

The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

For the Spiritual Age.

SPIRITUALISM OF SOCRATES AND PLATO.

When Prof. Felton appeals from the spirit-teachings through Mr. Whiting, to Socrates, as uttering sentiments equally exalted as the inspired utterances through the young medium, he has chosen his authority inaptly for his purpose. When he declares that the familiar spirit of Socrates, interchangeably called *Demon* and *God*, meant only the *conscience*, he is inconsequent to law and conditions in making a special exception to a "Thus saith the Lord." When we read of other ancient mediums, of their voices from the Lord, and that "the word of the Lord came unto me," we have by the Professor's rule for Socrates simply to interpret that *conscience* was the only demon, angel, or spirit speaking in the name of the Lord; or, would the Professor, repudiating law and conditions make causeless exceptions for a "Thus saith the Lord." This were worthy the imbecile, blind credence of the devotee, who has no scope beyond the tether of his priest; but does not look seemly in the teacher of science and philosophy. It shows the force of education in warping the minds of those from whom higher light was to have been expected. And when teachers in our high schools are fragmentists in the strata of their minds, with routine formularies of thought, not much is to be hoped from scholars deeply grooved upon the same plane. They will be apt to remain sightless of phenomena whose lines of causation are parallel in the unfolding heavens. Unless of far-reaching mentality, they will remain glued to the special instillments of their educational career.

Prof. Felton extols Socrates as chief among men. Very well. Socrates was the maintainer of spirit intercourse against the Sadducees and Pharisees of his time. They charged that "there is one Socrates, a most pestilent fellow, who corrupts the youth." How like the charge against Jesus! How like the charge of Tacitus against the "pestilent superstition" of the Christians! How like the charge of the Harvard Professors against modern Spiritualism! Socrates was early in the enunciation of the higher law,—"O Athenians, I honor and love you; but I shall obey God rather than you,"—and who so worthy thus early to proclaim it as Socrates? Who is guided by "a certain divine and spiritual influence which Melitus in mockery set out in the indictment?" Like other ancient mediums, Socrates declares himself directed "by the Deity, by oracles, by dreams, and by every mode by which any other divine decree has ever enjoined anything for man to do."

Here is distinct claim of mediumship for a "Thus saith the Lord." Prof. Felton will not doubt his authority, the pure, good man of truth, Athena's wisest son, and in much higher estate than many to be found along the plains of old Jewry, where "eye for an eye" is the rule; but on different wise with Socrates, who teaches that "It is not right to return an injury, or to do evil to any man, however one may have suffered from him."

Socrates sometimes calls his guardian angel Demon, and sometimes God. On one occasion he says, "I have long ago thought that the God did not permit me to converse with you;" and in conversation with Theages, he says, "There is by divine allotment a certain Demon that has followed me, beginning from childhood. *This is a voice.*" The latter part of this citation would seem to afford some color to Prof. Felton's claim of *conscience*, as being the voice or Demon of Socrates. But if the Professor puts the directing spirit of Socrates in the subjective mode, by what law of classification will he have other voices to be objective spiritual intelligences? How of that voice from heaven, saying, "This is my beloved Son?" How of that voice which said, "Saul, Saul, why persecutest thou me?" How of that voice which said, "Rise, Peter, kill and eat?" How of all those voices of the Lord, of the Holy Ghost, and of all the spirits of biblical renown, especially of those tremendous voices John heard at Patmos? Are they too all cases of *conscience?* How not? Is not the voice to Socrates as credible as Peter's, who was unfaithful at the crucifixion, and whom Paul afterwards rebukes for dissembling? We believe that voices from heaven can be heard when there are apt media and conditions; though we may not be able to say in all instances precisely how much is subjective or how much objective; but he is no man of science, of philosophy, who, looking upon like phenomena with oneness of law in a consecutive whole, divides and reverses the order of their being. Such a mind, we repeat, is worthy only the creed-bound simpleton who knows neither law nor conditions in what he receives; but would, like his dead father Laetantius, "believe because it is impossible."

It may be granted that the Athenian sage does not always make the issue that his Demon is objective; yet, such must have been his meaning when he claims that his angel guardian could prophecy of future events; and cites the cases in which his Demon signal was given to warn persons of danger, which, they unheeding, were destroyed. And he says, "The power of this Demon is able to effect everything with respect to the intercourse of those who pass their time with me." One of his disciples declares that his own proficiency in knowledge was made, not by the ordinary way of acquiring, but by close proximity to the great teacher, by whose medium powers, in rapport with the disciple, the latter received copiously by spiritual influx. The disciple's own language is, "I made by far the greatest proficiency when I sat near you and touched you." This will be apt to remind one of that other medium who said, "Who hath touched me; for I perceive that virtue hath gone out of me." Theages then wishes to become a disciple of Socrates, "to make trial of this Demon by associating together."

This *conscience* of Socrates had much scope of function to perform so many wonderful things. Will Prof. Felton explain by what law it could operate so objectively to itself? "We never saw it in this wise before." There is no stumbling block in the way when we receive this Demon as a spiritual objectivity, the guardian angel and guide of its beloved brother in his upward way.

Socrates and Plato believed in the immortality of the soul—in the language of Plato, "*that the dead have a certain perception of things here.* For the most excellent minds divine that this is so, but the most depraved deny it." We will not retort Plato's language upon the Harvard Professors, that their denial of spirit-intercourse is because they are so "depraved," though spirituality of sight would doubtless much improve them, as a knowledge of angel-intercourse, in proving the immortality of the soul, would not tend to "corrupt the morals of men and taint the purity of woman." For Plato further tells us that "in things inanimate there is nothing either good or evil worthy of mention; but good or ill will happen to each soul, either existing with the body or separated from it. But it is ever requisite to trust to the sacred accounts of the olden time, which inform us that the soul is immortal and has judges of its conduct, and suffers the greatest punishments when it is liberated from the body. Hence it is requisite to think it is a lesser evil to suffer than to do the greatest sins and injuries. This, indeed, the man who is fond of money and poor in soul does not hear; and should he hear, he laughs it down, as he imagines, and impudently snatches from all sides whatever he thinks he can, like a wild beast, eat or drink, or can contribute to the miscalled pleasure of sexual intercourse, at once servile and graceless."

The prayer of Socrates was, "Grant me to become beautiful in the inner man, and that whatever outward things I have may be at peace with those within. May I deem the wise man rich, and may I have such a portion of gold as none but a prudent man can either bear or employ."

Prof. Felton, while garnishing the tomb of the ancient Demon Sage should not throw stones at us for finding the lost faith that our loved ones do come as comforters from the other world to this. Is not this sweetest of consolations more than foreshadowed by "one Jesus," a most beautiful way of light, who had "many things to say," but the people "could not bear them;" but now, that those unsaid things are being outwrought to human needs, do not, O Harvard Professors of dead formularies! rage and imagine a vain thing when the heavens open and torment you before your time. C. B. P.

For the Spiritual Age.

ARTS AND ARTISTS.

Art is the objective expression of a mental idea, or of an inspired thought. Each human being develops an art; and, therefore, is an artist. There are some minds which are peculiarly termed artistic, from that conformation of the brain, or physical organization, which enables them to work out their art ideals into a more distinctive, finer form, as painting, sculpture, music, &c.; and the world, recognizing the purity and beauty of these representations, has designated them the Fine Arts.

He, who sees the clothing for his ideal in the more external of earth forms; who holds communion with storm and sunshine, with flower and stream, gives us his embodiment in landscape, pleasing to the eye and rich in expression; as he ascends to loftier heights, and his mind roves in search of his ideal in higher forms of animated Nature, the "human face divine" becomes his contemplation, and he portrays the varied expressions of that ever-increasing study.

He, to whom symmetry is all perfection, breathes the life-breath of the symmetry within him, upon the unshapen, lifeless marble; and it starts up almost a living thing, and stands there, the objective image of the dweller within the niche of his own mind.

The musician, from the deep melody and interior harmony of his own nature, presents his ideal in combinations of sound which purify and elevate, making us feel as though we inhaled the very atmosphere of Paradise.

These particular arts have had their devotees in all ages; a circlet of illustrious names surrounds them all; names familiar to us as household words; names that will never fade, for they were engraven by a spark from the Divine hand.

All artists, who have been in any way celebrated for their productions, have recognized, more or less, an inspiration from celestial spheres, which seemed to accompany them, as they labored to produce their ideals externally; and, the more sensible this recognition, the more divine the portrayal. I think it was Raphael who said, that when his hand moved as with a magic skill, that he felt the near presence of his sainted mother; and these sainted ones are indeed the guardians of these beautiful children of the mind.

Art is endless—universal—it originates in the Divine and ends only with him. He is the great Artist; all others must reflect him in miniature form. He penciled the sky with azure tints; and, with still finer penciling, the flowers proclaim his work; he made man the grand statue of life; he struck the chord of spheral harmony, out rolled the worlds to heavenly music tuned, the workmanship of his will, the objective expression of his ideal thought.

Our everyday life is an art; our every action the expression of that art. We are all artists in the great and magnificent studio of Nature. ABBY M. BURTON.

For the Spiritual Age.

FRAGMENTS.

BY A. GIBBS CAMPBELL.

When on the earth had settled moral night,
And darkness reigned where once shone Sinai's light;—
When superstitious rites usurped the place
Where beamed Religion once with holy grace;—
When Justice, Truth and Mercy far had fled
From Church and State, and hollow forms instead—
Tithings of "anise, mint, and cummin," made
For sanctimonious priests a thriving trade,
Who, like our modern priests, gain-seeking men,
God's holy temple made a robber's den;—
At such a time, long centuries ago,
From Heaven's high mansions to the earth below
An angel band, on gladsome errand bound,
Sped to the plains where, seated on the ground,
The humble shepherds through the solemn night
Watched their loved flocks, and gathered pure delight
And holy wisdom, which each glowing star
Rained on them with its radiance from afar.
Around the shepherds shone celestial light,
(Each gem eclipsing in the crown of night,)
Making them quake with apprehensive dread,
But momentary,—for God's angel said
"Fear not—I bring glad tidings unto all
People who dwell on this terrestrial ball."
Then Heaven's high dome with sounds harmonic rang,
As the angelic host in concert sang,
"Glory to God! Good-will and Peace on earth!"
Most fitting song to usher in the birth
Of Heaven's divinest Son, whose mission grand
Eternal Love had from eternal planned.

* * * * *

Lo! in a manger where the oxen fed
The Son of God made his first lowly bed;
He who on high with glory erst was crowned,
No prouder birth-place than a stable found.
As in our time, the North-star's steady ray
Guides weary pilgrims on their toilsome way,
From bondage worse than that of Pharaoh's reign,
So there appeared, among the shining train,
The flaming star which like a beacon shone,
And from the East-land led the sages on,
Who, finding Jesus, worshipped him, and rolled
Full at his feet their gifts of precious gold,
And incense-breathing gums, whose odors rare
Symboled the fragrance of their praise and prayer.

* * * * *

Throughout his youth and when to manhood grown,
Sunlike, but spotless, his example shone—
Teaching the world great truths which long had been
Hid by traditions false and priestly din;
He trampled on the vain and hollow rites
Practised by vainer, hollower hypocrites,
Who hoped by them to bring the heavens in debt,
Or blind th' Omniscient eye of God, while yet
They daily added to their ill-got store
By stealing bread from God's afflicted poor,
And still contrived how they might still steal more.
The poor, the blind, the outcast, and the slave,
The victims of the proud, rich Pharisee,
These were the sharers of his sympathy,
These were the ones he loved to bless and save.

