#### PRACTICAL REFORM. SPIRITUALISM AND RATIONAL

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## Spiritual and Reform Literature.

EXTRACTS FROM AN ENGLISH WORK.

The volume entitled " Spirit Drawings," by W. M. Wilkinson, Esq., recently published in London is a well-written and instructive work. Having been furnished with a copy through the kindness of Dr. Gardner, we make a few extracts such as will interest our readers.

A CHILD MEDIUM.

In August last, a heavy and sudden affliction came upon us in the removal of a dear boy-our second son -into the spiritual world. He had passed about eleven years in this world of ours, and was taken from us in the midst of the rudest health, to commence his spirit-life under the loving care of his Heavenly

Some weeks afterwards his brother, then about twelve years old, went on a short visit to reading, and whilst there, amused himself, as boys of his age are used to do. One morning he had a piece of paper before him, and a pencil in his hand, with which he was about to draw some child's picture; when gradually he found his hand filling with some feeling before unknown to him, and then it began to move involuntarily on the paper, and to form letters, words and sentences. The feeling he described as a pleasing kind, entirely new to him, and as if some power was within him, apart from his own mind, and making use of his hand. The handwriting was different from his own, and the subject-matter was unknown to him till he read it with curiosity as it was being written.

On frequent occasions whilst on this visit, his hand was similarly moved in writing; and afterwards he went to stay with some other friends in Buckinghamshire, with whom he did not make a trial of this new power; but on his return home, after some weeks' absence, we for about two months watched with deep emotion the movement of his hand in writing and drawing: for sometimes, when he wished to write, his hand moved in drawing small flowers, such as exist not here: and sometimes when he expected to draw a flower, the hand moved in writing. The movement was in general most rapid, and unlike his own mode of writing or drawing; and he had no idea of what was being produced, until it was in process of being done. Often, in the middle of drawing a sentence, a flower or diagram would be drawn, and then suddenly the hand would go off in writing

I have not mentioned the nature or subject-matter of the words thus written: nor is it in this place necessary to do so. further than this, that they purported to be chiefly communicareligious character, speaking of his own happy state, and of the means by which similar happiness is alone to be attained,

The effect of these writings upon us was a deep thankfulness, and a happy calm as to the state of our dear boy; and whatever may be their origin, we have derived the greatest comfort from them, and the assistance not so much of faith, as of the certainty of knowledge of his happiness in the great spirit-

### SLUMBERINGS UPON THE BED.

Dreams rank amongst the highest phenomena of spiritual life, and sometimes they contain revelations of import to usperhaps in ancient days more often so than now, but not than they may again do, when man surrenders his intellect willingly to his Maker and accepts his breathings as his most cherished life. Then, it may not be necessary that the body should always sleep that the soul may "dream;" that our old men may see visions, and our young men may dream dreams.-"For God speaketh, once, yea, twice, yet man perceiveth it not; in a dream, in a vision of the night when deep sleep falleth upo nmen, in slumberings upon the bed, then he openeth the ears of man, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man."

Bishop Newton says of dreams. "It is very evident that the soul is in a great measure independent of the body, even while she is within the body—since the deepest sleep which possesseth the one cannot affect the other; whilst the avenues of the body are closed, the soul is still endued with sense and perception. They must necessarily be two distinct and different substances, whose nature and properties are so very different, that while the one shall sink under the burden and fatigue of the day, the other shall still be fresh and active as the flame; while the one shall be dead to the world, the other shall be ranging the universe."

> "There the child is on its mother's breast, That long in the grave hath lain; For in dreamland all the loved and lost Are given us again."

had scarcely touched the cord, when her face lighted up, and her eyes filled with tears at the full thought. "Oh yes, when I first began to be ill, long months ago, I began to have the sweetest dreams. Angel forms held scrolls before my eyes, on which were sentences which seemed to burn with inner light. I had no need to read them, for I saw the whole at once, and my mind has ever since been repeating to itself these images,

So all dreams even, we see are not meagre, but if we do not receive the lower part of them, how shall we attain to or believe in their higher spiritual phenomena? Ought I to have told this poor comforted soul, that what she had seen was all a delusion? Oh no; and if I had would she have believed me?-And what better had I to give her in their place, for they were the shadows of the very things she was soon to see.

For my part I do not know, and therefore I cannot say, what is meagre or poor in any of the laws of God, for in every, even the smallest, is the vital force by the consistence of which and by Divine geometric laws of duplication and addition, the very spheres themselves are made. I am, therefore, content to wait for higher and greater excellencies, and to be ever thankful for these small beginnings-trusting to that never-failing law of love which gives us always what we are able to bear .-If these early developements are low in their degree to what we may hope for, are not we low too? Nay, shall there be found one in ten who will read thus far, for whom they are not more than he can bear?—not on account of their lowness, but because their light shines from a land that he wots not of .-Beginnings always seem low; but they contain the future tree, as the "low" acorn contains the oak. The growth of a thousand years is in that little seed.

Let us go back to the time of Socrates, that great good man -the child-like searcher for truth, which he felt to be divinewho, be it remembered, without the light of the word revelation, raved out bright truths, as a sun amongst the Gentiles. and who knew more of the workings of the soul, and of Him who made it, than is now taught in many churches. Speaking of the soul in that wonderful prison-discourse which he left as his last-day's legacy to divine philosophy, he says:-

"There is much ground for hope, that he who shall arrive at that place where I am going, will there, if anywhere, obtain possession of that on account of which we have chiefly studied and laboured during the time of our past life. Therefore, this journey now appointed to me, may be undertaken with hope, tions from his brother, our departed child, and were all of a by any other man who thinks that his mind is prepared by the needful purification. Purification is the separating to the utmost the soul from the body, and accustoming it on all hands to by those who remained here to fight out the longer battle of be collected and condensed within itself, and to abide, as far as possible, both in this present and in the next state of existence, alone and by itself, set free from the body as from

> Again: - "Consider whether temperance, and justice, and fortitude, and wisdom iiself, be not a certain purification .-And, therefore, those men who instituted the mysteries for us seem to be by no means of slight authority, but, in fact, of old, to intimate that whoever descends to Hades uninitiated and unpurified shall lie in the mire; but that he who arrives there purified and initiated shall dwell with the gods."

> The soul is most like that which is divine and immortal, indissoluble, and ever continuing in the same state, consistently with itself; the body all the contrary. The soul, then, the invisible, that which departs to another place of such kind, excellent and pure, and invisible—to Hades, in truth—to the good and wise Deity, whither, if the Deity wills it, my own soul must presently go. Can that soul, being such, and endowed with such native qualities, be, immediately on its departure from the body, dissipated and perish, as many persons assert? Far from it, my dear Cebes and Simmias; nay, it is much rather thus, if it depart in a state of purity, drawing after it nothing of the body—that it departs to that which is like itself, the invisible, the divine, the immortal, the wise, at which arriving it becomes blest, being redeemed from error and folly, and fears, and fierce passions, and all other human ills."

> Of the "uninitiated" soul he says :- "But, my friend, we must consider this to be gross, and heavy, and earthly, and visible, weighed down and drawn back into the visible region, through a dread of the invisible, and of Hades, wandering, as it is said, around monuments and sepulchres, around which have been seen certain darksome apparitions of souls, which still retain a portion of the visible nature, and on account of which they are seen."

### NO TENANT FOR THE GRAVE.

"How shall we bury you?" said Crito to Socrates. "Just as you please," said Socrates, "if you can catch me." Socra-Oftimes too is given us in dreams what we have not lost, nor tes knew better than that he should die—he saw through death. sought for, but what comes of the Lord's great gift to man- | The man cannot be buried. The man is only where his conthat inward light which shines on our path and is a light to scious being is, and as that cannot be put in the grave the man our feet. This has recently been beautifully shown to me in is not there. We should teach our children from the earliest the radiant smiles of a dear dying woman, when I sat by her that there are no men and women really in the grave, and bed, and asked her if she had any sweet dreams as she slept a- truly they better receive and understand this great truth than

how foolish the efforts sometimes made to force it to believe of, that may be, for the progression of the race and the progress the degrading falsehood! Leave it to its heaven born thoughts of the spirit-life. -to its ministering angels, and let its Angel behold the face of its Father which is in heaven. The embryo passes without fear into a larger world, which is meant to be kinder to it than the mother's womb. And so the man is to be born again, with and I have known it always since, as I was slumbering as little pain of sense and thought, into the next expansion of with thousands of instances—indeed it is made up of such; but

#### A FAMILY GUIDE.

Of the present Emperor of the French it was lately said in the Times, "He has a deep and mysterious impression of his family genius and guide; availing himself of the impulse it gives him, but checking its impetus and extravagance." Have we not too "floating notions which course through the brain;" "an idea flashes into the mind;" "a light comes into the mind;" "poets are born not made;" and all the great works which are attributed as the gifts of "genius"?

These are all but the involuntary homage paid by the mind to the great fact of spirit-intercourse, and the only variety in the above instances is that some of them refer immediately to God as the giver, and others to angels and spirits as the media of the intercourse, but still as from Him, the only Giver. They are but the ministers, to give us just so much as we can receive, so that those " who have little may not lack, and those who have much, have none over."

EVIL SPIRITS.

Evil spirits, too, are not unknown to us. There is frequent mention in the New Testament of their being "cast out" in a miraculous manner; but Luke gives us remarkable words, which show how unwillingly they leave a mind by which they have been once attracted and allowed to enter in, and the battles and temptations to be resisted, but too often unsuccessfully, to prevent their re-entry.

"When the unclean spirit is gone out of a man, he walketh through dry places seeking rest: and finding none, he saith. 'I will return to my house whence I came out,' and when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits, more wicked than himelf, and they enter in and dwell there."

Our law, in framing indictments for felonies, speaks of the culprit as " not having the fear of God before his eyes, but being moved by the instigation of the devil." In conversation we say a person is "seduced" into evil ways; and there is even the human creation of a personal devil, who is the seducer or tempter, as if the collective evil of men and depraved spirits were not sufficiently a devil of itself. I remember many years ago being sent to see an educated person, who had two or three days before attempted suicide by cutting his throat, and in which he had very nearly succeded. On my asking him what could have induced him to do it, he told me that he was impelled by a voice which he heard saying, "cut your throat," and that he could not resist; that after cutting it with a penknife, and fainting with loss of blood, he came a little to himself, and again he heard the voice, saying, "Cut it again;" that he obeyed, and knew nothing more till he found himself attended by the officers of the prison. The man was to all appearance perfectly sane, and never afterwards showed any signs

### THE CHOICE OF HERCULES.

In monumental sculpture, which is meant to embody our holiest, truest feelings, how often do we not see the form of the departed, with uplifted arms, rising to meet the angels, descending in their love to welcome a new inhabitant and companion of the spirit-land! Painting, both old and new, is also beautifully full of the same great truth, and with pictured seraphic forms it consoles us for the absence of the departed one, absent from the body, present with the Lord, and received by blessed angels to be conducted home. One of Thackeray's works was monthly illustrated on the cover by a drawing of a man between two spirit female forms, one alluring him by blandishments on one side, and to whom he is too fondly leaning, whilst the other, observing the attraction, is standing somewhat mournfully, endeavouring to win him to her better love.

This is a reproduction of the same idea known to the ancients as the "choice of Hercules,"-the strong man subjected to temptation in the form of a woman, and supported under it by the messenger from above.

