The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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

NEW SERIES. BOSTON, NEW YORK AND CHICAGO, SATURDAY, JANUARY 9, 1858. VOL. I....NO. 2.

Jan 8

Phenomenal and Philosophical.

INTERESTING MESMERIC EXPERIENCE.

We copy the following passages from the Autobiography of Mrs. ANNA CORA MOWATT (now Mrs. RITCHIE), published in 1854. Though the work has been extensively read, yet doubtless there are numbers of our readers who have never met with it, and who will be interested in the striking corroboration it furnishes of the truth of Modern Spiritualism. From the following account, it is evident that Mrs. M. was actually a "medium," even in 1842, six years before the "Rochester Knockings" were heard of. True, she does not herself appear to accept this explanation of the phenomena manifested in her case; but that it is the most probable and rational one, we shall attempt to show in some remarks in our editorial columns. It may be premised that, while suffering a severe and dangerous illness, at New York, in the winter of 1842, her physician proposed Mesmerism as a last resort for her restoration. Her husband (herself being too feeble to have any voice in the matter) gave a reluctant assent to the proposal, and the result is described as follows:

When Dr. C——g first proposed to mesmerize me, I was reclining in an arm chair. The doctor now placed himself in front of me. I remember his making what are called "passes" before my eyes. Very soon my head grew slightly dizzy—the room seemed filled with a dim haziness—the objects began to dance and float, and then to disappear. I recollect nothing further.

I was afterwards told that in less than twenty minutes I fell into a very deep sleep, from which I suddenly emerged into a state of somnambulic consciousness. A similar deep sleep, I am assured, always subsequently preceded my state of mesmeric somnambulism. It was the drawbridge separating the waking from the "sleep-waking" state, over which I had inevitably to pass. Even when I had become so sensitive to the mesmeric influence that I could be put into the somnambulic state in less than a quarter of a minute, I am told there would be, to outward appearance, an absolute insensibility and suspension of all consciousness for an interval of several seconds, during which, if standing at the time, I would fall to the ground, unless supported. On entering the somnambulic state, thus induced by mesmerism, I am further informed I would be entirely unconscious of the presence of other parties than the magnetizer, until they were *put in communication* with me by him; and that often I was subjected to much pain, and even thrown into convulsive shudderings, by being inconsiderately touched by persons *not* in communication.

It should be stated that, from childhood, I had been occasionally addicted to natural somnambulism, and had repeatedly been known to walk and talk in my sleep. It is said that persons of this habit are especially susceptible of the mesmeric influence.

In regard to my first mesmeric trance, I must rely solely upon the testimony of others as to what transpired during its continuance. I had, and still have, no conscious recollection whatever in regard to its experiences. I can only repeat what I was told by those whose good faith and accuracy I cannot distrust.

On being awakened from the state of somnambulism, I felt very much relieved and refreshed. The fever from which I had been suffering had nearly left me, and my head, which had ached incessantly for three days, was free from pain. I had slept between two and three hours.

Mr. Mowatt and the doctor now amused themselves by relating some of the fantastic remarks which I had made while somnambulic. I began to think that I was the victim of a joke. Was it possible that I had been, but a few minutes previous, in a separate state of consciousness, during which I had talked, laughed, (laughed at my waking self, I was told!) and that, of it all, I could not bring away the faintest inkling of remembrance? Yet such, I am forced to believe, was the wonderful truth. I could with difficulty be persuaded that my trance was not a merely natural sleep, into which I had accidentally fallen. The physical relief produced did not strike me as remarkable, as I had been unable to sleep before for several days and nights.

To mesmerism, under Heaven, I must believe I was subsequently indebted more than once for relief from a prostration which no other human agency could have prevented from ending in dissolution.

Dr. C——g attended me daily, and continued to use mesmerism as the most powerful agent in my restoration. I soon grew impatient at this *apparent* surrender of free will—one of Heaven's choicest gifts to man. I was annoyed at being told that I had spoken, done, or written things of which I had no recollection. Numerous poems were placed in my hands, which, I was informed, I had improvised as rapidly as they could be taken down, the subjects having been given haphazard by any person present. It was no particular gratification to be assured that I had never produced anything as good before. Nor was it any consolation to be told that in sleep-waking I was far more sensible, more interesting, and more amiable than in my ordinary state. With womanly perverseness, I preferred my every-day imperfection to this mysterious and incomprehensibly brought about superiority. For the former I was at least responsible—to the latter I could lay no conscious claim.

I say *conscious* claim; though it must be admitted that there may be *separate states of consciousness*. In the phenomena of this separation, the student of human nature may, I believe, find the clew to momentous truths. The essential fact in ordinary somnambulism will not be denied except by those awfully rigorous inquirers who will accept nothing which they cannot weigh, guage, and handle, and who are quite as likely to be deceived as the most credulous, inasmuch as the skepticism which admits too little is as liable to mistake as the marvellous propensity which admits too much. But if pretenders to science will not grant it, common experience and common sense *will*, that a person in somnambulism may hold long and rational conversations, and perform acts, of which he will have no recollection whatever in his waking state. Let him again pass, however, into somnambulism, and he can recall everything that he ever experienced in that state.

It would seem, from this common and undeniable phenomenon, as if there were an inner consciousness occupying a higher plane than the external, and commanding a more extensive prospect—a consciousness undeveloped in most minds except by *flashes*, and retiring within itself before the external can distinctly realize its presence.

How shall we account for the thick veil of separation, dropped at once by the sensation of somnambulism (whether independent or induced by mesmerism) between the normal and abnormal—the external and internal consciousness? An analogy drawn from intoxication or insanity is not precisely applicable here; for, under somnambulism, one may be as calm and rational, and as completely in possession of all his faculties, as ever in his waking state: nay, those faculties may be considerably quickened and exalted. And yet a wave of the mesmerizer's hand will bring the subject back from the higher to the lower every-day consciousness, where all that he has been saying and doing in his somnambulic state is an utter blank! Another wave of the hand,—or an access of natural somnambulism, entirely independent of mesmerism,—and lo! all the knowledge of the former state is restored, as if a curtain had been lifted.

Townshend mentions an illustrative instance of the wonderful separation of these states in the case of E. A., a French youth, whom he was in the habit of mesmerizing. When awake, E. A. entertained infidel opinions of the worst kind. "I asked him once, in his waking state," writes Townshend, "what he thought became of us after death; and his answer was, '*Des qu'on est mort, on n'est plus rien du tout.*' In sleep-waking all this was changed. His ideas of the mind were correct, and singularly opposed to the material views he took of all questions when in the waking state. 'Can the soul ever die?' I asked. 'Certainly not. It is the soul which is the only true existence, and which gives existence to all we apprehend.' Under mesmeric sleep-waking, all the hard incredulity which characterized E. A. when awake was gone. His wilfulness was become submission, his pride humility. Often would he regret the errors of his waking hours."

Instances similar to the above are numerous. Truly, "we are wiser than we know." In the mind of the most stubborn materialist there may be an inner consciousness giving the lie to his outward unbelief—a consciousness which may be developed in some tremendous moment, perhaps in "the last of earth," to confound and overwhelm him, and to raze, as by a lightning flash, his edifices of intellectual pride and presumption. Georget, a distinguished French physician, and author of several scientific works advocating the broadest materialism, was converted to a conviction of his error by witnessing the phenomena of somnambulism. Dying, he left a formal recantation of his philosophy, and his last moments were brightened by the serenest confidence in an hereafter for the soul.

* * * * *

To return to my mesmeric experiences. "I have seen you," writes a friend, "several hundred times in this somnambulic state, during a period extending over three years. The peculiarities which distinguished it were most remarkable. Your eyelids, in this state, when you were particularly animated, would be tightly closed, and yet there would be a luminous expression on your countenance which could hardly have been equalled with the aid of your open eyes. Generally the eyelids would hang loose, and slightly open; and then it could be seen that the balls were always so rolled up that they could not be a medium of vision. During the months and years that I saw you almost daily in this state, I could never detect the waking expression on your face. Whatever might occur to startle or surprise, never by any accident were the eyes thrown open as they would have been when awake.

"It was remarked by all that your voice was much more soft and childlike than usual. Indeed, your whole manner would be changed, as if you had become once more as a little child. You would always allude to your waking self, or material body, in the third person, as *she*. For instance, you would say, '*She* isn't hungry;' never, by any inadvertence, '*I* am not hungry.' It was rather unpleasant to you to be confounded with your physical person. It was sometimes a little embarrassing to others to keep your identities distinct, and they would often confound the two in conversation. But the distinction would be never lost for a moment by yourself. To you, the existence of a spiritual body, distinct from the natural, seemed a consciousness as vivid as that which assures us that we breathe and move. The words of St. Paul, 'There is a natural body, and there is a spiritual body,' were to you something more than a figure of speech—they were a literal truth, not to be explained away or darkened by any ingenuity of commentators or dogmatism of theologians.

"Your household duties and accustomed functions would be discharged by you in the somnambulic state with perfect convenience, and with a promptitude quite exemplary. You would frequently take your meals in this state; and, if your magnetizer were present, you would manifest the phenomenon of sympathy of taste in a marked and satisfactory manner—telling whether he were taking salt or vinegar, pepper or mustard, &c., when he might be behind a screen. At night, before the lamps were lighted, you would have a decided advantage over all others in the room in your ability to read, write, or work, while the rest of us might not be able to see our hands before us. I have several specimens of your somnambulic handiwork, in the form of moss and flowers arranged most tastefully on paper, and the whole executed in my presence while it was totally dark. I have also letters which were penned by you in utter darkness; and, strange to say, the handwriting is greatly superior to your usual careless chirography, and would not be supposed to be from the same hand.

"Your conversation was more marked by fluency and confidence (especially on religious subjects) than in your ordinary state. But as I looked mainly to the palpable phenomena of your case, I took little note of your opinions. Still I was not insensible to the psychical phenomena continually presented. They were too numerous to recount in this rapid summary. 'The merest trifles,' says a philosopher of our day, 'are interesting that suggest to us *an action in man independent of his present organization*. Now, mesmerism teems with more than slight indications of this; and we should treasure up such glimmerings of futurity—however faint, and however presented to us—as inestimable proofs that we possess a germ of being which God permits us to behold partially unfolded here, in order to confirm our faith as to its fuller development hereafter.' Most thoroughly do I acquiesce in this sentiment, and and most cogently have my experiences in your case commended it to my acceptance.

"Frequently, after you had been wakened from a long magnetic trance, during which a variety of incidents may have occurred, and many topics may have been discussed, I have (with the consent of your magnetizer, and seconded by his will) brought up, one by one, by the silent agency of my will, to your waking consciousness, any incident or topic which might suggest itself. This I would do simply by touching your fore head, thinking the while intently on the image to be awakened in your mind. The response would be as perfect and accurate as that from the keys of a piano. For instance, out of a hundred various incidents, I would select that of a plate of strawberries having been offered to you, or that of a watch having been wound up; and by a touch on your forehead the image would be instantaneously brought up, and you would exclaim, 'Strawberries!' or 'Watch!' as it might have been. I repeated this experiment so often with success, that finally, though so marvellous in itself, it grew to be, like other daily marvels, an occasion for no emotion of surprise.

"Not only was your philanthropy more catholic and active, but towards the brute creation, especially the more despised, such as insects, spiders, snakes, &c., from which you would shrink affrighted in your waking state, you would manifest a strange and fearless tenderness. You would take them up, if injured, in your hands, and remove them to a place of safety. Fond of flowers when awake, you were doubly so in this singular state. You would manifest an intuitive faculty of detecting the seats of disease in persons; often pointing out the part affected, as if from sympathy.

"I cannot recall, in this hurried letter, half the interesting phenomena witnessed in your case—such as your insensibility to the pain of an incision or wound in a magnetized limb—your quick reception of a mental communication, without the medium of any sound or sign—your distinct prevision (at one time six months in advance) of crises of disease—your detection of the character of an individual by pressing the hand—your ability to choose, out of a heap of miscellaneous articles, the one magnetized—your many striking developments of faculties and modes of thought distinguishing you, in a marvellous manner, from your waking self.

"On one occasion, at a time when you had suffered from repeated hemorrhages at the lungs, and we all feared that you would not live through the winter, you were kept in the somnambulic state an entire fortnight without being once wakened. The reason for this was, that while somnambulic you were far more manageable and reliable in observing all necessary precautions; and that you also seemed less sensitive to the cold, and your violent attacks of coughing were much more under control. At the time you were thrown into the somnambulic state on this occasion, there had been a heavy snow storm, and Broadway, in New York, on which thoroughfare your windows looked, was blocked up with snow. There was a rose bush in your room, having a little green bud upon it, upon which a faint speck of crimson had just appeared. Your last impressions, when you were thrown into somnambulism, were of the snow without and the rose bush within. A fortnight afterwards, your magnetizer, without preparing you for the change in surrounding objects, suddenly awaked you and led you to the window. Every flake of the immense accumulation of snow had disappeared. He then led you to the well-known rose bush. The little bud was in full, luxuriant bloom! I shall never forget the expression of bewilderment and consternation on your face as you looked upon changes that seemed to strike you as miraculous. The fortnight was, to your waking consciousness, but a moment! Such was your excessive agitation that your magnetizer was obliged to make the *passes* at once, and restore you to your somnambulic consciousness. He then gave you an 'ordination' to carry into your waking state so much recollection of your fortnight's experience as would prepare you fully for the changes around you.

"A year or two previously, and a week or two after you were first magnetised by Dr. C——g, which was while you were stopping at the Astor House, in New York, in the winter of 1842, the illness under which you were laboring assumed a more alarming aspect than it had yet worn, and while somnambulic, you were charged by your magnetizer to investigate your physical condition. I was not present, but learned, the same day, that you had predicted a great crisis in your malady at a certain hour in the night, the week following. To the inquiry, whether any medical relief could be given, you replied, 'No drugs—mesmerism may possibly bring her through.' You pronounced yourself uncertain as to the issue of the crisis, but gave great encouragement to Dr. C——g to believe that prompt and earnest mesmeric aid would avail in producing the required relief. On the night fixed, at Dr. C——g's request, I accompanied him to your parlor at the Astor House, and you were shortly afterwards mesmerized, and I was put in communication. Mr. Mowatt was present, and was also put in communication. While awake, you had not had the slightest anticipation of what was expected, and no one had intimated your mesmeric prediction.

"We engaged in conversation, and had some hope of drawing your mind from the anticipated attack. You were perfectly tranquil, and conversed freely on various subjects. But precisely at the hour you had prevised and predicted, an expression of the intensest pain came upon your face, and you fell back in the most violent convulsions. Dr. C——g bore you to the sofa; but, though a strong man, his strength was unequal to the task of controlling the horrible spasms, which quivered through all your limbs and disfigured your face. At one time, every fibre was knotted into a state of iron rigidity. Your writhings were fearful to witness. Dr. C——g pronounced the attack congestion of the brain. Your face was purple, your forehead throbbed violently, and your skin was of the highest fever heat. Dr. C——g used no other ministration than the mesmeric passes throughout the attack, which lasted, with hardly an instant's cessation, about an hour. At the end of that time there was a sudden relaxation of your limbs, and they seemed to settle into a state of repose. Your countenance became pale, and we half feared your last earthly moment had come. But a smile of inexpressible sweetness broke forth, (and your closed eyes seemed to make it all the more luminous,) and you whispered, in the childlike tone which was peculiar to your somnambulic state, 'You have brought her through.' 'Thank God!' exclaimed Dr. C——g, bursting into tears, with uncontrollable emotion.

"After this crisis your health began slowly to improve, though your lungs were still very sensitive, and you were subjected to frequent spitting of blood and violent fits of coughing, which kept your friends continually in a state of suspense as to your recovery.

"Your exact knowledge of time in the somnambulic state was a remarkable trait. No chronometer could be more exact. It seemed as if all nature were your dial plate, and that you could at any moment read what its index denoted.