* * * * *

Oh! Holy Christ! thy mission is not done!
Still on Oppression shines the noonday sun;
Thy children still are trampled in the dust,
'Neath the remorseless heel of Power crushed.
Dost thou not hear their grief-extorted cry?
Look'st thou not on them still with pitying eye?
Behold th' oppressor waxes yet more bold,
And grasps them with a sterner, tighter hold,
While, as of old, the Chu n and priesthood stand
Leagued with thy foes, and claiming Heaven's command
For all their deeds of tyranny and crime
Staining, with human blood, the page of Time!

* * * * *

Oh! Christ, re-incarnated in thy sons,
Thou wearest still the dolorous crown of thorns;
Thou daily bear'st thy Cross, and feelest all
The cruel blows which on thy children fall;
For as unto the least of Thine 'tis done,
'Neath night's dark cover or the blazing sun,
So is it done to Thee, and Thou wilt yet
Thy majesty and power vindicate.

TRENTON, N. J., January 9, 1858.

He has not a little of the devil in him, who prays to God and bites his neighbor.—*Lavater.*

For the Spiritual Age.

FUTURE PROGRESS.

The doctrine of future progression seems to be a stumbling-block to many; and especially offensive to those who are most opposed to progress in the present. These very conservative minds would not allow the human race to make any advance, here nor hereafter, but have them live on in the dull routine of the oldest ages, till death comes, and with a jerk hurls the living into the middle of futurity, beyond the hope of advance, still to live on eternally, without change, which, if one would think, he must see, were to *live* in no true sense, but only to exist in a long death-like passivity of being.

Very lucky it is for the poor shackled soul, that death is endowed, by such theorists, with this wonderful projectile power; and happy would mortals be, could one death leave them the hope of many more, that from time to time, as long familiarity with one state of fixed unmoving life, made satiate to weariness, the soul that *must aspire* or die, they might be tossed aloft again, and so get forward in the ascending grades of being, by such explosive death-fits, since they are denied the expanding progress of true life, unfolding in its endless periods.

But fortunately for the soul, and very unfortunately for our stand-still philosophers, nature and God teach no such nonsense. All life is a many-chaptered Bible, in which every verse repeats the thought, that gradual unfolding is the law of life. When we see infancy shot forward into manhood at a fling; see buds hurled through greenness to mature fruition, at a single snap, and pumpkin-seeds dropping ripe pumpkins from their opened hulls, we may confidently assert it as our faith that the last sigh of the dying sinner will heave him to the height of all beatitudes, and the final gasp of the saint will set him on a throne from which the attainments of all eternity could not unseat him for a nobler one.

If death is so potent in transforming dull, dark, sluggard souls to the topmost angel-hood, and our duty is so clear as seems, to do all we can for the conversion of the heathen, we have sadly mistaken the means of grace. Bibles, printing-presses, schools, preaching, and life-long missionary work, with here and there a painful martyrdom in the cause, are but slow and partial instrumentalities in the great work of spiritual renovation. A hickory cudgel about four feet long and as thick as your two thumbs, would be the most effectual means of grace that your missionary could lay his hands to, in a wilderness station. A contrite heart would go but a little ways compared with the effects of a broken skull, in the work of sanctification. The old knock-down and drag-out practice of education was, after all, the right one, only it fell short of success by falling short in violence.

The mysteries of learning, that a dull head resisted, with all the mellowing thwacks that were applied, as a stimulant, would have found a way into the mind by the door that let out the stupid brains, if our old-fashioned tutors had followed up their system to the death.

It would seem that the surest and most expeditious way to bring a man to perfect stature of the sons of God, is just to make him a head shorter; and where the mind is incapable of comprehending the great truths of science and religion, if you merely put daylight through its house, its education is completed. With such efficacy in death a five-tongued revolver would preach to more purpose than the Pentateuch; a two edged sword were better than both Testaments, and Tom Hyer would certainly be the most worthy Doctor of the Higher Law.

We are happy to have begun our education in the progressive school, which leads us on step by step to the altitudes of power and knowledge, as we have no fancy to being filled all at once, and hung up to dry, like a Yankee sausage. Give us at least three meals a day of the Bread of Life, and they who will may stuff themselves once alone, for all eternity, with the best hope they can find of a happy digestion.

We are more than content to make our progress hereafter by the same laws that govern our progress here, and start the moment after death richer by only a moment's experience than we were before.

Spiritual Presence.

We know not the laws of the spiritual life; but if, even while here on earth, and while it is confined to the body, the mind has, through its material organs, a kind of universal presence, and its thought outstrips the sunbeam, can we suppose that they who have advanced before us are more restricted in knowledge, and that eclipse falls on all that they leave behind? I cannot doubt that this world lies open to their view. With enlarged powers, with higher faculties, while all seems darkness to us, all to their purer vision may be light around us. And I would fain think that there are blessed thoughts coming unawares, and holy impulses, and better purposes, which visit the soul in its struggles, from the helping love of the departed. Sure I am that *our danger is not from too great faith in the reality of the spiritual world.* That world, where is it? Is it not the teaching of reason, that it is all around us? God grant that we may feel the moral power of this idea of spiritual presence!—*Peabody's "Christian Days and Thoughts."*

MAGNETISM.

Animal magnetism, to which our article must be confined, implies, in its most limited sense, the influence which one mind exerts over another, independent of the ordinary channels of communication, viz., the external senses. It is true, as a general statement, that persons of active minds and vigorous constitutions are capable of influencing, in this way, those of more passive minds and more feeble organism. This principle will account for different degrees and varieties of "mesmeric phenomena," whatever may be the rationale or *modus operandi.*

As we have before intimated, whatever theory will satisfactorily account for clairvoyance, will also equally apply to the elucidation of the phenomena of somnambulism, dreaming, and indeed, all mental operations which occur without the functional exercise of the external senses. A very good illustration of this idea may be seen in the various states and degrees of exhilaration, intoxication, delirium, stupor, etc., from the effects of nervine and narcotic medicines, as coffee, ether, alcohol, tobacco, opium, chloroform, etc.

The important, and, indeed, the only question for us to discuss in this place, is the rationale of the phenomena. Let us begin with the most simple states of mental aberration, and proceed to the more complex.

In dreaming, the mind sees, and hears, and feels, and smells, and tastes; yet it does not use the eyes nor ears, nor the organs of smell, taste, nor feeling. All of these are inactive. Almost every person's experience will confirm this statement. But as the organs of the external senses are the usual, the normal mediums for mental perception, the abnormal perceptions must necessarily be more or less disorderly, hence unreliable. The mind may, in this way, perceive the relations of objects correctly; or it may perceive them incorrectly. It may in this way take cognizance of things it could not observe through the ordinary media, the external senses; it may, as the organism generally, and the brain particularly, are more or less disturbed, perceive the relations of objects erroneously or imperfectly. This is the rationale of "second sight," or "presentiments," and of clairvoyance. And on this principle we can understand well enough how it is that clairvoyants, "seers," etc., may tell us, on some occasions, truths entirely beyond the recognition of the mind in its normal operations, and at other times perpetrate the most egregious fallacies. And thus it is that the "modern spiritualists," whether their mediums are influenced by spirits in or out of the form, do well in telling us that we must subject the statements which the mediums give us to precisely the same rules of examination and criticism that we do the evidences of the truth of statements which we derive from books and from individuals. The fact that "spirits" do communicate does not carry with it the conclusion that their communications are in all cases reliable. This must depend, to a very great extent, upon a great variety of circumstances affecting the bodily and mental conditions of the medium.

That mind or soul can impress or communicate with mind or soul, has always been the doctrine of all religionists. The mode or manner is the only point in dispute. We think, as before stated, that this subject has not been investigated from the true stand-point. This we propose now to intimate, and then leave the subject for a time.

Philosophers, Metaphysicians, Theologians, Physicians, Chemists, and the literati generally, have had and still have a radically erroneous theory of the nature of impressions. They have, one and all, explained *impressions*, bodily and mental, to mean the operation or action of things external to the organism upon it. This is wholly wrong. It reverses the whole order of nature. And need any one wonder that a thousand strange, inconsistent, jarring and warring doctrines, and creeds, and systems in philosophy, in theology, in physiology, in medicine, have grown out of it! As well might the astronomer predicate his whole science on the fundamental proposition that the sun rises in the east and sets in the west, and goes round the earth every day. Would he not, on this basis, for calculating the problems of astronomy, soon have all the planets of the solar system, and all beyond.

Where other planets circle other suns,

in interminable disorder and confusion?

Impressions are mere recognitions. Bodily impressions are the recognitions of things in contact with the organism, by the organic instincts. *Healthful* impressions are the recognitions of things useful or nutritive to the system, as food. *Morbid* impressions are the recognitions of things injurious, as poisons. *Mental* impressions are the recognitions of things external to us. Thus a tree does not act on the mind through the optic nerve; but the mind recognizes the existence of a tree through the organ of sight. But the mind may recognize its existence in sleep, or in the clairvoyant state. This is "interior vision," a vision, and a recognition which all human beings, in some way, expect to exercise, when the organs of the external senses have mingled with the clods of the valley, and returned to the dust from whence they came. How vain, how superstitious, is the prevalent reverence for the relics of our cast-off bodies! and how almost blasphemous is the contempt with which the "indwelling spirit," embodied in human form, is treated by those who can almost worship the lifeless, decaying, inorganic, and earthy remains of mortality!—*Life Illustrated.*

The Spiritual Age.

Progress is the Common Law of the Universe.

A. E. NEWTON, 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.

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EDITORIAL CORRESPONDENCE.

{ UNITED STATES HOTEL,
{ LOUISVILLE, Ky., Jan. 20, 1858.

READERS OF THE AGE:—I have this evening given my seventh and concluding lecture in this city, and design to leave at an early hour to-morrow morning for Lafayette, Indiana. The course on Spiritualism, delivered in Mozart Hall, occupied six evenings, and comprehended the Relations of the visible and invisible Worlds; Power of the Soul over the Body; Nature of the Intercourse between Spirits and Men; Laws of Spirit-mediumship; Various Classes of Spiritual Phenomena; Death and Life in the world to come; Spiritualism of the Bible and Philosophy of Miracles; the Spiritual Idea an integral element in all Religions; Fundamental Principles and legitimate Claims of Christianity vindicated against the assaults of a material and sensuous skepticism; Claims of Science and Religion harmonized; Religion made philosophical and Philosophy invested with a religious importance; "Unity of the Spirit in the bonds of Peace," on the broad basis of a Natural Theology and a truly Spiritual Worship. On each succeeding evening the audiences manifested an increasing interest in the general subject, while the *Daily Press* (I except the *Courier*, which was silent) evinced a serious attention in their treatment of Spiritualism as presented by the writer. The *Democrat* was ably represented at every lecture, and the liberal and critical notices which appeared on each succeeding morning were invariably enlightened and candid in an eminent degree. The poet editor of the *Journal* and his able associate likewise treated the subject with becoming liberality and the lecturer with respectful and generous consideration.

SECRET CIRCLES, GENTLE INQUIRERS AND TEMPERED LIGHTNINGS.

Louisville has not hitherto been greatly distinguished for a ready acceptance of spiritual ideas, but there are now decided indications of progress in all this region. The spirits seem to have been unusually active since our arrival, and they have startled a number of persons by rapping and moving ponderable objects through newly discovered media. Many of the boarders at some of the principal hotels in this city are becoming interested. Several fashionable ladies and gentlemen (the former, perhaps, would not for the world have it known that they have been in company with the angels and this reporter) are holding circles in their private apartments, to which only the prudent and those who can keep a secret are admitted. As the writer was politely invited to several *seances*, it would be manifestly improper to disclose names or in any other manner to individualize the persons thus engaged. We are bound to spare the feelings and to respect the wishes of the timid investigator. We must allow every one to decide what specific relation he or she will sustain to a Reformation that is destined alike to strengthen the weak and to rebuke the wayward by the absolute certainty and the moral majesty of its future and final triumphs.