Cannot every one of us, in looking back through the vista of the past, see how each has been guided and overruled in every action of our lives, so that everything has come to form part of the circle which we recognize as our life? Even the bad in us has been permitted to our evil loves, and made to form a part of it for our warning, or for that of others; and in tracing back our lives, the finger of God is clearly seen in our goings out outside aspect; but this occasional impression is always modiand comings in. Like the fulfilment of prophecy, this is not fied by that look of the soul from within outward which none recognized at the time of its being acted, or man would lose his but ourselves can take. A portrait is apt, therefore, to be a freedom of will, and his choice which is preserved to him, and surprise to us. The artist looks only from without. He sees so, from the history of individuals to that of nations, all is di- us, too, with a hundred aspects on our faces we are never likely vinely watched over and guided according to the best possible to see. No genuine expression can be studied by the subject way her few hours of freedom from the agony of her body. I many of their elders. How impossible to make a child believe of the state of men. There is no blunder in the past, neither of it in the looking-glass.

that its mother, or father, or brother, is in the grave! And will there be any in the future; but man is ever made the best

### ANECDOTES OF NAPIER.

In the recently-published "Life of Sir Charles Napier" is an anecdote, told in his own strong words, which illustrates. this in a remarkable way. Every man's life would supply him here is one of the "great captain." Napier has successfully conquered and taken prisoners the robber chiefs in Scinde, and he thus records his feelings :- " In my heart I swore, when in Greece, to put down banditti there, if God permitted, and in Scinde I repeated the oath. The spirit of good refused permission in Greece, here he has permitted it; and, as if some outward power moved events, all my minutest projects have come to pass, errors, neglect, and sound calculations, all have turned out right in the end. Can I feel proud of my ability? No; it is a power unseen, though to me evident, that has guided me. When I have condemned myself for going to the left instead of to the right, it has suddenly answered me that the left was the way to go, Have I not a right, then, to say the unseen power is evident? I have been guided either by the good spirit or the bad. Yet why say the pad? No, no forecast of events comes over me-a thousand thoughts col lect, and bring conviction in an unaccountable manner. Lo an example. Some days ago a conviction came to me that the robbers would go to Trukkee [this was the place in which he ultimately captured them.] It was not reason; there were as many reasons against as for: but a sort of spirit told me so.-On the 28th of February my mind was engrossed with my in tended movement northwards, which was ordered for the 1st March. While ruminating, a man came hastily to say my convoy was attacked. My thoughts were then intent on how to force the enemy to my purpose in the north, whether by skill or by riding upon them, but suddenly a voice seemed to repeat, 'Trukkee, Trukkee!' It had done so before. They cannot be so mad as to go there. I internally repeated. 'They are,' re plied the spirit. What else but a spirit could it be? I walked about irresolutely. 'Beware! Beware!' said the warning voice, and suddenly, ere my thoughts could settle, I called out almost involuntarily, 'Bring my horse;' and in ten minutes' we were cantering towards the scene of combat. My staff attacked the retiring enemy; 'Trukkee,' said my guide. 'The game is mine,' re-echoed the internal voice. My heart was wroth with McMurdo for pursuing the robbers like a recruit; I thought he had done me mischief, yet still the voice whispered The game is yours.' It was not my mind that spoke: I am a child in the hands of God."

### SOCRATES ENTRANCED.

At the siege of Potidæa, in which he took a part, Socrates had a trance or state of abstraction, an account of which is given by Alcibiades in the "Banquet," as follows:-

"While he was thinking of some question he stood from th dawn investigating it. Mid-day came, and some persons per ceived him, and, wondering, said that Socrates had been standing from the morning, thinking upon something. At length some Ionian soldiers, when it was evening, brought out their ground litters, and partly slept in the cold and partly kept watch whether he would stand there all night; and he did stand until the dawn appeared and the sun rose, after which he departed, having first offered a prayer to the sun. Another time Socrates says:-" These things, be assured. I hear, as the votaries of Cybele seem to hear the flutes, and the sound of these words booms in my ear, and makes me incapable of hear ing anything else." He alludes also to a mesmeric power he had, in conversation with one of his disciples, who tells him that when in the same room with him, and with his eyes fixed on him, he advanced most rapidly in knowledge, but "most especially if I sat near you and touched you"-a case of true spirit-power.

### VIEWS FROM WITHIN AND WITHOUT.

When a soul draws a body in the great lottery of life, where every one is sure of a prize, such as it is, the said soul inspects the said body with the same curious interest with which on who has ventured into a "gift enterprise" examines the "massive silver pencil-case" with the copperv smell and impressible tube, or the "splendid gold ring" with the questionable specific gravity, which it has been his fortune to obtain in addition to his purchase.

The soul, having studied the article of which it finds itself proprietor, thinks, after a time, it knows it pretty well. But there is this difference between its view and that of a person looking at us: -we look from within, and see nothing but the mould formed by the elements in which we are incased; other observers look from without, and see us as living statues. To be sure, by the aid of mirrors, we get a few glimpses of our

More than this; he sees us in a way in which many of our friends or acquaintances never see us. Without wearing any mask we are conscious of, we have a special face for each friend. For, in the first place each puts a special reflection of himself upon us, on the principle of assimilation referred to in my last record, if you have happened to have read that document. And secondly, each of our friends is capable of seeing just so far, and no farther, into our face, and each sees in it the particular thing that he looks for. Now the artist, if he is truly an artist, does not take any one of these special views. Suppose he should copy you as you appear to the man who wants your name to a subscription list, you could hardly expect a friend who entertains you to recognize the likeness to the smiling face which sheds its radiance at his board. Even within your own family, I am afraid there is a face which the rich uncle knows, that is not so familiar to the poor relation.

I am satisfied that as we grow older, we learn to look upon our bodies more and more as a temporary possession, and less and less as identified with ourselves. In early years while the child "feels its life in every limb," it lives in the body and for the body to a very great extent. It ought to be so. There have been many very interesting children who have shown a wonderful indifference to the things of earth and an extraordinary development of the spiritual nature. There is a perfect literature of their biographies, all alike in their essentials: the same "disinclination to the usual amusements of childhood ": the same remarkable sensibility; the same docility: the same conscientiousness: in short, an almost uniform character, marked by beautiful traits, which we look at with a painful admiration. It will be found that most of these children are the subjects of constitutional unfitness for living, the most frequent of which I need not mention. They are like the beautiful, blushing, half-grown fruit that falls before its time because its core is gnawed out. They have their meaning,-they do not live in vain,-but they are windfalls. I am convinced that many healthy children are injured morally by being forced to read too much about these little meek sufferers and their spiritual exercises. Here is a boy that loves to run, swim, kick football, turn somersets, make faces, whittle, fish, tear his clothes, coast, skate, fire crackers, blow squash "tooters," cut his name on fences, read about Robinson Crusoe and Sinbad the Sailor, eat the widest angled slices of pie and untold cakes and candies, crack nuts with his back teeth and bite out the better part of another boy's apple with his front ones, turn up coppers, "stick" knives, call names, throw stones, knock off hats, set mousetraps, chalk doorsteps, "cut behind" anything on wheels or runners, whistle through his teeth, "holler" Fire! on slight evidence, run after soldiers, patronize an engine company, or, in his own words, "blow for tub No. 11," or whatever it may be; -ins't that a pretty nice sort of a boy, though he has not got anything the matter with him that takes the taste of this world out? Now, when you put into such a hotblooded, hard-fisted, round-cheeked little rogue's hand a sadlooking volume or pamphlet, with the portrait of a thin, whitefaced child, whose life is really as much a training for death as the last month of a condemned criminal's existence, what does he find in common between his own overflowing and exulting sense of vitality and the experience of the doomed offspring of invalid parents? I have no doubt that disgust is implanted in the minds of many healthy children by early surfeits of pathological piety. I do verily believe that He who took children in his arms and blessed them loved the healthiest and most playful of them just as well as those who were richest in the tuberculous virtues. I know what I am talking about, and there are more parents in this country who will be willing to listen to what I say than there are fools to pick a quarrel with me. In the sensibility and sanctity which often accompany premature decay I see one of the most beautiful instances of the principles of compensation which marks the Divine benevolence.-But to get the spiritual hygiene of robust natures out of the exeeptional regimen of invalids is just simply what we Professors call "bad practice"; and I know by experience that there are worthy people who not only try it on their own children, but actually force it on those of their neighbors.-Atlantic.

PATIENCE UNDER MISFORTUNE.—An innocent sufferer, who bears calamity without impatience or complaint, appears an object almost sublime, and gains our sympathy and interest to an extraordinary degree. The calm and philosophic dignity of patience under misfortune moves our admiration, our love and our pity at the same moment, and we share in the calamits as if it were in part our own. It even creates a desire in us to emulate such heroic virtue and courage, and, terrible as their state may be, they still seem to be our superior.

THE TRUE PREACHES.—No man is a preacher, because he has something like, or about a gospel in his head. He really preaches only when his person is the living embodiment, the inspired organ of the gospel; in that manner no human power. but the demonstration of a christly and divine power. It is in this manner that preaching has had, in former times, effects an remarkable. At the present, we are almost all under the power. more or less, of the age in which we live.—Bushpell

Progress is the Common Law of the Uniberse.

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

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

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SPIRITUALISM IN RELIGION.-NO. XVIII. SACRIFICES.

The idea of sacrifices seems to pervade all systems of religion, and to have prevailed from the remotest antiquity. It has usually taken the form of offerings made to God or the Gods. either with or without the shedding of blood, in the expectation of thereby appearing his or their wrath, or of securing favor .-Much difference of opinion has existed as to the origin of this idea. Some regard it as entirely the offspring of ignorance superstition and priestly invention, without a basis of truth.-Others, holding to its substantial obligation, yet deem it so remote from any legitimate deduction of human reason, or suggestion of intuition, that it must have been supernaturally revealed, and prescribed to the race in its infancy by Deity; and hence its spread and perpetuation throughout all nations.

It seems to us that if we once apprehend the essential and radical idea of sacrifice, we shall see that it has a basis in the constitution of our natures, and hence is intituive and universal: also, that the sacrificial rites of the world are but the result of a crude conception of this idea, or an accommodation of it to gross mental conditions.

To sacrifice, according to common definitions of the term. is "to offer to Heaven; to devote to God; to destroy or give un for the sake of something else; to devote with loss." In heathen and Hebrew sacrifices, human beings, children, animals, fruits of the earth, etc., were given up to God, or the gods. In the christian scheme, the Christ is held to have given himself up. an offering to God, as the one great sacrifice, of which all others were types. So in all sacrifices, of whatever nature, there is a surrender or giving up of something that is highly valued. Coupled with this is also the expectation of some benefit to be gained by this surrender. An inferior good is given up. for the sake of a supposed higher good to be attained.

Thus the Hindoo mother, who is remarkable for a passionate love for her offspring, throws her darling babe to the crocodiles. in the belief that this surrender of so dear an object of affection will be more than recompensed in securing the child's eternal felicity and the smiles of Brahm on herself. The Jew devoted the best of his flock and the first-fruits of his fields to Jehovah. in the confident expectation that he should obtain thereby future or spiritual blessings far more valuable. So of Jesus it is said that " for the joy that was set before him. he endured the cross, despising the shame," etc. The patriot or philanthropist devotes his energies, his property, perhaps his life, in order that he may secure blessings, to his fellow-men, and to posterity.

When the object devoted in sacrifice has been a living creature, the custom has been to take its life, or shed its blood ("in which is the life"), and to consume its flesh by fire, in order that the surrender may be total. If the animal were still to live, or if its flesh were to be eaten or sold, there might be no real giving up. But the shedding of blood, in itself, is by no means essential to a true sacrifice.

Now, is it not a truth of universal experience, that we can advance in goodness and in real nobility of character, only as we give up inferior goods, of whatever nature, for superior? If our affections are fixed on self, and things which minister to the selfish nature,—whether flocks, or herds, or lands, or honses, or money, or friends, or ease, or reputation, or any means of sensual gratification.—is it not plain that these must be given up or sacrificed by us, in order that we may seek higher and worthier objects? Who does not know from happy experience that the giving up of an hour's personal ease to promote the comfort of another,—the refraining from some desired indulgence, that we may minister to the needy,-confers a far higher and sweeter happiness than the ease or indulgence would have afforded? Thus it is a law of our natures that the cheerful parting with any object of external affection or value is followed by an accession of far richer internal wealth, in joy and satisfaction; and that the recompense is proportioned to the cost and magnitude of the sacrifice.

For this reason "it is more blessed to give than to receive." Nature abhors vacuums; and hence when we empty ourselves of a lower good, or a selfish affection, a higher and diviner will flow in. When we give up our lives, in saying "thy will, not mine, be done," then only do we find our true lives. It is this inward sense of satisfaction, this approval of the highest within us, which has been termed "the smile of God"-"the light of his countenance." To "offer to Heaven," therefore, is simply to give up a portion of earth, that heaven may come in. To "de. vote to God," is really to renounce a lesser for the sake of a greater good.

This the grand LAW OF SACRIFICE. It is the means of all progress, individual and general. The parent sacrifices himself. (or his present ease and comfort) for the good of his child: the patriot for that of his countrymen; the philanthropist for his race. Jesus "gave himself a sacrifice" for the sinful, "that he might bring them to God." Every true and Christly man and woman will do the same. Sacrifice, then, is and must be fundamental in all true religion. It is written in man's spiritnal nature, and hence is a truth of Spiritualism.