"I am inclined to believe it is only those *somnambules* who are naturally pliable and dependent who are under the entire control of their magnetizers. There was certainly no surrender of your will to *yours*. You were the dictator to him on all occasions as to what you should do. You prescribed your own medicines and diet; disputed, argued, and disagreed with him often; and were entirely independent of him, except so far as related to the keeping up of the magnetic influence by an occasional visit from him and a renewal (without touch) of the *passes*. He would leave you in the somnambulic state with Mr. Mowatt or your sister, and, perhaps, not see you again for twenty-four hours.

"Although, in this state, you were always cheerful, and sometimes jocose, one of its most prominent developments was that of your religious faculties and sympathies. Frequently you would talk, like one inspired, of spiritual realities and the meaning of life. What in your waking state was *faith*, seemed to be *sight* in your somnambulic. It was no longer a speculation, or even a belief, that there was a life after death, but a *knowledge*, far more confident and assured than that which we usually entertain, on going to bed, that we shall wake in the morning.

"In crises of disease, when your physician did not believe you would live through the week, he would tell you, in your somnambulic state, his apprehensions, though it would have been dangerous to communicate them to you awake. The perfect equanimity, even cheerfulness, with which you would receive such announcements, was matter of surprise to all who witnessed it. In times of extreme emaciation, when you could be lifted like a child, and when all who looked on you and heard your paroxysms of coughing would turn away with the persuasion that you could not 'last through the season,' you had always, in your somnambulic state, some pleasantry with which to dispel the fears of the standers by. The truth was, that, though you regarded death as a welcome emancipation, you still knew, far better than the doctor, the physical state of the 'simpleton,' as you used to call your waking self, and relied upon mesmerism to bring her through.

"Your views of death, at the same time, in your somnambulic state, were always so serenely assured, and such was the quiet satisfaction with which you seemed to look forward on what John Sterling calls 'the common road into the great darkness,' that, the nearer the prospect was brought, the more grateful it became; or rather, to you there was no darkness, but it was all a rosy light, and to your mind

'This King of Terrors was the Prince of Peace.'

"The separation of the waking from the somnambulic consciousness in your case was most complete and perfect. Never, by any accident, could I discover that you brought into your waking state the slightest recollection of what had occurred in your somnambulic; and this during a period of three years. To the psychologist, as well as the physiologist, all the phenomena of your case were intensely interesting, as the many persons who had an opportunity of investigating them will admit."

The Mantle of Pure Thought.

There is something richly suggestive in that fashion of Handel's; arraying himself in holiday attire when he sat down to the composition of those words, for which a thousand years would be too brief an immortality.

As he was appareled to appear before kings and princes, so came he into the presence of those thoughts of beauty, that floated to his ear from a group of singing angels; and there is something eminently befitting in the deed.

It is like the instinctive uncovering of the head in the presence of Jura; it is like the Spaniard's kneeling at the sight of the sea.

We feel a strange sympathy with the grandeur of a great thought, and the beauty of an exquisite sentiment, and a mysterious instinct to be like them.

The poor little girl in filthy rags that was led in where Power's statue of the Greek Slave stood up, clothed with innocence as with a garment, illustrates the doctrine. The forlorn young creature looked upon the loveliness that had come forth from Parian tombs; her fair brow, her pure white limbs, and unstained hands; and then stole a glance at her own brown fingers and dirty feet.

Her unfitness to be there was evident; it was not the silks that rustled and shone around her, that compelled the thought; it was the unmantled purity that stood in its meekness before her.

And so the little girl crept away, and when she returned, her hands had grown as fair as a loving sun would let them, and her feet twinkled white as she came, fresh from the baptism of pure water. She had smoothed her tangled hair, and made herself as beautiful as she could, and so worthier to look upon her deathless sister.

And the memory accompanied her like a guardian angel, when she went away, and she swept a clean place for it in her heart, and she will keep it there forever.—*Benjamin F. Taylor.*

Working and Thinking.

It is no less a fatal error to despise labor when regulated by intellect, than to value it for its own sake. We are always in these days trying to separate the two; we want one man to be always thinking, and another to be always working, and we call one a gentleman and the other an operative; whereas the workman ought often to be thinking and the thinker often working; and both would be gentlemen in the best sense. As it is, we make both ungentle—the one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers. Now it is only by labor that thought can be made healthy, and only by thought that labor can be made happy, and the two cannot be separated with impunity. All professions should be liberal, and the e should be less pride felt in peculiarity of employment, and more in excellence of achievement.—*Ruskin.*

The worst feature in a man's face is his nose—when s into other people's business.

The Spiritual Age.

Progress is the Common Law of the Universe.

A. E. NEWTON AND S. B. BRITTAN, EDITORS.
LEWIS B. MONROE, ASSISTANT EDITOR.

PRINCIPAL OFFICE,
No. 14 Bromfield Street, (Up Stairs,) Boston, Mass.
L. B. MONROE, BUSINESS AGENT.

NEW YORK OFFICE,
At Munson's Bookstore, No. 5 Great Jones St.
S. B. BRITTAN, AGENT.

SATURDAY, JANUARY 9, 1858.

REVELATIONS OF THE PSYCHOMETRIC SENSE.

All material bodies have their atmospheres, composed of the more etherial portions of the simple substances which constitute the forms of the material creation. The subtle emanations from all bodies are essentially the same as their more ponderable constituents. The exhalations from the earth and other planets form the great atmospheric seas that surround their surfaces. It is equally true that every simple substance in nature is surrounded by its own peculiar emanations, and that each organic form has its appropriate atmosphere. Moreover, the mind that is gifted with acute and delicate powers of perception—from the conscious influence of these spheres on the phases of thought and feeling—may determine their respective sources, inasmuch as the essential nature and specific qualities of the emanations from all bodies must resemble the grosser elements that are thus held in chemical and organic union by the power of cohesion and the mysterious principle of life. The ponderable and imponderable substances of the physical world are chiefly dissimilar in the existing *states* of the simple elements, and the conditions of organic and inorganic combination. It follows, therefore, that the material and spiritual worlds and their elemental principles; the earths and their organic forms; the souls of men and the hosts of heaven, all have atmospheres which combine and represent the essential attributes and qualities of their respective natures and peculiar states.

A variety of curious phenomena contribute to establish the fact that both animals and men leave subtle emanations from their bodies in all places which they have previously occupied. Every object they touch is pervaded by the invisible influence. Thus the dog is enabled to pursue the deer for hours without once seeing the animal, following all the while by scenting or otherwise perceiving the aroma from his footsteps. In this manner he finds his master in a crowd, or pursues him with unerring certainty when he is far from home. The dog doubtless discovers the traces of other animals and of men by subtle emanations from their bodies which pervade the earth and atmosphere. These aromal essences *appear* to reach the animal sensorium through the olfactory surfaces, though this is by no means certain, inasmuch as the instincts of some animals likewise enable them to perceive *danger* when the causes are but indirectly and perhaps remotely related to living men and beasts. The dog has been known to exhibit great uneasiness when his master was exposed to *accident from secret snares and pit-falls*. In places where bloody deeds were long since perpetrated, and when spirits present themselves, whether visibly or otherwise, animals not unfrequently exhibit signs of fear. In these respects it is alleged that the instinct of the horse is scarcely less mysterious and reliable than that of the dog. From the Scriptural account of Balaam's peculiar experience, it would appear that even the stupid beast on which he rode was endowed with clearer perceptions than many men, and that he was a far better discerner of spirits than the false prophet himself.

The atmosphere is the principal vehicle whereby not only the purest incense of the flowers, but also the grossest exhalations from diseased bodies and unhealthy locations, are widely diffused. This impregnation of the air, by unwholesome emanations from corrupt forms and miasmatic districts, renders this great fountain of life and health the most efficient agent in spreading disease and death. The invisible agents of infection are carried in every direction by the atmospheric currents. Thus certain maladies become epidemic and great cities are devastated by the pestilence. In like manner every human being who has a sound constitution and unimpaired health, contributes to energize the springs of life in all who approach him. Sensitive persons immediately feel the sustaining magnetism of his presence. This is sometimes sufficient to make the weak man suddenly strong, and not unfrequently has this normal magnetic power equalized the vital forces of such as were prostrated by disease. It is recorded that a surprising "*virtue*" went out from Jesus of Nazareth, and restored a woman who merely "touched the hem of his garment." We have witnessed cures that were scarcely less remarkable, and it is time for us to attempt something like a rational estimate of the importance of these subtle principles in the present economy and the ultimate issues of human existence. If we consider that a single grain of musk or some diffusable aromatic may completely permeate an immense volume of common air, we shall scarcely attempt to determine how far the invisible emanations from men and angels may extend; nor shall we presume to fix limits to their subtle influence on the faculties and functions of the human mind. The man who passes along the highway changes the vital elements of the atmosphere by the emanations from his body and mind; the persons who prepare your food or share your couch modify the conditions of your being, while the friends at the table all exert a power for good or ill that remains long after the guests have departed.

The idea of the ancients, that certain places were especially consecrated, was not all fanciful. It is well known that in those places where spiritually-minded persons are accustomed to meet frequently for social and sacred purposes, spirits are able to manifest their presence with far greater freedom and in a more tangible manner. Where true hearts meet and are united in pure affection; where great thoughts shine out from the temples of the mind; where the aspirations of congenial souls mingle and ascend in spiritual worship, then, and *there*, will kindred natures from the Inner Temple assemble, and the place will be consecrated by their presence. Their divine emanations fall on the altar of the heart and quicken the latent powers of the worshipper. Thus by a law of spiritual attraction the powers of the immortal world assemble in such places as are consecrated by pure love and devotion, by noble deeds and sacred associations. They walked by the haunted streams; they met the old Druids in the solemn forests, and appeared in the lonely mountains by the altars af the ancient prophets.

When one is gifted with a keen psychometric sense, he at once perceives the nature of the emanations from his visitors, whether they are visible or invisible. When he enters the haunts of deception and vice, clouds darken the mental vision, and he finds the trail of the serpent in his way. But the mansions of domestic peace and true fidelity of soul disclose Elysian fields of the affections where angels walk in light or recline amid scenes of blissful repose. The lively sense that elsewhere revealed the serpent's trail, here finds the radiant foot-prints of angel-visitors and heavenly emanations that make the place holy.

We never fail to perceive the general sphere of the houses we enter. Not unfrequently are these psychometric impressions or intuitive revelations made as soon as we cross the threshold. Sometimes harsh discords fall on the inner sense, and the nerves vibrate under the painful pressure of domestic and social antagonisms. Again, on entering a strange house we feel the presence of the very soul of harmony. Every object seems to be pervaded by a subtle and mysterious power that gently sweeps the inmost chords of being. But yesterday I entered the apartment in which I am now writing, for the first time; yet everything seems familiar to-day, and I feel essentially at home. A pure spiritual atmosphere pervades the room, and my senses are all refined and exalted. This is one of the consecrated places. The angels stand here in their transfigured beauty, and they surround me with a sphere that is full of light and melody. I am insphered in music, soft and soothing as the gentlest strains from Æolia, when the expiring winds whisper their last benison to the trembling chords of the lyre.

The Angel of the Harmonies just now touched the fair form of a friend at my side, and she resigns herself to the magic spell. He gazes serenely into the fathomless depths; the fountains of life mirror radiant forms that bend above the surface, and whose gentle magnetism tempers the feeling and the touch that combine to bathe our souls in seas of harmony. "The Last Rose of Summer" left its grateful incense on the outward airs, while the spirit was calmly rapt away in visions of the "Loves of the Angel." These angels come to lead the weary wanderer from rude scenes of outer life and consciousness, to spheres of inward harmony and divine repose. They leave their pure emanations behind them when they depart. Every object they have touched is made luminous and continues to scintillate with star-like radiations. To the spiritual eye their very foot-prints are visible in the light on the floor. The glory of their presence dissipates the darkness of the world; their smiles dissolve the frosts of years; they restore the spring-time of the heart and make life's barren wastes bloom like the gardens of Paradise.

S. B. B.

MRS. MOWATT'S MESMERIC EXPERIENCE.

In introducing the extracts from Mrs. Mowatt's autobiography, on our first page, we have expressed the opinion that she was in reality a medium, or a subject of spirit-influence, though she seems disposed to refer the interesting phenomena in her case to merely a "separate state of consciousness," in herself. The grounds on which our opinion is predicated may be stated in a few words.

1. This other "consciousness," (if such it was,) though obviously quite as intelligent, to say the least, as the common consciousness,—assumed and constantly insisted upon a *distinct personality*, always speaking of Mrs. Mowatt as a third person, and never for a moment losing the distinction. If it was only *herself*, why make this false assumption and pretend to be another?

2. This other "consciousness" moreover, had greater intellectual abilities than Mrs. M., manifested distinct mental and moral characteristics, held different opinions, and possessed a far clearer knowledge, or rather *sight* of spiritual realities; all of which go to sustain the assumption of a distinct personality.

3. The case of the French youth, cited from Townshend, instead of detracting from, corroborates this view;—for how could the *same* mind be supposed to hold such opposite opinions on the subject of a future life? [The sentence in French which is attributed to the young man may be thus translated: *When one is dead, one is nothing more at all.*]

4. The controlling mind in Mrs. Mowatt's case, when in the trance, or somnambulic state, was not subject to the human magnetizer, either as to opinions or acts. The personality, whoever it was, was superior to both Mrs. M. and her physician.

These indications, without going into minor particulars, seem to us sufficient to determine the question. Some spirit-friend, undoubtedly, availing herself (or himself) of the human magnetizer's aid, took possession of Mrs. M.'s organism for the benevolent purpose of assisting in her cure; but did not see fit (probably from prudential reaons,—for such a claim at that time would have been considered proof conclusive of insanity) to distinctly make known his or her real character as a disembodied spirit—though always insisting upon a separate identity.

This supposition readily accounts for all the phenomena in the case, otherwise so inexplicable; and, we repeat, seems to us the most probable and rational that can be offered. A. E. N.

ANGELIC GUARDIANSHIP.

Rev. Preston Pond, formerly pastor of the Edwards Congregational Church, Boston, during the writer's membership in the same, (now in the higher life,) once stated to us that a relative of his—we think an uncle—experienced the following instance of what he considered angelic interposition: He had ascended a lofty scaffold in his barn, when he lost his balance and swerved over the side. At this perilous moment, he felt a hand firmly grasp him by the arm and bring him back to his equilibrium, thus saving him from a dangerous if not fatal fall.

The *Spiritual Clarion*, of a late date, gives the following similar instance:

"Several weeks since, Mr. Ralph Dibble, of Albion, Mich., was walking along in the third story of a warehouse in Albion, when he was suddenly siezed by some invisible power and dragged back. He had been walking half backwards, in the attitude of inspecting goods while passing along. On turning around, he discovered that at the moment he was seized, one foot was within a few inches of a hatchway reaching down into the cellar. Had he not been arrested at the moment he was, his death would have been almost inevitable. The spirit saving him was his son."

QUALITY OF OUR PAPER.—We were obliged to use, for the first issue of our new series, as also for the principal part of this week's edition, such paper as could be found in the market; and have been grievously disappointed in the quality of that obtained. We hope next week to be able to present the AGE upon a sheet worthy of the *lasting* truths it is intended to inculcate.

A belief in Spiritualism extends to every part of Italy, and is rapidly increasing; so states the leading Roman Catholic journal of Europe.

THE CHRISTMAS FESTIVAL;

ITS ORIGIN AND SIGNIFICANCE.

[The following article was intended for an earlier issue, but it is thought it may possess sufficient interest to many readers to justify its publication even at this unseasonable date.]