Among the fashionable ladies and gentlemen of Louisville who turn the tables for their own amusement and to entertain their friends, the theory of electric action is of course generally received. Those who know nothing of the laws of electricity are prone to refer every phenomenon they cannot explain to some form or modification of that agent. Indeed, this is never the assumption of the learned, but it is the common subterfuge of such skeptical persons as are destitute of scientific information in this particular department. In their opinion electricity, all at once—after being imprisoned for ages and restrained by fixed and unalterable laws—breaks loose, overturns and cracks the tables, and introduces general disorder into our households all over the country. Not only the grosser elements of the human race are thus *struck* by lightning from the fairer forms of fashionable ladies, but the emancipated spirit of thunder—apparently wild in the reckless joy of its new freedom—rushes impetuously through the *bracelets* and hits the mahogany with a vengeance! There is no harm done, and we soon learn to relish the shocks amazingly. The old fashioned lightning, when it was permitted from on high to visit the earth, was very destructive. It used to kill folks and set the house on fire; but so far as the writer has been exposed to the electrical influence as modified and tempered by our beautiful living *conductors*, it is by no means so terrible a thing as the youthful imagination and the venders of the old lightning rods have represented. True, if you approach the mahogany when the *galvanic battery* is in operation, you are quite likely to feel the softly tempered currents; but the philosopher and others who are not made up of combustible or explosive materials need have no fear of being consumed or otherwise demolished.

RELATIONS OF SPIRIT-INFLUENCE TO MECHANICAL INVENTIONS.

Mr. John Timmins, of Louisville—an honest mechanic, on whose integrity one might almost risk his immortality, if that were possible—gave me some facts in his experience which seem to illustrate the relations of invisible, intelligent powers to the department of mechanical invention, two examples of which I will briefly record. On one occasion, after spending two weeks in vainly trying to overcome some difficulty in the construction of a revolving plough, he retired one night greatly excited and perplexed. During the night the whole thing was most vividly presented to him in a *dream*, or vision, so that the next day he was enabled to perform in two hours what he had failed to do in two weeks by the most intense concentration of his waking faculties.

On another occasion, while Mr. Timmins was employed in a cloth-dressing establishment in the State of Maryland, he was required to give his attention to a certain machine used for shearing the face of the cloth, and which, from some unknown cause, worked so imperfectly as to greatly damage the goods. He labored for some time at the machine, but without any beneficial results. He was wholly unable to ascertain the cause of the difficulty, and hence was obliged to experiment at random in his attempts to remedy the evil. All his efforts were unavailing until he was ready to despair of success. After a day of apparently useless toil, he retired one night with his mind intensely and unpleasantly exercised. Before morning he dreamed that a particular *screw* which he had not noticed, was so much worn as to give the shears unusual freedom and an irregular motion at certain points in their revolution. In the morning he rose early and proceeded to examine the screw, which he found in the precise condition represented to him in the dream. This discovery enabled him to remove the difficulty in three minutes. Mr. T. assures me that in the mechanic arts he has acquired far more while asleep than during all the investigations and labors of his waking life.

APPARENT WARNINGS.

The wife of the gentleman to whose mechanical inspirations I have already referred—Mrs. Rebecca Timmins—is subject to the invisible powers. One night in the month of March last, being one of a sleighing party, she was returning home about ten o'clock in the evening, when a bright light appeared at a distance of some sixty yards from the road and moving in the same direction with the company. The luminous body appeared to be nearly a foot in diameter, and it advanced with the same rapidity that herself and her companions were traveling. The mysterious light moved over hedges and ditches, and through the woods with the same facility, and accompanied the party a distance of about three miles. At length, when directly opposite the residence of Mr. Isaac Groves, it suddenly disappeared and was seen no more. Mrs. Timmins was forcibly impressed that the light of *life* in some member of Mr. Groves' family would soon be extinguished on earth. A few days after, his little son, who was in the sleigh at the time and perfectly well, ascended to the world where all life is immortal and the vital flame can be extinguished no more forever.

Mrs. Timmins believes that she has been otherwise forewarned of the departure of her relatives, and she briefly related two examples substantially as follows: She has a clock in her dining-room on which the spirits are accustomed to manifest their presence, by rapping or otherwise. While looking at the dial—at six o'clock in the morning (two years ago on the 16th instant)—the clock suddenly *stopped*. At that hour her grandsire expired at his residence in Mason County, Ky., 150 miles distant. On the seventh day of last March the same clock stopped again, at about five o'clock in the morning, at which hour—within a few moments—her father finished his career *in time*.

DR. BUCHANAN AND ANTHROPOLOGY.

Louisville is the residence of our learned friend Dr. J. R. Buchanan, who is widely known as a fearless investigator in unexplored fields of thought, and as one of the most enlightened teachers of mental science. The chief reason why he was not honored with a service of plate some time since is, that few persons have followed him into the new field of his enterprise, while a still less number are qualified to form a just estimate of his important labors and conquests. The man who leads his fellows to a contest wherein the baser passions hold their fearful carnival at the gates of death, is honored with the public thanks and a statue; while the man who makes war on the powers of darkness, who solves the greatest problems of life, demonstrates an immortality, and pours a flood of light on the common mind, may possibly command a respectful hearing for his good intentions and gentlemanly deportment. But *the practical value* of his discoveries is not once thought of, much less do the people propose to distinguish him by a public testimonial. Who thinks of presenting even *a pewter mug* to any man for his silent and patient assiduity in this department? Surely no one; and if one wants a gold-headed cane, he is far more likely to realize his wishes by breaking his old one over the head of some unoffending citizen than by honestly *upholding* the claims of humanity.

When so many mistake mere looseness of expression for freedom of thought, it is refreshing to meet with a mind that combines the largest rational liberty with scientific methods and precise language. Dr. Buchanan is emphatically a man of this description, who pursues his favorite studies from a love of science and with a wise reference to the best interests of mankind. For this reason—not less than for his actual discoveries—he commands the respect and esteem of all who have formed a correct estimate of his character and a just appreciation of his peculiar scientific attainments. I cannot but indulge the hope that the multitudes in New York and New England—who are already profoundly interested in an investigation of the natural laws and spiritual mysteries of human nature—will take an early opportunity to have popular lectures on the general subject, and a more systematic course of private instruction in Anthropology, which no man is so well qualified to impart as Dr. Buchanan.

The Doctor has just completed a series of three lectures, delivered in the Masonic Temple in this city, before rather numerous and highly intelligent audiences; and as the subject is interesting and important, I have procured from a competent reporter the following brief synopsis of the course:

In his first lecture Dr. Buchanan contented himself with laying a solid foundation for his philosophy, by showing that the brain is the seat of all our voluntary power, all our conscious life—all that man is, has been, or can be in this life. He showed that the body was but a physical instrument for the necessities of the soul and brain, and that scientific men heretofore had given us no system of Anthropology, but had either been occupied with a metaphysical philosophy which touches nothing on the earth, or with a material anatomy and incomplete physiology, which take no cognizance of the real man, but are content with the mere hundred pounds of bones and tissues and four gallons of blood which make the body. Life and mind, he showed, could reside only in the nervous matter, and by a glance at the arrangement of the whole animal kingdom, it appears that all classes of animals occupy a rank corresponding exactly to the amount and structure of their nervous matter. This basis of classification is recognized by all naturalists in their divisions of the entire animal kingdom into *Cyclo-neurose*, *Diplo-neurose*, *Cyclo-gangliata*, and *Spini-cerebrata*, which he explained as forms and gradations of nervous development. He showed that the four great vertebrate classes, fishes, reptiles, birds and mammalia, had an amount of nervous development in each group corresponding to its rank in intelligence, being more than twenty-five times as great in quadrupeds as in fishes.

Man, standing above all these classes in his amount of brain, attains a rank himself proportioned to his cerebral development. Taking a comprehensive view of the Caucasian, the African, and the intermediate tawny races, he showed that according to the reports of the most eminent naturalists, the amount of brain in each of the great races corresponded to its rank in civilization. Finally, by references to striking examples among the great and remarkable men of history, he showed that the contrast between men of the highest and men of the lowest type was obvious and self-evident, even to persons of the most superficial observation.

In the second lecture, after showing the vast realm of unexplored science which lay in the brain, beyond the narrow range of the old sciences, he alluded grandly to Gall as the Columbus of this new world, comparing his labors to those of Columbus, Galileo, Harvey and Newton, yet showing the pre-eminence of the philosopher who went so much farther beyond cotemporary knowledge, and whose subject, Man, was so incomparably greater than all the subordinate subjects of science studied by his predecessors, which were but accessories or instrumentalities for the development of man. He traced briefly the scientific labors of Gall, showing his conceded pre-eminence as the anatomist of the brain, the revealer of its true structure—cited the testimony of the ablest anatomists to Gall's superiority—referred to his persecution by the Emperor of Austria, by Napoleon, and by the English literati—and his final triumph over all. He referred to the labors of Spurzheim, Vimont, Combe and Caldwell, and showed the vast extent of Anthropological science left unexplored by Gall and Spurzheim for other discoverers. In this field he had entered and endeavored to ascertain the locations of the external senses in the brain as well as of numerous faculties not localized in the brain by the founder of the science. He sought also to complete the science of man by determining the relations not only of the mind to the brain, which had been attempted by Gall, but of the brain to the body, which had been attempted by no one. To accomplish the whole of this task he had to strike out a new path. The craniological method of Gall proved inadequate to revealing with certainty all the functions of the brain. Hence he was led to the new discovery, in 1841, of exciting the brain by nervauric influences, as we excite a nerve by galvanism, and thus compelling the revelation of its functions. The discovery surpassed all anticipation,—it gave us the key to the inmost mysteries of the soul and body of man, and by using this new method of exploration he had unfolded for the first time in the history of scientific progress, a complete *Anthropology*. The impressibility of the brain thus discovered had been verified by experiments throughout the civilized world. It could easily be verified upon a large portion of the population in any country. Hence he was presenting a science not less positive and exact than chemistry or physics.

This science not merely gives us a perfect phrenology and philosophical physiology, but reveals the more wonderful intuitive powers of clairvoyance, prevoyance, sympathetic impression, spiritual perception, and psychometry, as well as the philosophy of physiognomic expression in the face and body, trance, insanity, somnambulism, &c. But the subject is becoming too vast for a cursory report to do it any justice. The lectures each occupied about two hours of rapid and correct speaking, in a fluent extemporaneous style; and the audience, which embraced the most intellectual and cultivated citizens of Louisville, consisting chiefly of professional men, listened with intense interest and apparent pleasure throughout.

As to Psychometry, Dr. B. briefly sketched the steps which led him to its discovery, and referred to the numerous practitioners of psychometry who had become known to the public since he commenced teaching the art to his private classes. He could satisfy any rational mind of its truth and utility, and would pledge himself, if he had occasion, to find at least five hundred psychometers in the city.

The third—the most interesting and convincing lecture—was devoted to illustrating the triune action of the soul, the brain and the body. The doctrines presented were based upon cerebral anatomy, which was clearly explained, and were so fully illustrated by attitude and manner, as to defy any report, unless we had unlimited command of the services of the draughtsman and engraver. This lecture demonstrated, in a manner which left no doubt, that the phenomena of soul, brain and body were governed by strict mathematical laws, and were therefore capable of being more fully understood than was heretofore deemed possible. The simple and beautiful explanations given by these laws, which he presented, of physiognomy and vocal expression, eloquence and manners, as well as physiological and pathological action, excited no little delight and surprise, and showed that science, in proportion as it is perfected, becomes systematic, beautiful and perspicuous.