Now it is easy to see how this intuitive, universal truth-re vealed, if you please, in the earliest days, by Deity himself upon the tablets of the human constitution—has become torted by crude and unspiritual minds into the common theory and practice of sacrificial rites. External and gross minds can have only crude conceptions, and they require visible symbols of the most startling character to set forth spiritual truths.

The grand truth of the necessity of an inward surrender and entire self-consecration of life, as the indispensable condition of harmony or at-one-ment with Deity, was represented by the immolation of consecrated animals; and the grander truth of the redemption of the sinful through the self-sacrifice of the sinless, was impressively symbolized by the spectacle of an inrant and external, of course, saw only the outward rite, and among herds of the infected.

imagined that an angry Deity was propitizted by blood and pain, and suffering innocence—a horrible distortion of a glorious truth. The wise and enlightened saw through the symbols to the verities they shadowed forth; and these they sought to embody in their lives. Of this we will cite some remarkable proofs in our next.

#### QUESTION ANSWERED.

PHILADELPHIA, July 20, 1859.

BRO. NEWTON:-The manner in which you investigate subjects of a lifficult nature prompts me to solicit your opinion in regard to the folowing occurence-

A few evenings since, while visiting the family of Dr. Chase, in this city, his wife, who is an excellent clairvoyant, saw the spirit of my wife present, standing by my side-describing her to my perfect satisfaction.

Now, as my wife yet inhabits her earthly body-many hundred miles distant-how would you account for the above occurrence? Some say it was a presentation of her spirit, but this explanation is vague and unsatisfactory to my mind; nevertheless it may be the true one; and I would therefore propound the question to you, hoping to receive more light on the subject. Yours in search of Truth,

Such phenomena are not uncommon to those who have the power of perceiving spirits; and they serve to excite inquiry and call attention to the laws of spiritual existence. They are susceptible of more than one explanation:

1st. It is alleged to be possible and common for spirits of a certain class to assume the appearance and characteristics of other spirits, or of persons still in the body, so completely that the disguise cannot be detected by ordinary spirit-seers. This may be so, and hence the common evidences of the identity of spirits are little to be relied on. When mediums become so spiritualized as to be able to discern the quality, as well as the forms, of spirits, they may have a safeguard against imposition, but not till then.

2d. When two persons are closely in sympathetic or magnetic rapport with each other, the images that are in one mind may be perceived as objective realities by the other. This seems to be the case with the magnetizer and his subject, in the once common phenomenon of mesmerism. The operator forms an image, as of a person, a serpent, a fire, or any other object, in his own mind; when the subject, if well under control, instantly sees the same thing as an objective reality. So, positive minds in a circle, or positive spirits who are around, may present the image of any person with whom they are familiar, and it may appear as a reality to the impressible medium. Whether the appearance is of this nature or not, must be determined by other evidences afforded.

3d. But the most probable solution, to our mind, is this:-The spirit, though not released from the body, is not necessarily confined at all times to the local space occupied by the body. When withdrawn from active external occupations, as in moments of "abstraction," "absence of mind," and in natural and magnetic sleep, our own spirits are capable of, and actually engaged in, roaming the realms of the inner or spiritual world. We are then drawn wherever our affections lead useither to friends in the body, or those disembodied, or to those spheres of spirit-life with which we are most in affinity. If our spiritual senses were opened, we should doubtless, at such times, see these beings, and other objective realities around us, as clairvovants do.

Besides, it should be remembered that space and distance, a we usually understand these terms, belong only to the external world. If the spiritual world is in any sense a space world, yet such are the laws of the spirit's passage through space that change of locality is equivalent to change of state. Persons who yearn towards each other, or who are bound together by ties of affection, are in the same spiritual states, and hence, as to their inner natures, are really present to each other, though their bodies may be on opposite sides of the globe.

It is difficult for persons who are in the external to compre hend or realize this; but as they become more spiritual, they will both see and feel it to be true. It is, we think, a some what common thing, in modern experience, and will be more so, for susceptible persons in intimate relations with each other to be actually sensible of each other's presence, and interchange ideas, by simply passing into an abstracted or interior state, though bodily far apart.

### LAYING ON OF HANDS.

"A new ceremony has been introduced by Rev. A. A. Miner, pastor of the School street Universalist church; it is the laying of hands upon he children of the church as an act of consecration, apparently a substitute for infant baptism. The rite is said to be very impressive."

It is equally philosophical—though possibly Mr. Miner may have no idea of its philosophy, since he is understood to be a stern opponent of Spiritualism. It is well understood by Spiritualists that the laving on of hands is a natural and efficacious method of imparting vital electricity from one person to another. The clergyman, priest, bishop, physician, or private person, who performs this act, transfers, in some measure his own personal qualities, such as they are, to the subject; and moreover, if at the time in a receptive or prayerful state, he ship. is a medium for the inflowing of emanations from such spiritual beings as may be in sympathetic rapport with him. Healing energy is imparted in this manner to those who require it. But this magnetic influence acts not alone upon the physical system; it tends also to transfer the mental and spiritual states and qualities of the operator to the subject. When the latter is in the receptivity and placidity of childhood, the effect will be likely to be greater than at a more advanced age. If water is employed, especially magnetized water, (and that used in baptism is usually magnetized or "consecrated" by the priest) the effect will be increased, because the fluid acts as a conducting medium between the hands and the person of the sub-

This is the simple philosophy of "consecration" by laying on of hands, whether with water baptism, or without. It is no idle ceremony, or meaningless rite—though those who practise it may have little rational idea of its meaning. It is a powerful instrumentality for influencing and to some extent controlling the minds and lives of those who are subjected to it .- an instrumentality which the church in all ages has used to extend and perpetuate its power, whether for good or evil, in the world. As it has its foundation in a law of our constitution, why should it not be intelligently used for proper, as well as blindly employed for improper, purposes?

CRIMINALS RECLAIMABLE. -At the late monthly meeting of wisdom and goodness reflected in all. the New York Prison Association, letters were read, which attested the fact that a large proportion of the criminals consigned to public prisons are susceptible of permanent reformation, under judicious treatment. What miracles of moral healing might be performed were the law-breakers to receive nocent lamb bleeding and consuming on the altar. The igno- sanitary treatment, instead of being consigned to public odium, the statements of the Bible, we will wait patiently and hope-

DR. NICHOLS ON CATHOLICISM.

Dr. T. L. Nichols, whose conversion to Roman Catholicism, two or three years ago, through the influence of the spirits of St. Loyola, St. Xavier, etc., occasioned some surprise, is now engaged in an effort to enlighten his countrymen respecting the "Holy Catholic Church" and its faith. He has commenced the publication of a series of lectures lately delivered by himself in various parts of the country. The first, which has been sent us, purports to be a "History of the Holy Catholic Church." We have read it with some euriosity-we can hardly say interest; for it lacks either the ability or the novelty necessary to command interest. It is certainly an instructive phenomenon to see a mind which has stood for years on the very verge of extreme individualism, vigorously out-protesting all Protestantism, so soon reaching the opposite extreme of authoritarianism, and meekly reiterating the trite assumptions of the Roman Hierarchy, with all the simplicity of a school-boy reciting his first lessons in history! There is doubtless a use in all this .-Men, in order to become well-rounded, need to be schooled in reverence as well as in independent thinking-and certainly the Romish Church is a good place to learn reverence. We shall look to see the Doctor graduate therefrom, one of these years. with ppropriate honors.

What most surprises us is, that Dr. N., after having been for years a professed Spiritualist, should adopt only a very external, mechanical and limited idea of what constitutes true Catholicity. In common with the narrow Roman sectarians. he limits it exclusively to those who are in external communion with that ecclesiastical organization whose head quarters are at Rome and whose sovereign is the Roman Pontiff. This Church | language : alone is true, immaculate and infallible; all others are necessarily schismatic, heretical and false.

Now, we believe in Catholicity, and are confident that Spiitualism will lead to the establishment of a true Catholicism : but we should recognize as within the pale of the Catholic (Universal) Christian Church all "who reverence God (good) and work righteousness," or, at least, who practice the essential teachings of the Christ, by whatever name they are known, or in whatever external organization they may be ranked. Certainly, if to copy his divine life, they are joined in reality to him, and belong to his body, whether so recognized by the occupant of St. Peter's chair at Rome or not.

We believe that, on this basis, we could make a much more conclusive plea in behalf of even Roman Catholicism, than this pamphlet affords. For it is without question that the Roman Church, as a religious organization, is the most complete and comprehensive that exists on the earth. It has, indeed, many organizations in one; -it has its various religious orders, adapted to every phase of spiritual growth and experience; it has its trained and invincible instrumentalities of propagation; it has its ample institutions of learning, with enthusiastic and untiring teachers; it has its munificent charities, with bands of devoted and self-sacrificing administrators; and it has the forms, at least, of a mighty and wide-sweeping scheme of truths, which spirituality alone can vitalize into living uses .-In all these respects. Protestantism in its best estate is weak. disjointed and fragmentary, in comparison.

Nevertheless, Rome is not Catholic enough to be worthy the title; and she cherishes a spirit of compulsion which belongs to a by-gone age. Claiming as she does the right to control by force the opinions of men-to say nothing of other defects-she cannot be the Church of the Future. We must look for a New Catholicity which shall embrace all of her goods and none of her evils-all of her truths and none of her falsities.

### THE LOCALITY OF HEAVEN.

One of our religious journals (The Congregationalist) is anxiously inquiring after the whereabouts of heaven. It affirms "that the scriptures leave the inquirer for the locality of heaven," "lifted up, in his conceptions, far above the earth; wafted away in imagination, far beyond all that is visible to the eve: lost in infinity of space."

Evidently unsatisfied with such an indefinite, imaginary, lost " condition, this spiritual guide essays to supply the want by a "conjecture." Hear him:

"If urged to give a more definite answer than this to the question of the locality of heaven, we should fall back upon the conception of the astronomer - of a central sun, about which all other suns and systems revolve-as affording the most probable location of the throne of the Eternal, and of the abode of the blessed. The Christian world is indebted to Dick for this sublime application of one of the grandest conceptions of modern science. For ourselves, we are disposed to rest in this belief, until, at least, a more probable conjecture can be made."

This is doing pretty well for a journal which, a few years ago, was greatly scandalised at our own impiety and heresy in presuming "to go beyond the statements of scripture" on this subject. It shows progress. But this " conjecture" is neither so satisfactory to the soul's intuitions, nor so accordant with the "scriptures" themselves, as are teachings of "modern revelations,"-for giving heed to which we were virtually excommunicated from Congregational fellow-

The spiritually-minded of all ages have loved to think of the sainted ones gone before, not as transferred to some immensely distant quarter of the universe, but as in some way spectators of our earthly course,-as

### "Hovering on viewless wings,"

ever around our heads, cognizant of our struggles and temptations, and striving to aid us to overcome. To this agree the words of the New Testament, which represents those then on earth as "encompassed about" by departed worthies, as "by a great cloud of witnesses,"-as having "come unto Mount Zion, the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the spirits of just men made perfect,"-indeed, as having their "conversation [citizenship] in heaven." This surely does not look as if heaven was millions on millions of miles away in space.

The ideas do not seem to have entered this editor's mind, that space in the natural world corresponds to state in the spiritual-that heaven is a state of the soul, wherever it may be as to locality—that all who are in like states are present to each other by the laws of rapport, of which presence they are conscious in the degree that their spiritual senses are opened -that therefore, when heaven exists within the soul, then it finds itself everywhere in the presence of God, and of all beings who are in like states; and all its perceptions of ternal objects are full of beauty and loveliness, because it then sees Divine

But most minds, even among professed Spiritualists, are slow in rising from merely natural to spiritual conceptions-in translating external symbols into internal realities. And since our old friends of the Congregationalist have ventured on the track of progress, so far as to venture a "conjecture" outside fully the slow but sure results of farther growth.

"THE HIGHER CHRISTIAN LIFE."

