers are expected to be present. The friends in Boston, Lawrence, Haverhill and Salem, can make arrangements with the Beston and Maine railroads at reduced rates of fare. It is hoped the friends in Boston and vicinity will join us in having a feast of reason and flow of soul. Should the weather

Mrs. FANNIE BURBANE FELTON will lecture in Norwich, Conn. July 24th; in Chicopee, Mass, July 31st; and will spend the month of August in Northampton, Mass.; -will lecture in Portland, Me., the four Sundays of September; in Low-II, Mass., the five Sundays of October; and the four Sundays of November in Providence, R. I. She will receive calls to lecture on week evenings in places in the vicinity of where she lectures Sundays. Address until September 1st, Willard Barnes Felton, Northampton, Mass.

L. K. Coonley, for the purpose of recruiting himself from the exhaustion occasioned by long exercise of the gift of healing, proposes to re-enter the lecturing field. His address till the latter part of July will be La Prairie Centre, Peoria Co., Il. Re hopes to be at the Plymouth (Mass.) convention in August, and will receive applications for his services on the route from Illinois to Mass. He is accompanied by Mrs. Coonley, whose abilities for medical examinations and prescriptions are excellent. His route to the East will probably be from Chicago, along the Lake Shore, N. Y. Central R. R., etc, varied of course as demand requires. He will receive subscriptions for the Age and Banner of Light.

E. V. Wilson will speak at Putnam, Conn., on the third Sunday in July.

H. P. FAIRFIELD will speak in Chicopee, Mass., Sunday, July 24th; Quincy, Sunday, July 31st; Great Works, Me., Sunday, August 7th; in Lowell, Mass., Sunday, Augst 21st; Dover, Vt., Sunday, August, 28th; Milford, N. H., Sunday, Sept 4th; Sutton, N. H., Sunday, September 11th; Lempster, Sept., Sunday 18th. Friends in syt hicinity of the above named places, wishing to engage his services for week evenings, will address him at those places and dates.

Mrs. A. P. Thompson will speak at Jericho Centre, Vt., July 24th; also at East Cambridge, Vt., Sunday 31st. Address Cambridge, Vt., till further notice. GEORGE ATKINS will speak in Lowell, July 24th; Milford, July 31st; Orleans, Aug.

Miss EMMA HARDINGE will conclude her summer engagements at Oswego, Buffalo, Owego, Schenectady, &c. In September, she starts for the West, North and South, speaking in October 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 synonymous with the Gospel of Christ as he understands it. Address at Boston.

H. P. FAIRFIELD will speak in Portland, Me., Sunday, July 10th; Mystic, Conn., Sunday, July 17th; and in Great Works, Me., Aug. 7th. He expects to spend the month of August in Maine. Friends State wishing his servicess may address him at Greenwich Village, Mass.

F. L. Wadsworth speaks at Willimantic, Conn., July 10th and 17th; Northampton, Mass., July 24th; Springfield, Mass., July 31st and Aug. 7th; Syracuse, N. Y., Aug. 28th; Oswego, Sept. 4th, 11th, 18th, 25th. All persons desiring his services on week evenings, can address him at the above named places, at the times designated. Buffalo, N.Y. 17th and 27th, want him to lecture in the Fall should write him soon at the before-hamed lines.

LORING MOODY will lecture as follows:—At Dartmouth, Tues. and Wed. 19th and 20th; Fair Haven, Thurs. and Frid., 21 and 22; New Bedford, Sunday, 24th; Treont, Tues. and Wed. 26th and 27th; Natick, Sunday, 31st; West Duxbury, Sunday July 31; West Newbury, Sunday August 14; South Amesbury, Tuesday 15 and 16; Amesbury Mills, Wednesday and Thursday 17 and 18; Newburyport, Sunday 21. He will act as agent for the Age and BANNER; and also answer

calls to lecture. Address, Malden, Mass. Mrs. J. W. Currier will speak as follows:—East Stoughton, July 24th; Foxboro August 1st; Waterbury, Conn., 7th and 14th; Chicopee, Mass., 21st and 28th. Ad-

dress Lowell, Box 815. A. B. Whiring may be addressed at Lyons, Mich., till Aug. 15th.