THE DESTINIES OF MEN IN THE STAR LANGUAGE.

The celebrated Madam Blanche, who was formerly visited by the great departed lights of the United States Senate, is doing a successful business here, in disclosing the secrets of the past and future by the ancient science of Astrology, which has numbered among its adherents some of the most illustrious names in history. That the relative positions of the planets at the time of one's birth may influence human feeling, thought and character, and thus, in some measure, determine the destinies of men, is by no means improbable. If the sun and the planets of our system all influence each other, and the harmony of the great solar family is thus preserved by mutual attractions, it is certainly quite probable that the numerous forms of organized life on their surfaces, and, indeed, all the conditions of our passional, intellectual and spiritual being may be similarly influenced and in some degree determined by the relations of other orbs to the earth at the critical periods of human existence. If we consider that not even a tree or a blade of grass is produced without an influence that emanates from the sun—coming to us through an intervening space of nearly one hundred millions of miles—we shall dogmatize less about impossibilities, and not hastily discredit the claims of Astrology, which has added to the evidence of its intrinsic probability the sanction of the greatest names of antiquity.

THE GOVERNOR'S FIRST IMPRESSION.

I have just learned from a reliable source that the Spirits have made their appearance at Frankfort, the capitol of Kentucky, and that they have paid an evening visit to the Governor's family. While a number of ladies were very recently experimenting with the tables at his mansion, the invisibles suddenly announced their presence in a manner so emphatic and startling, that one of the company—an interesting lady from this city—was greatly alarmed, and under the influence of this sudden excitement rushed out of the room. The Governor was about entering the apartment as she made her exit, and the lady very naturally threw herself into his arms, petitioning—without the customary formalities—for executive protection. It is intimated that his Excellency not only cordially approved of the demonstrations, but that he was so *pleasantly impressed* by his first experience, that he insisted on giving the Spirits full liberty to rap away and turn the tables as long as they pleased. The Legislature is now in session, and as the Governor is already on our side, and the manifestations are likely to please the gallant sons of Kentucky, we may presume that the Spirits will soon carry the State. S. B. B.

DECENCY.

When the great Michael Angelo, after eight years of intense toil, had completed that wonderful fresco of the Last Judgment, which so astonishes and overpowers the visitor to the Chapel Sistine at Rome, it was discovered that, in his sublime devotion to his art, he had so far forgotten the conventionalities of society as to leave those majestic and terrible forms entirely undraped! The grandeur of his conception had driven all petty notions of decency or indecency from his mind! Of course some people were shocked; and the Pope's master of ceremonies, Biagio, who, in the way of his profession, knew what was right and proper as well as any modern editor, expressed his disgust at these nudities. Thereupon the mighty artist, with firm hand siezed his pencil, and with a few swift strokes, changed the face of one of his demons into the likeness of the modest Biagio, with the appropriate addition of asses' ears.

We think it a great pity that Michael Angelo is not alive to-day; for we are sure that he would make still another addition to this figure. He would veil the modest face with a copy of the *Springfield Republican*, leaving the asinine appendages with an editorial pen stuck over one of them, mildly protruding above the edge of that immaculate sheet. The artist would likewise see the fitness of veiling the faces of the Virgin and the Saviour; for which purpose the N. Y. *Tribune* would answer admirably. He would also, we hope, deny the truth of the absurd reply he is said to have made to the Pope Paul IV., when that pure-minded gentleman besought him to add some clothing to his scandalous figures: "Reform the morals of the world, and the picture will be reformed of itself." If the great sculptor were alive to-day, we should like to prove to him the folly and insanity of such a sentiment, by quotations from the above-mentioned strictly virtuous newspapers. X.

INQUIRIES ANSWERED.

FREE AGENCY AND DIVINE SOVEREIGNTY.

BRO. NEWTON:—Can you give us some information through your paper, in regard to certain questions, which have of late arisen in our circles, with spirits in and out of the form. There are those who contend that Man is a free agent, morally and intellectually, and therefore, through his own power of will can govern all circumstances; while the opposite contend that man is governed by circumstances, being the effect of Nature's laws,—thus measurably making man a machine and God the Head Engineer. We solicit your views on the subject, that we may thereby gain more light. Yours truly,

LITCHFIELD, Mich., Dec., 1857. RANSOM BULLARD.

We presume our correspondent needs not to be informed that this is no new question to the world. The problem of the Divine Sovereignty, and Man's Free Agency has been a source of difference and of perplexity among men ever since they began to philosophize; and it very likely will continue to be the same, so long as man is born an infant in knowledge and power of conception, with a universe before him to be explored. However satisfactorily some may have solved the problem for themselves, it yet becomes a new question to each unfolding mind in its turn; and as it stretches out from the little center of its own partial development and limited perception, and endeavors to take in the Infinite and the Incomprehensible, its efforts must necessarily be attended with struggle and perplexity, and its earlier conceptions must be crude and fragmentary.

We have not the vanity to imagine that it is in our power to present anything of value upon this trite topic, which has not already been better said a hundred times over. Yet possibly a suggestion or two may be made which will be of use to some who are striving to grasp this problem—of whom there are numbers besides our correspondent.

And our first suggestion is that it is manifestly impossible to obtain adequate and just views of this matter, until the mind becomes sufficiently expanded, and the vision sufficiently clarified, to rightly apprehend a subject of this nature. Every school-boy recollects how some simple problem in arithmetic has seemed a perfect enigma to his juvenile mind at one time; and yet, a few days or years later, when he had attained more mental expansion, and taken two or three intermediate steps, all has become as plain before him as the well-trodden path to the school-room. The same is much more true of abstruse metaphysical questions like that here proposed. It, then, ill becomes children of a larger growth to allow any degree of animosity or impatience to characterize their differences on such questions. Each mind, whether in or out of the body, sees from the stand-point of development to which it has attained; and none of us should therefore wish dictatorially to enforce our views upon others, or be affronted if all do not see through our eyes. Nor need any despair on account of the perplexities which at present may attend this or any other question in their own minds. The fact that such questions arise is of itself a proof that they will one day be solved; and he who perseveringly struggles on up the pathway of individual progression, will surely in time rise above the bogs into an atmosphere of clearer vision.

Again, this question, like most others, obviously has *two sides*, both equally important and equally true. If our minds are sufficiently expanded to take in both at the same time, then all is harmony and beauty; but if otherwise, there is seeming antagonism, and we naturally incline to that side to which education or constitutional bias inclines us, rejecting the other as totally erroneous. To illustrate: suppose a person unacquainted with astronomy is told for the first time that the moon revolves about the *earth*; and suppose that soon after the same person is assured that the moon revolves about the *sun*. Naturally the two statements would seem contradictory, and he might conclude that the one or the other was untrue. Suppose, then, that he undertakes by his own perception, to determine which is correct. After a *whole month's* careful observation, he decides in favor of the first statement, and concludes that the latter is false. Yet all know that were he to continue his observations through a *year*, he might see that *both* were true, and that the *apparently* contradictory truths beautifully harmonize.

This simple illustration aptly elucidates the subject before us. That man has a certain freedom of will and of action, his own constant consciousness asserts. On the other hand, that all things are, and must of necessity be guided and controlled by an Intelligence and Power which is beyond and above man, which includes him and all his surroundings in its resistless sway, is asserted with equal positiveness by a deeper and more interior consciousness. And contradictory as the two statements may seem, to the limited vision, yet we are confident a wider view and a fuller experience will reveal their perfect and glorious harmony.

One prime source of difficulty lies in too limited conceptions of God,—*who* and *what* He is, and *how* He controls. Men are prone childishly to conceive of God as a limited Personality, in form and size like man, though perhaps somewhat enlarged, occupying a local space somewhere *outside* of themselves; and they rightly think that if such a Being governs them, He must do it in some way by the application of *external force and constraint*,—that is, by making men "machines," of which He is the "Engineer." But being conscious of no such outside constraint or force, they conclude that they are *not governed*,—that they are, in the fullest meaning of the word, free agents. But it is plain that we should look for God not alone *outside* of us. We know that we did not originate a single power or faculty of our being. The power to exist,—the power to think,—the power to feel,—the power to choose,—the power to will,—did we or do we create one of these in ourselves? Or can we change their nature or laws at will? Can we even *will* without a *motive*? All must see that every act we perform depends in some degree on something which *lies back* even of the will;—that whatever of conscious freedom belongs to the action of this faculty, it has its limitations—bounds which it can no more pass than the moon can break from its orbit around the earth, or the earth go wandering among the solar orbs.

Man is held and governed by *motives*, as surely as the planets are held and moved by attraction and repulsion. Motives are high or low; that is, they act upon the *internal* or the *external* nature; and man has the power of determining by his will, to some degree, to which class of motives he will surrender himself. But what gives any motive its power to affect us? Or whence do we derive the susceptibility to motive? What makes us love that which is to us lovely, or hate that which is repulsive? Why do we prefer that which seems truth to what we know is false? Are not these the workings of the *primary principles of being* in our constitution? And where do these have their source, but in Deity? Or rather, are they not the ever living Deity within us? It is thus, we conceive, that God, by the constant operation of these fundamental laws of our existence, is ever "working *in us*, both *to will* and to do of His good pleasure," and yet without the least conflict with that degree of freedom of which we are conscious.

While, then, man cannot act independently of motives,—and while he cannot originate a motive nor change the law which makes him susceptible to them,—yet he can, to a degree, determine into what currents of attractive force or motive-power he will throw himself. Though he did not build the ship, and cannot control the winds or the ocean-steams, yet he may so set the sails and guide the helm as to avail himself of these God-originated forces for good or for evil to himself.

But time and space prohibit the further elaboration of this subject. We trust the foregoing hints willb e of aid to our correspondent and to others. If they suffice to show that the chief difficulty on this subject lies in not looking *deep enough* to discover the *modes* of Deification, our object will be accomplished. A. E. N.

MEDIUMSHIP IN AN UNEXPECTED QUARTER.

Our esteemed friend, the local editor of the Boston *Advent Herald*, (Rev. S. Bliss) appears to be becoming a medium. He describes two instances of recent occurrence, in which stanzas of poetry have been presented to him in dreams, which he is not conscious of ever having before heard or read, or of any mental effort in producing. In one case he heard the lines spoken by another person; and in the other he read them from a manuscript put in his hands. In both cases they were presented so vividly that he recollected and transcribed them afterwards. The sentiments contained in the lines being very just and proper, Mr. B. asks; "Who can say that instructive lessons may not be thus communicated?" This plainly intimates a conviction that the verses originated in some *other* mind than his own. If so, it was some *spirit* doubtless, with whom his mind happened to be in *rapport* while externally unconscious.

Such experiences are not uncommon, and this editor cites analogous cases from Abercrombie and Sir John Herschel, of which the spiritual hypothesis forms the readiest and most natural explanation. We think it would be difficult to show any essential difference between such experiences and those of one class of modern mediums, in whom spirit-agency is distinctly manifest. And indeed, the editor of the *Herald* has no hesitation in believing that, *in ancient times*, persons received monitions and instructions from the spiritual world, and even from the Lord himself, "in dreams and visions of the night." By the same law, this must be equally possible now.

And yet our friend of the *Herald* has repeatedly and severely denounced all Spiritualists and mediums, as impious contemners of God's law, because they hold intercourse with and receive communications from disembodied minds, notwithstanding the "instructive lessons" sometimes so obtained. It is not impossible that the invisibles design to rebuke his mistaken zeal by involving himself in the same condemnation!

A DOUBLE WARNING.