The subject of the desirableness of a more truly spiritual and well-rounded life is evidently attracting increased atten- some account has before been given in our columns still contion among professed followers of the Nazarene in various de- tinues with unabated power. A Scotchman in describing what nominations. We regard this increased interest as one phase he witnessed at a meeting in Belfast, where 20,000 to 30,000 or branch of the wide-spread spiritual movement of the times, people were assembled, says: which directly or indirectly is exerting a mighty quickening influence in every grade of mind. The Universalists, who a another struck down and carried off, just like soldiers struck down on few years since, were generally regarded as an undevout, pug- the battle-field. An eminent medical man from Armagh who was on the nacious, irreligious people, are now, in some sections at least. laboring earnestly to cultivate the spirit of devotion, and the gentler graces of the Christian life; and they even talk of "revivals" and "outpourings of the Spirit." The Unitarian body found in our own country to say it. If Satan works in that way, I wish has been greatly stirred from its cold intellectualism, and its chilling negations; numbers of its prominent minds exhibit an acquaintance with the profounder phases of religious experience, which in former days were regarded as vagaries of error or follies of enthusiasm; and some have sought new fellowships, more in harmony with their new perceptions and expe-

"Orthodoxy" is manifesting the same quickening impulse in various forms-partly in spasmodic efforts to maintain "daily business-men's prayer-meetings," etc., but more hopefully in the spread of more catholic and spiritual views of religious doctrine, as well as aspirations after a truer life. This is apparent in the late productions of Bushnell, the Beechers. Lee, and others.

Our eyes have just fallen upon a cheering indication. A writer in the Congregationalist uses the following significant

"True, the great majority of Christians at the present day know but little, if anything, experimentally, of any truer life than the one lived in a valley of doubts and darkness, where the bright sun is seldom ever seen. But can it not be readily seen how this comes about-that it is the result of giving, by hearers and preachers, too great prominence. far above the Bible, to Christ, as a Saviour from eternal misery, rather than as a Saviour from the greater evil -sin. This prominence necessarily shuts off much of the Gospel fullness."

This shows that the popular error which we recently pointmen turn in spirit with true affection to the Nazarene, and seek and felt in the right quarter. As another hopeful sign, we ligious interest is very intense; "no enthusiasm," writes a clargyman observe that Mrs. Harriet Beecher Stowe, in writing on this of the Established Church, "but a deep, profound, and awfally solemn subject in the Independent, urges that one of the first things necessary to the attainment of "the higher Christian life." is obedience to the laws of physical health. One would think Mrs. S. had been listening to some of those modern communi- only, 9,000 persons within the last five months have been turned to cating spirits, whom her brothers Charles and Edward persist. God. The movement is absorbing, and is carrying ministers and in calling the "emmissaries of Satan," and whose "wires" Henry Ward threatens to "cut"-so fully does she echo their teachings, as we have been accustomed to hear them. We copy a paragraph or two:

> "But as to the first inquiry in every case—How am I to begin?it has answers as various as are human constitution, character and cir-

"Some undoubtedly must begin with the physical laws of their be ing. A man who is constantly unstringing his nerves and violating their action by unnatural stimulus or unhealthy modes of life, cannot | ualism, has become a believer in that doctrine. if not a mediumlook for a healthy religious experience, any more than one can see a fine prospect through a cracked, dirty, cobweb curtained garret window. was irresistible." As the Courier is supposed to know some-All-evidence goes to show that the great model man after whom the Christian seeks to re-create himself, was a model physically as well as morally, and that the mighty levers of his moral and mental mission worked on the firm fulcrum of a strong, healthy body. Every bodily faculty was delicately pure, developed in perfect proportion, and ca- Spiritualism,—this uncontradicted announcement by that jourpable of the highest endurance, and hence the most incomprehensible union of spiritual intensity with common-sense calmness which distinguished him. He who does not imitate the man Christ Jeans in these respects, may have false ecstacies, trances, and illuminations, and come to end the whole in a madhouse. In this life perfect communion with God cannot be found by ignoring and despising the body-it must | that doctrine, seems also to have changed its opinion in the be sought in coincidence with physical laws. Herein lay one great | same way as the Harvard Professor .-- Hartford Times mistake of the Mystics-to whom we owe much in the sphere of experience, because devoting their lives to this subject with energy and decision, they gained great stores of knowledge. But starting with the old idea of the impurity of matter, and regarding the body as a corrupting hindrance instead of a transparent medium, they pursued their object with a recklessness of physical laws, which mingled their divinest aspirations with morbid fancies.

"One reads the histories of St. Theresa, John of the Cross. and Francis de Sales, with a mixture of admiration and pain. One cannot help regretting that these glorious beings wasted so much of their strength in wrestling down and destroying those laws of their physical nature which might have been their strongest support in their quest of holiness. It was as if an angel, instead of using his wings to fly with, should sit down laboriously and painfully to pulling all the feathers out by the roots. \* \*

"To a seeker who longs for a higher plane of Christian life, it is certainly safe to give one direction. Do not neglect your health. Do not rush from meeting to meeting, sit in hot, unventilated rooms till a late hour in the evening, and keep the brain and moral faculties hour reach that number of souls to convert them to a belief in Immortalism, after hour on an unrelieved stretch, till you become nervous and sleep- the first step towards a true spiritual religion. God speed you, brother. less. Remember that while in the body, God's light must come through bodily laws. If Christ himself should walk visibly through our streets. and our windows were choked with dust and cobwebs, he would not probably work a miracle to make himself seen through them.

"Nor let the seeker throw up all earthly duties to devote himself to those especially devotional. St. Theresa discovered in a convent that Francis de Sales has much of the same sentiment. Wherever we are, which he will meet us. \* \*

"Another thing to be said is-Do not expect any experience of another to be developed in you. The Christ-type, like the human form, will work itself out individually in each case; your experience will be like you, and come in conformity to your past history and the laws of one hundred dollars, more or less, in casts of brains, skulls, charts, and your being. You will know yourself, even in heaven. God himself values your identity too much to interfere with it."

### Everything has a Use.

Everything which Divine wisdom has originated doubtless has its use-though we in our blindness, may be unable to discover it. Observation, however, is continually enlarging our scope of perceived uses. The following example we commend to the notice of those who incline to despise some of the humbler forms of life:

THE USE OF WORMS .- They give a kind of under-tillage to the land, performing the same below ground that the spade does above for the garden, and the plow for arable soil. It is in consequence, chiefly, of the natural operations of worms that fields which have been overspread with lime, burnt marl, or cinders, become in process of time covered by a finely divided soil, fitted for the support of vegetation. This result, though usually attributed by farmers to the "working down" of these materials, is really due to the action of earth-worms, as may be seen in the innumerable casts of which the initial soil consists. These are obviously produced by the digestive proceedings of the worms, which take into their intestinal canal a large quantity of the soil in which they feed and burrow, and then reject it in the form of the so-called casts.-"In this manner," says Mr. Darwin, "a field manured with marl; has been covered in the course of 80 years, with a bed of earth averaging 13 inches in thickness."-Encyclopedia Brittanica.

CARE OF THE SICK .- Mrs. Minerva Luil of Vermont who is excellently qualified by her peculiar gifts and by experience to minister to invalids, has decided to give her whole time to this occupation. She those in want of such services we confidently recommend her. She may boarders.) I only said that was the way I should practice "Phrenel be addressed at the Fountain House, Boston.

The Spiritual Awakening in Great Britain.

The extraordinary Spiritual movement in Ireland, of which

"It was a striking thing, as the services proceeded, to see one and platform gave it as his opinion that it was no bodily affection wheil troubled them, but an affection of the mind, which, no doubt, affected the body also; he believed it to be a real work of the Holy Spirit .-Some say it is a work of Satan, and I am sorry that a minister can be he would come over here to Glasgow and work away. Just try him if he will do that."

Rev. Dr. Cook, a distinguished champion of orthodoxy, comfesses himself non-plussed by the "manifestations," as follows:

"Now, it might be asked what he thought about the bodily symptoms which usually accompanied conviction? He would candidly reply that he would give no opinion, for he could find no grounds to form one. and therefore he would not hazard an opinion unless he had good grounds to rely upon. Whether it was caused by the Spirit in carrying conviction to the soul, or whether it was merely caused by nervous excitement, he could not tell. He had been told by those who had experienced it that it was perfectly irresistible—that all attempts to overcome it were vain. But this he did know, that the Spirit in his power

All subjects of spirit-influence will know how to understand these accounts. The law is unquestionably the same, whatever may be the character of the spirit operating. The movement, or something like it, is said to be breaking out in some parts of Scotland, England and Wales. The London Beacon says:

"At the present time, and for some time past, a great and marvellous awakening has been quietly proceeding in South Wales. This is not confined to any one denomination, although the Calvinistic Methodists have received the largest share of the blessing. So extraordinary is the religious interest, that the churches and chapels are crowded on Sundays and weekdays. Prayer-meetings in churches, in school-rooms, in work. shops, and even in the fields, are held morning and evening. The clergy and ministers remain after the services to converse with crowds of inquirers. Numbers of public houses have been closed; eight ed out, when treating of "salvation," is beginning to be seen in one small town. It is now spreading into North Wales, and the reimpression prevails." In some districts notorious for blasphemy an oath is never heard; drunkards in thousands have become total abstainers; and if conduct be a test of sincerity, we may hope most favorably of the religious movement. It is estimated that in two counties people along with it. But it is when we inquire into the circumstances of its origin, that we gratefully recognize that it is from above. It cannot be attributed to preaching or to any human instrumentality."

### Important if True.

The Boston Courier announces editorially, without contradiction the fact of the circulation of a report that Professor FELTON, of Harvard College, distinguished for his Greek acholarship and his controversional ability as a writer against Spirit-" having found in the course of his researches that the evidence thing of Prof. Felton's opinions—that paper having been the channel through which, during the last year or more, the able Professor has spoken out in thunder tones, editorially, against nal is rather remarkable than otherwise. Professor Felton's previous investigations of this subject had been understood to have been very full, and they led him to oppose it as he did.-The Springfield Republican, another rather violent opposer of

#### Latest from P. B. Randolph. In the last issue of the Auburn Clarion we find a letter from

P. B. Randolph, in which he congratulates the editor on his efforts for the elevation of public sentiment towards a high and true Spiritual philosophy; and wishes success may crown his efforts to disseminate the great and important facts of genuine Spiritualism. Those who lately rejoiced over his "recantation." will find little in this to feed their satisfaction. We copy the closing paragraph from his letter:

"I have recently lectured on Spiritualism and held a discussion with brother Fox, prompted by Elder Beebee. I endeavored to show that notwithstanding there might be bad spirits, there were good also; and that outside of ancient and modern Spiritualism there was not a particle of proof for immortality. If there is, where are we to look for it? If I were rich I would subscribe for 10,000 Clarions, and thereby P. B. RANDOLPH.

### How to set up a Phrenology Shop.

I have often met persons who have been altogether struck up and amazed at the accuracy with which some wandering Professor of Phrenology had read their characters written upon their skulls. Of course all work performed for the love of God becomes a sacrament, and the Professor acquires his information solely through his cranial inspections and manipulations. - What are you laughing at? (to the boarders). there is where we can best attain if we only know it; and whatever we But let us just suppose, for a moment, that a tolerably cunning fellow have to do, if properly understood, is God's sacrament of union, in | who did not know or care anything about Phrenology, should open a shop and undertake to read off people's characters at fifty cents or a dollar apiece. Let us see how well he could get along without the

> I will suppose myself to set up such a shop. I would invest other matters that would make the most show for the money. That would do to begin with. I would then advertise myself as the celebrated Professor Brainey, or whatever name I might choose, and wait for my first customer. My first customer is a middle-aged man. I look at him, ask him a question or two, so as to hear him talk. When I have got the hang of him, I ask him to sit down, and proceed to fumble his

> skull, dictating as follows :--LIST OF FACULTIES FOR CUSTOMER. PRIVATE NOTES FOR MY PUPIL. Each to be accompanied with a wink. Most men love the conflicting Amativeness, 7. sex, and all men love to be told they do. Don't you see that he has burst Alimentiveness, 8. off his lowest waistoost-button with feeding, -hey? Of course. A middle-aged Acquisitiveness, 8. Yankee. Hat well brushed. Hair ditto. Approbativenesss, 7.+ Mark the effect of that plus sign.

Conscientiousnes, 81-2. Mirthfulness, 7. came in.

Self-esteem, 6.

Benevolence, 9.

That sounds well. Form, Size, Weight, Color, 4 to 6, average everything that Locality, Eventuality, etc.,

His face shows that.

That'll please him.

That fraction looks first rate

Has laughed twice since he

And so of the other faculties. Of course, you know that isn't the way the Phrenologists do. They would accept a situation in a private family or public institution. To go only by the bumps.—What do you keep laughing so for? (to the ogy" for a living .- The " Professor " in the Atlantic.