Our Puritan forefathers, in their extreme though honest zeal against the corruptions of the "Roman harlot," as they were wont to style the papal church, repudiated religiously the celebration of the Christmas festival, in common with numerous other observances of that church,—considering that its observance had no warrant either in "Scripture" or in primitive Christian history, and involved undue deference to the Roman hierarchy. And there are those among their descendants who suppose this festival to have been merely a papal invention, and as such entirely unworthy the favorable regard of enlightened Protestants. Others trace it back to the days of Pagan Rome, and consider it only an idolatrous institution, adopted and baptized by a spurious Christianity, and therefore to be abhorred by all enlightened Christians. Many, however,—and the number is of late increasing among all sects,—think some annual recognition of the nativity of the Nazarene to be eminently proper and useful; and, in the absence of satisfactory evidence as to the precise day which witnessed his advent to earth, consider that the 25th day of December may as well be fixed upon for the purpose as any other in the calendar.

But the enlightened student of man's religious history finds that neither Papal or Pagan Rome has the honor of originating this joyous hibernal festival; that, indeed, it antedates by centuries the birth of the Judean Reformer himself, and has a significance of deepest interest to the natural as well as the spiritual philosopher.

The following paragraph from Mrs. Child's "Progress of Religious Ideas," will give the reader some proper views of the antiquity and original intent of the celebration of the 25th of December. The first has reference to the religious customs of the ancient Persians, whose great teacher and prophet was Zoroaster, who flourished, according to some, six thousand years before the Christian era; according to others, five hundred years before:

"They had religious festivals of gratitude for spring time and harvest. Every year, during one of these festivals, kings and princes set aside their pomp and mingled freely with the humblest of their subjects. They received all petitions, and inquired personally into the grievances of the poor. Before they sat down to feast, the monarch was accustomed to say: 'From your labors we receive subsistence, and you are protected by our vigilance. Since, therefore, we are mutually necessary to each other, let us live together like brothers, in concord and love.' Individuals frequently employed the priests to offer sacrifices or oblations, on birth-days, or the anniversaries of deceased ancestors, or other occasions connected with their own interests or affections, but no man was allowed to sacrifice or pray for himself, or his own family alone; he was required to include the whole nation in his supplications. One of their festivals was called The Destruction of Evils, because during its observance the Magi destroyed ferocious beasts, venomous reptiles, and poisonous plants; reciting, meanwhile, many formulas to expel Evil Spirits.

"Their most splendid ceremonials were in honor of Mithras, called the Mediator. They kept his birth-day, with many rejoicings, on the twenty-fifth of December, when the sun perceptibly begins to return northward, after his long winter journey; and they had another festival at the vernal equinox. Perhaps no religious festival was ever more splendid than the annual Salutation of Mithras, during which forty days were set apart for thanksgiving and sacrifice. The procession to salute the god formed long before the rising of the sun. The High Priest was followed by a long train of the Magi, in spotless white robes, chanting hymns, and carrying the Sacred Fire on silver censers. Then came three hundred and sixty-five youths in scarlet, to represent the days of the year, and the color of fire. These were followed by the Chariot of the Sun, empty, decorated with garlands, and drawn by superb white horses harnessed with pure gold. Then came a white horse of magnificent size, his forehead blazing with gems, in honor of Mithras. Close behind him rode the king, in a chariot of ivory inlaid with gold, followed by his royal kindred in embroidered garments, and a long train of nobles riding on camels richly caparisoned. This gorgeous retinue, facing the east, slowly ascended Mount Orontes. Arrived at the summit, the High Priest assumed his tiara wreathed with myrtle, and hailed the first rays of the rising sun with incense and prayer. The other Magi gradually joined him in singing hymns to Ormuzd, the source of all blessing, by whom the radiant Mithras had been sent to gladden the earth and preserve the principle of life. Finally, they all joined in one universal chorus of praise, while king, princes and nobles prostrated themselves before the orb of day.'"—*Progress of Religious Ideas*, vol. 1, pp. 271-3.

The following extract shows how this festival of the sun-worshippers came at length to be incorporated into the institutes of the church of Rome, and to receive its present designation:

"Most of the ancient nations observed seasons of rejoicing when the sun began to return from the winter solstice. Egyptians had two festivals of this kind; one on the twenty-fifth day of December, to commemorate the birth-day of the infant Horus, and the other on the sixth of January, to rejoice over the lost Osiris found. Persians kept a festival on the twenty-fifth of December, in honor of Mithras, the attendant Spirit of the Sun. At Rome, there was a series of festivals in the latter part of December. There was the Saturnalia, in commemoration of the Golden Age of Saturn, when all distinctions of rank were abolished and the earth was filled with abundance. On this occasion, relatives and friends feasted each other, and interchanged presents. There was the Festival for Children, during which it was customary to give children little images. The twenty-fifth day of December was celebrated under the name of *Dies Natalis Invicti Solis*, The Birth Day of the Invincible Sun. It is not known at what season of the year Christ was born, and the custom of keeping his nativity is not mentioned till the second century, when it was observed by the Eastern churches on the sixth of January. In the Western part of the empire the Roman Birth Day of the Sun, the twenty-fifth of December, began in the middle of the fourth century, to be observed in honor of the nativity of Christ. The Eastern churches continued their old custom for some time after; but in the fifth century, the twenty-fifth of December was established, by decree of the church, as a festival to be universally observed. The Roman people had been attached to this holiday, from very ancient times; and it was deemed peculiarly appropriate to transfer it to the honor of Christ, who was called 'the sun of righteousness,' and often compared to the natural sun, illuminating a world in darkness. The Gospel of Luke represents Christ as born in the night; it was therefore customary to have the churches lighted up, and public worship performed the midnight preceding. The prayers and ceremonies, accompanying the eucharist were called Mass; hence the festival came to be denominated Christmas. Manicheans and other heretical sects, reproached the Catholics for observing the Birth Day of the Sun, with the Pagans. Leo the Great, Patriarch of Rome, in the middle of the fifth century, complains that in his time many Christians retained the Pagan custom of paying obeisance to the rising sun, from some lofty eminence; also in the morning, when they were ascending the steps of St. Peter's church.'"—*Ib.*, vol 3, pp. 194-7.

These passages are sufficient for our present purposes. They illustrate a fact which is becoming more and more clearly recognized by unprejudiced inquirers, that the same essential religious ideas, under usually somewhat varied forms of expression, are to a considerable extent to be traced in the mythologies of diverse nations, thus pointing unmistakably to a common origin in the intuitions of the human soul. The Christmas festival, then, it would seem, had its source very naturally in the sense of gratitude and delight which all men must feel after a season of temporary decay and death in the external world, at the return of the apparent source of life and revivification. The twenty-fifth of December, according to the modern calendar, marks the first perceptible advance of the sun from his southern declination, and hence betokens the birth of a new year, and a new season of life and joy. What more appropriate day could be selected for an occasion of universal rejoicing and rational hilarity? Indeed, this day should be, in the calendar, as it is in fact,—the *first day* of the New Year.

It is no matter of wonder, then, that the ancient sun-worshippers, whose whole system of religious observances was intimately connected with astronomical science and regulated by the phenomena of nature, should have esteemed the festival of Mithras as the most important and magnificent of the whole year; nor is it singular that other nations, deriving their religious ideas, in some degree, from the revelations of the outward universe, should have so extensively united in the observance of a similar festival on the same anniversary, and in perpetuating the same to the present time.

Such is the interest which attaches to the twenty-fifth of December, arising from merely natural or external considerations. But there is another view in which it assumes a still profounder significance; and to this view the spiritual philosophy seems directly to lead us.

It is generally conceded, by philosophical religionists of every school, that the material universe is in some sense an expression of the will and attributes of an intelligent and wise First Cause—a mighty creative Spirit. Philosophical Spiritualists usually are prepared to go farther and to regard every existing thing in the material universe, from the smallest atom to the mightiest globe or system of worlds, as the external correspondence, symbol, or proper representative of a corresponding *spiritual* reality or entity.

If this be so, nothing would seem more natural than to consider the sun of the external world the proper symbol, representative or correspondence of the *spiritual Sun* which illumines and vivifies the mental and moral world. And if the natural sun is a physical and created body, as is generally supposed, it can be nothing more than the *instrument* or *mediator*, by and through which the Infinite Source of life and light, or the spiritual Sun, transmits His life-giving, energizing emanations to the external plane of existence. The natural sun, then, supplies just the place and function to the natural world, which "THE CHRIST," the "Son of God," is believed to fill in the moral or inner world—that is, the function of MEDIATOR.

Here let it be remarked that it is not necessary to apply these terms, "the Christ," and the "Son of God," solely to one individual, namely, Jesus of Nazareth, as is done by the Christian world generally. They may apply *in degree* to all regenerate and illumined souls who have become teachers of the race, not excluding those who have ascended to higher realms and have peopled the angelic spheres. The Christian writings surely teach that all true disciples of the Nazarene could become "ONE in Christ," "partakers of the divine nature," "Sons of God," etc.

Some may question, perhaps, whether the Divine manifestations or revelations to man in the moral world are *mediatorial*—that is, made through the instrumentality of either one being, or more than one, standing between the individual soul and the Supreme Intelligence; but most persons acknowledge such mediatorship *practically*, if not theoretically, in the involuntary homage they pay to minds consciously superior to their own, and in seeking instruction by intercourse with the wise and good whether of this or higher spheres. The grand principle of mediation underlies all human as well as all spirit-intercourse, and results of necessity from the obvious fact that minds occupy various gradations of advancement—the lower always receiving from the higher, and the higher always imparting to the lower. The soul intuitively recognizes this principle, and hence it enters in some form into all systems of religion.

The chief mediator of the Persian mythology, was known as Mithras, who was regarded as the attendant spirit of the Sun. How natural that homage to the visible representative should be connected with the worship of the invisible Idea! And such homage may have been no more idolatrous, in an enlightened and spiritually-minded Persian, than is the reverence of the devout Christian philosopher, who

"Looks through Nature up to Nature's God."

The same may have been equally true of other systems and other worshippers. Indeed, many of the ancient ante-christian mythologies shadow forth spiritual verities and beauties far more profound than ever entered into the conception of many who are accustomed sneeringly to repudiate all "heathen notions."

The great mediator of the Christian system is THE CHRIST, or the Divine principle incarnated in the human form. This Divine principle is indeed "the Sun of Righteousness," in every soul. Its chief embodiment, as recognized by Christendom, is in Jesus of Nazareth. What marvel, then, that minds which have been illumined by his divine teachings, and hearts which have been quickened by his great love, should instinctively associate him, or the PRINCIPLE he represents, with the glorious dispenser of light and heat in the external world, and celebrate his advent to earth on the same anniversary which marks the birth of a new year to this northern hemisphere? And what possible harm can there be in such association? On the contrary, is it not eminently fitting and beautiful? We are confident it can be objected to only by a theology which would banish God from the external universe, and make man an orphan in a realm of desolation.

Thus we think it evident that though the observance of this festive occasion may have no warrant in either the Jewish or the Christian Bible, yet its propriety may be fully justified from that "elder Scripture," the Book of Nature, wherein this day is clearly distinguished as the most interesting period of the whole annual circuit. That, in our view, it should be observed appropriately and rationally—without superstition and without excess of any kind—we need hardly add; for on *the mode* of its observance, and the ideas associated therewith, must of course depend its usefulness to the individual and to society.

A. E. N.

MORE CLERICAL CONVERTS. Rev. J. P. Averill, of Battle Creek, Mich., a Universalist clergyman of superior talents, and a man highly esteemed for his personal qualities by all who know him, has avowed his belief in spiritual intercourse, and does not hesitate to employ every suitable opportunity to proclaim as extensively as possible, the doctrine of a present ministry of angels, and the philosophical, theological and practical sequences legitimately flowing from it.

ANOTHER.—Mr. George Hutchins, of Scituate, R. I., informs us that GEORGE MERRIOTT, of Phoenix, R. I., who was formerly a preacher in England for several years, has become a speaker under spirit influence, and is willing to receive calls for services in that capacity.

If all the world were conservative, society would be like a long train of cars without an engine.

Correspondence.

LETTER FROM A SKEPTIC.

MEDIUMSHIP OF H. P. FAIRFIELD.

The following from our skeptical correspondent, "INVESTIGATOR," indicates that he is in a fair way to conviction. To our new readers, it may be necessary to explain that the first paragraph has reference to an article published in the *New England Spiritualist* of Dec. 12th. We are not entirely satisfied with our correspondent's statement of the question between us; but will let that pass. His promised explanation of the phenomena in Mr. Fairfield's case is awaited with much interest.

A. E. N.

MR. EDITOR:—In your comments on my reply to your notice of my first article, you say that I "assume the whole question in dispute." There ought to be no assumption in a matter where the question in dispute is so clear and plain. What is this question? It is this: Are mediums under the influence of the spirits of the dead? The editor of the *N. E. Spiritualist* replies in the affirmative; "Investigator" in the negative. This is all, and like every other question, it can only be satisfactorily answered by an appeal to facts, independent of any preconceived theory. First, collect the facts, then build a theory upon these facts. "God has no secrets," but reveals himself through his works. To know of him, is to know his Divine manifestations all around us. We cannot, if we try, get beyond the influence of God's laws manifested through nature, for there is no limit to the universe—it is as infinite as God himself. There cannot be anything strictly supernatural; no more than there can be any place in the universe where there is strictly nothing. Matter of some kind is everywhere, either in a gross or attenuated form.

I do not propose at this time to make further reference to your comments, but will devote the remainder of this letter to a short statement of manifestations through the mediumship of Mr. H. P. Fairfield, who has been a guest at my house for the last few days, affording me a good opportunity to *investigate*. I have been present at most of the manifestations through him for the last six days, and which included six of the phases known as Spiritual Phenomena, viz: rapping, spirit-seeing, clear-seeing of material substances, thought-reading, trance-speaking, transportation of ponderable substances without contact of the medium.

The raps have been heard distinctly at four or five sittings, but this does not seem to be his *forte*; at no time could I get but a few words spelled out through the alphabet. Cases of spirit-seeing take place with him at every sitting, and frequently when walking and attending to other matters. In most cases he describes a spirit which some one near him recognizes. Within my observation six or seven marked cases of this kind have occurred since he has been here, about a week.

Clear-seeing of material substances is one of the most common phenomena. By this I mean his power of seeing real, external objects with his eyes firmly closed. I include all cases when in a trance-state, eyes closed. He moves about a room rapidly, with apparently a correct perception of the relation of one object to another, never jostling or breaking anything—moving about a small and crowded room, in a free and easy way, as if awake, and with his eyes open.

One case of independent clairvoyance is this: He was about closing a short address, on God and the Creation, to a private circle, under an influence purporting to be that of the spirit of Franklin. I noticed that he seemed in a deep trance-state, eyes tightly closed. A package of letters from the post-office was brought in by a person, who left the room immediately, saying, as I took them, "One is for Fairfield." Without inspecting the letters at all, I placed them upon the table with the superscription downwards, and called upon the spirit to select Mr. Fairfield's letter. His hand was at once placed upon his own letter.

Cases of thought-reading have been very frequent. I have known of five each day—thirty in all. The usual way of experiment is this: At the suggestion of the medium, the test-seeker fixes his attention mentally on an object in the room, requesting his attendant spirit to influence the medium to indicate the object he has in mind, by placing the experimenting hand upon it. Small articles upon the floor in dark places are found without difficulty, provided the impression is strong and positive in the mind of the test-seeker. In one instance it seemed probable that the manifestation was beyond simple thought-reading. It was this: A person was requested by Mr. F. to go through the usual mental process of fixing his attention, &c.; the object fixed upon was a map, but the test-seeker did not know it was a map of our village, until his hand was placed upon it. The medium did not seem satisfied with placing his hand upon the map, but remained some minutes passing his finger over it, backwards and forwards, apparently following the streets, &c., until at last, placing the gentleman's fingers upon a particular place, he said, "There, that is as nigh as I can get." This spot proved to be the exact locality of the residence of the person whose spirit the test-seeker had invoked. In this case, Mr. F. was in a deep trance, eyes closed.