A SPIRITUAL CIRCLE BROUGHT BEFORE THE POLICE COURT.—*Singular Case.* A young man appeared before a Police Justice in Baltimore, last Monday, and entered complaint against a circle of spirit-rappers, of both sexes, who he alleged held regular meetings at a house in Lee street, in that city. He stated that sometime since he was induced to attend their order, and finally, becoming infatuated, joined the circle. This, instead of producing happiness, as he supposed, caused him the deepest distress of mind. He believed that jugglery was being practised upon him, and that his sanity, if not his life was in danger. The magistrate having no precedent upon which to act, yet convinced of the necessity of the intervention of the law, caused the whole circle to be arraigned before him. They were severally bound over in the sum of $100 each to abstain from further spiritual demonstrations affecting the complainant.—*Exchange.*

We trust this "singular case," whether real or apocryphal, will prove an effectual warning, first to all young men and women too, who are so weak-minded as to be in danger of becoming infatuated or unbalanced by sitting in spiritual circles,—or so foolish as to imagine joining one would produce "happiness," irrespective of personal character—to keep out of them. Secondly, to all Spiritualists not to attempt to urge the conversion of any such imbeciles. They can be of little use to Spiritualism or Spiritualism to them. Their proper place is in the churches where people are not expected to think and act for themselves.

THE ULTIMATE OF NATURE.—They say truly who affirm that the human spirit is the ultimate of Nature—the crown, the topmost, the end of her grand elaborations, in which all her productions meet and ultimate. Yet they speak but *half* the truth, and the *lesser* half at that. The *spirit* of man is itself but an external body which enshrines a *more interior* essence, acting through its various faculties and capacities. This inmost essence is a germ, or individualized emanation, of the Infinite Soul. So, then, while the human *spirit* is developed in and through Nature, the human *soul* (using this term as applicable to man's third and highest degree,) has another and higher source. Thus man, when he throws off the mortal, becomes "the Alpha and the Omega, the First and the Last." His inmost partakes of the First or Original of all things; while his spiritual body is composed of the Last, or of sublimations from the external world. A. E. N.

DISCUSSION IN HARTFORD.—S. B. Brittan has received an invitation to hold an oral discussion with a physician at Hartford, Ct. The interview will occur about the middle of this month. Probably nothing in the literary department of Spiritualism ever excited more attention than the written discussion which occurred some years since between our able Associate and Dr. Richmond. Much truth was elicited thereby, and many profound thinkers were interested in the great question. We doubt not the present debate will be similarly interesting and profitable. Much will depend on the ability and power of the opponent,—the stronger the better, as we view the case.

We would state in this connection that Mr. Brittan proposes to travel and lecture in New York and New England during the latter part of the season. Invitations may be addressed to him at either the New York or Boston office of the AGE.

MATRIMONIAL.—We learn from the *Telegraph* that Miss Beebe, the gifted medium, has paid her devoirs at the hymenial altar. The announcement reads thus:

MARRIED.—In Providence, R. I., on Monday, Jan. 18, by Rev. Dr. Wayland, CHARLES EDWIN WILBOUR, of New York, to LOTTIE M., daughter of the late Rev. Edmund M. Beebe of Boston.

We can say with thousands, our best wishes attend the happy couple. All who have been acquainted with the bride in public or private will join with us in saying:

"Blest be thy passage o'er the changing sea
Of life; the clouds be few that intercept
The light of joy; the waves roll gently on
Beneath thy bark of hope, and bear thee safe
To meet in peace thine other Father—God."

We learn that Allen Putnam, Esq., author of "Spirit Works," and "Natty a Spirit," has in press a short Treatise upon Mesmerism, Spiritualism, Witchcraft and Miracles, in which the purpose is to show that Mesmerism is a key to other mysteries.

Extracts from Correspondence.

A Pleasing Method of Communication.

A correspondent at Concord, N. H., sends us the following account of a mode of communication from spirits which has been developed in his family.:

On the evening of the 17th of November, 1857, the circle met at the house of Mr. W. Stevenson, and after some speaking, the spirits requested the room might be darkened. Soon after, my daughter Kate said she saw writing, or rather printing, in gold letters, on the table, which she was requested to read. She then read the verses entitled "*Our Heavenly Home*," of which you will receive a copy herewith. It appeared one verse at a time, which disappeared as soon as written down, and then another was substituted. They are not visible to any other person. Since that, several other pieces of poetry and three prayers have been obtained in the same way. If you think it worthy a place in your paper, you may insert it, and I will send you some others. D. W.

We append the verses, as they may interest some of our readers:

"OUR HEAVENLY HOME."

Our home is in heaven, that bright, happy shore,
Where loved ones shall greet us to part nevermore;
There free from all sorrow, all sickness and care,
Our home is in heaven, the home of the fair.
Home, home, sweet, sweet home;
Each day brings us nearer our bright, happy home.

Our home is in heaven, the land of the blest,
Where all shall be gathered and ever find rest;
We'll dwell with our Saviour and angels of light,
In our home in heaven, that home ever bright.
Home, home, sweet, sweet home;
We ever shall rest in our bright, happy home.

Be with us, O Father, wherever we roam,
Conduct us safely to our bright, happy home;
Inspire with thy wisdom, thy bright heavenly love;
Scatter blessings upon us from thy fountain above.
Home, home, sweet, sweet home.
Angels shall bear us to our bright, happy home.

Our correspondent desires to be informed whether this mode of communication is entirely novel in character. We do not remember to have met with anything precisely similar in all respects; but we believe it common for one class of mediums to read poetic and other communications from scrolls, tablets, etc., which are presented to their internal vision. An intimate friend of the writer, has frequently, while in the normal state, seen words and sentences apparently printed in letters of light upon any object on which the attention might for the moment be fixed. Thus messages of various lengths have been presented—the words disappearing as soon as read. All these methods are obviously analogous, and afford a ready and interesting means for the transmission of thought from the disembodied minds to those of earth.

F. L. Wadsworth in Waltham.

An esteemed friend in Waltham communicates the following, under date of Jan. 25th. We are pleased to record Mr. Wadsworth's success.

Bro. F. L. Wadsworth occupied our desk yesterday; we were pleased beyond expectation. The half was not told us. The lecture in the afternoon was based upon the power of spirits to do—bringing forth a most beautiful and philosophical view of the powers of the mind as endowed by God and nature—which could but be understood and admired. The power then having control launched into the sea of past manifestations as recorded in the Bible, and brought together such an argument as never before has been presented to us in substantiation of this question placed before us.

In the evening the subject of worship, past and present, as applicable to the race, was shown in a manner not describable by those who heard. Such was the manner of delivery, the eloquence and the power displayed, that it would be but injustice to attempt to give an adequate idea of the deep and lasting impression made upon the audience.

Mr. W.'s lectures combine the moral and philosophical to a rare extent. His eloquence is of a high order, and he stands before the public as an instrument of much worth, through whom it is believed much good will be accomplished. Young as he is, and so favorably organized, he can but stand in the front ranks of our glorious cause as an advocate and supporter.

Burlington, Vt.

Our esteemed correspondent, S. B. Nichols, writes thus from the Lake City of Vermont, dating Jan. 26, 1858:

We had our "Harmonial Hall" opened last Sunday for the first time, and had speaking through Mrs. Sarah A. Horton, of Sudbury, Vt. There is something peculiar in her development, she having been a member of the Methodist Episcopal Church for twenty-two years. She was taken at a camp-meeting, and the clergy and the people thought that God had bestowed upon her a "great blessing;" but when they found that the teachings were in accordance with the New Dispensation, and that she was a "spirit medium," they no longer endorsed the influx of spirituality which was flowing through her organism. But she still continues her mission of love. She is an excellent medium, and where people have been and are members of the churches of the day, she is calculated to do great good. God speed her on her way, and all other laborers in the great work of human redemption.

Mediums and Lecturers Wanted.

We cheerfully give place to the following, and would fain enjoy the privilege of announcing that every city and town in the land had a place which was constantly available for the public use of the friends of rational reform. All praise to the good people of Rondout and Burlington, for their good example in this matter.

BROS. NEWTON AND BRITTAN:—We would ask the privilege through your columns, to invite all speakers and test mediums, who may have occasion to travel up and down the Hudson River, to stop at Rondout, Ulster County, N. Y., where they will find a pleasant hall, fitted up expressly for the cause of Progression. The way is prepared, so that all who will may come. Persons contemplating visiting us in either of the above capacities will confer a favor by forwarding a notice of the same to G. W. SMITH.

RONDOUT, JAN. 20, 1858.

Middleboro', Mass.

A correspondent writing from this place, says:

Our cause is beginning to gain ground among us to some extent, and although we are most violently opposed by the sectarian community, which by the way is very strong here, yet we shall ere long gain a hearing, as truth will ever wend its way in spite of every obstacle that is interposed to prevent it.

Franklin, N. H.

From this town we receive the following item:

Since the discussion here in our Lyceum, there has been quite a stirring up among the people, with regard to the spiritual doctrines held and taught by us "fanatics." We have recently discovered that we have some twelve or fifteen mediums amongst us.

S. C. Hewitt's Lectures.

From private sources we are informed that S. C. Hewitt is still lecturing at the West on the "Great Crisis," and exciting much interest. His post-office address is Battle Creek, Mich.

L. K. Coonley.

By a note from Mr. Coonley, we learn that he has recently lectured to good audiences in Utica and Syracuse, N. Y., and intends proceeding directly to Buffalo.

Boston and Vicinity.

Conference at Spiritualists' Reading Room,

THURSDAY EVENING, Jan. 28th.

Question—Has anything been developed by Spiritualism or Phrenology which can be made of practical service in the education of children, and in family discipline?

Mr. BLANCHARD was called to the chair.

Dr. GARDNER opened the conference, taking the affirmative of the question. He said Spiritualism had given us truer ideas of the nature of man, his responsibilities and destiny. It individualizes men, and teaches that each one is accountable to God's law for his every act. There is no escape. Every wrong will bring its inevitable penalty. Children should be made to realize this, and should be educated in harmony with the law. Phrenology is an excellent guide in this matter. It shows us what faculties in a child are naturally too strong or too weak, and by cultivating the one and restraining the other, we may educe a more harmonious character. This was possible to such an extent that even the exterior conformation of the scull might be changed as a result of long discipline. Facts were cited in proof.

The CHAIRMAN corroborated this by alluding to the case of Rev. John Pierpont. A cast was taken of his head by O. S. Fowler, and by comparing it with another taken years subsequent, the organ of combativeness and some others were enlarged. This change was attributed to his long contest with the Hollis Street Church.

Dr. WEEKS discredited the science of phrenology, and thought that the bumps on a child's head afforded no guide toward his training. He believed, however, that a most excellent influence would be wrought on the young mind by inculcating the cardinal truth of Spiritualism—that there are angel witnesses of all our deeds—that spirit friends are ever near to rejoice in our well doing and to disapprove our wrong actions.

Dr. WELLINGTON made some extended remarks, of which the prominent idea was this: The exercise of any emotion opens an avenue for the influx of spirits of a nature sympathizing therewith. Hence, if we would check wrong passions in a child, we should appeal to some gentle and kindly emotion, and thus open the way for another and counteracting class of influences. This principle should be held prominently in view by all who are engaged in disciplining the young.

The Conference was cut short to afford time for presenting another subject. Reference was made to the arduous, yet ill-remunerated labors of Mr. Newton in the cause to which he is devoted, and it was suggested he should receive some evidence from his friends that his efforts and sacrifices are appreciated. The sentiment was heartily responded to by all present. It would be invidious to name one as more earnest than another in a matter into which all seemed to enter with heart and soul. After some discussion of preliminaries, it was unanimously determined to tender Mr. Newton a Complimentary Levee on his return from Northampton, which place he was then visiting in the capacity of lecturer.

The Melodeon Meetings.