Facts and Arguments.

The following letter was filed for insertion several weeks since; but by some mischance escaped sight until now. If the writer will pardon the oversight, we shall have less reason to regret it, as the facts and reasoning he presents are as sound to-day as the day they were penned:

EDITORS OF THE SPIRITUAL AGE:-Permit me through the columns of your excellent paper to make a few suggestions. Some of our liberal investigators trace the transformations of matter and Nature's universal manifestations to no higher source than a Deific Principle or vital force in nature, unrepresented by a distinctive form and personal attributes. One general point in logic is, that any explanation which fails to meet the point at issue is inadequate; and I am unable to conceive how they escape this dilemma. To admit for the moment that worlds. planets, spheres, and all the factories of New England with their perfection and regularity, are results of certain specific laws known to exist in nature, the soul with its attributes, passions and affections yet remains unaccounted for: and as spirit is superior to matter in its emotions and aspirations, so is it superior to any law or principle which is not endowed with reason, love, wisdom, &c. Hence to trace universal causation to nothing higher than a law or principle, is to raise the stream above the fountain, or to deny that we possess these

Again, to me, as a Spiritualist, there is strong proof of an Omnipresent Mind in the universe in that class of spiritual phenomena which could not be preconceived by reasoning from cause to effect. As a sample I will menton an incident of my own experience. Having been to New York to purchase goods, about nine o'clock in the evening I took one of the North River steamboats for Catskill, intending to take the stage from thence to Ithaca, in company with O. B. Curran, I. L. Bush and others, who had been my companions to the city for the same purpose. Being somewhat fatigued I soon fell into a soft, pleasant slumber as the boat moved up the beautiful river, until my mind was carried homeward in the stage, when at a certain point beyond the mountains, it seemed from some inexplicable cause, the horses were frightened, the coach capsized, and the whole crew severely injured, and subjected to a night of intense suffering, being far from any relief. So vivid was the impress of all this upon my mind that I gave the relation to the above named gentlemen, and urged them to delay or take some other route. which they declined. But the effect on my mind forbade my taking the stage on that route, though decidedly the best one; so I took another, influenced exclusively by the startling impression. The result was an exact fulfilment of my premonitions.

Now I cannot, from all the facts of the case, conceive how even the angel world, in the abstract reasoning from cause to effect, could predict such a catastrophe. Indeed much of the phenomena and prophecy of all ages has been of this character. Whence the origin of this intelligence? Spirits may be the medium of communication; but can Again, to say God is a principle or a law, seems equivalent to saying he is nothing in point of substance, which is paramount to saying there is no God.

Organization is another point to which I would call the attention of Spiritualists. I am aware of the adverse cringing on this point, but world, nevertheless would elicit investigation and reflection. Because there are many bad creeds are we to abandon the idea of a good one? All humanitary movements have found it necessary to organize. If in union there is strength, why not seek it there? We prize our individuality: but has it not its greatest availibility in association? It seems to me that we are a multitude of abstract individualities lacking that concentration necessary to secure our greatest efficiency; hence the want of ability of which Tiffany complains in New York and other cities; hence the excessive supply of lecturers in some places, while great des titution pervades others. And again organizations are essential for the erection of public halls, liberal schools, colleges, &c. Surely on the great principles of universal progression here and hereafter, and modern manifestations which, "from seraph locks distil, like drops of pearly dew," all genuine Spiritualists may unite.

With a man on the table it followed her round the room in presence of would. severable reliable witnesses. Skeptics may inquire of John Menlove, Mr. LAING: While portions of the public and the press are abusing shows named were unbelievers till convinced by phenomena with the people of wealth and respectability. 2nd. A Mrs. S. Steppan of Green wants, would enable us to do this, and according Bush, Sheboygan Co., Wis. had for some months a perished leg, while haps, which our limited means would permit. the other one was swollen to twice its size, with large purple blotches of a putrid appearance, and the joints of both stiffened at an angle of 80 degrees, so as to make the woman a distressed cripple. Her gums also gust. were of a livid purple hue and teeth all loose.

Several physicians had tried to help her, but all in vain, and had given her up to die. Mr. Joseph Barney a house-carpenter of the place was impressed to go for her relief, but declined. The impressions, however became too imperative for his peace of mind, and he was constrained to go under spirit-influence. Accompanied by an acquaintance of the lady he called on her, and by making passes and manipulations for fairs. about 30 minutes, at two sittings, lo! she was perfectly cured, and has remained so for some 18 months. From the phenomena produced, and exalted character of the philoso-

phy taught, Spiritualism here has a more commanding influence than all the other Churches put together.

Eleroy, Ills. Yours truly, H. S. Jones.

ANOTHER LECTUREE. - Dexter Dana, Esq. of East Boston, has entered the field as a lecturer on the facts and philosophy of Spiritualism, to the investigation of which he has for years given attention. He will confine his movements for the present to places in the vicinity of Boston .-His lecture given recently at East Boston is thus spoken of by the Ledger of that place :

"Mr. Dana's lecture on Spiritualism at Island Home Hall last Sunday was a credit to his judgement and sense, and was attentively listened to. He has had remarkable advantages of personal experience. and would succeed in the lecture field."

.... In Austria no one can receive a license to marry unless he is able to subscribe his name with his own hand to the certificate.

.... Rev. Dr. Cheever's church, New York, has ex-communicated Rev. J. L. Hatch, of Brooklyn, for heresy, in doubting and denying the divine appointment of the first day of the week as the Sabbath, as also hours of labor. The after culture brought it up to one day's work. for his persistent efforts against the enforcement of Sunday laws. The vote of ex-communication was 14 to 3, which seems to indicate that a very small degree of interest was felt in the matter by the church.

.... Daniel E. Sickles, the "vindicator of injured virtue," has astonished the world, and incurred the disgust and indignation of his former admirers, by forgiving and receiving back to his arms his repentant wife. He has published a letter defending this step on the ground of true magnanimity and Christian principle. Were it not for the implied assumption of immaculate purity on his own part, and his consequent air of condescension in this act, it would merit and receive the unqualified approbation of all good men and angels.

most the entire labor by machinery.

Atlantic telegraph to this country. There are now two companies cable and make an effort besides for the resuscitation of the existing one. only a few miles will have to be replaced to put it in working condition. operation on the line before, on account of the narrow jealousies of the such of the common outrages on our common rights. English managers. There is now a fair prospect of a free field and great enterprise.

### New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place, TUESDAY EVENING, JULY 19th.

Question: What are the basic principles of Brotherhood?

Dr. ORTON: In the discussion of this question at the last session, one of the speakers, Mr. Coles, considered justice as forming the basis of the true brotherhood. To the common idea, justice and mercy are opposite terms-justice, while opposing itself to all aggression, claims on the other hand the payment of all debts-eye for eye, tooth for tooth; and goes no further. The higher plane than this, the plane of forgiveness, is reached through kindness and benevolence. Love, as the centre and life of all things, is the basis of everything that is good. But love must not be left alone to its mere impulse. It needs as its guides and supports, all that understanding, justice and wisdom may bring to its aid.

Another, brother Hallock, would leave brotherhood to itself to grow. H2 illustrates the condition of the race, by a child with its hands full of apples crying for more; and says we find no fault with this because we know that age will correct it. Such a position will answer well enough for that class of philosophers, who profess to trace man up through the tadpole and the monkey to the angel, and consider all the disorders of the world simply as processes of normal growth; but not for one who finds in every deformity and pang of sorrow, evidence of disorderly development and abnormal growth; who holds that malformation, suffering and antagonism are always evidence not of the free working out of the processes of nature, but of clogs and obstructions, which we are bound to exert ourselves to remove. On the great plane of humanity, it is true, we place much stress on the progress of the race; but after all this progress is individual; while many pass through life until we lose sight of them, growing worse and worsemore and more wedded to avarice, oppression, ambition or licentiousness-to the day of their deaths. So far as we can see, age does nothing to correct" them, but on the contrary, seems to confirm them in their deformed and unnatural propensities.

It is just as easy for a man to center the forces of his physical body on the highest faculties of his brain, as on the lower. He has only to occupy his mind with the higher things; to learn to love their uses and become strong in them. Hence his responsibility, and hence his hlame if he do not come into a better life instead of sitting down and indulging himself and waiting to grow.

In the practical development of brotherhood, nothing, perhaps, would be of so much benefit, as the cultivation within ourselves of a feeling of interest in one another's prosperity and welfare .-Take this city, for example; and let the benevolently disposed, in conjunction with the authorities, if the authorities would act with them, divide into small districts; and place each district under the supervision of some of their number, who would become acquainted with the circumstances of every person in it, with the high and holy object of we find the source, this side the prescience of the great Eternal Mind? giving words of encouragement and advice, wherever needed, and of furnishing all, so far as possible, with work suitable to their capacity and strength. Even this Conference, by taking the course here indicated, among its own members, might with system and very little sacrifice and labor, begin a work fruitful of blessings, and capable and destined, ultimately, to extend itself throughout Christendom and the

> Mr. SWACKHAMMER: He would illustrate the command we have over the growth of our faculties, referred to by Dr. Orton, by a case in point. Mr. Beeson, the Indian's friend, had informed him, that previous to his removal to Oregon, and becoming interested to save the Indians from the wrongs perpetrated on them, his head over the region of benevolence was so flat as to be a subject of remark among his friends. It is now beautifully rounded in that quarter, although Mr. Beeson at that time was past middle age. He perfectly agreed with Dr. O., that we have the power of exercising our faculties in any direction we please. We may devote them to trade, to amusements, to licentiousness, to devotion, to humanitary effort.

A movement under the last head is already under way at 683 Broadway; and he would be glad to have the friends call and inform themselves as to what was being done. The object is to furnish employ-We are abundantly able to meet conservative theology on its own | ment to the needy, and give them the benefits of co-operation, without ground and maintain our principles; but as the popular cry is for tests | destroying their individuality. It was intended to be self-sustaining. I will select one or two to add to the already accumulated testimony .- He had invested something over a thousand dollars in it, which had 1st. A little girl about 8 years of age is a seeing and tipping medium. | yielded him as yet no return, although he expected in the end it

or John Owen who, with their ladies, were present with others, the us, it would be a fine example to set them, to form ourselves into an association for mutual protection and encouragement in the struggle of little girl, who is very bashful, artless and unassuming. They are all life. A list of all our members, with their occupations, facilities and wants, would enable us to do this, and accomplish all the good, per-

Mr. LAING farther gave notice that the lectures at Dodworth's would be discontinued after next Sabbath, through the month of Au-

Mr. BAKER: The basic law, in his opinion, was the unity of all laws. and that culminated in justice. Next is wisdom, then knowledge, and experience, from which knowledge is derived. Persons engaged in reforms, he thought, are trying to benefit somebody without knowing who, and neglecting themselves. The corner stone of brotherhood was, to cease meddling with one another,—to attend to one's own af-

Mr. SWACKHAMMER was of the opinion, that brother Baker should have applied the principle he had laid down, before he began to speak. Mr. LAING: The neighbor's business when charity is needed, becomes our business. This, doubtless, is Mr. Baker's idea.

Mr. Fowler: Dr. Gould has said we need a unity of faith, and without it there can be no brotherhood. He agreed with him in this .-Faith is the substance of things hoped for, and the evidence of things not seen. Faith without works is dead. If he puts not his machine in form, it is of no use. When we come to have this kind of faith, so as to see clearly what is needed, we shall then be able to bring it out in external form, the same as a machine.