Trance-speaking is Mr. F.'s special vocation, and in this the controlling influence or spirit seems perfectly at home. Once or twice each day he was exercised in this way, always with eyes closed, and entirely unconscious when in his normal state of what had occurred in the trance. The two principal controlling spirits are Lorenzo Dow and Sylvester Judd. Watts, Dante and Shelley control occasionally; have heard him recite beautiful original hymns from Watts. Trance-speaking takes place at every private sitting, besides at public meetings, and is remarkable for its power, eloquence and originality. The following prayer was given at a private circle, at the close of a long address by Lorenzo Dow, and was written down by request of the spirit, as spoken through the medium. If this should meet the eye of any person who has seen or heard the same before, I should be glad to have it communicated to you:

"Oh God, we thank thee that the Devil is dead. We pray that the mines of Australia and California may be exhausted to manufacture his Golden Coffin. We pray that his grave may be dug deep as the valley of the Mississippi. We pray that all the Priests and Deacons may be invited as pall-bearers. We pray that the Alps and the Andes may be levelled upon his resting-place. And we pray that the resurrection power may never visit that God-forsaken place.—*Amen.*"

Last Sabbath he gave two public lectures—the first about one hour and a half, the second about one hour and three-quarters. Before beginning to speak he appears like a man deeply intoxicated, reeling to and fro. Both of these discourses were of the highest order, and would have done credit to our best *wide awake* lecturers. I have heard many of the best trance-speakers, but none to equal Mr. Fairfield. He quoted Scripture in sixteen instances, giving chapter, verse and text correctly, sometimes repeating four or five verses. The only case of bad pronunciation was "violence," which he pronounces "volence." The same peculiarity I notice in his normal state.

Trance-speaking, as manifested in Mr. Fairfield, is to me the most inexplicable phenomenon of Spiritualism. The intellectual power and practical ability displayed in these utterances being so much superior to the capacity of his normal condition, that I shall not take up the time of your readers in illustrating so evident a fact, as he has been before the public for three or four years, and is well known here and at the West.

Only one case of transportation of ponderable substances came under my knowledge, and I regret exceedingly that so important a manifestation of spirit-power was not done in a manner which would leave on the skeptic's mind no doubt of the genuineness of the pretended fact. The carrying through the air of a daguerreotype, three-quarters of a mile, fairly done, without contact of visible agency, would to me have been a "stumper."

In my next I will endeavor to offer my own explanation of these phenomena, so far as I can.

Dec. 23, 1857. INVESTIGATOR.

Spiritualism in Danby, Vt.

J. C. B. writes us from Danby that Spiritualism is progressing finely in that place, although it has a hard contest against bigotry and ignorance. Lectures have been had from Gibson Smith, H. P. Fairfield, Dr. Mayhew, and Miss Sprague, all of whom have drawn large audiences and given good satisfaction. Lately, however, another speaker visited the locality, who, though an able and interesting lecturer, was unfortunately at times subject to *spirituous* rather than *spiritual* influences, which fact detracted in a great measure from the good effect of his lectures. We trust this person will be yet enabled, by the power of the spirit, to overcome the temptations of the flesh, and thus to use his capabilities to better advantage.

Boston and Vicinity.

MISS BEEBE'S LECTURES,

SUNDAY, JANUARY 3.

The addresses given by Miss C. M. BEEBE, at the Melodeon, last Sunday, were every way worthy of the high reputation which this young lady has achieved as an instrument for the transmission of thought from higher intelligences. As she designs to read the same essays elsewhere, we refrain from presenting more than brief abstracts of the lectures, in which we shall endeavor, as far as possible, to preserve the inimitably beautiful diction of the lecturer. The afternoon discourse was on

THE LESSONS OF DEATH.

It was remarked, introductorily, that it was with no symbols of gloom and terror, no sad distortions of the human face, nor words that are like black wings waving funereal darkness over stricken hearts, that the hearers were invited to attend to a few thoughts on the Lessons of Death—the moral meaning of that physical dissolution which awaits all things organic, from the atomic cell of the monad to the countless complications of this wonderful human form. "No earnest soul can front the unfathomable mysteries of that change without awe; but to every heart that word *awe* has a new significance. It is not terror to the wise and loving, but a mild, deep thrill of reverence, sweet as the dews of a starry twilight, pure as the blue sky, and calm as the sunrise of a Sabbath morn. From this to the extreme of terror and craven crouching at the very thought of the grim monster stooping to devour, there is every shade of meaning, covering every degree of feeling with the same one word. To the earnest soul, Life is as full of awe as is Death itself, teaching the same deep reverence from the like unfathomable mysteries; to the heart-sick it is as mournful; to the hopeless and despairing it is as terrible and cruel."

Her hearers were urged to forget the unworthy lessons of a mistaken theology on this subject. The change called death is not a penalty of transgression, but an everlasting law—in its essence a physical necessity—in its purpose a moral benefaction. The dissolution of organic bodies preceded by untold ages the possibility of man's existence on this earth. Though not the *cause* of death, man's disobedience, indeed, has given death its sting—has clouded over the pure sky of intuitive faith through which he saw the open heavens with the far glories of the eternal march of life to newer life through death.

"The law of Death is co-ex'stent with the law of life; it is in fact its complement, without which life in its organic forms would be impossible. To organize a life there must be the primordial atom to compose the germinal cell. If that atom was alive, it must have lent its life to the new form;—must have *died* as an atom to be re-vivified as a cell. Every new particle that comes to swell the growing form gives off its life, to obey this life-force and become a portion of one individual frame." And each form throws off its effete atoms to be caught up and re-vivified by another. The processes of life and death, then, go on together. While the process of growth continues, the vital force takes more material than it gives off, and hence the form gains; but when its purposes are served, and maturity is reached, then the excretory powers give off more than is received. There death begins; that is, from the moment that the forces of dissolution surpass those of composition.

Death, then, as commonly understood, is but the last act of a fixed, unwavering system of change, which at every point acts to the same end, and is ever and everywhere a prime essential of life in the organic form. The following striking figure was here introduced:

"It were equally true to say, that everything is dying at every instant, and that nothing in nature can die; but the vast whole is undergoing perpetual transformation, tossed with waves that rise and fall by the stress of an invisible and infinite vitality. Out of that mighty sea of fluctuating forms one after another leaps up for a moment in the golden light, breaks to white death, and sinks with a sullen plunge, dissolved in the broad vastness of the weltering mass."

Referring to the general belief in a future life, the lecturer said:

"Thus from the radiant peaks of faith in human immortality—made glorious knowledge in the morning light of Spiritualism—we find that Death has its significance of Life, and points with a rosy finger—no skeleton's bony index—to the eternal future and its ever-growing beauty."

The peculiar ideas prevalent in different nations, and in Christendom, on the subject of death and the resurrection, were dwelt upon in an interesting manner, and it was asserted that "Spiritualism is the first and only creed that clearly asserts that man never returns upon his steps to re-assume the cast-off garments of an out-grown age; that life is onward, ever bearing with it the competence of its perpetual need, in germs of its perpetual growth."

The significance and beauty of memorials to the departed, and of the honoring of relics, were appropriately set forth, and the mollifying influences of the death of friends, upon the sensual and the hardened, were alluded to. It was added that "it is not in the mission of Spiritualism to set aside the ministry of Death. The bride that goes with her beloved to their own dear dwelling-place, looks back through tears on her childhood's home, though hoping often to return and live its joys over and over, in sweet repetition of revived memories. So the fond soul, adorned with the nuptial garments of the new life, hymen-led by the angel of the inverted torch, goes with a thrill of joy, brightening the warm tears of an earthly parting with smiles irradiant from a heavenly greeting." With all the new light which has been thrown upon the passage, there is enough of mystery, and darkness, and awe, and unaccustomed light, to make the timid shudder, and the tender weep.

The need of Spiritualism, at this juncture, to impart this new light, and to dispel the fabled horrors with which death had been invested, was graphically portrayed; and among the closing sentences of the lecture were these words:

"It is enough! We have unseated the wild rider from his pale horse, and torn the mask of terror from his awful brow—to find that Death is the prime minister of Life, and clothed in a beauty of his own, under the fearful or the loathly our sickly fancies gave him."

The evening lecture was upon

MIRACLES AND THE MIRACULOUS.

It was asserted that the laws which control our mental conclusions in moral and spiritual things, alike in the common and the extraordinary, are as inflexible and positive in their action as are those which determine the mind in mathematics or in the daily circumstances of life. "Like the force of light, or the imperrubable stress of gravitation, or the pressure of expanding steam, they work according to fixed and discernible relations, tending to positive results, which are calculated with the utmost precision when all the data are known. It is a popular error to suppose that some facts require more evidence than others to make them credible. Some minds demand more *additional* evidence than others, because they have less of that *permanent fund of evidence* which we call *experience*. So some facts require more temporary proof, because they have less corroboration in known facts of anterior date."

Evidence is all that which goes towards determining in our mind the truth or falsity of anything; and that amount of evidence which satisfies the judgment is called *proof*. Now whatever the fact is which comes to the bar for adjudication, precisely the same weight of evidence is required to make one seem as veritable as another; yet one fact may be compelled to bring *with it* more evidence than another, simply because it finds less already recorded in human experience in its favor.

This principle was illustrated by apt examples to the effect that however trust-worthy a witness may be, the moment his testimony transcends our experience, it grows doubtful; the moment it contradicts our experience it becomes incredible. And yet what we call miracles are no more incredible than is the daily routine of life. "If they are *true*, they can be made as easily a portion of our belief as sun-rise and rain-fall, the grass, and the invisible lightning fluid. If they are *false*, they will gravitate to their place, by the very isolation of their character—their aloofness from experience, the basis of all evidence." Hence the impolicy and uselessness of attempting to *invent* miracles to play off upon the credulous. All undue credence has its reaction in unjust skepticism.

All new gospels are attended by somewhat of the unfamiliar, the strange, the miraculous, by which is meant that which excites wonder, admiration or astonished attention. All sciences move forward with the same accompaniments.

In God's work, there is but *one thing*, miracle or no miracle, as you please to view it. From small to great, all is wonderful, unfathomable and full of mystery. Man becomes familiar with those facts of the universe which stand nearest him; yet the miracle in each is no less to-day than on the morning when an intelligent soul first opened its eyes upon it. "The mystery of sun-rise and sun-set, those rosy-parted lips of the all-oracular Day, has never been solved by Copernicus or Newton, with their system of orbits and revolving orbs. It has only been chased back from the glowing horizon,—back from the far seas and continents, into the hollow vastness of the unanswering voids!" The last and only solution of any fact to which man has yet arrived is—"GOD." The most that man has accomplished is to arrange, to classify and to name. Positive knowledge is not a solution of primal causes; it can only determine the regular rules and results of their working.

Some judicious and discriminating suggestions were here given of the proper manner of testing new facts or unusual phenomena; and the lecturer proceeded to refer to the ancient faith in the wonders of clairvoyance, healing, prophecy, etc., which were received as divine truths, their principles studied as a science, and their details practiced by the initiated in the temples of antiquity. It was finely said that "that faith could never have begun in sham; for man, though a born believer in the consonances of experience, is no less a born doubter when he meets a pretension at variance with these." "Mock miracles belong to an age posterior to the age of simple belief. When all is miracle, a miracle is no commanding novelty." "Every age has had its miracles, but it is only an artificial age, beginning to be advanced in science as in sin, that has its mock miracles. The same thought which precluded them in the age of simplicity will yet explode them in the age of universal enlightenment,—namely, the thought that all is alike wonderful."

The practices of the ancient thaumaturgists, and the origin, prevalence and effects of pious frauds in the church, were lucidly discussed; and the shallowness of those materialistic philosophers who imagine that they have obtained the key of all mysteries, was portrayed in language of great power and beauty. The modern miracles of healing, of psychologic and spiritual power, repeated to-day in a hundred cities, and known by positive knowledge to so many of us, confirm the ancient record of the doings of Moses, the Magi, Jesus and the apostles. And these are no more intrinsically incredible than are the every day facts that mere inorganic earth and water are transformed into organic herb and flower, and these into new and higher forms of vital flesh and thinking brain. "Miracles," exclaimed the speaker, "I think we have here in every feature and atom of us a miracle, and a mass of miracles, that leave little room for doubt in all the recorded marvels of the past. Point to a miracle of antiquity which transcends the creation of the simplest cell of primitive organism, and you shall have some right to shut the doors of your wondering credulity on a fact which would strain them open any wider."

In conclusion it was urged that this view of miracles and the miraculous—this tracing of a common chain of the inexplicable and dark running through all nature in its manifold manifestations,—a clear method and law, even in what has been technically called the miraculous, uniting its facts with all of God's creation,—does not degrade these partial facts, but on the contrary exalts the universal. "Nature goes up in our mind to the true dignity of its holy office as high-priest and apostle, teaching and preaching the word of God to man, with signs following."

In this sketch, we have gathered but here and there a gem from a profusion of beauties and excellences which rendered these discourses in all respects very remarkable productions.

At the close, in answer to inquiries, Miss B. stated that these, in common with her other lectures, were written by the mechanical movement of her hand, without any conscious agency of her *mind*. The essays purported to emanate from disembodied spirits, and she most fully believed the claim.

That they are products, not of an unintelligent *force*, but of some *mind*, and mind of a high order, is surely sufficiently obvious. If not Miss Beebe's own, whose are they? and why should we not accredit their claim to a spiritual origin?

Loring Moody in Charlestown.

Mr. Moody has recently repeated his scientific lectures in Charlestown, by invitation of those who attended the first delivery of the course. We present the following brief synopsis of the ideas advanced, which we commend to the perusal of the thoughtful and philosophic reader:

We are in the midst of an unexplored universe. From whichever way we will, we may look into the dim unknown. But we need not wander away into space, to find ourselves surrounded all with mysteries. They are hidden away in every blade of grass, in every pebble, in every sunbeam. Even the air we breathe is laden with the essences of a multitude of the grosser and more ponderable substances. Many of the sciences as Chemistry, Electricity, Physiology, &c., are in early infancy. Their full manhood will doubtless reveal to us numerous conditions and principles of which we are altogether ignorant. The little knowledge we possess on these subjects if rightly used, will serve as a key to still further discoveries. A new era seems to be dawning upon the world. Let us be open and receptive to its teachings.

The Spiritualist is called upon to answer a multitude of cavils and objections, most of them doubtless honestly urged. Our men of science have become so skeptical as almost to deny the existence of that which they cannot subject to the scalpel or the crucible, when it is well known that all real powers and forces are *invisible*, and according to our present standards, *imponderable*. In fact, there is no force or power anywhere, which comes not of the spirit. We talk of "water-power" and "wind-power," when in truth, neither of these substances so far as we know, possesses any power in itself; one being dependent on gravitation, and the other on heat for its apparent force. Now when the "scientific" man denies the possibility of moving a table without contact—that is, without the contact of something which the eye can see or the hand handle,—he denies the fundamental principles of his own science. For all *principles* and forces are invisible. Iron, and indeed the diamond, one of the hardest of all substances, may be converted into invisible fluids. Every vegetable and every animal is formed of materials which once existed in a fluid and invisible state. On the other hand, the air is full of the decomposed bodies of trees and animals and men. Indeed, at every inspiration we draw into our lungs a portion of what was once bone and muscle, heart and brain of some human being; and which is daily becoming a portion of our own bodies.

Now what becomes of the human soul when it leaves the body at death? Is it dissipated and its identity lost in the general mass of *spirit material*? Tutored and untutored instinct answer no! Does it go to the moon, the sun, or some distant planet? It may as well stay here; and it does stay, as thousands of well attested facts demonstrate. When the soul leaves this outer body it still exists, in a real permanent *electrical* body. This body grows and develops with the gross outer body, and permeates every part of it, and hence retains all its form and liniaments, so that after death, the soul, or the *real* man, —who has always been invisible—retains his original form, with hands and feet and all other parts and organs. Now it comes within the range of possibility, probability, and even of certainty, that spirits can, under favorable conditions, concentrate and condense these invisible substances everywhere present, into the hands or other parts of their electrical bodies, so far as to move, and otherwise act upon tables or other heavy substances,—the hand being, so to speak, *clothed upon* by solidified fluids or gases, so as to enable it to grasp a bell handle, or knot a rope with as much ease as may be done by a person living in the body.