Mrs. Henderson's discourse on Sunday afternoon last was from the text, "What God hath cleansed, call thou not common." The lesson was that we are not to judge of any religion by outward appearances. Beneath all the apparent incongruities of manifestation the true principle may lie struggling to embody itself.

The evening lecture was on the "Language of the Soul," which was defined to be love and sympathy, deeper and more fraught with meaning than words can be. An improvisation was given at the close, of which the subjoined stanza will give an idea:

When the world is dark and dreary
And your heart is filled with pain,
Angel hands are never weary,
They will lead to peace again.

There was a marked difference between the afternoon and evening discourses, the latter being decidedly the superior. Upon being questioned as to the reason of this, the medium explained that the influence which filled the room was of an unfavorable character; and it required some time for the spirits to overcome this so as to have complete control.

The fact was, the platform had only the evening before been the scene of a pugilistic exhibition, and as will readily be conjectured, the blending of such elements with those of an elevated religious tendency was not an easy matter.

Complimentary.

It will be seen by our report of the Conference, that a Complimentary Levee is to be given Mr. A. E. NEWTON, Editor of this paper. Mr. N. is now absent from the city, and an agreeable surprise awaits him. We doubt not a hearty and *substantial* expression of sympathy and esteem will be tendered; and we are sure it could not be more worthily bestowed. No man has labored more assiduously or made greater sacrifices in the cause than has Mr. Newton. And we venture to say, without invidiousness, no pen has wrought more for the cause of spiritual progress. The "Ministry of Angels," one of the first contributions to the Spiritualist literature, is highly valued on both sides of the water; and his able editorials for years in the *Spiritualist* have commanded the respect and admiration even of the most ardent opponents of the cause. The Spiritualist community, we believe, feel, one and all, that they cannot easily cancel their debt of obligation for his faithfulness and zeal; and such an expression as is proposed is due to them and to him.

This paragraph, which we know will touch the modesty of him who is its subject, is ventured by the Sub-Editor, in his absence, anticipating the reprimand it will call down from his respected Senior on his return.

The Levee is to be held at Chapman Hall, School street, on Wednesday evening of this week.

At the meetings which have been held at No. 14 Bromfield street on Thursday afternoons, the subject of forming an association or community has been debated for some time, and is exciting considerable interest in many minds—all interested in this subject are requested to meet at No. 14 Bromfield street on Thursday afternoon.

"Is it well with the Child?"

When the limbs of the little loved one have stiffened, when his eyes have closed forever, when the treasure has gone, leaving the fair casket empty—then the parental heart asks in earnest, "Is it well with the child?" Yes, mourning ones, "it is *well*."

On Thursday, Jan. 21, croup suddenly sundered the spirit from the body of CLIFFORD V.—the little boy of four and a half years—son of M. A. and SUSAN B. BLANCHARD, of Roxbury; and on Sunday, all that remained of this little one of fair form, bright promise, loving heart and winning ways, was deposited at Mount Hope. It is well with him. He has found a home in the Father's house above. Kind angels stand as parents to him there, and will be his comforters, guides and teachers. The bud has been transplanted to where it will blossom on a more genial soil, and mature its fruit under milder skies than ours. There, more freely than here, he may unfold in knowledge, love and wisdom, and soon be fitted for a most beneficent messenger from heaven to his loved ones on earth. It may be his noble work to draw their thoughts and hearts up towards the eternal founts of consolation, truth, and holy love. His work is already begun. He was seen at his own funeral wreathing the maternal brow with flowers of consolation, and strewing others upon that future pathway along which his hand was ready to lead her. During the services—which were performed by Allen Putnam, Esq., who holds to Christianity as a revelation from heaven, and now expounds and applies it in the light of spirit illumination—the child himself, in the midst of a band of consoling children, was a glad hearer, and exerted his power to make every word of consolation do its appropriate work within the wounded hearts of his loved parents. Inward joy sent out its brightest flashes over his face when hearing words from mortal lips which implied that he might continue to be a ministering angel to those most dear to him. He has left the grosser form, and has but a spirit tenement. And the parental hearts mourn, as the Maker fitted them to do, at the sudden and early rupture of the strong parental ties. But there is balm for the wounds. The bright intellect, the endearing ways which won love from all—from the aged and the stranger, as well as the young and intimate associates—the filial obedience, the manly patience and fortitude which marked him a child of rich promise—these traits are not lost, nor are they to be unexercised or unfelt in the home he seems to have left. The eye of the spirit sees him there—let faith take the testimony and do its consoling and uplifting work.

New York and Vicinity.

THE CONFERENCE at 18 Fourth Avenue on Tuesday evening the 26th inst, was well attended, notwithstanding the rain.

Dr. GRAY desired to say a few words in relation to a subject incidentally mentioned at the last meeting, namely, as to whether a medium can be inspired by a myth. A myth is a fiction. The term applied to a person means a supposititious personage; one who never had an existence in the earth-form, and cannot, therefore, inspire anybody. The effect upon us of viewing Niagara Falls, or a beautiful landscape, may be to arouse the spirit resident within us to eloquent and poetic thoughts and utterances. Inspiration is the result of mind out of the earth-form operating upon mind in the earth-form. Minds in the earth-form may operate upon each other, but such operations are mesmeric and not inspirational. There is a divine and more interior inspiration—that which causes us to *live*. We are not impressed by spirits who have been long in the spirit-world or who have advanced to a plane far above us. It is a glorious and beautiful thought that the ministering spirits to us are those whom we have known here and who are still in loving rapport with us. It is from the love plane that they come to us. Mesmerism, however, will explain much of trance-mediumship. The mesmeric subject may collate the learning of all the persons by whom she may be surrounded, and give it utterance. This, in itself, is as wonderful as any of the phases of mediumship.

MR. COLES thinks we are inspired by spirits both in and out of the body; and that we may be so impressed by surrounding conditions as to be exalted by those conditions into the spiritual or inspirational plane, and thus give utterance to the highest thoughts of which we are capable. A man at the base of a monument has two modes of learning all that can be seen from the top. He can place himself in communication with another person at the top or he can ascend and see for himself. In like manner he can either receive communications from spirits or he can, by a process of self-magnetization, or inspiration, ascend to the spiritual plane and learn for himself.

PROF. PHENIN says, that mediums, when in the entranced state, can be impressed with thoughts a little in advance of their own states when in the normal condition. He had, himself, posted a medium up to his highest status upon many intricate matters, and then that medium, when the trance state had gone a little in advance of him. Thus mediums become, in consequence of the profound nature of the questions asked them, highly educated persons. In answer to the question "What is meant by immortality?" the professor said he did not use the word immortality as relating alone to the spirit of man. All things are immortal. You may change the forms of matter and produce new combinations possessing entirely different properties and forms, but you cannot annihilate a single atom. All matter is immortal. What we call death is simply the reappropriation of the the particles of matter to newer and higher forms. We talk of divine law and natural law, of mortal and immortal, without clearly comprehending the terms we make use of. All natural law is divine law—is God's law. The eternal law of progression is God's law. Man could not have lived if the vegetable and lower animal kingdoms had not preceeded him. Immortality is the common property of all mankind. Man is the epitome of all nature below him and of all progression up to him. There must have been a time when the law which aggregated matter was more substantial than matter itself.

MISS EMMA HARDINGE lectured at Clinton Hall, Brooklyn, on Sunday afternoon the 24th ult., upon the "Use and Value of the old Scriptures as Authority." The subject was handled in a most masterly style. The historical and critical knowledge embodied in the discourse evinced a degree of familiarity with the subject which we have scarcely a right to look for in one who has not made the matter the speciality of a lifetime. She spoke an hour and a half; and although the hall was inconveniently crowded, the audience manifested the most profound attention throughout. She is engaged to speak at the same place on Sunday next at 3 o'clock, P. M.

THE MEETINGS AT LAMARTINE HALL, corner of 8th Avenue and 20th street, have increased in interest and numbers to such an extent that the managers of them are looking for more capacious accommodations. Mrs. French has been the medium of a large "outpouring of the spirit" in that section of the city. She has been engaged to lecture there on Sunday and Monday evenings for several weeks to come.

Facts and Remarks.

Manifestations in California.

Under the head of "Dogmatizing Spirits," in a previous issue, we referred to certain revelations and manifestations given in San Francisco, an account of which had been published in the *California Chronicle* of Dec. 5. The following is that part of the narrative which relates to the singular manifestations on the occasion. Our correspondent, Mr. Geo. O. Whitney, assures us that the truth of the statements can be implicitly relied upon.

"The table was again placed as before directed, when in the course of two or three minutes rappings were heard in rapid succession and with great force, both on the table and the door alongside of it. The lamp was now suddenly extinguished (being beyond the reach of any person in the room), and leaving it in total darkness. The rappings now increased both in force and multiplicity, even without being confined to any particular portion of the room, were heard all over it, and with such power and rapidity as to resemble a continued roll of noise, more loud and distinct in some parts than others, but constantly varying—indeed, the whole room seemed animated with life. There now appeared a something, difficult of description, but resembling a cloud of variegated shade, light and color, similar in appearance to those often seen above the western horizon on the close of an autumnal day. From the midst of this cloud, indistinct at first, and scarcely visible, appeared the figure of a cross, perfect in form, from three to four inches broad, and about three feet long. It seemed composed of a palpable substance, and as though coming out from behind the cloud above described, until it appeared as light and bright as though made of iron heated to a white heat. Immediately alongside of said cross, and in the same manner, but a little later in point of time, appeared the figure of a man; this figure, like that of the cross, seemed to approach from the cloud, until perfect in every particular, and apparently composed of the same substance. Said figure was of great stature, with every muscle of the body and every feature as distinctly visible as though alive. Its right hand was resting on the top of the cross and the left elevated, as if directing our attention beyond the clouds. The face was turned toward us with a most mild and benignant expression, beyond comparison or the power of description. After remaining from two to three minutes, they faded from view, gradually, as though retiring again into the midst of, or behind the cloud, until lost to sight. A light was now brought into the room, and before Hardy or myself had said anything to each other in relation to what we had seen, I went out of doors, so that there should be no collusion, and in order that he and myself might give a separate and distinct account of what we had seen, without the possibility of deception. Having each given a separate but precisely similar account, Norton, with a box of matches in his hand, lifted the globe from the lamp—that had now been extinguished from twenty to thirty minutes—in order to light it, when it blazed up, lighted as perfectly and completely in every particular as before it was extinguished."

At the close of the same sitting, the following occurred:

"After the light was extinguished and the directions complied with, as in the previous appearance, and after standing as directed from three to four minutes, loud and distinct raps were heard in all parts of the room; the table appeared alive in every action, and on that side of the room where he had before appeared, the raps sounded as though made with a mallet. Soon a soft and gentle light diffused itself through that portion of the room contiguous to his apparition, but brighter immediately surrounding the spirit form than anywhere else. There now appeared in the midst of the brighter portion of the light, a figure similar in description to those often given to angels in pictures of art. The figure was leaning forward with its face turned toward us, its left arm extended before it, and in its hand something not sufficiently visible to distinguish; the right arm hanging gracefully by the side, and on the back between the shoulders, a pair of wings reaching nearly to the knees. The form seemed material, and bright as the blaze of a candle. This figure showed itself and disappeared two separate times—remaining the first time from one to two minutes, and the last time from three to five minutes."

Catholic Miracles of Healing.

A late number of the N. Y. *Freeman's Journal* in giving an account of the recent labors of some Catholic missionaries in that vicinity says:

"In the course of this mission, it is asserted on credible authority, that God was pleased to manifest his favor by special graces of an external character. The rumor, some way, went abroad among the humble people who mostly compose the parish, that bodily diseases were cured by some of these missionaries. The blind, the lame, the afflicted with various chronic diseases, were brought to the church in great numbers. The sensation created by this movement among those unprepared by their education for such 'signs following them that believe,' was intense. Father Gaudentius blessed those that came to him with the relics of the holy founder of his order, Blessed Paul of the Cross, and in some cases cures were effected on the instant. Others were popularly reported, but not so attested as to be cited here. A physician of Brooklyn was one of the number converted by the graces bestowed in this mission."