Miss R. T. AMEDEY, 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. She will also attend funerals.

H. L. BOWKER, Natick, Mass., will give lectures on Spiritualism and its proces, from atuition, for such compensation above expenses as generosity may prompt.

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.

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. MRS. M. MACOMBER, trance-speaker, will receive calls to lecture. Address at Cincy ville, R. I. MISS A. W. SPRAGUE's address through the month of June will be Plymouth, VLthrough July and August she will speak at Oswego, N. Y.

A. C. Robinson, trance-speaker, will receive calls to lecture. Address at Fall Rev. JOHN PIERPONT will receive calls to speak on Spiritualism. Address, Wes

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

## MEETINGS IN BOSTON.

MEETINGS AT NO 14 BROMFIELD ST .- A Spiritualist meeting is held every Sanday morning, 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 Sealed Letters, No. 3 Winter st., Boston (over G. Turnbull & Co.'s dry goods store). Terms—Mr. M. charges a fee of \$1 and four postage stamps for his efforts to obtain an answer. For \$3 he will guarantee an answer, or return both letter and money in thirty days from its reception.—Visitors received on Mondays, Wednesdays and Saturdays. Mrs. MARY A. RICKER, Trance Medium, Rooms, 145 Hanover St., Bostos. Office hours from 9 A M to 6 P M. Private sittings 50 cts per hour. Residence, Parker St., (Caryville) Chelses.

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Mrs. BEAN, Writing and Test Medium. Circles on Tuesday and Triday evenings, 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 scance. Mrs. SMITH, No. 43 Eliot street, a successful Healing Medium; also, Writing, Developing and Test Medium and Spirit-Seer. Circles, Sunday, and Friday evenings.

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Interesting Miscellany.

ORIGIN OF IDOLATRY IN INDIA.

The following very brilliant passage is from an article in the March number of Blackwood's Magazine, and in it the writer has contrived to embody an immense amount of metaphysics and poetry. The paper is on "The Castes and Creeds of India," and it will repay any one who will thoroughly study it. The author is profoundly acquainted with the subject which he discusses. He has been describing the Aryan race, who from Bactria descended into Bengal and spread over that province, and gradually extended into the more southern provinces of India:

"Such are fragmentary facts of their social existence, as we catch glimpses of it in the ancient hymns and prayers of the Vedas. But what of their religion at that early time? species of Sun-worship,-rather, we would say, a worship of Light, alike in its orbs and its phenomena—came with them from their home-land beyond the mountains, afterwards to be spiritualized in a far nobler worship by the Brahms on the Ganges. Can we wonder at the worship of Light, by those early nations? Carry our thoughts back to their remote times, and our only wonder would be if they did not so adore it. The sun is life as well as light to all that is on the earth—as we of the present day know even better than they of old. Moving in dazzling radiance or brilliant-hued pageantry through the the sky, scanning in calm royalty all that passes below, it seems the very god of the fair world, which lives and blooms but in his smile. The seasons are the ebbing and flowing of earth's life beneath the variance of his presence. All day he fills the eye and gladdens the heart; but when he withdraws and night comes, all droops, existence stops, the world disappears. A mysterious power then goes forth over the earth, causing a! things to sink into a trance, suspension of being. Sleep does not come upon a man at night merely because the body is wearied, or because he can no more see to work, but because a drowsy spirit is then abroad, the very opposite of the exciting influence of the solar rays. Chemists cannot catch and analyze that influence, but it is there. Flowers fold up their petals-plants droop their leaves-and the life-spirit of man, folding in upon itself, withdraws from the surface and centres in the brain and ganglia to rest and dream. The world, too, sinks out of sight; in the darkness it almost ceases to be .-Fancy those primitive Aryans in their upland homes where they counted time by winters, or journeying under tents in their new-found Indian clime. Theirs are none of those appliances by which modern science enables us to turn night into day; a fire smouldering lightless in its ashes is all that lingers with one through the darkness. If he wake up restless from his couch during the night, or rise before dawn, what are the feelings and thoughts which fill his mind? The world has gone from him. Instead of the many-colored earth and brilliant sky, blank darkness fills his eye, and from out the blackness things knock against him-objects which he cannot see, perhaps cannot comprehend—very ghosts of a dead world which once smiled around him. The natural or accidental sounds of night come upon him with weirdlike influence. Perhaps, too. he is cold, and shivers in the night wind as he stands at the door of his hut. But lo! in the far east a beaming radiance streams up from behind the black circuit of the horizon; sky re-appears; and earth begins to tremble into renewed being beneath the quivering light. A few minutes more, and the sun. terdays of his life-shoots up grandly and in dazzling splendor light above a sea of night; and down, down the heights comes the sunny side of returning day, till it overspreads the whole plains below-till woods and streams, and rocks, and verdant meads start into perceived existence; and one by one the long shadows shrink up and disappear, till the world stands clean and shadowless beneath the tropic noonday sun. River and cascade flash and sparkle—the green masses of the woods wave like leafy seas-birds awake and sing-the bounding deer and bleating herds are again in motion; man's world is back again. and elate with the sunny joy he resumes the labors of life.-No wonder, then, that Sabbaism, the worship of light, prevailed amongst all leading nations of the early world. By the rivers of India, on the mountains of Persia, in the plains of Assyria, early mankind thus adored; the higher spirits in each country rising in spiritual thought from the solar orb up to him whose vicegerent it seems-to the sun of all being, whose divine light irradiates and purifies the world of soul as the solar radiance does the world of sense. Egypt, too, though its faith be but dimly known to us, joined in this worship; Syria raised her grand temples to the sun; the joyous Greeks sported with the thought while feeling it, almost hiding it under the mythic individuality which their lively fancy superimposed upon it. Even prosaic China makes offerings to the yellow orb of day; the wandering Celts and Teutons held feasts to it amidst the primeval forests of northern Europe; and with a savagery characteristic of the American aborigines, the suntemples of Mexico streamed with buman blood in honor of the

Self-Made Men.

There is a great practical truth embodied in the following extract:

"Life is a school, and it is only through its struggles, its mishaps, and disappointments, that we learn human nature, ourselves and our fellow-men. It is only through repeated falls that the child learns to stand alone and walk. He who is the architect of his own good fortune, character and destiny, is always a great man, and if we examine, we shall find that ninety-nine out of every hundred of such men have begun life without any other aid than a sound physical, moral and intellectual constitution, and have been successful through almost all the phases of life, tasting of poverty, struggling with disappointments, relegated to obscurity and undergoing all the kicks and cuffs of 'outrageous fortune,' and finally by the development of their inherent energies in such a hard, rough school, rising triumphant over all obstacles at last.

"Many an unwise parent labors hard and lives sparingly all h life, for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man affoat with money left him by his relatives, is like tying bladders under the arms of one who cannot swim; ten chances to one he will lose his bladders. Give your child a sound education, and you have given him what will be of more value than the wealth of the Indies. To be thrown upon one's resources. is to be cast into the very lap of fortune, for one's faculties then undergo a development, and display an energy, of which they were previously insusceptible."—Dr. Arnold.

While you are meditating revenge for a real or fancied injury, the devil is meditating another cord around your soul.

A CANNON-BALL IN THE HAT.

An anonymous writer, atter de cribing how, when a boy, he stole & cannon-ball from the Navy Yard at Charlestown, Mass., and with much trepidation, and more headache, carried it away in that universal pocket of youth, his hat, winds up with the following reflections, which though philosophically trite, are con-

veyed with force and freshness: When I reached home I had nothing to do with my shot .-I did not dare to show it in the house, nor tell where I got it, and after one or two solitary rolls, I gave it away on the same

day to a Prince Streeter. But, after all, that six-pounder rolled a good deal of sense into my skull. I think it was the last thing I ever stole, (except a little matter of heart, now and then,) and it gave me a notion of the folly of coveting more than you can enjoy, which has made my whole life happier. It was rather a severe mode of catechising, but ethics rubbed in with a six-pound shot are better than none at all.