Mr. Partridge said the other evening, that he knew of poor men, who, if offered fifty cents a day, or a dollar even, wouldn't work .-The price of labor there named, is a pointed commentary on the social robbery that exists. How much might the laborer earn if he had his honest share of land? He once raised twenty bushels of potatoes to a day's work, while some of his neighbors raised thirty. That is better than working at fifty cents or a dollar a day. Within five miles of here, there is unoccupied land enough to support all the needy population of this city. He knew by actual experiment that blackberries could be produced, two to four bushels to a day's work; and raspberries the same. Last year he set out a bed of strawberries, with three The yield this season had been from seven to ten bushels. Thirty-one quarts were gathered in one day, and several more were still left on the vines. A person would pick two bushels in a day. For a man to be asked to labor for fifty cents a day, when if he had his rights in the soil he could do so much better, is an outrage on humanity. Children of one Father, members of one body, we can only make ourselves happy by yielding to others all their rights, and contributing every way in

our power to their well-being. Dr. HALLOCK: Brotherhood is a part of the life of man. It is to be studied as much as the laws of health. These were not revealed in a moment, found written with a sunbeam, but have been arrived at by .... Another movement that seems likely to succeed, is on foot in slow degrees. So with the laws of brotherhood; and this makes nec-Boston, for the establishment of a mechanical bakery. According to a easary what friend Orton thinks unnecessary, suffering. All our wisrecent report, the mechanical bakeries in other cities give 21 7-10 dom is gained by experience. Through suffering, by bitter experience, ounces of bread for five cents, while the common bakeries give but 14 are we to grow out of inharmony. We must suffer until we determine ounces for the same sum-a clear gain to the consumer of 55 per cent. that we will do those things no more which produce suffering. All our The savings are chiefly made by the concentration of a hundred or inherent impulses are in favor of activity, crying for work. Idleness more bakeries in one, saving of fuel, rent, and lights, and doing all is a symptom of disease. But we have made work disreputable. Our wives and daughters must keep out of the kitchen, Agriculture is dis-There is a revival of interest in England in the project of an reputable. Law, physic, and divinity, we have made honorable. Nothing but suffering will ever bring us out of these false notions. The to try the experiment-s new company, who will lay a similar and difficulty with reformers is, that all want to be leaders. We could cheaper cable, and the first company which will also put down a new have Baker's Unions, if all could be chief bakers. Still we can protest against the wrongs we see and feel. He never insured property. He It is the theory of the American electricians connected with the old | would not go to Wall st., and bet so much that his property would not company that the difficulties in the cable are near the shores, and that burn down in a year, and so help support a lot of lazy hounds in their marble palaces. The insurers may be innocent enough in what they The Americans were not allowed to test their instruments or modes of | do, but it is our pirvilege to withdraw ourselves from this and other

Mr. D-: The basic principles of brotherhood are comprehensive. open competition, and we shall therefore have the satisfaction of seeing But does brotherhood consist chiefly in imparting to each other's something done, or of learning definitely that nothing is possible, in this wants? It seemed to him that we might sometimes be enriched by withholding. Let us withhold ourselves from everything that is wrong;

from calumny, detraction, etc. Speak evil of no one. Who can put his hand on his mouth and declare himself innocent in this particular? He had endeavored to make this his rule in all places and at all times. He had heard evil speaking, and evil whispers in that conference, but had never added to them; and he begged to assure those present, that whenever he should hear any one of them evil spoken of, he should not fail to counterbalance it, as far as possible, by placing whatever good he might know of them in the opposite scale.

Mrs. FRENCH: If we would learn the science of brotherhood, let us go back to the child. First in his development, we see love; second, sympathy, third, charity. His impulse is to relieve all the want he sees; to comfort all, and make all happy. This remains with all children until they are perverted. But charity is not alone giving, but overlooking one another's faults, and cheering and encouraging one another's spirits. In giving, we receive more than we impart; we are the ones enriched; and, indeed, when we have that to spare which another needs, we cannot justly consider it ours, but the property of another. That a woman should be educated in every department of household duty, with her, was a fundamental principle. Until this is accomplished, no woman, however elevated, is fit to become a house-

Spiritual and Psychical Phenomena.

SPEAKING IN MANY TONGUES.

The following is Judge Edmonds' Eighth Letter to the New York

SIR: Sometime since I published a tract, in which I mentioned seve ral instances of speaking in many tongues, some of them within my own knowledge. And when I accepted the invitation to write these, papers, I inserted a request in The Banner of Light for similar cases elsewhere, and in answer I received a large number of letters. From these two sources I compile the ensuing very general statement. I can do no more now, but will at some future day give them to the world in detail. It is enough now to say that those letters give names, dates and places, so that the statements can be verified, and some of them are attested by several signatures; and in some instances they record the speaking in what seemed to be a well-organized language, but it was unknown to the hearers, and might be merely unmeaning gibberish, which some has been that I have heard. I exclude from this statement all cases where the language was unknown, and I give only instances in which the mediums have spoken languages with which they were previously unacquainted. I mention names wherever I am permitted to, and I hold the evidence subject to the inspection of any who may de-

My daughter, who knows only English and French, has spoken in French, Greek, Latin, Italian, Portuguese, Polish, Hungarian and several dialects of the Indian, and sometimes not understanding what she said, though it was understood by the auditor to whom it was addressed. My niece has sung in Italian and spoken in Spanish.

Mr. Finney of Cleveland, Ohio, has spoken Greek and interpreted it. Mrs. H. Leeds of Boston has spoken in Chinese.

Mrs. Shephard of Albany, N. Y., has spoken in Italian, Spanish and Portuguese.

Mrs. Dr. Mettler of Hartford, Conn., German and Indian. Mrs. Gilbert Sweet of New York, French, Italian and Hebrew.

Gov. Tallmadge's daughter in German. Dr. John F. Gray of NewYork has witnessed communications through the rappings and table-tippings, in Malay, Hebrew and Spanish.

Miss Inman of New York has spoken in Spanish. Mrs. Tucker of New York in Danish.

And Mrs. French of New York in nine different languages. Thus far the extent of my tract. The following is a compilation from

mv letters : B. S. Hoxie of Cooksville, Rock Co.. Wisconsin, relates several instan-

ces of two young men speaking Chinese. Wm. R. Prince of Flushing, N. Y., relates instances, one of Miss Susan Hoyt, and one of a Mr. Smith, near Newton, who spoke Italian. Seth Whitmore of Lockport, N. Y., states that his son, about 17 years

old, spoke Indian, and at one of his circles several of those present spoke n that language and in Italian, the mediums being Dr. G. C. Eaton, Mrs. Heath and Mrs. Scott, the mother of Cora L. V. Hatch. Mrs. Mary H. Underhill of South Malden, Mass, relates the instance

of a medium's speaking Chinese. Through A. D. Ruggles of New York, French has been written. and that in answer to a sealed letter in French, where the French and the ranslation were both given in the reply, has also written in German,

Armenian, Greek and Latin. Robert Wilson of Keene, N. H. relates the instance of a medium's speaking in Italian. From Braintree, Vermont, I am informed, of a medium who has con-

of Frederick Davis, who "speaks almost (and I do not know but) all languages that are spoken in this age of the world." John Ally of Lynn, Mass., certifies that Mrs. John Hardy has spoken in the Indian and French.

versed in French, and of a medium in Barnard, Vermont, by the name

Through J. V. Mansfield of Boston, communications have been given n Chinese, Greek, Latin, Italian, German, Gaelic, French and Spanish

languages. Benjamin Dean, of Lee, Mass., states that his daughter, aged 11

has spoken and sung in Italian. E. Warner of Milan, Ohio., states that Mrs. Warner has spoken Ger-

Dr. James Cooper of Belfontaine, Ohio, relates that his stepdaughter, aged 14, has spoken or sung in the Seminole, Gaelic, German, Welch, Greek. Hebrew, Nanotah, and others, amounting to nine in all.

Mr. J. G. Stearns writes me from Battle Creek, Mich., that he has spoken in Indian, Japanese and French. John B. Young of Chicago, relates that his wife has spoken Italian.

She and two others, one of them a boy, spoke fluently in Spanish to each other, and she and a young lady spoke and sang in German. Mrs. Sarah M. Thompson of Toledo, Ohio, has spoken in the Pawnee

Here, then, are scores of instances, occurring in the presence of hundreds of witnesses, testified to under circumstances which preclude all idea of collusion, and establishing the fact as conclusively as human testimony can do so. What are we to do with it?

It is recorded in Scripture that when the Apostles were assembled on the day of Pentecost, they "began to speak with other tongues as the spirit gave them utterance"; that there were then in Jerusalem 'men of every nation under heaven," and "every man heard them speak in his own language," " and they were all amazed and were in doubt, saying one to another, What meaneth this? Others, mecking, said, These men are full of new wine."

Paul, in his Epistle to the Corinthians, recognized among the spiritual gifts whereof he would not have them ignorant, "divers kinds of tongues" and "the interpretation of tongues." And the parallel between the past and the present will be complete when I add a fact mentioned in some of these letters, that it has not been unfrequent that the unknown language spoken by one medium has been interpreted by another or by the same medium, the intelligence that is working this wonder realizing the difficulty experienced by Paul .-'Wherefore let him that speaketh in an unknown tongue pray that he may interpret, for if I pray in an unknown tongue my spirit prayeth, but my understanding is unfruitful."

I repeat, what shall we do with this? We cannot deny the fact, for human testimony cannot thus be disregarded, and the question will be asked, Wherein has man's nature so changed since the days of old. that what he was once capable of he cannot do again? To regard it as a deception would demand a degeee of credulity far surpassing that which we demand for the testimony. To repeat that these people were "full of new wine," would be mocked at now as it has been by all Christendom for 1800 years.

It was regarded then, and has been ever since, that this manifestation of the "spiritual gifts" was evidence of the divine nature of the mission with which the Apostles were charged. And why, I would ask, is not the argument as good now as it was then, and why not as applicable to the new facts as to the old?

For my part, when I behold performed at this day, in our very midst, nearly all the wonders recorded in the New Testament, on which the Christian religion has justly reposed its claim to a divine origin; when I see even "mightier things" done now, as was then promised should be; and when I contemplate the sublime and healthful truths which these wonders are the instruments of bringing to the attention of man, I pause in breathless awe, and reverently acknowledge

"The hand that made them is divine."

Of those truths, I shall yet have occasion to speak in these papers. Now I will close this article by noticing a manifestation in some degree cognate with its subject, of which I have frequently heard, though I never personally witnessed it.

AGE.

Mr. A. O. Millington of Springfield, Ill., writes that: "The Circle of Hope having taken their places at the table, there being visitors present, according to custom, the medium requested all to examine her arms, and all said they were free from any kind of unusual marks,— Then in a few moments her arm became as cold as if it were dead, and my first wife's name came out in raised letters of about an eighth of an inch broad and high, (all saw this plainly, a fluid lamp of two burners being on the table), and then went away or disappeared. And, by re quest, the initials A. M. came back on her arm, and they also disappeared in a few moments. The name wrote was A. Millington, ma king eleven letters. A. for Almirah, the Millington being my own name. Now for the testimony, nine adults being present: A. H. Worthen, Illinois State Geologist; Sarah B. Worthen, wife of above. address Springfield, Ill.; George Bond, provision-dealer, Quincy, Ill. (is not a Spiritualist, and permits me to use his name); B. A. Richards. book and job printer, Springfield, Ill., and Matilda Richards, his wife: Thomas Worthen, Molly Booth, the medium, Harriet Millington, J. W. EDMONDS. A. O. Millington."

LAKE GEORGE, July 1, 1859.

Facts from Rev. Mr. Pierpont.

The subjoined statements are from the Telegraph's report of Rev Mr. Pierpont's lectures at Dodworth's Hall on Sunday 10th inst.:

Mr. Pierpont said he had himself witnessed, within three weeks, at two different times, most mysterious and sublime performances on a piano, once at Buffalo and once at Black Rock. In each case the pi ano was turned with keys to the wall, and packed close against it, the lid being slightly raised. The medium was a lady who knew not how to play the piano. She stood with her back to the back of the piano. while most sublime music was produced. At the close of the second piece, the company were so elated that they rather involuntarily clapped their hands, and Mr. P. said to the spirit, "You can't beat that."-"Yes, I can," said the spirit; and another piece was performed which appeared to be more difficult and grand than the others, and all acknowledged the superiority in its performance.

"Again," said the preacher," "I have, within three weeks, been present at a circle where a large, heavy dining-table was used, on which was a cloth. Under the table a speaking trumpet and a large bell were placed. It was in daylight, with shutters closed, yet it was light enough to read. He asked various questions which were answered by ringing and thumping the bell. The handle of the bell was handed to me; I took hold of it, and could feel the pulling force and oscillating motion of the spirit. Finally, it let go, and afterwards took it from me."

Some of the uses of modern spiritual intercourse are declared through the healing of the sick by the laying on of mediative hands, and also by prescribing antidotes for diseases. A case of this kind he had personally experienced, having, while in New York, received the benefits of a prescription given by the spirit of his old physician, the medium at the time being in Massachusetts. An acquaintance, in Boston, had an important law-suit; he employed eminent counsel, but for greater certainty he applied through a medium, to the spirit of his old lawyer, Daniel Webster. The spirit gave advice contrary to that of his earthly counsel, and he took the advice of the spirit, and the result was that he recovered \$8,000, which he probably would not have recovered by the other process.