One of the conditions under which spirits can best act upon these materials, is the absence of light. Light stimulates vital actions; and under its influence the organic or formative processes are carried on with great activity; and those invisible substances are so attracted and impelled that spirits find it much more difficult to control them than in the dark, where this influence is withdrawn. These positions were fortified by reference to several well attested physiological facts and phenomena.

He then went on to speak of creative forces and reproductive processes. The doctrine laid down was that of a transmigration, or travel of the soul through all the lower forms of vital organism, upward, step by step, until it culminates at length, in man; the grand epitome of the whole. God, or the universal soul, is constantly peopling the universe with his own offspring, who through all the changes of nature shall come at length to an intellectual comprehension of all the conditions of health, harmony and happiness. He projects a spark of His own essence into a single vegetable cell, and when it has matured in that form, it passes on to something a little higher, leaving behind a germ which shall develop to another, like itself, at every stage of unfolding through the various forms of vegetable and animal life, until at length it becomes man, when it attains to a conscious individual immortality, and then passes into a state purely spiritual. As the aggregate of the human soul passes through and animates all the lower forms of life, it retains some of the qualities of all; hence we say that some men are hogish, some dogish, some wolfish, some snakish, some spreading their nets like spiders, some lion-like, some lamb-like, dove-like, and so on. So that the human race unites in itself the qualities of all beings, vegetable and animal, below it.

The closing lectures were on the sexual relations, and were delivered to ladies and gentlemen separately, although both would have been better together, were they prepared for it, so pure and chaste were his thoughts and utterances. No mere sketch can do justice to these lectures; they must be heard to be fully appreciated.

The whole course was illustrated by a large number of beautiful magic lantern diagrams. It is understood that Mr. Moody is about to deliver his lectures in other towns in the vicinity of Boston. May success attend him wherever he goes.

MRS. HENDERSON, who is to occupy the platform at the Melodeon for the coming four Sundays, spoke in Portland for four successive weeks in December—the proceeds on the last occasion being given to a society for the relief of poor widows. She also spoke in Salem on Sunday last, in Brighton on Monday evening, in Stoughton on Tuesday evening, and in North Bridgewater on Wednesday evening. She is too well known to our Boston public to require a word of introduction.

DR. GARDNER, accompanied by Mrs. HENDERSON, spoke by invitation before the Lyceum at Brighton, Monday evening last, in reply to a lecture against Spiritualism given a fortnight previously, by Professor Felton, of Harvard University.

MISS BEEBE AT SALEM.—Miss BEEBE is to read some of her inimitable lectures in the Lyceum Hall at Salem, on Sunday the 10th inst.

THE DAVENPORT BOYS are mystifying the people of Portland with their strange performances as mediums.

New York and Vicinity.

LAST SUNDAY AT DODWORTH'S.—In the morning Dr. Hallock announced to the audience—assembled to listen to EMMA HARDINGE—that Miss H. was so seriously indisposed that it would be impossible for her to fill her appointments, whereupon a few persons retired from the Academy. Rev. T. C. Benning was then presented as a substitute for the morning, S. B. Brittan having consented to occupy the place in the evening. After the preliminary exercises, Mr. Benning offered as the theme of his discourse—Liberty, Unity and Charity, as illustrated in the phenomena of Spiritualism and inculcated in the modern Evangels. Perhaps Mr. B. did not display more ability than on former occasions, but his discourse was remarkably free from the dogmatism that characterized some of his earlier efforts. This illustrates the liberal tendencies of Spiritualism and the progressive tendencies of those who believe.

MRS. F. O. HYZER a delicately organized lady, endowed with fine natural powers of mind, and who speaks under the direct influence of Spirits, occupied the desk in the afternoon. Her lecture, which afforded a pleasing and instructive entertainment, was superior as an intellectual performance to the discourses of most trance or impressional mediums. Mrs. H. had an appreciative audience. Notwithstanding the natural feebleness of her voice, the lecture commanded the undivided attention of the assembly. She commenced and concluded the exercises by musical improvisations, vocal and instrumental.

THE NEW YORK EDITOR of the *Age* occupied the desk at Dodworth's in the evening, on which occasion the Academy was densely crowded. The lecture was mainly designed to answer the question—now agitating the Protestant Churches of America—*Will Spiritualism sustain or subvert the claims of the Christian Religion?* Without attaching any infallible authority to *the letter* of the ancient revelations, and, at the same time, without recognizing the cardinal dogmas of popular theology, the speaker maintained, that God and his ministering Angels were revealed in primitive Christianity, and that mysterious spiritual powers were conferred on the true disciples. It was observed that the Church lost these powers in the fourth century, after which the human mind gradually cast off its garments of light and knowledge and humanity—wearing a mantle of darkness, and nursing many foul superstitions—retired to slumber through the long night of the Dark Ages. The glory of the ancient time was obscured; Christianity as a vital and practical religion, was entombed,—while only here and there a pale watcher sat by the sepulcher waiting for the everlasting morning.

After the revival of letters, the presence of the invisible powers began to be recognized. Now their influence is widely and deeply felt, the channels of spiritual influx are opened and multiplied. Angelic messengers have rolled the great stone of popular skepticism away from the door of the sepulcher! Christianity has risen from the dead and now exhibits its original gifts and living powers, through the mediumship of the disciples who are chiefly outside of the churches. The speaker concluded that the vital principles, the fundamental facts, and legitimate claims of Christianity are all illustrated, and that they will be triumphantly sustained by the overwhelming evidence of the modern revelations—which were regarded as a great illuminated commentary on the past—but that many of the dogmas and assumptions of the sects will be finally exploded.

The lecture, which occupied an hour and a half, was listened to with the most profound attention to the close.

REV. DR. BELLOWS (Unitarian) in his discourse last Sunday morning, took occassion to speak of the *plagues* of the human mind, and in his classification put Mormonism and Spiritualism together. If the reverend gentleman really knows no better than to place the living faith, the rational philosophy, and the practical life of Spiritualism, with a system that uses law and religion to foster the animal passions, and which disregards alike the principles of sound morality and the Constitution and laws of the Republic,—we have only to say that he should learn better before attempting to teach others. Heretofore we have been disposed to regard Mr. Bellows as a very candid and capable man, and we regret that anything should occur to modify our previous estimate of his character. When Mr. Bellows, some months since, delivered a liberal and dignified discourse on the Drama, before a large and intelligent assembly in the Academy of Music, we did not once think that he would so soon condescend to seek popular applause by *an appeal from the pulpit to the pit.*

MRS. COAN, who has been travelling—in company with her husband and Mr. John F. Coles—for sixteen months last past,—for the purpose of giving public illustrations of spiritual intercourse,—has just returned to this city, and will entertain the public by similar illustrations of invisible power and intelligence, at the Stuyvesant Institute, on Thursday evening of this week (7th instant.) From all that we are able to learn, Mrs. C. must be a rare medium for the manifestations under circumstances which usually preclude their occurrence.

THE SUNDAY CONFERENCE at Dodworth's will be omitted in the afternoon of next Sunday, and Mrs. Hyzer will occupy the desk.

We learn that Mr. Harris' lecture on Sunday morning last—delivered in the chapel of the University, was characterized by unusual eloquence and religious fervor.

LECTURES BEFORE THE CHRISTIAN UNION.—At a meeting of the Christian Union, at Clinton Hall, week before last, Charles Partridge, Esq., of the *Telegraph*, read an essay, in which he grouped together the alleged spiritual phenomena of different periods of history, and endeavored to show a correspondence in the manifestations recorded in Scripture with those of other times and especially of the present day. The audience was large and intelligent. After the essay a discussion followed, in which Dr. Sawyer and others participated, and the meeting adjourned until last Tuesday evening, when the same subject was resumed.

COUNSELLOR AT LAW.—In our advertising columns will be found the card of JABEZ C. WOODMAN, Esq., of Portland. We feel assured that any of our readers having business within the scope of his profession will find in Mr. W. a competent, faithful and conscientious adviser and servant.

GEORGE STEARNS, author of "The Mistake of Christendom," will answer calls, in any direction, to lecture on the various Impositions of Ecclesiastical Authority, as well as on the Rational Evidence of Life after Death, and Prospective Happiness therein. Address, until further notice, West Acton, Mass.

Advertisements.—We have adopted a style for our advertising favors at once elegant, showy, and condensed. All new advertisements will appear for the first time in the last column of the third page—afterwards upon the fourth page.

In consideration of the large increase of our circulation, we have made some advance upon the rates charged in the *Spiritualist*. The terms fixed upon for advertisements in the AGE are—For transient advertisements, 12 cents per line for the first insertion; 8 cents per line for each subsequent publication. To advertisers by the year, or quarter, a suitable reduction will be made.

Compend of Facts.

Singular Result of a Trance.

Some years since, Mrs. Maria M——, a young widow lady of Palmyra, N. Y., was convicted under the influence of a Methodist revival, and was on the point of joining the church. At that crisis, happening one evening to meet with Rev. Uriah Clark, on an occasion when he was experimenting in psychology, she submitted herself as a subject of experiment. She had never seen or known anything in regard to psychology or clairvoyance. In less than five minutes she was in a deep trance, with her vision opened to the realities of the invisible world.

She had been suffering at the Methodist revival, under the idea of an avenging God, an awful hell and a fabulous devil. She was requested to make inquiries in regard to those objects of terror, to ask the inhabitants of the spirit-world, and to explore for herself in company with spirit-guides. She then seemed to pass off into a more interior state, and was gone from twenty to thirty minutes. At last she suddenly returned, and began to smile and clap her hands with joy. She declared that no such God, no such hell, no such devil could be found. On returning to the normal state again, her Methodism was gone. A new life began, and a new light flooded her being; and she has never gone back to her old fears, nor abandoned the glowing views of spirit-life which burst on her clairvoyant sight so long ago.

The *Clarion* is responsible for this statement.

Somnambulism.

On Wednesday night last, a person from the country took lodgings at the Storrington House, head of Princess street. He had been travelling in the cars all day, and went to bed at a seasonable hour, perfectly sober. Sometime in the course of the night he dreamed that he was on the railway, and that the cars ran off the track, when he, imagining that he was escaping from the threatened danger, lifted the window of his room in the second story, and leaped out on the sidewalk; and, not yet being awakened by the fall, he took shelter under Mr. Legassick's verandah, on the opposite side of the street, where he was found by a cabman (in his shirt only, still under the influence of Morpheus) who took him to the station-house, where he continued dormant until morning. When he awoke he felt sore and bruised from the fall, and explained to the police the strange hallucination under which he had so obstinately labored. His clothes were sent for to the hotel, where he had left them in his hasty flight. His escape from fractured limbs was almost miraculous.—*Kingston (C. W.) News, Dec. 28.*

A Child's Predictions.

Mrs. H. F. M. Brown vouches for the truth of the following, which she publishes in her new paper, the *Agitator*:

"Mrs. L. will die soon, mamma," said Mary R., a child of four years, as Mrs. L. left the house of the child's father. "No, darling," said the mother, "Mrs. L. will not die. She is well." "She *will* die, mamma; she will die."

In less than a week Mrs. L. was borne to her sepulchre home, and the child's prophecy was remembered only as a remarkable coincidence. Recently Mary's sister who is three years old, went to the mother saying: "Johnny is sick, Johnny will die." Again the mother sought to convince her child that Johnny was *well*—would not die. But she only replied, "Aunt Riah will have no Johnny now." In the afternoon of the same day the child spatted her little hands and exclaimed, "There Johnny *is dead* and Aunt Riah is crying." Johnny was thirty miles away, but it was ascertained that he died that very hour. Who would not sit at the feet of these children-seers and learn the truth of spirit communing?

Clairvoyance in a Dream.

The subjoined is from the same source as the above:

A year or two since, Mrs. C. was preparing for a visit from a long absent and far away friend. She retired one night with the prospect of seeing her friend the next day. As she wandered down the land of dreams she came to a house where the people were gathering for a funeral. She joined the multitude and soon stood by the coffin. Throwing back the lid she was surprised to see there her friend. She noted the peculiarity of the grave clothes, the furniture in the house, all things about the house were remembered and subsequently described with the greatest accuracy. Mrs. C. had never been in her friend's house, and had not heard of her illness, yet on the day previous to the night of dreaming, she was buried just as seen in the dream.

A Medium among the Catholics.

The Univers, the leading organ of the Romish church in France, thus speaks of a Roman Catholic medium—St. Cupertin:

"His feet disliked to touch the ground; and the slightest remembrance of heaven ended this unnatural state by detaching his spiritualized body from the earth. Many times was he seen elevated in the air to a considerable height in the presence of a crowd mute with awe. The sight of a tablernacle, or a crucifix, or an image of the Blessed Virgin; the name of Jesus, or of Mary, pronounced in his presence, was sufficient to bring out this extraordinary phenomenon."

FROM L. K. COONLEY.

WATERFORD, N. Y., Dec. 20, 1857.

BRO. NEWTON:—I propose, as occasion may present, to give you some glimpses of the movements of the good cause in the places through which I may be permitted to pass.

My last labors in Massachusetts, was Sherborn, Thursday evening, Dec. 10th. It was the first public lecture that has been given there on the subject of Spiritualism. Miss ROSA T. AMEDEY, was to have lectured there, the evening previous; but the weather, and the condition of her health prevented. I was pleased to meet her at the house of our friend and brother, S. O. DANIELS, South Framingham.

Bickford Hall, Sherborn, was well filled; and an interest manifested, which, I was told, had aroused the feelings of the clergy there, who had previously appeared very indifferent to the claims of Spiritual Theology.

I came to Troy on Friday, Dec. 11, and soon found Bro. Benjamin Starbuck, 18 Fourth street, who is one of the real "live Spiritualists" of this section. He is a business man, of the first class. I visited his Iron Works and Foundry, on Central Island. His firm is known as "Starbuck Brothers." At present, they are completing an iron freight-house, which is to be shipped to the interior of the Republic of New Grenada. This building, entirely of iron, is ninety feet long by thirty broad—height of posts fifteen feet—weight 100 tons. Contract price $10,000—time of completion from date of contract, sixty days. It is believed this is the first of the kind manufactured in this countty. It makes a beautiful building, in imitation of free stone.

At Troy, Miss EMMA HARDING was engaged to lecture two Sabbaths. She is English. The inspiration of her discourse is truly sublime and beautiful; the only fault of her discourse that I have heard mentioned, is, that "she is too theatrical." She is evidently a medium of more than ordinary abilities. They have very good audiences in Troy.

In this place, Waterford, I have met with so many active Spiritualists, that I do not feel to single out any one for your particular notice. They have been holding here a regular protracted Spiritual meeting. I have been pleased to labor with them, with what effect, the annexed testimony will inform you. *To my perception*, they have overrated my ability. They are to have "a merry Christmas" gathering; I hope to be present.

I am stopping here, under the home hospitalities of your esteemed friends, Mr. and Mrs. HYZER, formerly of Vermont. Mrs. F. O. HYZER, *your* "GREEN MOUNTAIN NIGHTINGALE," has been doing good service here, and has aided me much in the labors of the past. I would commend her, with her "little melodeon," to the favorable attention of New England friends. Send for her.