But I see men doing the same things-going into the undergrounds and dirty vaults and gathering up wealth, which will, when got, roll round their heads like a ball and be not a whit softer because it is gold instead of iron, though there is not a

man in Wall street who will believe that. I have seen a man put himself to every humiliation to win a proud woman who has been born above him, and when he got her, he walked all the rest of his life with a cannon-ball in

same wise way, sparing no pains, and scrupling to no sacrifice of principle for the sake, at last, of carrying a burden which

no man bear. All the world are busy in striving for things that give little pleasure and bring much care; and I am accustomed, in all my walks among men, noticing their ways and their folly, to think there is a man stealing a cannon-ball; or, there's a man with a ball on his head-I know it by the way he walks. The money which a clerk purloins for his pocket, at last gets into his hat like a cannon-ball. Pride, bad temper, selfishness, evil passions, will roll a man as if he had a ball on his head! And ten thousand men in New York will die this year, and as each one falls, his hat will come off, and out will roll an iron ball, which for years he has worn out his strength in carrying.

Keep the Heart Alive. The longer I live, the more expedient I find it to endeavor more and more to extend my sympathies and affections. The natural tendency of advancing years is to narrow and contract

these feelings. I do not mean that I wish to form a new and sworn friendship every day, to increase my circle of intimates: these are very different affairs. But I find it conduces to my mental health and happiness, to find out all I can which is amiable and loveable in those I come in contact with, and to make the

It may fall very far short of what I was once wont to dream of; it may not supply the place of what I have telt. known and tested; but it is better than nothing; -it seems to keep the feelings and affections in exercise, and till we shall be all Spiritualists, this is alike our duty and our interest.—Bernard Barton.

## The Warrior and Clio.

A certain warlike Prince having demanded of Clio, the him a quill that was not cut at all, saying that it belonged to into the sky. The uplands first leap into view, like islets of him to cut it with his sword; and if that cut well the pen would write better.

This admonition of Clio was given in order to make the warrior understand that if he made glorious use of his sword, her pen would not fail to write well of him: and that it was not the writing, but men's great actions that rendered them immortal in history. This fable is equally applicable to all who hope to aim at immortality; to the powerful, the learned, the wise, and even the virtuous; as it must be from the man's actions in life that the truth only can be ascertained, for falsehood and flattery will not stand the test of time.

A Curious Fact. If an acorn be suspended by a piece of thread—so says the Gardener's Gazette-within half an inch of the surface of some water contained in a hyacinth glass, and so permitted to remain without being disturbed, it will, in a few months, burst and throw a root down into the water, and shoot upwards its straight and tapering stem, with beautiful little green leaves. A young oak tree, growing in this way on the mantle shelf of a room, is a very elegant and interesting object. We have seen several oak trees, and also a chesnut tree, thus growing; but all of them, however, have died after a few months, probably owing to the water not being changed sufficiently often to afford them the necessary quantity of nourishment from the matter contained in it.

## Sympathy of Mind.

Every passion is infectious, or rather there is that natural tendency to sympathy in the mind of man, that sixty centuries of crime and suffering have not been able to extinguish the feeling of brotherhood with all things which God implanted originally in the human heart. To laugh with those who laugh, to weep with those who weep, is the natural tendency of every one; and we are inclined to take part in all that is joyous, if it be but the happiness of beasts that perish. or the gay aspect of even an inanimate scene. The mind is as it were, a mirror reflecting the objects around it, and taking from all a coloring not its own.

## Singular Magnetic Power.

A boy that was found in the forest of Arden, in 1563, and who had been nourished by a she-wolf, made a great deal of money for a short time, after he was introduced to civilized life, by exempting the flocks and herds of the shepherds from the peril they nightly ran of being devoured by wolves. This he did by stroking them with his hands, or wetting them with his saliva, after which they for some time enjoyed an immunitv. His faculty was discovered from the circumstance of the beasts he kept never being attacked. It left him, however, when he was about fourteen, and the wolves ceased to distinguish him from other human beings.

PRAYERS AT WHIPPING .- In the early history of Harvard University corporeal punishment was one of the most common means of correction-the tutors chastising the students at discretion. By the college annals it appears that when one Thomas Sargent was publicly whipped in the Hall, the exercises were opened and closed with prayer!

Machinery is never master of Inspiration.