If our cotemporary of the *Journal* would take the trouble to acquaint himself with what is transpiring around him, outside the pale of his exclusive ecclesiasticism, he might learn, not only on "credible authority," but by the testimony of his own senses, that "God is pleased to manifest his favor" by similar "special graces of an external character," through the instrumentality of those most despised of all the heretics, spiritual mediums. And not only this, but that He is dispensing these "special graces" with a profuseness and frequency that have been hardly if ever paralleled in any age of "The Church." Moreover, these pestilent heretics are enabled to dispense even with the use of "relics," employing usually only the simple "apostolical" process of laying on of hands. (Relics, doubtless, may be very useful auxiliaries of healing, provided they have been charged with a pure and healthful magnetism, which can be imparted to the sufferer; or provided they serve as means of communication between the disembodied spirit of their former possessor and the diseased persons, which is very possible, in some cases.)

It is rather peculiar, we admit,—and perhaps our Romanist friends will deem it quite incredible,—that the Almighty, after having been at so great pains and labor in founding, building up and protecting for centuries a sole and infallible depository of this truth and grace on earth, (as the Roman Church is held to be,) should now go to dispensing His "favors" outside of its walls, just as freely and far more profusely than he does within them! But then it must be confessed that (excuse the seeming irreverence) He has always "had a way" of doing just such things! He always *would* "make his sun to shine on the evil and on the good, and send his rain on the just and on the unjust," despite the anathemas of bigots and the invidious grumblings of His "peculiar people." In fact, so addicted has He been to these impartial distributions of His special favors to all who have put themselves in conditions to receive them, that eighteen hundred years ago an outside barbarism was prompted to utter that pestiferous latitudinarian sentiment, "God is no respecter of persons;" and a holy apostle, who till then had believed that "grace" could come only to a select few, was constrained to respond, "What am I that I should withstand God?"

Similar exclamations, we doubt not, would be drawn from our now exclusive brother of the *Freeman's Journal*, could he be induced to open his eyes to what is occurring among the "Gentiles around him; and in these beneficent displays of divine healing power would he find one means of accounting for the marvellous spread of the "silly delusion" of modern Spiritualism, so inexplicable to its opponents.

The Painting Medium.

The following extracts from a statement in the *N. W. Excelsior*, over the signature of A. E. Noble, of Port Huron, Mich., attested by four other persons, will give some idea of what is asserted relative to an interesting phase of spirit-manifestation exhibited through the mediumship of Mr. Rogers, of Cardington, Ohio. Mr. R. is stated to be a tailor by trade, employing himself at this occupation for the support of his family, when not otherwise engaged.

"We were led into R.'s apartment—a room some ten by twelve—there were his tailor's bench, shears, cuttings, &c., the balance of the room being filled with family *fixtins*. When our object became known, R. took from the shelf a sheet of clean white drawing paper and passed into a small bedroom, leaving the door ajar, so that we could look in, and in twenty-five minutes (it takes ten minutes for him to become entranced,) he returned with a beautiful picture (a bust) as large as life, which was recognized on the instant by Col. Davis as the likeness of one he had known in earth-life. Another was executed between this and daylight next morning; we all knew it as the likeness of a child of Mr. D., who left the form eight years since. In the morning the carriages having arrived for us, and breakfast being announced, Col. D. and myself took a sheet of spotless paper and put *secretly* several private and different marks, such that R. could not counterfeit if he had discovered them, handed it to him and went to our meal; when we returned to the room, the picture was given to us, yet wet from the artist, and also a pencil sketch which Mrs. N. and myself recognized as a likeness of a child of ours who had been in the spirit-world eight years. In the time specified above we obtained four pictures, three of which were at once recognized as those who have passed away."

As inquiries are frequently made for the address of this medium, we copy the following paragraph from the Cleveland *Spiritualist*:

"For the information of those who desire to obtain likenesses of their friends in the spirit-world, it can be stated, that the address of the Painting Medium is E. Rogers, Cardington, O. It is understood to be the best plan to send a request in writing to Mr. Rogers, enclosing enough money to pay him for the time bestowed upon the subject, and then wait, until conditions enable him to obtain the assistance required. When the painting is obtained, he will notify the applicant, or forward it, as directed."

Sensible.

The sentiment expressed in the paragraph below—from the *Aroostook Pioneer*—appears to us just and sensible. We believe, with the writer, that a true view of what is called death will lead to the abolishment of the present dark and faith-denying customs:

"At the funeral of our much esteemed and lamented friend, Miss Whidden, a few days ago, we were much pleased with the good taste manifested by the surviving relations in dispensing with the usual mourning garments. True grief consists not in outward show, and sombre trappings, and very few cast aside the earthly tenement whose departure is more deeply lamented by their relatives than our youthful friend. We think the old stereotyped custom of donning the 'dark habiliments of woe,' when God, in his mercy, calls his children home, one that may well be dispensed with, as being not in accordance with a true and exalted view of the Eternal world."

A reply to another "indecent" article which appeared in the *Springfield Republican* of this week, is received from the Editor, but too late for insertion in this number. It will doubtless appear in our next issue.

"THE AGE OF FREEDOM," is the title of a small, neatly-printed sheet, which hails from Berlin Heights, Ohio. It appears to be the successor of the "Social Revolutionist," and we presume will be the exponent of the principles of Social Reform held by the Associationists at that place. It is published by Cordelia Barry, at $1.00 a year.

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.

R. P. AMBLER may be addressed at No. 8 Fourth Avenue, New York, for a few weeks.

LETTERS RECEIVED.—C. K. Goodnow, S. Griffith, L. Bache, M. Barrus, T. Marshall, A. Reed, Z. C. Parent, J. Hall, Mrs. C. Sedgwick, S. Cook, J. L. Bowman, H. Fiske, A. Hemenway, A. G. Campbell, J. J. Davis, L. K. Coonley, J. S. Midwinter, S. B. Nichols, N. Sherman, A. M. Burton, A. Stone, E. Warner, L. Hoxie, D. T. Wood, H. Snow, F. Weed, T. A. Denison, B. Harlow, M. Spring, Investigator, S. B. Park, T. Middleton, G. S. Guernsey, A. C. Fisher, A. Mott, I. F. Tilden, S. C. Hewitt, S. Barry & Co., G. Stearns, F. J. Gurney, G. Clark, C. Brigham, R. K. B., E. B. Goodsell, J. Morris, M. H. Tuttle (We shall be pleased to do as you suggest). N. Roberts, C. Clayton, T. H. Chivers, B. Burton, Jr., J. E. Stanford, C. T. Gray, G. W. Smith, H. Barber, H. C. Read, V. Chase, H. M. F., S. P. Kelsey, J. Rowland, J. M. Spear, C. Farr, R. R. Briggs, D. Whitcomb, J. Holley, J. Graham, H. H. Hastings, E. Wyman, N. Weeks, A. Clark.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, FEBRUARY 6, 1858.

PERSONAL AND SPECIAL.

DR. WELLINGTON GOING WEST.—We take pleasure in informing our readers in the Western States, that Dr. O. H. Wellington, proprietor of the N. Y. City Water-Cure and Hygiene Institute, contemplates spending a few weeks, between this and May next, in a tour through the principal cities of the West, extending as far as Chicago and St. Louis. The purposes of this tour will admit of his devoting some part of his time to public expositions of the philosophy and practical uses of Spiritualism; and he will accept invitations to lecture at any points on or near the usual route of travel. From our personal knowledge we can state that the intimate familiarity of Dr. W. with the Spiritualistic movement in all its bearings—Scientific, Philosophic, Religious, and especially Hygienic—together with his abilities as an effective public speaker, eminently qualify him for usefulness in this field of labor. We trust our friends in the West will call his talents into full requisition on this occasion; and the more, since it is not likely that his professional duties will allow him to afford them another opportunity of similar character, soon, if ever. He may be addressed for the present at New York.

The undersigned is prepared to devote a small portion of his time to lecturing on "Spiritualism." His object is to present an impartial and careful statement of the facts and arguments on the subject, as they now stand,—with especial reference to the Cambridge investigations.

For further information as to his method of treating the subject, he would refer to those who have heard his lectures in Portland, Portsmouth, Montreal, and elsewhere. T. W. HIGGINSON, Worcester, Mass.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS.—MRS. C. M. WILBOUR (formerly Miss C. M. Beebe), will speak in the MELODEON on Sunday next, at 2 1-2 and 7 o'clock, P. M.

REV. CHARLES SPEAR will speak in the Melodeon next Sabbath morning. Subject—Mission of Prison Reform.

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.

AN EVENING IN PRISON.—Mr. and Mrs. Charles Spear will deliver lectures in Chapman Hall, on Sunday evening next, at 7 o'clock, on the imprisonment of eminent persons. I. James Montgomery. II. John Bunyan. III. Richard Savage. IV. Madame Guyon. V. Juan Placido. There will be appropriate music. Sketches will be given of Kings and Queens, and other eminent persons who have been imprisoned. Admittance 10 cents.

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 Evening Star Hall, 69 Main St., 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 LORING MOODY. 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.

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, $3.

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. 7 Morton Place, Boston. Flowers, Landscapes, etc., painted under Spiritual Influence. Circles Monday and Friday evenings.

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. 34—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.

SPIRITUAL BOOKS AND PERIODICALS.

CENTRAL DEPOT, NO. 5 GREAT JONES STREET, NEW YORK.

Office of the Spiritual Age.

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Interesting Miscellany.

SPIRIT INTERVIEWS.

James Jackson Jarves in his "Confessions of an Inquirer," relates the following among the experiences of his life. Similar events have happened to nearly every person. They are real, and have a cause in the constitution of things. We are gratified to find a person of so much culture and experience treating the matter as one worthy of serious consideration, rather than tossing it off as imagination or delusion, as many wise (?) heads are prone to do.

There are certain conditions of our existence rarely combined, it is true, but quite as true they do occur, which put us in positive relations with the unseen world. If there be such a world, and we have a double existence, material and spiritual, —as I presume few doubt,—then it cannot be wonderful that at times there should occur a mutual correspondence, or meeting, as it were, half-way, in which some intercourse is possible. It is, from its very nature, obscure and imperfect, because, were it more distinct and palpable, it would imply the necessity of either the man being wholly ghost, or the ghost wholly man; in which case, being on equal terms as to conditions, there would cease to be any distinction between their laws of existence, and the supernatural would become the natural. The utility of such a connection is to demonstrate to the inferior life the fact of another and higher, as well as the perpetuation and punishment of sin through its legitimate moral consequences, as a warning to those who are yet only in its incipient stages. LIFE, LIFE, is the great cry of Nature. Nothing dies; all is a series of infinite changes. We feel it. We know it. And yet each soul has its moments of doubt. But childhood feels and believes. It is of childhood I am now writing, and I must be permitted to give my experiences as living realities.

Before I was ten years old I saw my first ghost. I had been asleep in a large room by myself, and awoke suddenly about midnight. Sitting at my bedside was a female dressed in white, with a peculiar cap,—I can see her now, though a third of a century has elapsed,—pale, regular features, mild but death-like look, gazing steadily at me. My first thought was that my mother had got up and come to me. Another look showed me that she was a stranger. I next thought it was a dream. But I was wide awake, felt the bed-clothes, rubbed myself and finally sat up in bed and looked steadily at the figure. Then it began to occur to me that this was a veritable ghost. If so, I will prove it. I had heard, if you passed your hand through one it would disappear. So I went to it slowly; but it kept its position, with the same look upon me, until I passed my hand through its body, so that it touched the chair beyond. The figure slowly melted away. The room was perfectly dark, and there was no possibility of ocular deception by artificial means. It was a veritable ghost, and I have always since regretted that I did not attempt to learn rather what it wanted than its nature.