I have had the pleasure of meeting, here, my friend and brother laborer, F. L. WADSWORTH, of Portland, Me. He and I were spiritually developed at the same time, in Portland; and it does my soul good to know that he has triumphed over opposing elements. He lectured here last night, to a large audience. His subject—"Universal Divinity"—was handled with an evident deep inspiration; showing the general out-moving divine in all nature. Yours truly,

L. K. COONLEY.

[The testimonial referred to above, is from the Lecture Committee of the Spiritualists of Waterford, who speak in high terms of both the matter and manner of Bro. Cooley's addresses, considering him "one of the best lecturers in the field," and commending him "to the confidence and kind offices of our Spiritual brethren generally." The testimonial is signed by Daniel B. King, E. Lawrence, Zalmon Van Ness, M. C. Powell, and Geo. H. Strowits. We are glad to learn of the success our friend meets.—ED.]

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, JANUARY 9, 1858.

BUSINESS ITEMS.

A union having been effected between the NEW ENGLAND SPIRITUALIST formerly published by A. E. NEWTON at Boston, and the SPIRITUAL AGE, commenced by S. B. BRITTAN at New York, the united journal will hereafter be published under the title of THE SPIRITUAL AGE, and under the associated management of

A. E. NEWTON AND S. B. BRITTAN, EDITORS,
WITH THE AID OF
LEWIS B. MONROE, as *Assistant Editor and Business Agent.*

TERMS.—$2.00 a year, or $1 for six months, always in advance. **To clubs, five copies for $8.00; ten copies $15.00. To Boston subscribers, when served by carrier, $2.25.**
Address SPIRITUAL AGE, 14 Bromfield street, Boston.

Single copies of the AGE may be procured of
Bela Marsh, 14 Bromfield street, Boston.
Federhen & Co., 9 Court street, Boston.
A. Williams & Co., 100 Washington street, Boston.
John J. Dyer & Co., 35 School street, Boston.
S. T. Munson, 5 Great Jones street, New York.
A. S. Taylor, 289 Third Avenue, New York.
E. S. McDonald, 78 Central Court, Lowell
Philip Teare, Woburn, Mass.
E. S. Ayres, Portland, Me.
A. Rose, Hartford, Conn.
S. W. Shaw and O. Wilmarth, Providence, R. I.
Barry & Henck, 836 Race street, Philadelphia.
S. F. Hoyt, 3 First street, and Union Depot, Troy, N. Y.
A. Hutchinson, 160 Vine street, Cincinnati, Ohio.
Woodward & Co., cor. 4th and Chestnut sts., St. Louis, Mo.
S. W. Pease & Co., Cincinnati, Ohio.
H. Taylor, Sun Building, Baltimore.
F. McBride, Post Office, Charlestown, Mass.

STOPPAGES.—As the terms of this paper require advance payments, it is a rule of the office to discontinue all papers on the expiration of the term paid for,—presuming that such discontinuance is desired unless a new remittance is made.

We intend to notify all patrons of the expiration of their payments, a week or two in advance of such expiration,—at the same time inviting them to a renewal. We do this by means of a small slip, or "extra," inclosed in their papers.

It sometimes happens that these notifications are either neglected by our mailers or are overlooked by the persons to whom they are sent; and hence subscribers occasionally find their papers stopped without notice. In all such cases, they should write immediately to this office, inclosing an additional remittance, unless sure that the term already paid for has not expired. In the latter case, the error will be cheerfully corrected.

LETTERS RECEIVED.—B. C. Harris, W. Holland, S. M. Peters, W. Keith, H. P. Fairfield, T. A. Denison, H. E. Adams, D. D. Waitt, N. Weeks, Barry & Henck, S. Barton, F. Moore, J. S. Rhea, J. Rogers, T. Jones, J. H. Bussell, A. L. Gushee, C. A. Eliot, M. C. Lotten, J. C. Woodman, C. H. Bull, G. Hutchins, S. Tarbell, A. Kent, M. Burt, L. J. Parlee, W. Crampton, G. Stearns, J. A. Burton, L. Potter, T. B. Winn, M. A. Taylor, A. M. Greiz, C. Clayton, C. G. Taylor, F. Watkins, J. L. Cambridge, T. E. Wakefield, J. P. Jinkins, H. Booth, E. S. Smith, D. Gilchrist, C. B. Emery, L. K. Coonley, D. H. Southwick, W. Sheldon, J. French, S. Barry & Co., L. Granger, L. M. Snow, J. Pitman, J. Carruthers, H. D. Sanford, A. Martin, S. D. Bowen, F. Kellsey, R. Evans, S. B. Bulkeley, S. Lockwood, M. B. Berry, L. J. Fuller, J. C. Baker.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS.—MRS A. M. HENDERSON will speak in the MELODEON on Sunday next, at 2 1-2 and 7 o'clock, P. M. Singing by the Misses Hall.

SPIRITUALIST MEETINGS will be held at No. 14 Bromfield St., every Sunday afternoon. Admission free. A CIRCLE for medium development and spiritual manifestations will be held every Sunday morning and evening at the same place. Admission 5 cents.

WEEKLY CONFERENCE MEETING, every Thursday evening, at No. 14 Bromfield street, commencing at 7 1-2 o'clock.

THE LADIES ASSOCIATION IN AID OF THE POOR,—entitled "Harmonial Band of Love and Charity,"—will hold weekly meetings in the Spiritualists' Reading Room, No. 14 Bromfield Street, every FRIDAY afternoon, at 3 o'clock. All interested in his benevolent work are invited to attend.

MEETINGS IN CHELSEA, on Sundays, morning and evening, at GUILD HALL, corner of Bellingham and Hawthorne streets. D. F. GODDARD, regular speaker. Seats free.

CHARLESTOWN.—Meetings in Washington Hall every Sunday forenoon, afternoon and evening. The forenoons will be occupied by circles; the afternoons devoted to the free discussion of questions pertaining to Spiritualism, and the evenings to speaking by [illegible]. Hours of meeting 10 A. M., 2 1-2 and 7 P. M.

IN CAMBRIDGEPORT.—Meetings at Washington Hall, Main street, every Sunday afternoon and evening, at 3 and 7 o'clock.

IN QUINCY.—Meetings in Mariposa Hall every Sunday.

MISS S. A. MAGOUN, of Cambridge, will speak in an unconscious state, at the City Hall, Roxbury, Thursday evening, Jan. 7; also at the Melonian, Tremont Temple, Boston, Friday evening, Jan. 8th; at the Town Hall, Watertown, Monday evening, Jan. 11th; and at Concert Hall, Waltham, Wednesday evening, Jan. 13th. Admittance at each place, 10 cents.

MEDIUMS IN BOSTON.

J. V. MANSFIELD, Medium for answering Sealed Letters, may be addressed at No. 3 Winter street, Boston (over G. Turnbull & Co.'s dry goods store).

TERMS—Mr. M. devotes his whole time to this business, and charges a fee of $1 and four postage stamps to pay return postage, for his efforts to obtain an *answer*, but does not guarantee an answer for this sum.

Persons who wish a guarantee will receive an answer to their letters, or the letter and money will be returned in *thirty days from its reception*. Charge for guarantee, $2.

No letters will receive attention unless accompanied with the proper fee.

Mr. Mansfield will receive visitors at his office on Mondays, Wednesdays and Saturdays. Persons are requested not to call on other days. 39 tf

MRS. R. H. BURT, Writing and Trance Medium, 163 Washington, opposite Milk street. Hours from 10 to 1, and from 2 to 7. 2—3m

MRS. KNIGHT, Writing Medium, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5. Terms 50 cents a seance.

MRS. BEAN, Rapping, Writing and Trance Medium. Hours from 9 to 1 A. M. and 2 to 5 P. M. No. 395 Washington street, opposite Hayward place.

MRS. B. K. LITTLE, (formerly Miss Ellis) Test Medium, by Rapping, Writing and Trance. Rooms No. 46 Elliot street. Hours from 9 to 12 A. M., and 2 to 6 P. M. Terms $1 per hour for one or two persons; 50 cents for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, $1.

MRS. D. C. KENDALL, ARTIST, No. 16 LaGrange Place, Boston. Flowers, Landscapes, etc., painted under Spiritual Influence. Sittings for Physical Manifestations. A good writing test medium will be present.

MRS. DICKINSON, No. 16 Boylston place, Seer, Healing and Trance Medium, gives communications concerning the Past, Present and Future.

MRS. O. J. PUTNAM, Healing, Writing and Trance Medium; at No. 14 Montgomery place, Boston. Hours from 9 A. M. to 6 P. M. Examinations and Trance, $1 each. Writing, 50 cents each.

MRS. L. B. COVERT, Writing, Speaking and Personating Medium, No. 35 South st., will sit for communications between the hours of 9 and 12 A. M. and 2 and 10 P. M., or, if desired, will visit families. Terms 50 cts. 24—3m

MRS. L. B. SMITH, Writing and Healing Medium, Spirit-Seer and Delineator of Character, No. 45 Harrison Avenue. Hours from 9 A. M. to 1 P. M., and from 2 to 9 P. M. Terms 50 cents: Medical examinations and aid $1. Regular circles on Tuesday and Friday evenings; admittance 10 cents. Mrs. S. will also receive calls to lecture. 36—4t

PIANOS AND MELODEONS.

S. B. BRITTAN is Agent for Horace Waters' and Lighte, Newton & Bradbury's Pianos, and will furnish the best Instruments at the lowest prices, to all who may either call on him personally or forward their requests. Those who reside at a distance may send their orders with full confidence that the utmost care will be taken in selecting perfect Instruments. Every Piano that does not equal the recommendation given at the time of the purchase, will be taken back and another supplied in its place, the Agent paying the expenses of transportation both ways.

We will also furnish, at the prices in the manufacturers' schedule, T. Gilbert's Pianos, S. D. & H. W. Smith's Melodeons—tuned in the equal temperament. Also, Goodman & Baldwin's Melodeons, on similar terms. Those who may wish to purchase anything in this line will be satisfied, by a single experiment, that we can do as well or better for them than they can do for themselves elsewhere in the world. Orders solicited. Address S. B. BRITTAN.

☞ Those who apply in person in case of Mr. Brittan's absence from the city, are requested to call at Munson's, No. 5 Great Jones street, and obtain a note of introduction to the

Interesting Miscellany.

"OVER THE RIVER."

Over the river they beckon to me—
Loved ones who've crossed to the farther side;
The gleam of the snowy robes I see,
But their voices are drowned by the rushing tide.
There's one with ringlets of sunny gold,
And eyes, the reflection of heaven's own blue;
He crossed in the twilight, gray and cold,
And the pale mist hid him from mortal view.
We saw not the angels that met him there;
The gate of the city we could not see;—
Over the river, over the river,
My brother stands waiting to welcome me.

Over the river the boatmen pale
Carried another—the household pet;
Her brown curls waved in the gentle gale—
Darling Minnie! I see her yet!
She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark;
We watched it glide from the silver sands,
And all our sunshine grew strangely dark.
We know she is safe on the farther side,
Where all the ransomed and angels be;
Over the river, the mystic river,
My childhood's idol is waiting for me.

* * * * * *

We may not sunder the veil apart
That hides from our visions the gates of day;
We only know that their barks no more
May sail with us o'er life's stormy sea,
Yet somewhere, I know, on the unseen shore,
They watch, and beckon, and wait for me.

And I sit and think when the sunset's gold
Is flushing river, and hill and shore,
I shall one day stand by the water cold,
And list for the sound of the boatmen's oar;
I shall pass from sight with the boatmen pale,
To the better shore of the spirit-land.
I shall know the loved who have gone before,
And joyfully sweet will the meeting be,
When over the river, the peaceful river,
The angel of Death shall carry me.

Springfield Republican.

UNOPENED BUDS.

A shape of beauty beyond man's device,
Which held a precious life with us begun,
Light feet at rest, like a streamlet chained with ice,
And folded hands whose little work is done
Make this poor hamlet sacred to our grief.
Passed is the soul, which was of nobler worth,
Like fire from glowworm, tint from withered life,
Perfume from fallen flower, or daylight from the earth.

Star, faded from our sky elsewhere to shine,
Whose beam to bless us for awhile was given;
Little white hand a few times clasped in mine,
Sweet face, whose light is now returned to heaven.
With empty arms I linger where thou liest,
And pick half opened flowers as types of thee,
And think that angels, amid joys the highest,
Are happier for thy love, which still they shore with me.

Household Words.

A LOVER'S WISH.

"How sweetly," said the trembling maid,
Of her own gentle voice afraid,
Looking upon that tranquil flood—
"How sweetly does the moon beam smile
To-night upon yon leafy isle!
Oft in my fancy's wanderings,
I've wished that little isle had wings,
And we, within its fairy bowers
Were wafted off to seas unknown,
Where not a pulse should beat but ours,
And we might live, love, die alone!
Far from the cruel and the cold—
Where the bright eyes of angels only
Should come around us, to behold
A paradise so pure and lonely."

Moore.

An African Rain Doctor.

Dr. Livingston, in his interesting work on Africa, says he found the natives surprisingly shrewd in argument, and was often puzzled to refute their reasonings in defense of their superstitions. An amusing illustration of this is afforded by his disputation with one of the rain-doctors whom the natives pay to bring rain when suffering from drouth:

Rain Doctor—I use my medicines, and you employ yours; we are both doctors and doctors are not deceivers. You give a patient medicine. Sometimes God is pleased to heal him by means of your medicine; sometimes not—he dies. When he is cured, you take the credit of what God does. I do the same. Sometimes God grants us rain, sometimes not. When he does, we take the credit of the charm. When a patient dies, you don't give up trust in your medicines, neither do I when the rain fails. If you wish me to leave off my medicines, why continue yours?

Medical Doctor—I give medicine to living creatures within my reach, and can see the effects though no cure follows; you pretend to charm the clouds, which are so far above us that your medicines never reach them. The clouds usually lie in one direction, and your smoke goes in another. God alone can command the clouds; only try and wait patiently; God will give us rain without your medicines.

R. D.—Mahala-ma-kaka-a-a! Well, I always thought white men were wise till this morning. Who ever thought of making a trial of starvation! Is death pleasant then?

M. D. Could you make it rain on one spot and not on another?

R. R. I would'nt think of trying. I like to see the whole country green, and all the people glad; the women clapping their hands, and giving their ornaments for thankfulness and lulilooing for joy.

M. D. I think you deceive both them and yourself.

R. D, Well, then there is a pair of us (meaning both are rogues.)

PROFESSIONAL PRAYERS.—It is curious to observe how one's habits of thought continually break out and exhibit themselves in whatever he does or says. In a certain college it was customary for the professors to take turns in making the chapel prayers. Once upon an occasion this duty fell upon a learned Professor of Chemistry, and the students were astonished to hear him introduce an illustration thus:—"Thou knowest, oh! Lord, that lightning rods tipped with silver are better than platinum, so is the mind touched by thy grace made ready to receive the principles of science." On another occasion the Mathematical professor asked Divine goodness "to enable us to know its length, its breadth, its depth and its superficial contents."

The too humble obeisance is sometimes a disguised impertinence.

THE VISION OF PROPHECY.

BY F. H. STAUFFER.

An elderly man and a fair-haired child stood within a picture gallery in France. Soul-thrilling was the beauty around. The essence of the creative genius of the past seemed to float around upon the viewless air.

The arched ceiling, beautifully carved and gilded; the pink marble entablature; the massive columns which here and there broke the monotony of the long extent; the light falling, now subdued from the high, narrow window upon a white ghost-like statue—anon flashing with effrontery upon some dark lined picture of the olden time; the solemn, death-like stillness that prevailed—were all calculated to work strangely upon an impassioned soul.

The little girl who held the hand of the old man was herself a study. Never had prettier eyes drank in inspiration from the mighty works of art. They were hazel eyes—calm, holy,—and yet flashing at times with unwonted brilliancy. Her hair fell in luxuriant masses around her fair neck and shoulders, and the irregularity in her features was amply atoned for in the clearness and freshness of her complexion, and the classic mouth that bespoke a time when she should emerge from the timid, blushing maiden, to a brilliant, resolute, self-possessed woman—strong and beautiful in the integrity of her soul.