A preacher of the Methodist church was traveling in one of

the back settlements, and stopped at a cabin where an old lady received him very kindly. After setting provision before him, she began to question him: "Stranger, where mought you be from?"

The Lost Sheep.

"Madam, I reside in Shelby Co., Kentucky."

"Wall, stranger, hope no offence, but what mought you be a doin' way up here?" "Madam, I am searching for the lost sheep of the house of

"John, John!" shouted the old lady, "come right here this minuit; here's a stranger all the way from Shelby county, Kentucky, a hunting stock, and I'll just bet my life that tangle-haired old black ram that's been in our lot last week is one

Descon Higmey's Conscience.

A certain deacon, called Higmey, used to "trade horses' at the Berkshire market. Stirred up by the preaching of his minister, he one Sunday, "after meeting," thus communicated to one Brown:

"You don't suppose, brother Brown," he argued, "you don't suppose them little stories-sort o' lies, like-that you and I tell in the way o' trade, will be reckoned agin us in the day o' judgment. Sarcumstanced as we are, we can't help it, you know. I don't s'pose it makes no difference in the sight of the I have seen young men enrich themselves by pleasure in the Lord, long's the heart's all right, brother Brown." And the brother went home comforted.

> Sowing Tares.—A good story is told of a grave divine on Cape Cod, not long since, who awoke from a comfortable nap in his chair, and discovered his amiable helpmate in the performance of an act for which Gov. Marcy once made a charge of fifty cents to the state-in other words, mending his pantaloons. Inspired with a love of fun, which seldom affected him, he inquired, "Why are you, my dear like the evil adversary spoken of in Scripture?" Of course she was unable to discover any resemblance. "Because," said he, "while the husbandman slept, you sowed the tares!"

Mrs. Poyser's Proverbial Philosophy.—Folks must put up wi' their own kin as they do wi' their own noses, it's their own flesh and blood. I'm not denyin' the women are foolish; God Almighty made 'em to match the men. Some folks' tongues are like the clocks as run on strikin', not to tell you the time o' the day, but because there's summat wrong wi' their

A COMPASSIONATE CHILD .- "I was showing dear little Charlie the picture of the martyrs thrown to the lions," said Mrs. Jenkins, "and was talking very solemnly to him, trying to make him feel what a terrible fate it was. "Ma!" said he, all at once; 'oh, ma! just look at the poor little lion away behind there-he won't get any!""

## Poetry and Sentiment.

LOVED AND LOST. BY HATTIE TYNG.

Thou art low in the grave, May-blossom, With the violets clasped to thy breast, And the flower censers cast their soft incense, O'er the snot where the heart is at rest. And we weep all the day-time, May-blossom, And we cry through the night unto God, When we think how the moonlight is falling

On the grave neath the violet sod. And oft when I sit by the window The form that floats near me is thine, And I sometimes can feel, in the twilight,

Thy hand resting softly in mine. And oft in the midnight, May-blossom, Thy white arms seem round me once more. And I wake thinking that thon art calling My feet to the shadowy shore.

In thy new home, dear love, thou art lonely, And thou callest me thus unto thee: I will haste to thee quickly, May-blossom, Sweet Christ! speed the boat o'er the sea.

THE HARE AND THE BRAMBLE. A hare, closely pursued, thought it prudent and meet To a bramble for refuge awhile to retreat; He enter'd the covert, but entering, found That briars and thorns did on all sides abound; And that, though he was safe, yet he never could stir, But his sides they would wound, or would tear off his fur; He shrugged up his shoulders but would not complain: "To repine at small evils," quoth Puss, "is in vain; That no bliss can be perfect, I very well know; But from the same source good and evil both flow; And full sorely my skin though these briars may rend, Yet they keep off the dogs, and my life will defend; For the sake of the good, then, let evil be borne;

OPINION. Opinion is that high and mighty dame Which rules the world, and in the mind doth frame Distastes or likings; for, in human race,

For each sweet hath its bitter, each bramble its thorn."

She makes the fancy various as the face. "BREAD UPON THE WATERS."

For virtue leaves its sweets wherever tasted. And scattered truth is never, never wasted.

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