Again, said Mr. Pierpont, I have recently been West, and was in formed from first hands, that a man engaged in a large enterprise was suddenly called abroad; he expected to be at home before a certain day, when an important advertisement must appear in the newspaper, or else a large amount of property would be jeopardized. On his return home two accidents occurred which rendered it impossible for him to get home in time, or to get to a telegraph station through which to give direction. He was in great distress about the affair; but the night previous to the day on when it was necessary that the publication should be made, a medium for spirit communication being at his house was influenced during the evening to go to his desk and fumble over many papers; she was then impelled to go to his wardrobe and overhaul his clothes, until she found a certain paper, which the spirit said must be published in the newspaper the next morning. The village editor was sent for, and made acquainted with the facts, and they determined to run the risk of publishing the notice, and did so. The next day the man returned in great distress of mind about the matter, and first inquired if such a person had been there, and had the notice published He was answered No: but the wife handed him the newspaper with th notice published, and narrated to him the facts, the joy caused by which quite overcame him, as he supposed it had saved him some \$200,000 worth of property.

The preacher thought that most men might be able to conceive of Spiritualism as a use, if they could not conceive any use in healing the sick, admonishing persons of danger, or counseling them against

### Various Items.

.... Telegraphing in India is attended with peculiar difficulties .-White ants eat the bottoms of the posts away, elephants rub against the posts and push them over, and monkies use the wires for gymnas tic exploits, and often wrench them from the insulators; and hurricanes often prostrate miles of wire at once.

.... The killing of Michael Slattery at Milford, on Wednesday, i the first death that has occurred in that town by lightning. Ben Johnson, a revolutionary soldier, was struck in that town by lightning, several years since, and remained insensible for two days; two doctors were called and said he would die, but just at that moment his speech came to him, and he said, "I have stood cannon and musket balls and bayonets, and I can stand thunder and lightning if doctors will only let me be"-and he recovered.

.... An old Baptist Elder in Vermont had a habit of saying "I flatter myself," and was a strong believer in the doctrine of predestination One day while talking with a good old lady on the subject of predestination, she asked him what proportion of mankind he thought would be saved. "Well," said he, "I flatter myself that not more than one eighth part of mankind will be finally saved." "Why, deu tell," said the old lady.

.... A London paper states that Col. Rawlinson has just discovered among the ruins of ancient Babylon an extensive library, not, indeed printed on paper, but impressed on baked bricks containing many and voluminous treatises on astronomy, mathematics, ethnology, and several other most important branches of knowledge. These treatises contain facts and arguments which, in his opinion, will have no small operation or the study of the sciences to which they relate, and which throw great light upon biblical history and criticism, and the history of our race.

.... A careful investigation of the Matrimonial Statistics, of London Eng., has developed these facts. There are at present in London (which contains nerely three millions of inhabitants.) 1362 wives who have left their husbands to follow their lovers; 2971 husbands who have run away from their wives; 4120 couples living apart by consent 191,623 couples living under the same roof in a state of warfare; 162,320 couples hating each other cordially, but masking, in public, their ferocious hatred under a feigned politeness; 510,132 couples living in a state of indifference to each other; 1102 couples reputed happy by the world, but who are not so in reality; 135 couples happy in comparison with others more unhappy; 7 couples really and truly happy.

.... ICEBERGS.—The visible portion of an iceberg is only about one ninth part of the real bulk of the whole mass; so that if one be seen 190 feet high, the lowest point may, perhaps, be away down 800 feet below the waves. Now it is easy to see that such a moving island will often grate across the summit and along the sides of submarine hills; and when the lower part of the berg is roughened over with earth and stones, the surface of the rock over which it passes will be torn up and dispersed, or smoothed and striated, while the boulders imbedded in the ice will be striated in turn. But some icebergs have been seen rising 300 feet over the sea; and these, if their submarine portions sank to the maximum depth, must have reached the enormous total height of 2,600 feet. By such a mass any rock or mountain top existing 2,400 feet below the surface of the ocean, would be polished and grooved, and succeeding bergs depositing mud and boulders upon it, this smoothed surface might be covered up and suffer no change until the ocean bed should be slowly upheaved to the light of day. In this way submarine rock surfaces at all depths, from the coast line down to 2,000 or 3,000 feet, may be be scratched and polished, and eventually entombed in the mud. It is upon this theory only that we are able to account for the many huge boulders that lie seattered about upon the mountain, valley and plain.—Sci. Amer.

### THE SPIRITUAL AGE.

BOSTON, NEW YORK AND CHICAGO, JULY 80, 1859.

LETTERS RECEIVED:-W H Shotwell, TE Canty, E Densmore, H G Whitter, J Wade, W L Gay, A W Sprague, L M Rice, J Baker, H D Baboock. H Bidwell, H Brown, L C Howe, P Ffell, A Carr, H L Macomber, A C Stiles, C E Stiles. P C Research U Thayer, SW Bullock, Andrews & Swartzwelder, J Burroughs, W W Moulton, E W Twing, Gray & Crawford, C W Cathcart, J V Jameson.

### 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 requested

The Committee of arrangements are now arranging matters so far as possible, to 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 price; 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 theen made with the Old Colony Bailroad 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 PREDERICE 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, Southwork Barnes, Putnam Kimball, Benjamin H. Crandon.

Spiritualists' Pic-Nic.

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

J. S. LOVELAND will lecture at Taunton July 81; at Willtmantic, Ct , Aug. 21 and

23, and Sept. 18 and 25. Address at 14 Bromfield street, Boston, care of Bela Marsh. Mrs. FANNIE BURBANE FELTON will lecture in Norwich, Coan. 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 Lowell, Mann., 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, North-

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 uldress till the latter part of July will be La Prairie Centre, Peoria Co., Ill. He hopes to be at the Plymouth (Mass.) convention in August, and will receive applications to 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 avt highlity 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.

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 Spiritualsm synonymous with the Gospel of Christ as he understands it. Address at Roston GEORGE ATEINS will speak in Milford, July 31st.

F. L. Wadsworth speaks at Willimantic, Conn., July 10th and 17th; Northampton, Mass., July 24th; Springfield, Mass., July 31st and Aug. 7th; Syracuse, W. 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. LORING MOODY will lecture as follows-At Natick, Sunday, 31st; W.Duxbury, Sunlay July 31; West Newbury, Sunday August 14; South Amesbury, Monday and 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; Foxbore ugust 1st; Waterbury, Conn., 7th and 14th; Chicopee, Mass., 21st and 28th. Address Lowell, Box 815.

A. B. Whiting may be addressed at Lyons, Mich., till Aug. 15th.

Miss A. W. Sprague, through July and August, will speak at Oswego, N. Y .-Through the month of December, she will be in St. Louis. 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. The will also attend funerals. H. L. Bowker, Natick, Mass., will give lectures on Spiritualism and its proofs, from ntuition, 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. PRANK 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

MRS. M. MACOMBER, trance-speaker, will receive calls to lecture. Address at Oincy ville, R. I. A. C. Robinson, trance-speaker, will receive calls to lecture. Address at Fall

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

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

#### MEETINGS IN BOSTON. MEETINGS AT NO 14 BROMFIELD ST .- A Spiritualist meeting is held every Sunday

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 8-4 o'clock.

### MEDIUMS IN BOSTON.

J. V. MANSFIELD, Medium for answering Bealed 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.—Vislors received on Mondays, Wednesdays and Saturdays. Mrs. MARY A. RICKER, Trance Medium, Rooms, 145 Hanover St., Boston. Office urs from 9 A M to 6 P M. Private sittings 50 cts per hour. Residence, Parker St.

Mrs. BEAN, Writing and Test Medium. Circles on Tuesday and Friday evo Miss WATERMAN, Trance, Test and Writing Medium, has removed to No. 17 Dover 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 ord street). Hours from 10 to 1, and from 2 to 7.

Mrs. LIZZIE KNIGHT, Writing Medium, 15 Montgomery place, up one flight of tairs, door No. 4. Hours 9 to 1 and 2 to 5: Terms 50 cents a seance. Mrs. SMITH, No. 43 Eliot street, a successful Healing Medium; also, Writing, De-eloping and Test Medium and Spirit-Seer. Circles, Sunday, and Friday evenings.

### Mrs. G. L. BEAN will give her attention to clairvoyant medical examinations Booms 30 Eliot street. 21—tf. NEW AND USEFUL BOOKS.

MESSES FOWLER & WELLS, 308 Broadway, New York, have recently pub

Hints Towards Physical Perfection, Illustrated, \$1. New Rural Hand-Books, embracing The House, The Garden, The Farm, and Doestic Animals-in one illustrated volume. \$1 50. Hand-Books for Home Improvement-How to Write-How to Talk-How to Be

nave, and How to Do Business. One vol. \$1 50. The New Illustrated Hydropathic Encyclopedia-The most complete work on

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Messrs. Fowler and Wells have all works on Physiology, Phrenology, Phonography. Hydropathy, and the Natural Sciences generally. For sale in Boston by D. P. But

ler, 142 Washington street. SEALED LETTERS ANSWERED. The undersigned will attend to the answering of all scaled letters—whether describ-

ing diseases or any other business which may be inquired of. Letters must be properly placed in an envelope, and the sum of one dollar and one postage stamp must ccompany each letter. The sealed note must have the wants of the writer plainly tated; also their name and place of residence. Communications of an incongruent character properly dealt with. All answers returned in six days. Address M. W. WELLMAN, Woburn, Mass.

THEODORE PARKER'S EXPERIENCES AS A MINISTER, With some account of his Early Life, and Education for the Ministry; contain in a Letter from him to the Twenty-Righth Congregational Society of Bost in paper covers, 30 cts., in cloth, 50 cents. Just published and for sale by Bela Marsh, 14 Bromfield st.

## Interesting Miscellany.

RELIGIOUS OPINIONS OF FRANKLIN.

I have been religiously educated as a Presbyterian; but some of the dogmas of that persuasion, such as eternal decrees of God, election, reprobation, &c., appeared to me unintelligible, others doubtful, and I early absented myself from the public assemblies of the sect, Sunday being my studying day. I never was without some religious principles. I never doubted, for instance, the existence of a Deity; that he made the world, and governed by his providence; and that the most acceptable service to God was the doing good to man; that our souls are immortal; and that all crimes will be punished and virtue rewarded either here or hereafter. These I esteemed the essentials of every religion; and being to be found in all the religions we had in our country, I respected them all, though with different degrees of respect, as I found them more or less mixed with other articles, which without any tendency to inspire, promote, or confirm morality, served principally to divide us, and make us unfriendly to one another. This respect to all, with an opinion that the worst had some good effect, induced me to avoid all discourse that might tend to lessen the good opinion another might have of his own religion; and as our province increased in people, and new places of worship were continually wanted, and were generally erected by voluntary contribution, my mite for such purposes, whatever might be the sect, was never refused.

Though I seldom attended any public worship, I had still an opinion of its propriety, and of its utility when rightly conducted, and I regularly paid my annual subscription for the support of the only Presbyterian minister or meeting we had in Philadelphia. He used to visit me sometimes as a friend, and admonish me to attend his administrations, and I was now and then prevailed on to do so, once for five Sundays successively. Had he been in my opinion a good preacher, perhaps I might have continued, notwithstanding the occasion I had for the Sunday's leisure in my course of study; but his discourses were chiefly either polemic arguments, or explications of the peculiar doctrines of our sect, and were all to me very dry and uninteresting, and unedifying, since not a single moral principle was inculcated or enforced, their aim seeming to be rather to make us Presbyterians than good citizens.

At length he took for his text that verse of the fourth chapter to the Philippians-"Finally brethren, whatsoever things are true, honest, just, pure, lovely, or of good report, if there be any virtue, or any praise, think on these things." And I imagined, in a sermon on such a text, we could not miss of having some morality. But he confined himself to five points only, as meant by the apostle: 1. Keeping holy the Sabbath day. 2. Being diligent in reading the holy Scriptures. 3. Attending duly to public worship. 4. Partaking of the Sacrament. 5. Paying due respect to God's ministers. These might all be good things; but, as they were not the kind of good things that I expected from the text, I despaired of ever meeting with them from any other, was disgusted, and attended his preaching no more. I had some years before composed a little Liturgy, or form of prayer, for my own private use. (in 1778,) entitled, Articles of Belief and Acts of Religion. I returned to the use of this and went no more to the public assemblies. My conduct might be blameable, but I leave it, without attempting further to excuse it, my present purpose being to relate facts, and not to make apologies for them.—Life of Franklin, pp. 128-130.