The little girl stopped and gazed for a long while upon an historical painting. Her eyes became riveted to the canvas, and her hand for the time let go of that of her father. It was the anointing of Charles VII. of France at St. Renny. The dark, massive walls resting upon their clustered columns; the curious and elaborate carvings everywhere visible; the vast interior crowded with ferocious soldiers, bearing their battle-axes and cross-bows; knights with plumed helmets and gold-embroidered surcoats; the glittering mail of the men-at-arms; the ladies of Rheims in their lofty head-dresses; the nobles in rich coronation robes grouped about their monarch who stood prominent in the stately array of royalty; the pompous arch-bishop—and the renowned Joan of Arc, with helmed head, and the sacred banner, the *fleur-de-lis*, dropping in graceful folds upon her white armor; the superstitious throng hushed with feelings of awe and wonder—formed an admirable painting, and the artist had done it justice.

The father noticing how absorbed the child was, approached the picture—when he was startled by hearing a deep, sepulchral voice exclaim.

"Gratien—Gratien Philippon!"

Turning round, Gratien beheld an old man arrayed in a dark cloak—with grey hair, wan features, and black, piercing eyes—eyes burning in their intensity, contrasting strangely with the haggard face.

"Hist! the spirits of the dead are around us; you can hear their breathings on the viewless air. The spirits of the dead in oil and marble, and the spirits who embalmed the others in the fire of their genius! See your child! She moves not; she hears not; she is lost in contemplation of the record of a glorious past. Gratien, dost thou know me?"

"I know thee not," returned the father, abashed before those burning eyes.

"Listen then," and a halo seemed to spread over the strange visitor's features—"I am the Spirit of Prophecy! Nay, startle not; I have aught to tell thee of thy child."

[illegible] where the balloon-shaped hills of the Vosges stretch to the confines of the shore away, and where the purple vineyards smile upon the slopes of Burgundy—came yon heroine of a by-gone age, Jeanne of Arc. The sweet-toned bells of the chapel of the Lady of Bellemont lulled her infant slumbers, and her soul drank in richness from the scenery, wild and boundless in its range as her own imagination. She came forth when superstition taught that there was a deity to smile on every folly, to encourage every passion, to strengthen every aspiration. She came forth to save France as by a miracle—"

"And then?"

"She died upon the scaffold—the dark and flaming tribute of her gratitude. Your Jeanne shall too come up, like unto her, and meet a like untimely fate."

Gratien startled; his cheeks grew pallid, and he demanded huskily,

"What meanest thou?"

"As I have said; am I not the Spirit of Prophecy? That child, ere many years, shall be worshipped. The bitterness against pampered nobility and arrogant superiority, which you are instilling into her heart, shall rise up against you. She is destined to sway the deliberations of statesmen—to tread in consciousness of pride the regal halls. Great men will receive her counsels, and seek no appeal from the decisions which may fall in words of burning eloquence from her lips. Look yonder!" and the stranger pointed solemnly down the vista of white statuary.

"Tell me—what seest thou?"

The old man looked and almost became transfixed with horror; the cold sweat stood in drops upon his forehead. He thought he beheld a long line of carts issuing from the yard of the Conciergerie—victims for the guillotine! In the last was the "white-robed heroine of the dungeon"—beatiful still—the cool air adding freshness to her transparent cheeks. In the weak, trembling old man—the old man with whitened locks—he recognized himself!

He clasped his hands wildly together, and uttering a low cry, leaned against a pillar for support.

The fair-haired child knelt at his feet, and murmured wonderingly, as she looked up into his face,

"What ails thee, my father?"

"Jeanne, my child—didst thou see no one?"

"No one, my father."

"And hear no voices?"

"None, my father; we are alone."

"Look down yonder aisle—what seest thou?"

"Naught—save the statues with their ghost-like vestments. But how pale you are yourself!—pale as those very images!"

"It is nothing, Jeanne; I feel better now. Let us go, Jeanne, child."

That little girl became—MADAME ROLAND!

Peterson's Magazine.

HUMAN NATURE.—There is an Arabian story which says that the great Sheik, Hassan Al Sum Bodh, was one day visited by his neighbor, Ali Mohammed Watchu-Kalem, who was desirous of borrowing of the Sheik a rope. But the Sheik was not in a liberal mood, and replied that he was just about to use the rope for the purpose of tying up a hundred weight of sand—or, as the great Arabian scholar, Ibn Rigm Arol, tells the story, a million grains of barley. "But how can you tie up sand with a rope?" asked the amazed Ali. "O, friend," replied the Sheik, as he puffed at his pipe, "Allah is great, and can do queer things with a rope—*when we don't want to lend it!*"

FRIAR JOAM D'ALMEIDA.

This remarkable person, whose name appears originally to have been John Martin, was an Englishman, born in London during the reign of Elizabeth. In the tenth year of his age he was kidnapped by a Portuguese merchant, apparently for the purpose of preserving him in the Catholic faith; and this merchant, seven years afterwards, took him to Brazil, where, being placed under the care of the Jesuits, he entered the company. Anchieta was his superior, and then an old man broken down with exertion and austerities, and subject to frequent faintings. Almeida used to rub his feet at such times, in reference to which he was accustomed to say that, whatever virtue there might be in his hands, he had taken it from the feet of his master. No voluptuary ever invented so many devices for pampering the senses as Joam 'd Almeida did for mortifying them. He looked upon his body as a rebellious slave, who, dwelling within-doors, eating at his table, and sleeping in his bed, was continually laying snares for his destruction; therefore, he regarded it with the deepest hatred, and, as a matter of justice and self-defence, persecuted, flogged, and punished it in every imaginable way. For this purpose he had a choice assortment of scourges—some of whip-cord, some of catgut, some of leather thongs, and some of wire. He had cilices of wire for his arms, thighs and legs, one of which was fastened around the body with seven chains; and another he called his good sack, which was an under waistcoat of the roughest horse-hair, having on the inside seven crosses made of iron, the surface of which was covered with sharp points, like a coarse rasp or a nutmeg grater. Such was the whole armor of righteousness in which this soldier of Christ clad himself for his battles with the infernal enemy. It is recorded, among his other virtues, that he never disturbed the mosquitos and fleas when they covered him; that, whatever exercise he might take in that hot climate, he never changed his shirt more than once a week; and that, on his journeys, he put pebbles or grains of maize in his shoes. His daily course of life was regulated in conformity to a paper drawn up by himself, wherein he promised, "to eat nothing on Mondays, in honor of the Trinity; to wear one of his cilicies according to the disposition and strength of the beast, as he called his body, and to accompany it with the customary fly-flapping of his four scourges, in love, reverence, and remembrance of the stripes which our Saviour had suffered for his sake. Tuesdays, his food was to be bread and water, with the same dessert, to the praise and glory of the archangel Michael, his guardian angel and all other angels. Wednesdays he relaxed so far as to follow the rule of the company. On Thursdays, in honor of the Holy Ghost, the most holy sacrament, St. Ignatius Loyola, the apostles, and all saints, male and female, he ate nothing. Fridays, he was to bear in mind that the rules of his order recommended fasting, and that he had foresworn wine except in cases of necessity. Saturday, he abstained again from all food, in honor of the Virgin, and this abstinence was to be accompanied with whatever might be acceptable to her; whereby exercises of rigor as well as prayer were implied. On Sundays, as on Wednesdays, he observed the rules of the community. The great object of his most thankful meditations was to think that, having been born in England and in London, in the very seat and heart of heresy, he had been led to this happy way of life. In this extraordinary course of self-torment, Friar Joam 'd Almeida attained the great age of fourscore and two. When he was far advanced in years, his cilicies and scourges were taken from him lest they should accelerate his death; but from that time he was observed to lose strength, as if his constitution was injured by the change; such practices were become necessary to him, like a perpetual blister, without which the bodily system, having been long accustomed to it, could not continue its functions. He used to entreat others, for the love of God, to lend him a whip or a cilice, exclaiming, "What means have I now wherewith to appease the Lord? What shall I do to be saved? Such are the works which a corrupt church has substituted for a faith in Christ and for the duties of genuine Christianity. Nor must this be considered as a mere case of individual madness. While Almeida lived, he was an object of reverence and admiration, not only to the common people of Rio de Janeiro, but to persons of all ranks. His excesses were in the spirit of his religion, and they were recorded after his death for edification and example, under the sanction of the superiors of an order which at that time held the first rank in the estimation of the Roman Catholic world. During his last illness the convent was crowded with persons who were desirous to behold the death of a saint. Nothing else was talked of in the city, and the Fluminenses accosted each other with condolences as for some public calamity. Solicitations were made thus early for scraps of his writing, rags of his garments or cilices, and, indeed, anything which had belonged to him; and the porter was fully employed in receiving and delivering beads, cloths, and other things which devout persons sent, that they might be applied to the body of the dying saint, and imbibe from it a healing virtue. He was bled during his illness, and every drop of the blood was carefully received upon cloths which were divided as relics among those who had most interest in the college. When the bell of the college announced his death, the whole city was as greatly agitated as if the alarm of an invasion had been given. The governor, the bishop-administrator, magistrates, nobles, clergy, and religious bodies of every order, and the whole people hastened to his funeral. Every shop was shut. Even the cripples and the sick were carried to the ceremony. Another person died at the same time, and it was with great difficulty that men could be found to bear the body to the grave. An official statement of the proceedings of the day was drawn up, to be a perpetual memorial; and the admiration of the people for Friar Joam d' Almeida was so great, especially in Rio Janeiro, that they used his relics in diseases with as much faith as if he had been canonized, and with as much success. For awhile they invoked no other saint, as if they had forgotten their former objects of devotion!

A Scriptural Motto.

Down at St. Genevieve is an old stone church, and built to last a thousand years. The sculptor was directed to engrave above the grand entrance this passage of Scripture:—"My house is the house of prayer." And so he did; but having read the Evangelist to some purpose, he went steadily on with the chisel and graver, and completed the verse. Hardly had he put a period to his work, when it was discovered by the architect, who ordered him to fill up the offending clause with cement. This done, the beautiful inscription was read of all men: "My house is the house of prayer." But as the years went on, even like the writing on the wall with an unseen hand, new words appeared, one day, and the passage ran, "My house is a house of prayer, but ye have"—and the phrase, like the White Nile, was lost to view. The months elapsed, and with the sentence, still the wonder grew, as the cement fell out particle by particle: "My house is the house of prayer, but ye have made it," —another winter finished up the work—"*a den of thieves!*"

VALUABLE BOOKS FOR PRESENTS.

THE PENETRALIA By A. J. Davis. Price $1.00.
THE MAGIC STAFF. By A. J. Davis. Price $1.25.
THE GREAT HARMONIA. 4 vols. By A. J. Davis. Price $1. each vol.
THE RELIGION OF MANHOOD. By Dr. J. H. Robinson. Price 75 cts.
THE HEALING OF THE NATIONS. Price $1.50.
NATTY—A SPIRIT. Price 63 cts.
THE WISDOM OF ANGELS. Price 75 cts.
MARRIAGE AND PARENTAGE. Price $1.00.
For sale by BELA MARSH, No. 14 Bromfield street. t5.

NEW DEPOT FOR SPIRITUAL AND REFORM PUBLICATIONS.

NO. 5 GREAT JONES STREET, NEW YORK.

S. T. MUNSON would inform the friends abroad that he has established an Agency at the above Number, two doors East of Broadway, and near the LaFarge Buildings, for the sale of all Spiritual and Reform Publications, where a complete assortment will be kept constantly on hand of all works pertaining to the subject of Spiritualism, and an early notice given of all new Books in the course of publication.

Miscellaneous Books and Publications.

In addition to the foregoing, Mr. M. will be able to supply orders for all other publications. All business entrusted to his care will be attended to with despatch.

Spiritual Papers and Monthlies.

Mr. M. is authorized to receive subscriptions for the following:
Spiritual Age, Boston and New York. A. E. Newton and S. B. Brittan. $2 per year.
Spl. Telegraph, New York. Chas. Partridge, Editor and Proprietor. $2.
Banner of Light, Colby, Forster & Co., Boston. $2.
Herald of Light, T. L. Harris, New York. $1 50.
Tiffany's Monthly, Joel Tiffany, New York. $1 50.

THE SPIRITUAL TRIBUNE.

A QUARTERLY—devoted to the higher interests of mankind. Each number (it being enlarged from a Monthly to a Quarterly,) will contain one hundred and forty-four large octavo pages. Terms $2.00 per annum, in advance.
Address HENRY H. TATOR, Editor and Proprietor, Chicago, Ill. t11

LIFE OF A SEER. SECOND EDITION.

THE AUTOBIOGRAPHY OF ANDREW JACKSON DAVIS.

ENTITLED "THE MAGIC STAFF."

THIS Volume gives an accurate and rational account of the Social, Psychological, and Literary career of the Author, beginning with his first memories, and ascending, step by step, through every subsequent year, to the present period. Some idea of the Work may be derived from the following:

Of those strange events which have marked the Author's most private and interior experiences, the descriptions are marvellously beautiful, and the whole is distinguished by a style at once simple and pathetic, romantic and familiar, original and entertaining. The Volume contains 552 pages, 12mo. Illustrated. Price, $1.25.
Orders will be promptly filled by the Publishers.
Single copies sent by mail, postage free.
J. S. BROWN & CO.,
No. 22 Frankfort street, New York.

WANTED.

AN energetic man (or woman) who is a Spiritualist, understands hand-press and job work, is energetic and industrious, and does not want more pay than will meet expenses, until the business can be made to yield it, would find an opportunity of acquiring a permanent position in a Reform publishing establishment West, by applying immediately to TATOR, office of the Spiritual Age. The business is almost certain to be remunerative, if a person of the requisite qualifications can be obtained. A cash capital of $100 to $500 is desirable, in order to expedite business.

A HOME FOR THE AFFLICTED.

HEALING BY LAYING ON OF HANDS.

DR. W. T. OSBORN, Clairvoyant and Healing Medium, who has been very successful in curing the sick, treats with unprecedented success, by the laying on of hands, in connection with other new and invaluable remedies, all Chronic Diseases, such as Consumption, Liver Complaint, Scrofula, Rheumatism, Gout, Neuralgia, Paralysis and Heart Complaint. Diseases considered incurable by the Medical Faculty, readily yield to his new and powerful remedies. Persons desiring board and treatment can be accommodated. Terms for an examination at the office, $1—by letter, $2. Hours from 9 A. M. to 7 P. M. Rooms No. 110 Cambridge street, Boston.

THE NEW PRACTICE.

A. B. NEWCOMB, Healing Medium, associate of Dr. C. A. Billinbrook, of Philadelphia, has rooms at No. 2 Suffolk Place, Boston. Dr. N. has no stereotyped medicines. Prescriptions are given by a spirit, formerly an eminent English Physician, and medicines are prepared for every individual case. Each patient is furnished with a written copy of full and explicit directions regarding the mode of life, the appliances of the laws of health, and the course of diet and regimen best adapted to his or her constitution. Letters containing hair to indicate disease will be answered, with a full description of the case, and must contain one dollar and a postage stamp, to insure a return. Office hours from 9 A. M. to 5 P. M., and 7 to 8 P. M. *Advice free.*

WM. E. RICE, CLAIRVOYANT PHYSICIAN,

OFFICE 98 Hudson Street, Boston, Mass. If sickness or distance prevent personal attendance, examination can be made from a lock of hair and a statement of the leading symptoms, age and sex. Office hours from 10 A. M. to 3 P. M. Terms (in advance) when the patient [illegible] at, when absent, $5.

AN ASYLUM FOR THE AFFLICTED.

HEALING by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted at No. 7 *Davis street*, Boston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms.