Not long after Robert was drowned, he came to me in the same way. He looked as in life, only handsomer and happier. This time I did not experiment upon the figure, but we conversed quite as naturally as in life, only there were no sounds. Our thoughts seemed to be reflected in each other's minds. I felt perfectly at my ease, and asked him many questions about his new abode, the nature of death, etc. He gave me to understand the difference was not so immediate and great as we had always supposed. I cannot now recall the precise words, but their meaning is indelibly fixed in my memory. The affections and pursuits which had been most dear to him on earth still influenced him; and he was the same Bob, only with much more knowledge, and better off.

On another occasion, a defunct aunt of mine came to me. She had been buried but a few days. Her memory was green to me, from her foolish indulgences to me and herself of the merely "good things" of life. She said but little except that for her selfishness on earth she was obliged to remain for a considerable time wandering restless and unsatisfied about the scenes of her former enjoyments.

Pugh!! Dreams and nonsense!!!

I tell you they were not dreams; nonsense, if you will, but not nightmares.

A WOMAN'S GROWTH IN BEAUTY.

If women could only believe it, there is a wonderful beauty even in growing old. The charm of expression arising from softened temper or ripened intellect, often amply atones for the loss of form and coloring; and, consequently, to those who never could boast either of these latter, years give much more than they take away. A sensitive person often requires half a lifetime to get thoroughly used to this corporeal machine, to attain a wholesome indifference both to its defects and perfections—and to learn at last what nobody would acquire from any teacher but experience, that it is the mind alone which is of any consequence; that with a good temper, sincerity, and a moderate stock of brains—or even the two former only—any sort of body can in time be made useful, respectable, and agreeable, as a traveling-dress for the soul. Many a one who was absolutely plain in youth, thus grows pleasant and well-looking in declining years. You will hardly ever find anybody, not ugly in mind, who is repulsively ugly in person after middle life.

So with the character. If a woman is ever to be wise or sensible, the chances are that she will have become so somewhere between thirty and forty. Her natural good qualities will have developed; her evil ones have either been partly subdued, or have outgrown her like rampant weeds; for however we may talk about people being "not a whit altered"—just the same as ever"—not one of us is, or can be, for long together, exactly the same: no more than that the body we carry with us is the identical body we were born with, or the one we supposed ours seven years ago. Therein, as in our spiritual self which inhabits it, goes on a perpetual change and renewal: if this ceased, the result would be, not permanence, but corruption. In moral and mental, as well as physical growth, it is impossible to remain stationary; if we do not advance, we retrograde. Talk of "too late to improve"—"too late to learn," &c. Idle words! A human being should be improving with every day of a lifetime; and will probably have to go on learning through all the ages of immortality.

Eternal Youth.

Nothing ever grows old in memory. The little boy that died so long ago, is an eternal child, and even as he crept over the threshold of God's gates ajar, at the beckoning of the Lord, will be ever in the heart his parting look, with heavens shining full upon his brow; the beauty that the heart grew warm beholding in life's forenoon, when dews were on the world, and played the truant with some angel, remains untouched by time, even as the unrent sky that let the wanderer in.

We are accustomed to ponder over our differences of opinions with others. It is wiser and better to consider those wherein we mainly and entirely agree.

VISITATIONS OF PROVIDENCE.

A story has been published in nearly all the secular and religious papers, to the effect that a man in Indiana, (we believe) while digging his potatoes last fall, found them very rotten, and cursed God with all the strength of his lungs, for some time. He went to the house, and, sitting down to rest, found himself unable to rise. Here he remained many hours, when his family became frightened and fled, leaving the poor man for aught they would do, to die for the want of care and food! And these editors impute this affliction to the *revenge* of God for what they call blasphemy to him, when in all probability, the man was merely troubled with rheumatism or some other physical disease, and proper care would have quickly restored him.

Such imputations are unworthy the intelligent age in which we live. When the revelations of Astronomy were regarded as infidel and blasphemous—when the destructions of lightning were received as punishments for our sins—when to light the streets with gas was deemed as thwarting God's holy purpose of making night dark—when to believe that human bodies had been exhumed which could not have been living less than sixty thousand years ago, was supposed to be blasphemous—when the science of Phrenology proclaimed that every man was more or less religious,—in such an age, it would be natural to cherish the superstitious notion of special Providences; but with all the wisdom which has of late years been given to the world, it is a matter of surprise that those who seem to be learned and profess to be sensible, should so ignorantly pronounce God the author of our misfortunes, however insignificant they may be.

God works by natural, unchanging laws. The sun shines and the shower falls the same on the fields of him who works and him who lounges. Afflictions visit the transgressor of *natural* laws, whether he be white or black, Christian or villain. By a thorough knowledge of the laws of nature, which are God's laws, we shall avoid all suffering, and become truly the workers of our own salvation. In this age, there is no excuse for ignorance of these laws of the Almighty. Existing facts and scientific dissertations are within the reach of all. Even the newspapers diffuse many of them, and our neglect to obey will bring retribution upon ourselves, and posterity, as certain as God governs by unchanging laws.—*Wood County Reporter.*

Recognition Hereafter.

"Shall we know our friends after death?" A question which the bereaved heart has sometimes painfully revolved.

How do we know them here? We know them, since their peculiar qualities are imaged in the features and expressed and toned in the living form, made effusive of the soul within.

But this is more completely true of the spiritual body, which is more quickly and perfectly the exponent of the soul, and the very effigy of its affections; and hence we shall know those we have loved even better than we knew them here. For there, when thought meets thought, and heart opens to heart, it will be the fond gaze of the old familiar faces—faces that have not changed, except to be made more than ever the living transparencies through which we look into the well-springs of hearts that have beat in unison with our own. The resurrection body is not manufactured and put on after death, but it is the heart's most cherished loves, growing into their most perfect form and likeness, putting on robes bright with the colors of the spirit, and looking forth unclouded. Death does not obliterate the hand-writing; it only removes the moss and rubbish that had gathered over it.—*Sears' Athanasia.*

Moses a Fillibuster.

We have heard Mormons defend polygamy, Slavery defenders sustain slavery, topers advocate drunkenness, and monarchistt decry republicanism from the Old Testament, but we confess we never expected to hear the piratical acts of Walker in Nicaragua founded on the Bible. We are disappointed. Henningsen, one of Walker's associates has written a letter to Senator Toombs, in which he says:

"What was Moses but a fillibuster, whose mission was to dispossess tribes, retrograding (or whose civilization was corrupting before matured.) and to plant in their stead another people whose subsequent annals show them to have been at least in no wise superior to our own? What were the Normans, from whom the Sovereigns of Great Britain affect to derive their descent and a portion of their title to the crown but fillibusters? What the Pilgrim fathers but fillibusters? What State, what territory in this Union has not been fillibustered from the Indians, or purchased from those who had fillibustered it? Have ever five years elapsed down to the present time since the landing of the Pilgrim fathers that some of the monarchies of Europe have not somewhere been fillibustering something?"

☞ The Gospel According to Spurgeon.

This popular pulpit orator, who, on the occasion of the recent national fast, preached to a congregation of 24,000 persons in the Crystal Palace, London—thus defines the Gospel in a sermon recently published:

If any man here should be in doubt on account of ignorance, let me as plainly as I can state the Gospel. I believe it to be wrapped up in one word—*substitution.* I have always considered, with Luther and Calvin, that the sum and substance of the Gospel lies in that word Substitution, *Christ standing in the stead of men*. If I understand the Gospel, it is this, —I deserve to be lost and ruined; the only reason why I should not be damned is this, that Christ was punished in my stead, and *there is no need to execute sentence twice for sin.* Christ took the cup in both his hands and

At one tremendous draught of Love
He drank damnation dry.

Very Good Indeed.

A little girl, the idol of a friend of ours, was sitting by the window, one evening, during a violent thunder-storm, apparently striving to grapple some proposition too strong for her childish mind. Presently, however, a smile of triumph lit up her features as she exclaimed:

"Oh I know what makes the lightning: it's God *lighting his lamps and throwing the matches down here!*"

Lighting the lamps of heaven to "shine by night," and throwing the lightning "matches" down through the "awful void!"—*Knickerbocker.*

Man Unfinished.

The capability of improvement, intellectually and morally, is a proof that a man is an unfinished being; he is incomplete; he is in the infancy of existence. He is in a state of pupilage and progress; and the different degrees of intellectual endowment which characterize different men, impart variety to the commonwealth, and teach that difference of opinion must be expected, and that liberty to express opinion is the birthright of every man.

Dreamland.

Our life is not wholly made up of the time we are awake. Perhaps we actually live as much while asleep; for it is well-known that we often dream over hours, and sometimes days and weeks, in a few moments. But of all that part of our existence we are very ignorant. What wonderful, interesting, or appalling adventures we pass through in the dead watches of the night, is known only in those profound recesses of the soul which lie beyond the ken of consciousness, and out of the reach of memory. We can bring away from the land of dreams but fragmentary recollections of strange adventures that probably happened to us just as we were repassing the boundary between it and the dull world of wakefulness. Yet these are sufficient to show, that however chequered our ordinary life may be, it is quite tame and devoid of incident in comparison with that which lies beyond the curtain of sleep.

Divine Worship and Steam.

Somewhere, where men desire to worship God upon the most economical plan, the idea has been started of "propelling" organs in our churches, not by a bellows and a boy, but by steam; and a writer in a religious journal approves the plan, giving some pithy and pointed reasons for his approval in the case. Steam, he says, never winks at some one across the room just before the piece is started; never titters and laughs at each turn of the music; never blushes nor sticks up its fan before its face, nor hangs its head; never whispers during the sermon; never turns over the leaves of the note-book to find the tune during prayer, nor gazes over the congregation to see who is kneeling; never writes notes and passes them while the minister is preaching. For these reasons, says the writer, if singing is to be done by proxy, let us employ steam.

THE HAUNTING FACE.

When daily cares and thoughts give place
To quickened memories, oft on me—
Sudden, unthought of—gleams a face,
Which no one else will ever see.

No space can be within my ken
But there it haply lies in wait;
The shadows veil it in the glen,
The rays reveal it on the height.

Down-gazing in a stream that lies
Unruffled 'neath the placid air,
I meet the light of those deep eyes,
And catch the gleaming of the hair.

Or, as I watch the changing sky
When fleecy white the blue enshrouds,
That face, as from a casement high,
Looks out through openings of the clouds.

The solid darkness of the night
Around it forms a back-ground deep;
It ever greets me, warm and bright,
Within the vestibule of sleep.

Unsought it comes, unbidden stays;
And yet; all dreamlike though it be,
No actual form that meets my gaze
Has such significance for me.

It tells of years that golden glide,
Of joys with no regrets between,
Of life expanded, glorified—
Of other things that might have been.

Fair as of yore, as young, as bright,
So glows it on my vision now;
Years never rob the eyes of light,
Nor leave a shadow on the brow.

Yet not on earth, nor in the skies,
Exists the face that haunts me so;
That shining hair, those beaming eyes,
Faded forever, long ago.

The Seen and the Unseen.

If the eccentricities of character could be looked at fully by the searching eye of truth, many an ungainly trait would be found to be simply superior worth forced from the channels of conventionalism; and if mankind were made to feel the touch of Ithuriel's spear, many a fair-seeming, smooth-tongued being would spring up a hideous monster.

PROSPECTUS.

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