Through life, Franklin thought more of works than mere faith. In his sight, faith without works was dead. There could be no religion, he thought, without a good life.

### Where is the Enemy?

I have somewhere read of a regiment ordered to march into a small town, and take it. I think it was in the Tyrol; but, wherever it was, it chanced that the place was settled by a colony who believed the gospel of Christ, and proved their faith by works. A courier from a neighboring village informed them that the troops were advancing to take the town They quietly answered, "If they will take it, they must."-Soldiers came riding in, with colors flying, and fifes piping their shrill defiance. They looked round for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning wheels. Babies crowed to hear the music, and boys ran out to see the pretty trainers, with feathers and bright buttons-"the harlequins of the nineteenth century." Of course none of these were fit to be shot

- "Where are your soldiers?" they asked.
- "We have none," was the brief reply. "But we have come to take the town."
- "Well, friends, it lies before you."
- "But is there nobody here to fight?"
- "No: we are all Christians."

Here was an emergency altogether unprovided for-a sort of resistance which no bullet could hit, a fortress perfectly bombproof. The commander was perplexed. "If there is nobody to fight with, of course we cannot fight," said he; it is impossible to take such a town as this." So he ordered the horses' heads to be turned about, and they carried the human animals out of the village as guiltless as they entered, and perchance somewhat wiser.

This experiment on a small scale, indicates how easy it would be to dispense with armies and navies, if men only had faith in the religion they profess to believe.—Mrs. Child.

### Ancient Prophecy.

In the writings of Marcus Tullius Cicero, the celebrated Roman orator, who was basely murdered by the orders of Antony. in his sixty-third year, and forty-two years before the Christian era, the following remarkably prophetic language occurs. which seems particularly applicable to Washington: "Across the ocean, if we may credit the Sibylline leaves, and after many ages, an extensive and rich country will be discovered, and in if will arise a hero, who, by his counsel and arms, shall deliver his country from the slavery by which she was oppressed. This shall he do under favorable auspices; and O! how much more admirable will he be than our Brutus and Camillus! These predictions were known to our Accius, and were embellished with the ornaments of poetry."

Dr. Alcorr.—Dr. Alcott was emphatically a man of work. His life was the echo of that divine sentence. "I must work the works of Him that sent me while it is day. The night cometh when no man can work."

In the dying struggle, to one who said, "Your labors are almost ended," he replied, "I hope I am going to a world where I can toil on."

PROVIDENCE.

It was in the depth of winter, at a time when want and distress among the poor are most felt. Near a certain forest there stood a little cottage, where Joseph and Ann and their eight children lived; and love and industry, and gentle minds, look merry and happy as formerly, but sorrowful and pale.-Their parents had been many days without work or wages; and all their industry could not procure food for their chil-

One Sunday morning, Ann called her little ones together and said, "Come and divide the last morsel of bread we have left. I know not where we shall find any more, or how we shall obtain any help."

The children took the bread and divided it, but begged that their father and mother would each take a share. "We shall feel less hungry," they said, "if you will eat some

Many tears were shed while the last morsels of bread were eaten; only one little boy still smiled, and was too young to know anything of the distress, or have any of the fears which the others had for the future, which seemed so dark before them. Should we not all strive, like little children, to trust the future to our heavenly Father's care?

The morning was bright and clear; and little Elizabeth, as she ate her portion, opened the door and went out. It was bitterly cold; but she thought it pleasant, as she looked at the pure blue sky, and the trees in the forest, all white and glittering in their dress of snow. As she stood, she heard a faint chirping sound; and, looking about, she saw a little bird upon the ground. It seemed almost dead, as if with hunger, and could not move its wearied wings. It was trying in vain to free itself from the cold deep snow, which for many days had been falling heavily.

"Poor little bird!" said the little girl, "are you cold and hungry too?" She took it up, and pressed it to her tenderly, trying to warm it. She fed it with her last crumbs of bread. and then carefully carried it into the house. "See, mother," cold. I found it shivering in the snow."

Then a bright thought of hope, like a gleam of light, came into her heart, and with a glad and trusting look, she said. Not a sparrow falls to the ground without our Father's notice." All the hairs of our heads are numbered. Shall I be so sad and anxious, since he cares for the birds? Children, let us pray to Him."

She knelt down with her children, who all repeated her words as she prayed that their heavenly Father would give them day by day their daily bread.

She had scarcely said these words when her husband came in; and, directly following him, came a rich gentleman, who lived not far distant. He was rich in lands and possessions: and rich, too, in charity.

"God comfort you," he said, as he came in; "the help of man is not sufficient. Why, Joseph, did you not tell me of such need as I see among you? I am alone, and have abundance, which God has entrusted to me. I was coming from church, and still thinking of words I had heard there, how we ought to love and help each other; as I was passing near this cottage I saw your little child, half naked, and pale with hunger, how she cared for a little bird, and gave it her last crumb of bread; and I took it as a sign to myself what I ought to do. I hastened home, and made still greater haste to return, and overtook her father at the door, and could see how heavy his heart was with care. And now, little one, come here-come and I will repay you for what you did for the bird." And he took from the fold of his cloak a basket filled with provisions, of different kinds; and giving it to Elizabeth, he said, "Now divide these."

How her bright eyes sparkled with delight! How the children rejoiced! and all began to partake of the food which the little girl rejoiced in having to give.

"Ah! see," said Ann, "how God has heard our prayers." Tears filled the eyes of the good man. "Listen," said he to Joseph: "I will give you work from this time on my own land; and just remember, when you are in need, I have enough for you." And then he hastened from the door, leaving behind him the sound of thanks and joyful weeping.

From that time the cottage beside the forest was never destitute of food, though want still lay heavily on the country around. The gentle little Elizabeth nursed her bird till spring returned, and then set free the little messenger, which had seemed to bring them tidings that help was at hand.

"Fly away, now," said Ann; "you brought us a happy promise; and well it was fulfilled."

### The War.

Bunsen prophesies, in his "God in History," that the nineteenth century is destined to inaugurate a new era in human affairs-a boundary line, as it were, between the past, which contented itself with a sentimental or nominal Christianity, and the future, which aspires toward a more thorough and practical application of religion to all the realities of life. Napoleon and his associates are only the unconscious agents of the mighty spiritual issues which determine the progress of civilization. They may bid armies to move, plan wholesale butcheries, and reduce cities to ashes and thrones to dust, but the end will baffle all their anticipations. They upheave elements which they cannot control, and the storm which follows must sweep Napoleon and his satellites before it, and leave nothing but a few planks, which some magnanimous and bold sailors of humanity may succeed, perhaps, in saving from the wreck.

### The Balance of Neutrality.

The Pope has lately been canonising two fresh Saints. In order to please everybody, he chose one French saint and one Austrian. This is holding the balance of neutrality with a most impartial hand. As the Holy Father is the faithful custodian of the keys of St. Peter, of course he will take good care that no more Frenchmen are admitted into the calendar than Austrians; six of the one will be counted out most religiously to every half dozen of the other. By the by, considering the kind of military sandwich that the Pope at present makes at Rome, with the Austrians one side, und the French on the other, we can easily understand how the Saints were fabricated. Only they might have spelt the word correctly-" cannonised."—Punch.

We have good authority for knowing that the daughter of Enoch was eighty years old when she was married. If this ought not to be balm to the drooping spirits of sweet seventythree, then we have no more to say.

About the only person we ever heard of that was not spoiled by being lionized, was a Jew, named Daniel.

A STORY THAT BRATS JONAH. We are indebted to Mr; L, recently returned from a whal-

ing voyage, for the following touching narrative. Jonah may henceforth hide his diminished head:

On the home trip of one of our New York and Liverpool were to be found there also. The children, however, did not packets, she being crowded with emigrants, that awful scourge, the ship fever, broke out. The carpenter of the vessel, one of nature's noblemen, and having on board his little son, a lad of twelve summers, was one of the first victims. His shipmates sadly enclosed the body in a hammock, and having read over him the burial service, and attached to his feet a grindstone, for the purpose of sinking it, committed it to the embrace of old ocean. The poor boy, filled with grief at the loss of his natural protector sprang overboard, and before he could be rescued he was beyond the reach of human aid.

On the day following the burial, a large shark was noticed in the wake of the ship, and as it was almost calm, the sailors asked permission to catch it, which was readily granted by the captain. Having procured a hook and attached a chain and baited it with pork, they cast it overboard, and soon had the excited pleasure of hooking the monster, and with the aid of the windlass, they hauled the writhing mass on board. As it lay on the deck in its death struggles, the sailors heard a singular rumbling noise that seemed to proceed from within the dying captive. Taking their ship-axe, they soon cut their way into the now dead fish, and to their great surprise found that it had swallowed the carpenter, grindstone and boy, and the former, who had swooned, had rigged up the grindstone, and with the assistance of the boy to turn it. " was grinding his jacknife to cut his way out."

#### Anecdote of Burns.

Burns being in Church, one Sunday, and having some difficulty in procuring a seat, a young lady who perceived him, kindly made room for him in her own new. The sermon was on the penalties pronounced in the scriptures upon sinners, and the preacher quoted several passages to enforce his point; while the lady seemed particularly attentive and somewhat said she, "this poor little bird must not die of hunger and agitated. Burns on perceiving this, wrote with a pencil on the leaf of a Bible the following lines:

> " Fair maid you need not take the hint, Nor idle text pursue; 'Twas only sinners that he meant-Not angels, such as you."

WHY THEY VOLUNTEERED .- The following conversation was overheard among "the volunteers of the Rio Grande."-Scene-night. Two volunteers wrapped in blankets, and half buried in the mud.

"Jim, how came you to volunteer?"

"Why, Bob, you see I have no wife to care a red cent for me, and so I volunteered-and, besides, I like war! Now tell me why you came out here?"

"Why the fact is, you know, I-I-I have got a wife, and so I came out here because I like peace!

Hereupon, both the volunteers furned over in their blankets and got a new plastering of mud, and went to sleep.

"If I were compelled," said Lord Grey, somewhere publicly, " to make a choice, I should not hesitate to prefer despotism to anarchy. "Then you would do," replied Tooke, "as your ancestors did at the Reformation. They rejected purgatory and kept hell."

### Poetry and Sentiment.

AND HOW TO GAIN IT.

We went no flag, no flaunting rag, For LIBERTY to fight; We want no blaze of murderous guns, To struggle for the right. Our spears and swords are printed words. The mind our battle plain; We've won such victories before. And so we shall again.

We love no triumphs sprung of force-They stain her brightest cause: 'Tis not in blood that Liberty Inscribes her civil laws. She writes them on the people's heart In language clear and plain; True thoughts have moved the world before, And so they shall again.

We yield to none in earnest love Of freedom's cause sublime; We join the cry, "FRATERNITY!" We keep the March of Time. And yet we grasp nor pike nor spear,

Our victories to obtain; We've won without their aid before, And so we shall again.

We want no aid of barricade. To show a front to wrong; We have a citedel in truth, More durable and strong. Calm words, great thoughts, unflinching faith, Have never striven in vain; They've won our battles many a time, And so they shall again.

Peace, progress, knowledge, brotherhood-The ignorant may sneer, The bad deny, but we rely To see their triumph near. No widow's groans shall load our cause, No blood of brethren stain; We've won without such aid before, And so we shall again.

THE DEAR OLD AUNT. Her soul was all a sympathy, And gazing in her face, We felt a faith, we knew not wby, In all the human race:

MACKAY.

We felt assured of better times, Though how we could not tell. When all the world would be as fure As kind Aunt Isabel.

Keep thy spirit pure From worldly taint, by the repellant power BATLEY'S FESTUS

Liberty will not descend to a people, people must raise themselves to liberty—it is a blessing that must be earned before it can be enjoyed.

A man passes for what he is worth. Very idle is that curiosity concerning other people's estimate of us, and idle is all fear of remaining unknown. If a man knows he can do anything- that he can do it better than any one else-he has a pledge of the acknowledgement of that fact by all persons .-The world is full of judgment days.

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

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

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