☞ Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should enclose $1 for the examination, with a letter stamp to prepay their postage.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

DR. A. N. SHERMAN,

ECLECTIC PHYSICIAN AND HEALING MEDIUM,

OF Norwich, Conn., the success of whose treatment is so well known throughout the Northern, Eastern and Middle States, expects to spend the Summer in a tour through the Eastern part of Massachusetts, and the State of New Hampshire. Those who may wish to secure the advantage of his professional services can do so by addressing a line through the post, at Boston, Mass. In cases of Lumbago (or stitch in the back,) the Doctor pledges to remove all pain in five minutes, or consent to be posted as an impostor. This offer is not made for the purpose of boasting, but as an answer to the challenge so frequently made by skeptics for a test of superior medical treatment. The poor attended without charge. Free lectures on the subject of Spiritualism will be delivered as occasion may offer. Address as above.

TO THE AFFLICTED.

DR. S. CUTTER, assisted by Mrs. G. W. Walker, Clairvoyant and Healing Medium, will attend to the wants of the sick. Office, 221 Central street, Lowell, Mass. Patients will be accommodated with board.

N. C. LEWIS, CLAIRVOYANT PHYSICIAN.

EXAMINATIONS and Prescriptions by an Indian Spirit of the olden time. No. 15 Montgomery Place.

HEALING AND CLAIRVOYANT PRESCRIPTIONS.

DR. C. C. YORK gives Clairvoyant examinations and prescriptions by receiving the name, age and residence of patients in their own handwriting, for two dollars; one dollar when present. The remedies—purely vegetable—are prepared by him by spirit directions. He also heals by the laying on of hands. He will visit the sick wherever desired. All who address must enclose a postage stamp to receive answers. Address in care of Bela Marsh, 14 Bromfield street, Boston, Mass.

THE SICK ARE HEALED

WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing Medium, Rooms No. 15 Trement street, opposite the Museum. Office hours from 9 A. M. to 5 P. M. Other hours he will visit the sick at their houses.

AT DR. ABBOTT'S BOTANIC AND ECLECTIC DEPOT,

214 HANOVER STREET, BOSTON,

MAY be found one of the most extensive varieties of Herbs, Barks, Roots, &c., in the United States; also, a valuable amount of manufactured medicines of approved worth. Spiritual and Mesmeric Prescriptions put up with particular attention.

A REMARKABLE TEST.

AT the sitting of a circle a short time since, Dr. Charles Main being present and having at the time a patient under his care that had long baffled his medical skill, inquired of the Spirit intelligence what medicine it would prescribe for the case in question. The spirit gave his name (as having formerly been well known as a celebrated physician in the earthly sphere) and replied, "Go to Dr. Cheever's, No. 1 Tremont Temple, Tremont street, and procure his Life-Root Mucilage." This was done by the Doctor, and used with complete success. At that time, the Doctor, the medium, nor either of the circle knew anything of Dr. Cheever, or that there was such a medicine to be had: and since Dr. Main has formed an acquaintance with the proprietor, he has informed him of the fact, and here gives him the full benefit of it.

The above is true in every particular. CHARLES MAIN, No. 7 Davis street, Boston.

This invaluable medicine has long been used as an infallible remedy for Consumption, Scrofula, Salt Rheum, Erysipelas, Cough, Disease of the Liver, Dyspepsia, Canker, Mercurial Disease, Piles, and all gross acrid humors.

A letter enclosing one dollar will procure a bottle; or five dollars for six bottles. Will be sent to any part of the Union. All orders directed to DR. J. CHEEVER, No. 1 Tremont Temple, Boston, Mass. t13

A RETIRED PHYSICIAN,

WHOSE sands of life have nearly run out, discovered while in the East Indies, a certain cure for Consumption, Asthma, Bronchitis, Coughs, Colds and General Debility. The remedy was discovered by him when his only child, a daughter, was given up to die. Wishing to do as much good as possible, he will send to such of his afflicted fellow-beings as request it, this recipe, with full and explicit directions for making it up and successfully using it. He requires each applicant to inclose him one shilling—three cents to be returned as postage on the recipe, and the remainder to be applied to the payment of this advertisement. Address,
DR. H. JAMES, No. 19 Grand street, Jersey City, N. J.

SPIRITUAL, CLAIRVOYANT, AND MESMERIC PRESCRIPTIONS,

CAREFULLY prepared by OCTAVIUS KING, Botanic Apothecary, 654 Washington street, under Pine Street Church, Boston.
All of Mrs. Mettler's Medicines for sale as above. tf

B. Marsh's Catalogue.

BELA MARSH,

No. 14 Bromfield Street, Boston,

Keeps constantly on hand, for sale at the Publishers' prices, the Books named in the following list of Spiritual works, together with many others suitable for the times. All new publications received as soon as issued, and the trade supplied at a liberal discount, in which case the freight will be paid by the purchaser. Orders are respectfully solicited.

A Beautiful Gift Book. The Bouquet of Spiritual Flowers. Received chiefly through the Mediumship of Mrs J. S. Adams. By A. B. Child, M. D.—"Cold, cold must be the heart that does not soften at the repeated coming and sound of angel footsteps."—Flora. In various bindings. Price 85 cents, $1, and $1.50.

Warren Chase's New Book: "The Life Line of the Lone One; or, Autobiography of the World's Child." Price $1.00.

Mrs. Hatch's Lecture at Newburyport. Price 15 cents.

Woodman's Three Lectures in reply to Dr. Dwight's sermon on Spiritualism. Price 25 cents.

A Review of I. E. Dwinell's Sermon against Spiritualism. By J. H. W. Toohey. Price 15 cents.

The Psalms of Life. A compilation of Psalms, Hymns, Chants, &c., embodying the Spiritual, Progressive, and Reformatory sentiments of the present age. By John S. Adams. Price 75 cents.

The Harmoniad and Sacred Melodist, 160 pages. Price in boards 38 cents single; $3.50 per dozen.

Modern Spiritualism. Its facts and fanaticisms, its consistencies and contradictions; with an Appendix. By E. W. Capron. Price $1.00

The Spirit Minstrel. By J. B. Packard and J. S. Loveland. Price in paper covers, 25c; in cloth backs, 38c.

What's o'clock! Modern Spiritual Manifestations. Are they in accordance with reason and past revelation? Price 15 cents.

The Magic Staff; An Autobiography of Andrew Jackson Davis. A new work. Price $1.25.

The Penetralia; Being harmonial answers to important questions, by Andrew Jackson Davis. Price $1.00.

The Present Age and Inner Life. By A. J. Davis. Price $1.

The Harmonial Man. By Andrew J. Davis. Price 30 cents.

Nature's Divine Revelations, &c. By Andrew J. Davis. Price $2.00.

The Great Harmonia. By Andrew J. Davis. Vol. I., the Physician. Price $1.00. Vol. II., The Teacher. Price $1.00. Vol. III., The Seer. Price $1.00 Vol. IV. The Reformer. Price $1.00.

The Philosophy of Spiritual Intercourse. By A. J. Davis. 50c.

Free Thoughts Concerning Religion. By A. J. Davis. Price 15c.

The Philosophy of Special Providences. By A. J. Davis. Price 15 cents.

The Approaching Crisis. By Andrew J. Davis. Price 50c.

An Epic of the Starry Heaven. Thomas L. Harris. Price 75c.

Lyric of the Morning Land. Thomas L. Harris. Price 75c.

A Lyric of the Golden Age. Thomas L. Harris. Price $1.50.

The Wisdom of Angels. By T. L. Harris. Price 75 cents.

Hymns of Spiritual Devotion. By T. L. Harris. Price 40 cents.

The Herald of Light. Monthly. By T. L. Harris. Price 15 cents.

The Kingdom of Heaven; or The Golden Age By E. W. Loveland Neatly bound in cloth. Price 75 cents.

Epitome of Spiritual Intercourse. By Alfred Cridge. Price 38c.

Courtney's Review of Dr. Dodd's Theory. Price 25 cents.

New Testament "Miracles" and "Modern Miracles." Price 30c.

Proceedings of the Hartford Bible Convention. Price 75c.

Spiritualism. By Edmonds and Dexter, in two vols. Price $1.25 each

An Exposition of Views respecting the principal Facts, Causes and Peculiarities involved in Spirit Manifestations. By Adin Ballou. Price in cloth, 75c; paper 50c.

The Religion of Manhood. By J. H. Robinson; with introduction by A. E. Newton. Price in cloth, 75c; in paper 50c.

Spirit Intercourse. By Herman Snow. Price 60 cents.

The Seeress of Prevorst. Price 38c.

Spirit Works Real but not Miraculous. By A. Putnam. Price 25c.

The Birth of the Universe. By and through R. P. Ambler. Price 50c.

Brittan and Richmond's Discussion. Price $1.00.

Discourses from the Spirit World. Dictated by Stephen Olin, through Rev. R. P. Wilson, writing medium. Price 63c.

Reichenbach's Dynamics of Magnetism. Price $1.00.

Pneumatology. By Stilling. Edited by Rev. George Bush. Price 75c.

Celestial Telegraph. By L. A. Cahagnet. Price $1.00.

Night Side of Nature. By Catharine Crowe. Price $1.25.

The Healing of the Nations. Through Charles Linton, Medium, with an Introduction and Appendix, by Gov. Tallmadge. Price $1.50.

Tiffany's Spiritualism Explained; In Twelve Lectures. $1.00.

Natty, a Spirit; by Allen Putnam. 62 1-2c.

The Ministry of Angels Realized; A Letter to the Edwards Congregational Church, Boston. By Mr. and Mrs. A. E. Newton. 15 cts, single; $1.25 a dozen; $10 a hundred.

Answer to Charges of Belief in Modern Revelations, &c; given before the Edwards Congregational Church, Boston. By A. E. Newton. 10 cents.

Prof. Hare's Large Work; Experimental Investigations of the Spirit Manifestations, &c. Price $1.75.

Scenes in the Spirit World; by Hudson Tuttle. Price 50 cents.

Tiffany's Monthly. $1.00 per annum.

A Letter to the Chestnut Street, Congregational Church, Chelsea, Mass. By John S. Adams. Price 15c.

A Rivulet from the Ocean of Truth. An interesting narrative of the advancement of a spirit from darkness into light, By J. S. Adams. 25c.

Review of Rev. Charles Beecher. By John S. Adams. Price 6 cents.

Book for Skeptics. Price 25 cents.

Familiar Spirits and Spiritual Manifestations. By Dr. Enoch Pond, with a Reply by A. Bingham. Price 15c.

The Philosophy of Creation. By Thomas Paine, through the hand of Horace G. Wood, Medium. Price 38c.

Astounding Facts from the Spirit World. By J. A. Gridley, Southampton, Mass. Price 63 cents.

Philosophy of the Spirit World. By Rev. Charles Hammond. 63c.

Messages from the Superior State. Communicated by John Murray through John M. Spear. Price 50c.

The Pilgrimage of Thomas Paine. C. Hammond, Medium. 75c.

Voices from the Spirit World. Isaac Post, Medium. Price 50c.

Reply to the Rev. Dr. W. P. Lunt's Discourse. By Miss E. R. Torrey, of Quincy, Mass. Price 15 cents.

The Lily Wreath of Spiritual Communications; Through Mrs. J. S. Adams, and others. 50 cents, $1.50 and $1.

The Bouquet of Spiritual Flowers; Received through the mediumship of Mrs. J. S. Adams, and others. Prices as above.

The Progressive Life of Spirits After Death. Price 15 cents.

PHYSIOLOGICAL AND MISCELLANEOUS WORKS.

The Book of Notions, compiled by John Hayward, author of several Gazeteers and other Works. (Repositories of choice thoughts, are rich contributions to the republic of letters.)—Felt. Price 50 cents.

The Science of Man Applied to Epidemics; their Cause, Cure and Prevention. By Lewis S. Hough.—(Man's Life is his Universe.) 50c.

A Wreath for St. Crispin; being Sketches of eminent Shoemakers. By J. Prince. "How beautiful are thy feet with shoes, O, princes' daughter!" Song of Solomon, vii: 1. 50 cents.

Eight Historical and Critical Lectures on the Bible. By John Prince. $1.

Marriage and Parentage; or the Reproductive Element in Man as a Means to his Elevation and Happiness. By Henry C. Wright. The Present is the Child of the Past and the parent of the Future. $1.

The Errors of the Bible, demonstrated by the Truths of Nature; or Man's only Infallible Rule of Faith and Practice. By Henry C. Wright. 25 cents.

Book of Human Nature. By La Roy Sunderland. $1.

Book of Health. By the same, 25 cents.

Book of Psychology. By the same, 25 cents.

Theory of Nutrition. The Treatment of Disease and the Philosophy of Healing with out Medicine. By La Roy Sunderland. 50 cents.

Christ and the Pharisees, upon the Sabbath. 20 cents.

Esoteric Anthropology; by T. L. Nichols, M. D. $1.

Marriage; by the same. $1.

Eugene Becklard's Physiological Mysteries and Revelations. 25 cents

The Mistake of Christendom; or, Jesus and his Gospel before Paul and Christianity. By George Stearns. "The Truth shall make you free." Price $1.00

The History of Dungeon Rock. By Emerce. Price 25 cents.

A Voice from the Prison; by James A. Clay. Price 75 cents.

Mr. Parker's Sermon on Immortal Life. Price 10 cents each. All other publications of Mr. Parker, for sale as above.

The Social Revolutionist: A monthly of 32 octavo pp., for the free discussion of general principles and practical measures, pertaining to human progress and general well-being. For the students of radical truth; it is calm, fearless, and searching. John Patterson, Berlin Heights, Ohio. $1 a year.

MEDICINES.

Rice's Spirit Medicines. *Purifying Syrup.* Price $1.00 per bottle. *Nerve Soothing Elixir,* price 50 cents per bottle. *Healing Ointment,* Price 25 cents. per box. *Pulmonary Syrup,* Price 50 cents per bottle.

These Medicines have all been tested and can be relied upon; they contain no poison. They are all *prepared from spirit directions* by WILLIAM E. RICE. For sale by BELA MARSH, No. 14 Broomfield St., Boston.

Mrs. Mettler's Medicines. All these remedies are compounded according to Mrs. Mettler's directions, given while in a state of Clairvoyance, and are purely vegetable, and perfectly safe under all circumstances.

Mrs. Mettler's Restorative Syrup. Price per bottle, $1.

Mrs. Mettler's Dysentery Cordial—A Stomach and Bowel Corrector. Price per bottle, 50 cents.

Mrs. Mettler's Celebrated Elixir—For Cholera. Price per bottle, 50 cts.

Mrs. Mettler's Neutralizing Mixture. Price per bottle, 50 cents.

Mrs. Mettler's Pulmonaria—For Colds, Asthma, Consumption, &c. Price per bottle, $1.00.

Mrs. Mettler's Healing Ointment. Price per box, 25 cents.

Mrs. Mettler's Liniment. Price $1 per bottle. JAMES MCCLESTER, Proprietor.

For sale, at wholesale or retail, by BELA MARSH, Agent, No. 14 Broomfield street.

NEW EDITION.

FACTS and Important Information for Young Men, on the Self-Indulgence of the Sexual Appetite, its destructive effects on health, exciting causes, prevention and cure. By Samuel Gregory, M. D. Price 12 cents. Nearly Fifty Thousand Copies of this work have been circulated, and Agents can be advantageously employed in extending its circulation much more widely. For sale by Bela Marsh, No. 14 Bromfield street, Boston.

A. B. CHILD, M. D., DENTIST,

NO. 15 TREMONT STREET, BOSTON, MASS.

FOUNTAIN HOUSE,

CORNER of Beach street and Harrison Avenue. Spiritualists' Head-Quarters in Boston. Charge $1 25 per day, or $7 per week, for two or three weeks.
H. F. GARDNER.

SUFFOLK DYE HOUSE,

CORNER OF COURT AND HOWARD STREETS, BOSTON.

DENTISTRY.

DR. N. H. SWAIN, DENTIST, COLUMBUS, OHIO.
Satisfaction guaranteed in all cases, and prices reasonable.